

Appendix 1

THE ABINADI NARRATIVE

Mosiah 11–17

This critical text uses the 1840 edition of the Book of Mormon, the last edition published with personal oversight from Joseph Smith. The footnotes and literary references herein are primarily derived from the English texts of the Book of Mormon and the King James Version of the Bible—with only minor attention paid to the underlying Hebrew and Greek of the King James Version—since it is impossible to analyze the ancient text underlying the English translation of the Book of Mormon or of the brass plates. They thus, of necessity, point more to biblical connections available to the modern translator and audience rather than to those available to the ancient authors. When the footnotes refer to “biblical” language, this should primarily be understood as the English translation found in the King James Version. The term “Hebrew Bible” should be understood as synonymous with the term “Old Testament” as it is used in the King James Version, rather than as pointing to the Hebrew text behind the English translation.

The chapter headings in roman numerals were provided by Joseph Smith in the first edition of the Book of Mormon and were still in use in the 1840 edition. The punctuation (including quotation marks), paragraph breaks, and other formatting have been added in this critical text, since the original punctuation and formatting were created for the original edition by the typesetter, Sidney Gilbert (and retained in the 1840 edition), and were not provided by Joseph Smith.

CHAPTER VII

11:1 And now, it came to pass that Zeniff conferred the kingdom¹ upon Noah, one of his sons; therefore, Noah began to reign in his stead. And he did not walk in the ways of his father.² **2** For behold, he did not keep the commandments of God,³ but he did walk after the desires of his own heart.⁴ And he had many wives and concubines.⁵ And [he]⁶ did cause his people to commit sin⁷ and do that which was abominable in the sight of the Lord.⁸ Yea, and they did commit whoredoms and all manner of wick-

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1. Only in the Book of Mormon are kingdoms *conferred* (where such talk appears ten times); this is not biblical language. (For particularly relevant instances of this formula, see Mosiah 1:9; 10:22; 19:26.)
 2. Both “reign in his stead” and “did [or did not] walk in the ways of his father” are formulas found in the royal histories of the Hebrew Bible. The former appears in the Genesis genealogies as well. Interestingly, while the first of these formulas appears frequently in the Book of Mormon, the second appears elsewhere only in two passages in Helaman (see Helaman 3:20, 37). One might read this as evidence that Noah had broken the fifth commandment, to honor one’s father and mother (see Mosiah 11:5 and Mosiah 13:20).
 3. Abinadi will directly address the question of keeping the “commandments of God” when he focuses on the Ten Commandments from Exodus 20 (see Mosiah 12:33–13:26). The narrative could be read as providing specific evidence of the breaking of all ten commandments, as will be noted.
 4. This formula, “walk after the desires of [one’s] own heart,” seems to have its origins (roughly) in Jeremiah, where one finds references to those who “walk after the imagination of their heart.” (Similar formulas appear also in Helaman 13:27 and Mormon 8:36.) This might be read as evidence that Noah had broken the tenth commandment, to not covet (see Mosiah 11:3 for another example of covetousness and Mosiah 13:24 for the commandment itself).
 5. The phrase “many wives and concubines” appears only in Restoration scripture. In the Book of Mormon it appears twice in the course of Jacob’s confrontation with the second Nephite king and his people (see Jacob 1:15; 2:24) and once in the story of Riplakish, in the Jaredite history (see Ether 10:5), each time with negative implications. The phrase might be read as indicating that Noah has broken the seventh commandment, to not commit adultery (see Mosiah 13:22). Elsewhere, Abinadi accuses Noah and his priests of spending their time and strength “with harlots” (see Mosiah 11:14 and Mosiah 12:29).
 6. The pronoun “he” was accidentally dropped from the 1840 text of the Book of Mormon. It is present in the printer’s manuscript as well as in earlier printings of the text.
 7. The phrase “cause someone to commit sin” is unique to the Book of Mosiah. It appears in apparent parallel in Benjamin’s speech (see Mosiah 4:28), and Abinadi returns to the theme himself (see Mosiah 12:29). Later in the book, twice there are references, both explicit and implicit, to what Noah does here (see Mosiah 21:30; 29:9), and once there is a reference to his example being followed by unbelievers in Zarahemla (see Mosiah 26:6).
 8. This phrasing, “abominable in the sight of the Lord,” appears elsewhere only in the Book of Mormon. One of Noah’s priests, Alma, uses it to describe his own sins under Noah’s

edness.⁹ **3** And he laid a tax¹⁰ of one-fifth part¹¹ of all they possessed:¹² a fifth part of their gold and of their silver, and a fifth part of their ziff¹³ and of their copper and of their brass and their iron, and a fifth part of their fatlings, and also a fifth part of all their grain. **4** And all this did he take to support himself and his wives and his concubines, and also his priests and their wives and their concubines. Thus he had changed the affairs of the kingdom, **5** for he put down all the priests¹⁴ that had been consecrated by his father¹⁵ and consecrated new ones in their stead, such as were lifted up in the pride of their hearts.¹⁶ **6** Yea, and thus they were¹⁷ supported

influence: “I myself was caught in a snare and did many things which were abominable in the sight of the Lord” (Mosiah 23:9). This may be significant because, according to the text itself, it was Alma who produced the earliest record of Abinadi’s confrontation with Noah (see Mosiah 17:4). Other references appear in Alma 39:5 and Ether 8:18.

9. The phrase “all manner of wickedness” appears in scripture only in the Book of Mormon, where it appears nine times—all other instances appearing only after this passage.
10. Along with other narrative details, Noah’s taxes suggest parallels with the story of Riplakish from the Jaredite history (see Ether 10:5–6).
11. Noah’s tax echoes the institution established by Joseph in Egypt to lay up food in store for famine (see Genesis 47:24, 26). Rather than using the taxed goods to help others, Noah instead takes them “to support himself” (Mosiah 11:4).
12. The taxation of all that the people possessed might again be read as evidence that Noah had broken the tenth commandment, to not covet (see Mosiah 11:1 and Mosiah 13:24), and that he had broken the eighth commandment, to not steal (see Mosiah 11:18 and Mosiah 13:22), since he had taxed the people through deceptive reasoning.
13. Ziff is mentioned only in this chapter (here and in verse 8) in the Book of Mormon.
14. The only other reference to putting down priests in scripture is found in 2 Kings 23:5, where Josiah “put down the idolatrous priests, whom the kings of Judah had ordained to burn incense.” This potential intertextual reference (along with others) may suggest that Noah is meant to be seen as an inversion of Josiah.
15. The narrative might again be read as providing evidence that Noah had broken the fifth commandment, to honor one’s father and mother (see Mosiah 11:1 and Mosiah 13:20).
16. This phrase, “lifted up in the pride of their hearts,” appears only in the Book of Mormon, just eight times. It appears later in this same chapter (see verse 19), significantly, and it appears also in the similarly themed preaching of Jacob (see Jacob 2:13), among others. The combination of being “lifted up” and “pride” is almost exclusive to the Book of Mormon, where it is found twenty times (see Daniel 5:20 for the only biblical example).
17. The printer’s manuscript and the first edition of the Book of Mormon read “were they” rather than “they were.” The change seems to have been an inadvertent error beginning with the 1837 edition.

in their laziness¹⁸ and in their idolatry¹⁹ and in their whoredoms, by the taxes which king Noah had put upon his people. Thus did the people labor exceedingly²⁰ to support iniquity. 7 Yea, and they also became idolatrous²¹ because they were deceived by the vain and flattering words²² of the king and priests, for they did speak flattering things unto them.

8 And it came to pass that King Noah built many elegant and spacious buildings,²³ and he ornamented them with fine work²⁴ of wood, and of all manner of precious things: of gold and of silver and of iron and of brass and of ziff²⁵ and of copper. 9 And he also built him a spacious palace, and a throne in the midst thereof,²⁶ all of which was of fine wood and was ornamented with gold and silver, and with precious things. 10 And

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18. Forms of the word “lazy” appear only twice in scripture, and the other instance is an accusation by Zeniff regarding the Lamanites: “They were a lazy and an idolatrous people” (Mosiah 9:12).
 19. Laziness or idleness is elsewhere similarly connected to idolatry (see Mosiah 9:12 and Alma 1:32). Idolatry will become a focus early in Abinadi’s defense, drawn from the Ten Commandments, as outlined in Exodus (see Mosiah 12:33–37). This and the following verse (v. 7) might be read as providing evidence of the breaking of the first and second commandments, to have no other gods and to not make graven images (see Mosiah 12:35–36). Interestingly, the injunction against graven images is the only one of the Ten Commandments that Abinadi quotes twice (see Mosiah 13:12–14).
 20. This is the first use of the phrase “labor exceedingly,” which appears only in the Book of Mormon (six times), where it usually indicates something positive and most often refers to physical labor. It can be compared with “labor diligently,” which occurs nine times, each time referring to efforts to record, preach, or share the word.
 21. Abinadi will indirectly accuse Noah’s priests of being responsible for the people’s idolatry (see Mosiah 12:33–37).
 22. Although both vanity and flattery appear with frequency in scripture, and in the Book of Mormon in particular, this is the only place where “vain and flattering words” are mentioned.
 23. Of course, the language here suggests a reference to Lehi’s dream, in which “a great and spacious building” features (1 Nephi 8:26, 31; see also 11:35–36; 12:18). It should be noted, though, that this language also appears in connection with the story of Riplakish, continuing the series of parallels between Noah and Riplakish (see Ether 10:5). These are the only other places in scripture where there is talk of “spacious buildings.”
 24. Only in two places in scripture is there talk of “fine work”: here (see also verse 10) and in the story of Riplakish (see Ether 10:7, 23). See note 33 on “pure” in Mosiah 11:11.
 25. See note 13 on “ziff” in Mosiah 11:3.
 26. It should be noted that there is an emphasis also on the throne of Riplakish: “He did erect him an exceedingly beautiful throne” (Ether 10:6).

he also caused that his workmen²⁷ should work all manner of fine work²⁸ within the walls of the temple,²⁹ of fine wood and of copper and of brass. **11** And the seats which were³⁰ set apart for the high priests,³¹ which were³² above all the other seats, he did ornament with pure³³ gold, and he caused a breastwork³⁴ to be built before them that they might rest their bodies and their arms upon while they should speak lying³⁵ and vain words³⁶ to his

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27. The only available manuscript source reads “workman,” in the singular, rather than “workmen,” in the plural. An argument can be made that the correct reading is the plural, which has appeared in every printed edition of the text. But the possibility should be considered that the correct reading is singular.
 28. The phrase “work all manner of work” appears to derive from the building of the tabernacle in Exodus, where the phrase describes the abilities of Bezaleel and Aholiab (see Exodus 35:35; 36:1). The phrase also shows up in the book of Ether shortly after the story of Riplakish (see Ether 10:23, 27).
 29. The phrase “within the walls of the temple” appears in an ironic parallel in Mosiah 2:7, where the reader is told that Benjamin could not, as he wished, teach all his people “within the walls of the temple.” Although the connection is unclear and perhaps speculative, it should be noted that Amulek, later in the Book of Mormon, mentions writing “written by the finger of God” that was “upon the wall of the temple” (Alma 10:2). It might further be noted that Solomon’s temple—as well as the eschatological temple prophesied of by Ezekiel—had depictions on its walls (see 1 Kings 6:29; 2 Chronicles 3:7; Ezekiel 41:20, 25).
 30. The plural conjugation “were” appeared as the singular conjugation “was” until 1837.
 31. This is the first mention of “high priests” in the Book of Mormon, although this office or others by the same name appear more than two dozen times in the remainder of the text.
 32. The plural conjugation “were” appeared as the singular conjugation “was” until 1837.
 33. The printer’s manuscript offers two readings at this point. In copying the text, Oliver Cowdery originally wrote the word “fine,” but he subsequently (though not immediately) replaced it with the word “pure,” perhaps by comparing with the original manuscript (which is no longer extant). It seems likely that the correct reading is “pure,” but the possibility that “fine” is the correct reading remains. It should be noted that “fine gold” appears in Ether 10:7 (although “pure gold” appears in 1 Nephi 4:9; 2 Nephi 23:12; and Mosiah 8:9). See the discussion in Skousen, *Analysis*, 1:1270. In 1828 “fine” and “pure” were synonymously used to refer to the high quality of precious metals.
 34. Elsewhere in the Book of Mormon, the word “breastwork” refers to a defensive structure, rapidly built, to protect a city (see Alma 53:4). It should be noted, however, that the word “breastwork” is also used in connection with “the pulpit” in the Kirtland Temple in the Doctrine and Covenants (see D&C 110:2).
 35. This accusation might be read as providing evidence of the breaking of the ninth commandment, to not bear false witness (see Mosiah 13:23).
 36. Vanity and lying are often coupled in the Hebrew Bible, but they are coupled in the Book of Mormon in only two places: here and, further along in this same narrative, in Mosiah 12:14.

people. **12** And it came to pass that he built a tower near the temple³⁷—yea, a very high tower, ever³⁸ so high that he could stand upon the top thereof³⁹ and overlook the land of Shilom,⁴⁰ and also the land of Shemlon (which was possessed by the Lamanites),⁴¹ and he could even look over all the land round about. **13** And it came to pass that he caused many buildings to be built in the land Shilom. And he caused a great tower⁴² to be built on the hill north of the land Shilom,⁴³ which had been a resort for the children of Nephi at the time they fled out of the land.⁴⁴ And thus he did do with the riches which he obtained by the taxation of his people.

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37. It seems clear that this tower is meant to parallel the tower Benjamin builds in Mosiah 2:7–8. Further references to Noah's tower appear in Mosiah 19:5–6; 20:8.
38. “Ever” seems clearly to be a topographical error—appearing only in the 1837 and 1840 editions—for the word “even.”
39. This exact phrase, “stand upon the top thereof,” occurs in Alma 31:14, where it describes the use of the Rameumptom of the Zoramites. It may be that the later narrative is meant to allude to Noah's tower.
40. The land of Shilom is introduced in Mosiah 7:5. Its transfer from Lamanite to Nephi control occurs in Mosiah 7:21; 9:6. A “city of Shilom” is described in Mosiah 9:8, and it is said to have walls that needed repairing at the arrival of Zeniff's people. A Lamanite attack from just south of Shilom is described in Mosiah 9:14. It later proves necessary for refugees from the land of Nephi to “travel around the land of Shilom” (Mosiah 22:8) on their journey toward Zarahemla if they wish to avoid Lamanite confrontation. It ends up reoccupied by Lamanites very shortly after the refugees leave, as is made clear by Mosiah 24:1, but those Lamanites are eventually numbered among the converts of Mosiah's sons, according to Alma 23:12. For some discussion of these details, along with an analysis of elevation, see Sorenson, *Mormon's Map*, 71–75, 111–12.
41. The land of Shemlon is introduced in Mosiah 10:7 as a strategic location for Lamanite armies. It is the place from which Lamanite armies later set out to come against Noah's people, according to Mosiah 19:6. It is also, however, the site where Lamanite girls gather to sing and to dance, only to be kidnapped by Noah's priests. According to Alma 23:12, the Lamanites in Shemlon end up among the converts of Mosiah's sons. For some discussion of these details, see Sorenson, *Mormon's Map*, 71–75, 111–12.
42. Every other reference to a “great tower” in the Book of Mormon indicates the Tower of Babel (see Mosiah 28:17; Ether 1:3, 33), in the biblical account referred to only as “a tower” (Genesis 11:4–5).
43. This tower is apparently not in use one generation later during the reign of Noah's son Limhi, since the search party from Zarahemla chooses to camp at this hill before approaching the land of Nephi (see Mosiah 7:5–6, 16).
44. This may be a reference to the event described later as traveling “around the land of Shilom” (Mosiah 22:8). More likely, however, this phrase refers back to the escape of Mosiah's people from the land of Nephi, described in Omni 1:12–13. Less likely is the possibility that it had originally served as “a resort” for the children of Nephi when they fled from the land of their first inheritance (see 2 Nephi 5:5–8).

14 And it came to pass that he placed his heart upon his riches,⁴⁵ and he spent his time in riotous living⁴⁶ with his wives and his concubines—and so did also his priests spend their time⁴⁷ with harlots.⁴⁸ 15 And it came to pass that he planted vineyards⁴⁹ round about in the land, and he built wine presses⁵⁰ and made wine in abundance. And therefore he became a wine bibber,⁵¹ and also his people.

16 And it came to pass that the Lamanites began to come in upon⁵² his people, upon small numbers, and to slay them in their fields and while they were tending their flocks.⁵³ 17 And King Noah sent guards round

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45. This is the only place in scripture where the clause “place one’s heart upon one’s riches” appears; the usual phrasing is “set one’s heart upon one’s riches,” which appears twelve times. Only one instance of the clause appears in the Bible (see Psalm 62:10); the remainder are in the Book of Mormon, one of which appears on the lips of Abinadi early in his defense (see Mosiah 12:29), which is the first time the phrase appears in the Book of Mormon.
46. This is the phrase used to describe the lifestyle of the prodigal son in Jesus’s parable (see Luke 15:13).
47. Later in the Abinadi narrative, the prophet accuses Noah’s priests of spending their *strength*, rather than their *time*, with harlots (see Mosiah 12:29).
48. Harlots are not often mentioned in the Book of Mormon. Apart from uses of the word to describe the great and abominable church in Nephi’s vision and references to Isabel in connection with Alma’s son Corianton, the only harlots mentioned in the text are in connection with Noah and his priests (see also Mosiah 12:29). This accusation might be read as indicating that Noah has broken the seventh commandment, to not commit adultery (see Mosiah 11:2; 12:29; and 13:22).
49. This is the only non-olive-based vineyard in the Book of Mormon and is also the only vineyard planted intentionally for the purpose of making wine (apart from one reference in one quotation of Isaiah). The uniqueness of this reference is suggestive. Vineyards are planted often in the Old Testament, but it might be significant that in Genesis Noah also “planted a vineyard: and he drank of the wine, and was drunken” (Genesis 9:20–21).
50. By this point in the text, Noah has built a tower, planted a vineyard, and created a winepress. These several elements together suggest Isaiah’s parable of the vineyard (see Isaiah 5:1–7, quoted in 2 Nephi 25:1–7), as well as a similar parable of Jesus’s (see Matthew 21:33–41; Mark 12:1–9).
51. The term “wine bibber” appears three times in the Bible (see Proverbs 23:20; Matthew 11:19; Luke 7:34—note that the latter two references are to Jesus). Otherwise, the word occurs only here in scripture.
52. By far the more common phrasing is for enemies to “come upon” a people. The phrase “come in upon” is used elsewhere only twice, both later in the Book of Mormon (see Alma 3:20; 16:2).
53. This same practice is described in Mosiah 9:14, but it is simultaneously suggestive of the Genesis account of the slaying of Abel (see Genesis 4:8).

about the land to keep them off,⁵⁴ but he did not send a sufficient number, and the Lamanites came⁵⁵ upon them and killed them and drove many of their flocks out of the land. Thus the Lamanites began to destroy them and to exercise their hatred⁵⁶ upon them. **18** And it came to pass that King Noah sent his armies against them, and they were driven back—or they drove⁵⁷ them back for a time—therefore they returned rejoicing in their spoil.⁵⁸ **19** And now, because of this great victory, they were lifted up in the pride of their hearts.⁵⁹ They did boast in their own strength,⁶⁰ saying that their fifty could stand against thousands⁶¹ of the Lamanites! And thus they did boast and did delight in blood and the shedding of the blood of their brethren⁶²—and this because of the wickedness of their king and priests.⁶³

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54. Several times in this larger narrative, there are “guards” set “round about the land.” The first instance occurs when Noah’s father, Zeniff, uses guards to protect his people from the Lamanites (see Mosiah 10:2). Later, “the king of the Lamanites” sets guards around the land to “keep the people of Limhi in the land” (Mosiah 19:28). Still later, Amulon does the same to the land of Helam to keep Alma’s people in the land (see Mosiah 23:37).
55. The past tense “came” appears as the present tense “come” in the printer’s manuscript (the original manuscript is not extant). Skousen notes several possibilities, including that “came” is the correct original reading, that “come” is the correct original reading, or that “did come” is the correct original reading. See the extensive discussion in Skousen, *Analysis*, 2:1274–78.
56. This is the only instance of this phrase, “to exercise hatred,” in scripture. There are references, however, to exercising authority in the larger narrative (see Mosiah 21:3; 24:8–9).
57. As with “came” in the preceding verse, the past tense “drove” appears as the present tense “drive” in the printer’s manuscript (the original manuscript is not extant). Here again there are several possibilities regarding the original wording: “drove,” “drive,” and “did drive” at least. See the discussion in Skousen, *Analysis*, 2:1274–78.
58. The emphasis on “spoils” obtained through warfare might be read as providing evidence that the people had broken the eighth commandment, to not steal (see Mosiah 11:3 and Mosiah 13:22).
59. See note 16 on “lifted up in the pride of their hearts” in Mosiah 11:5.
60. There is a consistent worry in the Book of Mormon about boasting in one’s own strength (see Alma 26:11; 38:11; 39:2; Helaman 4:13; Mormon 3:9; 4:8).
61. “Fifties” and “thousands” are biblical military regiments (see, for instance, Exodus 18:21, 25; Deuteronomy 1:15; 1 Samuel 8:12). The same terms also appear in 1 Nephi 4:1.
62. Delight in the shedding of blood is a consistent theme in the Book of Mormon, although the only instance of the phrase in the Bible has reference to sacrifice (see Isaiah 1:11). Here it might be read as indicating that Noah’s people had broken the sixth commandment, to not kill (see Mosiah 13:21). See also Mosiah 11:28, where Noah threatens to slay Abinadi.
63. It seems likely that this clause, “this because of the wickedness of their king and priests,” is meant to parody the confession of King Benjamin’s people: “And it is the faith which we

20 And it came to pass that there was a man⁶⁴ among them whose name was⁶⁵ Abinadi,⁶⁶ and he went forth among them and began to prophesy,⁶⁷ saying, “Behold, thus saith the Lord,⁶⁸ and thus hath he commanded me,⁶⁹ saying, ‘Go forth and say unto this people,⁷⁰ “Thus saith the Lord: ‘Woe be unto⁷¹ this people, for I have seen their abominations⁷² and their wickedness and their whoredoms. And except they repent, I will visit them in

have had on the things which our king has spoken unto us” (Mosiah 5:4).

64. Biblical narrative occasionally uses the formulaic phrase “there came a man” to introduce a prophet, but Abinadi is introduced with “there was a man.” Both the proximity to and the distance from the biblical formula may be significant.
65. This formula, “there was a man among them whose name was,” appears again in connection with an enemy to King Noah: Gideon (see Mosiah 19:4).
66. Abinadi’s name appears thirty-seven times in the Book of Mormon. Most are connected to the main storyline and remembrances of Abinadi’s influence. Four times he is specifically mentioned to state that his prophecies have been fulfilled (Mosiah 20:21; Alma 25:9, 11; Mormon 1:19). Mormon indicates that events in his day occurred “even unto the fulfilling of all the words of Abinadi” (Mormon 1:19).
67. The clause “began to prophesy” is unique to Restoration scripture, appearing five times in the Book of Mormon (once further along in the Abinadi narrative: see Mosiah 12:1).
68. The formula “thus saith the Lord” is of course common in scripture, and Abinadi uses it several times. In addition to the two instances in this verse, see Mosiah 11:25 and Mosiah 12:2.
69. Abinadi uses this same formula, “thus hath he [the Lord] commanded me,” twice more (see Mosiah 11:25; 12:1). It also appears in obvious parallel in Benjamin’s quotation from his angelic visitor (see Mosiah 3:27). It appears four more times in the Book of Mormon (see 2 Nephi 33:15; Helaman 14:9), with two of those instances occurring during Jesus’s ministry to the Lehites and referencing “the Father” (see 3 Nephi 16:10, 16).
70. The use of the phrase “this people” is frequent in scripture for obvious reasons. Commentators occasionally note the possibility that its use by prophets signals a kind of distance from God (“*this* people” rather than “*my* people”). Abinadi uses the phrase often. The larger clause here is suggestive of Isaiah’s commission (in Isaiah 6:9, quoted in the Book of Mormon in 2 Nephi 16:9).
71. The use of the imperative in this formula (“woe *be* unto,” as opposed to “woe *is* unto”) appears infrequently in the Bible (only three times), but it is standard in the Book of Mormon (where it appears two dozen times). Slightly more common in the biblical text (but never appearing in the Book of Mormon) is the use of the indicative (“woe *is*”), appearing eight times.
72. Abinadi speaks the word “abominations” several times in his prophecies before being captured, twice coupled with “iniquities” (see Mosiah 12:1, 7) and once on its own (see Mosiah 12:8).

mine anger.⁷³ **21** And except they repent and turn to the Lord their God,⁷⁴ behold, I will deliver them into the hands of their enemies.⁷⁵ Yea, and they shall be brought into bondage,⁷⁶ and they shall be afflicted by the hand of their enemies.⁷⁷ **22** And it shall come to pass that they shall know that I am the Lord their God⁷⁸ and am a jealous God,⁷⁹ visiting the iniquities of

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73. The formula “I will visit them in my anger” appears only once in the Bible (see Job 35:15), while it appears six other times in the Book of Mormon. It reappears in Mosiah 12:1. It should be noted that there is no *specific* fulfillment of this prophecy later, although it is generally fulfilled in subsequent events.
74. This coupling of “repent” and “turn,” with the latter followed by a prepositional phrase beginning with “to,” appears only once in the biblical text (see Acts 26:20). It appears five further times in the Book of Mormon as well but only once more in the Abinadi narrative (see Mosiah 11:23).
75. This inversion of the quite-common scriptural promise that one’s enemies will be delivered into one’s hand appears elsewhere only in the Old Testament, where it appears five times.
76. With one exception, every Book of Mormon use of the phrase “brought into bondage” refers to the event Abinadi predicts here (see Mosiah 11:23; 12:2; 23:23; 29:18; Alma 5:5; the one exception is Alma 44:7). This prophecy finds direct fulfillment in Mosiah 7:15, 20, 22, 28; 19:15 (see also 20:21–22); and again in Mosiah 24:13. Noah’s people explicitly state the impossibility of this prophecy’s fulfillment in Mosiah 12:15. More generally, it might be noted that bondage is first mentioned in connection with Zeniff’s people in Mosiah 9:10–12, where the claim is made that the Lamanites allowed the Nephites to settle in the land only in order to bring them into bondage. Abinadi therefore speaks directly to the fears of the colony here. It might be noted also that Abinadi will cite the God of Exodus, who “brought” Israel “out of the house of bondage” (Mosiah 12:34).
77. This formula, “afflicted by the hand of their enemies,” is entirely unique to Abinadi. There is no one specific fulfillment of this prophecy, though it is arguably echoed in various ways in the subsequent narrative.
78. This formula, “know that I am the Lord your God,” appears with great frequency in the Old Testament, appearing most often in Exodus and Ezekiel—though the coupling of this formula with a reference to jealousy and to visiting iniquities suggests a borrowing from Exodus more specifically. The formula appears only a few other times in the Book of Mormon, twice in quotations of Isaiah. It should be noted that one other instance of the formula in the Book of Mormon is in Abinadi’s further words of prophecy (see Mosiah 12:3).
79. This phrase, “a jealous God,” appears six times in the Bible. But the fact that it appears in the Book of Mormon only when Abinadi quotes the Ten Commandments from Exodus makes clear Abinadi’s source: Exodus 20:5 (quoted in Mosiah 13:13).

my people.⁸⁰ **23** And it shall come to pass that, except this people⁸¹ repent and turn unto⁸² the Lord their God,⁸³ they shall be brought into bondage,⁸⁴ and none shall deliver them except it be the Lord, the Almighty God.⁸⁵ **24** Yea, and it shall come to pass that when they shall cry unto me, I will be slow to hear their cries.⁸⁶ Yea, and I will suffer them that they be smitten by their enemies.⁸⁷ **25** And except they repent in sackcloth and ashes⁸⁸ and cry mightily⁸⁹ to the Lord their God,⁹⁰ I will not hear their prayers, neither will I deliver them out of their afflictions.”⁹¹ And thus saith the Lord,⁹² and thus hath he commanded me.”⁹³

80. The language of “visiting the iniquities” also clearly derives from Exodus 20:5, although “iniquity” is in the singular in Exodus. Significantly, “iniquities” is in the plural when Abinadi quotes it later in Mosiah 13:13. A further alteration of the Exodus text is the insertion of “my people” where Exodus reads “the fathers upon the children unto the third and fourth generation of them that hate me.” This alteration does *not* appear in the quotation in Mosiah 13:13.

81. See note 70 on “this people” in Mosiah 11:20.

82. The word “unto” was originally missing in the printer’s manuscript, being supplied only in the course of actually printing the text. Skousen makes an argument that the omission of some preposition here was accidental in the production of the printer’s manuscript, but that the correct preposition in the original manuscript was likely “to” rather than “unto.” See his discussion in Skousen, *Analysis*, 1:1279–81.

83. The repetition here of “the Lord their God,” from the previous verse, should be noted.

84. See note 76 on “brought into bondage” in Mosiah 11:21.

85. It seems clear that the fulfillment of this prophetic word is to be found in Mosiah 23:23; 24:21 (see also Alma 36:2). Because none of Noah’s people accepted Abinadi’s original message, all were brought into bondage, including those who eventually accepted his message through the ministry of Alma.

86. This prophecy is fulfilled in Mosiah 21:14–15.

87. This prophecy is fulfilled in Mosiah 21:13.

88. The coupling of sackcloth and ashes is formulaic, appearing six times in the Old Testament—always in contexts of mourning—and twice in the New Testament in parallel Gospel texts, more relevantly in the context of repentance (see Matthew 11:21; Luke 10:13). This is the only instance of the formula in Restoration scripture.

89. The repentant finally do this, according to Abinadi’s prediction, in Mosiah 21:10, 14; 24:10. Reference is made back to this event in Mosiah 29:20.

90. The repetition of “the Lord their God” from verse 21 should again be noted.

91. This phrase, with apparent reference back to Abinadi’s words here, appears in Mosiah 21:14.

92. See note 68 on “thus saith the Lord” in Mosiah 11:20.

93. See note 69 on “thus hath he commanded me” in Mosiah 11:20.

26 Now, it came to pass that when Abinadi had spoken⁹⁴ these words unto them, they were wroth with him and sought to take away his life. But the Lord delivered him out of their hands. **27** Now when king Noah had heard of the words which Abinadi had spoken⁹⁵ unto the people, he was also wroth, and he said,⁹⁶ “Who is Abinadi, that I and my people should be judged of him? Or who is the Lord⁹⁷ that shall bring upon my people such great affliction? **28** I command you to bring Abinadi hither that I may slay him, for he has⁹⁸ said these things that he might stir up my people to anger⁹⁹ one with another, and to raise contentions among my people.¹⁰⁰ Therefore I will slay him.”¹⁰¹ **29** Now the eyes of the people were blinded.¹⁰² Therefore they hardened their hearts¹⁰³ against the words of Abinadi, and

94. The printer’s manuscript reads “spoke” rather than “spoken,” although Skousen has made an argument that the original manuscript likely read “spake” (employing consistently incorrect grammar). See Skousen, *Analysis*, 1282–83.

95. The grammatically awkward “spake” appears in the printer’s manuscript and the 1830 first edition. The grammar was corrected beginning with the 1837 edition.

96. The present tense “saith” appeared in the place of the past tense “said” until 1837.

97. Noah’s question directly echoes that of Pharaoh in Exodus 5:2. It might be read as providing evidence that Noah had broken the third commandment, to not take God’s name in vain (see Mosiah 13:15).

98. The archaic “hath” was replaced with “has” beginning with the 1837 edition.

99. Noah will himself be “stirred up in anger” against Abinadi (Mosiah 17:12).

100. There seems to be a deliberate parallel here with Benjamin’s warning “lest there shall arise contentions among” his people (Mosiah 2:32). Ironically, Limhi will claim that “there arose contentions” among Noah’s people (Mosiah 7:25), but he will cite as evidence the killing of Abinadi (see Mosiah 7:26).

101. Noah’s threat might be read as indicating that Noah’s people had broken the sixth commandment, to not kill (see Mosiah 13:21). See also Mosiah 11:18–19, where the Nephites delight in the shedding of blood.

102. The Old Testament claims that gifts and bribes “blind the eyes of the wise” (Deuteronomy 16:19; see also 1 Samuel 12:3). Jesus, in John, renders Isaiah 6:9–10 as “he [the Lord] hath blinded their [Judah’s] eyes, and hardened their heart” (John 12:40; see another Johannine reference in 1 John 2:11). The same image appears in the Book of Mormon a few times, attributing the act of blinding to “the temptations of the devil” (1 Nephi 12:17), the great and abominable church (see 1 Nephi 13:27), and Satan himself (see Alma 10:25; 3 Nephi 2:2).

103. Hardening of the heart is, of course, a theme in Exodus, which fits well with many other allusions in this narrative. It also, however, along with the blinding of the eyes in the previous clause, suggests a connection to Isaiah 6:9–10. There is constant reference to hard hearts in the Book of Mormon, of course. Not only does the phrase appear in connection with Noah himself in the next line, but Abinadi will use the phrase himself in the next verse (see Mosiah 12:1).

they sought from that time forward to take him.¹⁰⁴ And king Noah hardened his heart against the word of the Lord, and he did not repent of his evil doings.¹⁰⁵

12:1 And it came to pass that after the space of two years, that Abinadi came among them in disguise,¹⁰⁶ that they knew him not,¹⁰⁷ and began¹⁰⁸ to prophesy¹⁰⁹ among them, saying, “Thus hath¹¹⁰ the Lord commanded me,¹¹¹ saying, ‘Abinadi, go and prophesy unto this my people,¹¹² for they have hardened their hearts¹¹³ against my words. They have repented not of their evil doings.¹¹⁴ Therefore, I will visit them in my anger.¹¹⁵ Yea, in my

104. The formula “sought to take him” is Johannine, with reference to Jesus (see John 7:30; 10:39). The formula appears in John with notes that “no man laid hands on him” or that “he escaped out of their hand.” It seems significant that no such note appears here.

105. Note that Abinadi will use this exact phrasing in the next verse (see Mosiah 12:1). “Evil doings” are not often mentioned in scripture—only three times in the Bible and twice elsewhere in the Book of Mormon.

106. Disguises are not often mentioned in scripture. Nine times the word shows up in the Old Testament, sometimes in connection with the same story. The word shows up only twice more in the Book of Mormon, both times in the context of the rise of the Gadianton robbers (see Helaman 1:12; 2:6). It is occasionally coupled with the claim that people do not know the person in disguise (see 1 Kings 14:2; Helaman 1:12).

107. The phrase “they knew him not” may serve to foreshadow Abinadi’s death. It echoes Jesus’s declaration that the people did not know John the Baptist (see Matthew 17:12), who came unrecognized as Elias, testified of Jesus, and died a martyr’s death at the hands of Herod the tetrarch. John 1:10 and Acts 13:27 use the same phrase to refer to the rejected Jesus.

108. The word “again” appears after “began” in the printer’s manuscript as well as in the first edition of the Book of Mormon. It seems to have been accidentally dropped from the 1837 edition, and it has never reappeared in printed editions.

109. See note 67 on “began to prophesy” in Mosiah 11:20.

110. The archaic “hath” was replaced with “has” in the 1837 edition and many subsequent editions. This change was, however, reversed in the 1840 edition.

111. See note 69 on “thus hath he commanded me” in Mosiah 11:20.

112. In Mosiah 11:20, Abinadi claims that the Lord instructed him to “go forth and say.” The formula here, however, does appear once elsewhere in scripture (see Ether 13:20).

113. See note 103 on “hardened their hearts” in Mosiah 11:29.

114. Abinadi clearly refers here back to his warning in Mosiah 11:23, 25. See note 105 on “evil doings” in Mosiah 11:29.

115. See note 73 on “I will visit them in my anger” in Mosiah 11:20.

fierce anger¹¹⁶ will I visit them in their iniquities and abominations.¹¹⁷ 2 Yea, wo be unto this generation!”¹¹⁸

“And the Lord said unto me, ‘Stretch forth thy hand,¹¹⁹ and prophesy,¹²⁰ saying, “Thus saith the Lord:¹²¹ ‘It shall come to pass that this generation, because of their iniquities, shall be brought into bondage,¹²² and shall be smitten on the cheek;¹²³ yea, and shall be driven by men,¹²⁴ and shall be slain. And the vultures of the air,¹²⁵ and the dogs, yea, and the wild beasts,¹²⁶ shall devour their flesh.

116. The phrase “fierce anger” appears with some frequency in the Old Testament (twenty times), especially in the prophets. It appears ten times in the Book of Mormon also, although this is its only appearance in the story of Abinadi.

117. The coupling of “iniquities and abominations” is unique to the Book of Mormon, where it appears eight times. It should be noted that it appears again in Abinadi’s words a few verses later (see Mosiah 12:7) and that Mosiah 7:20 marks the fulfillment of this prophecy. See note 72 on “abominations” in Mosiah 11:20.

118. This is the only instance of this formula, “woe be unto this generation!” References to “this generation” in scripture are, however, of some interpretive importance. The phrase shows up only four times in the Old Testament, with a straightforward meaning each time. But then it shows up sixteen times in the Gospels, laying a heavy emphasis on the specific generation in which Jesus made his appearance and which Jesus condemned generally. It appears only seven times in the Book of Mormon, always positively except here in this verse, where the phrase echoes the Gospels.

119. This language is used dozens of times in the Old Testament, always to signify acts of violence and destruction. It appears as a prophetic gesture with possibly destructive implications also in 1 Nephi 17:53–54; 2 Nephi 15:25; 19:12, 17, 21; 20:4; 24:26, 27; Alma 10:25; 13:21; 20:20; Helaman 13:4. It should be noted that Abinadi will literally stretch forth his hand in Mosiah 16:1.

120. A gerund, “prophesying,” appears in the printer’s manuscript and in the first edition, but this seems to have been an error. See the discussion in Skousen, *Analysis*, 2:1286–87. It might be noted that Abinadi speaks of “the spirit of prophesying” in Mosiah 12:25.

121. See note 68 on “thus saith the Lord” in Mosiah 11:20.

122. See note 76 on “brought into bondage” in Mosiah 11:21.

123. Royal Skousen has noted the possibility—perhaps even the likelihood—that the original text had “cheeks” in the plural. See his discussion in Skousen, *Analysis*, 2:1287–88. The specific fulfillment of this prophecy occurs in Mosiah 21:3.

124. Abinadi will predict this again in verse 5 and also in Mosiah 17:17. The specific fulfillment of this prophecy is to be found in Mosiah 21:3, which uses the language especially of verse 5.

125. The only other mention of vultures in the Book of Mormon is in Alma 2:38, which might be seen as a remote fulfillment of this prophecy but is likely without direct connection.

126. Dogs and wild beasts are mentioned again in Alma 16:10 and Helaman 7:19. The former of these might be seen as an extremely remote fulfillment of this prophecy but is likely unconnected.

3 And it shall come to pass that the life of king Noah shall be valued¹²⁷ even as a garment in a hot furnace,¹²⁸ for he shall know that I am the Lord.¹²⁹ 4 And it shall come to pass that I will smite this my people with sore afflictions,¹³⁰ yea, with famine and with pestilence.¹³¹ And I will cause that they shall howl all the day long.¹³² 5 Yea, and I will cause that they shall have burdens lashed upon their backs.¹³³ And they shall be driven before, like a dumb ass.¹³⁴

127. "Value" is not often mentioned in scripture in this context. The word appears only a dozen times in the Bible and only seven times in the Book of Mormon. In the latter, moreover, five of its appearances are in Alma 11 in Mormon's discussion of Nephite currency. The only other appearance of the word is in Mormon 8:38, where Moroni asks about the value of "endless happiness."

128. There is no other reference in scripture to garments in a furnace (apart from verse 10), though this may be a reference to the practice described in Leviticus 13:47-59, whereby garments that become moldy (that is, that have a "plague" or "leprosy") are to be burned. The story of Shadrach, Meshach, and Abed-nego emphasizes that, upon emerging from the fiery furnace, their clothing was not damaged, nor did they smell of smoke (see Daniel 3:27).

129. See note 78 on "know that I am the Lord" in Mosiah 11:22.

130. The phrase "sore afflictions" appears only in Restoration scripture, and it appears six times in the Book of Mormon. Significantly, three of those appearances are in the book of Mosiah: in a description of the experience with the Liahona (Mosiah 1:17), in Limhi's sermon at the temple describing his people's difficulties (Mosiah 7:28), and in Zeniff's description of his people's travels to the land of Nephi (Mosiah 9:3). The second of these should be read as the direct fulfillment of the prophecy here, as Mosiah 7:32 makes perfectly clear.

131. Generally speaking, famine and pestilence appear alongside other disasters—at times in longer lists, but most often just alongside a third item that indicates war ("the sword" or "bloodsheds" or "destruction"). The pairing of famine and pestilence alone occurs elsewhere only in Helaman 12:3 and Ether 11:7.

132. Nowhere else does this formula appear, "howl all the day long." As for just the verb, it appears fifty times in scripture, most commonly in the Old Testament, where it most consistently signifies an act of mourning and appears in the prophetic imperative. In the Book of Mormon, it appears thirteen times. Outside of Isaiah (2 Nephi 23:6 and 2 Nephi 24:31), this is the first time the verb appears in the Book of Mormon. Significantly, Abinadi will use the word once more in Mosiah 16:2. Most of the Book of Mormon's uses of the word are in the contexts of destruction (in the book of Helaman, over the course of the destructions early in 3 Nephi, and in disastrous circumstances in the book of Ether).

133. This prophecy is clearly and directly fulfilled in Mosiah 21:3 and Mosiah 24:14.

134. It might be noted that "dumb ass" appears only here and in Mosiah 21:3 and in 2 Peter 2:16 (where it refers to Balaam's ass).

6 “““And it shall come to pass that I will send forth hail¹³⁵ among them, and it shall smite them.¹³⁶ And they shall also be smitten with the east wind.¹³⁷ And insects shall pester¹³⁸ their land also, and devour their grain. 7 And they shall be smitten with a great pestilence.¹³⁹ And all this will I do, because of their iniquities and abominations.¹⁴⁰

8 “““And it shall come to pass that except they repent,¹⁴¹ I will utterly destroy¹⁴² them from off the face of the earth;¹⁴³ yet they shall leave a record behind them;¹⁴⁴ and I will preserve¹⁴⁵ them for other nations¹⁴⁶ which shall possess the land. Yea, even this will I do, that I may discover

135. Although hail is mentioned with some frequency in the Bible, sometimes by way of plague, it appears in the Book of Mormon only here and in Helaman 5:12, where it serves as an image for the devil's attack on human beings.

136. Hail does not “smite” often in scripture. Exodus 9:25 describes the hail in Egypt as smiting “both man and beast” in the fields as well as smiting the plants and trees. In Haggai 2:17, the Lord claimed that he “smote” his people “with mildew and with hail,” which seems to mean that hail ruined the people's crops. Whether the hail here in Abinadi's prophecy hurts people or just crops is unclear.

137. The east wind is mentioned twenty times in the Old Testament, always as a source of destruction or difficulty (since a burning desert lies to the east of Israel's lands). It appears elsewhere in the Book of Mormon only in Mosiah 7:31, where Limhi says that “the east wind . . . bringeth immediate destruction.”

138. Although destruction of crops by insects is a common theme in scripture, this passage marks the only time such an event is described with either the word “insects” or the verb “to pester.”

139. Although pestilence is often mentioned, there is only one other “great pestilence” in scripture: Jeremiah 21:6.

140. See note 117 on “iniquities and abominations” in Mosiah 12:1.

141. This phrase appears also in Mosiah 11:23, 25, in Abinadi's first attempt at prophesying.

142. “Utter destruction” occurs thirty-five times in the Old Testament and ten times in the Book of Mormon but never appears in the New Testament.

143. This formula—“utterly destroy from off the face of the earth”—is unique to the Book of Mormon (see Alma 9:12, 24 and Ether 11:12 in addition to the present passage). The same formula but without “utterly” appears in the Old Testament four times and an additional few times in the Book of Mormon.

144. This prophecy may have spurred Limhi's interest in the plates discovered by his people (see Mosiah 8:7–9).

145. Abinadi's language here most directly echoes that of Enos (see Enos 1:13, 15, 16), where he prays that the Nephite records will be preserved for the Lamanites' benefit.

146. The phrase “other nations” is only found in Restoration scripture. In the Book of Mormon it almost always refers to nations other than those already settled in the New World.

the abominations¹⁴⁷ of this people to other nations. And many things did Abinadi prophesy¹⁴⁸ against¹⁴⁹ this people.”””

9 And it came to pass that they were angry with him. And they took him and carried him bound¹⁵⁰ before the king,¹⁵¹ and said¹⁵² unto the king, “Behold, we have brought a man before thee who has prophesied evil¹⁵³ concerning thy people, and saith that God will destroy them. 10 And he also prophesieth evil¹⁵⁴ concerning thy life, and saith that thy life shall be as a garment in a furnace of fire.¹⁵⁵ 11 And again, he saith that thou shalt¹⁵⁶

147. The language of “discovering abominations” appears elsewhere only in connection with the Jaredite plates found by the people of Limhi (see Mosiah 28:15; Alma 37:23). See note 72 on “abominations” in Mosiah 11:20.

148. This formula, “prophesy many things,” appears eight other times in scripture, always in the Book of Mormon. One of these, Mosiah 7:26, is a reference directly to Abinadi’s activities by Limhi.

149. Although it is common in the biblical text to speak of someone prophesying against a person or a people, it is only Abinadi in the Book of Mormon who does this (see Mosiah 12:29, as well as Mosiah 20:21).

150. Binding and then carrying someone appears throughout scripture—as much in the Bible as in the Book of Mormon.

151. Only in the Book of Mormon is anyone carried before the king, only in this story and in the story of Ammon (see Alma 17:20–21), although Korihor is “carried before the high priest” (see Alma 30:21).

152. The present tense, “saith,” is found in the printer’s manuscript and the 1830 first edition. The word “said” was introduced beginning with the 1837 text.

153. This phrase, “to prophesy evil,” appears in the story of Abinadi here, in the following verse, and in Mosiah 13:26. It also appears in the Bible but only in the story of Micaiah (see 1 Kings 22:8, 18; 2 Chronicles 18:7, 17). It appears once more in the Book of Mormon (see Helaman 9:27).

154. See note 153 on “prophesying evil” in Mosiah 12:9.

155. There is no other reference in scripture to garments in a furnace (apart from verse 3), though this may be a reference to the practice described in Leviticus 13:47–59, whereby garments that become moldy (have a “plague” or “leprosy”) are to be burned. The story of Shadrach, Meshach, and Abed-nego emphasizes that, upon emerging from the fiery furnace, their clothing was not damaged, nor did they smell of smoke (see Daniel 3:27).

156. The printer’s manuscript reads “shall” rather than “shalt,” which does not seem to have been an error of transcription (since a similar grammatical construction appears elsewhere in the Book of Mormon).

be as a stalk,¹⁵⁷ even as a dry stalk of the field, which is ran¹⁵⁸ over¹⁵⁹ by the beasts and trodden under foot.¹⁶⁰ **12** And again, he saith thou shalt be as the blossoms of a thistle,¹⁶¹ which, when it is fully ripe,¹⁶² if the wind bloweth, it is driven forth¹⁶³ upon the face of the land.¹⁶⁴ And he pretendeth¹⁶⁵ the Lord hath spoken it. And he saith all this shall come upon thee, except thou repent; and this because of thine iniquities.

13 “And now, O king,¹⁶⁶ what great evil¹⁶⁷ hast thou done, or what great sins¹⁶⁸ have¹⁶⁹ thy people committed, that we should be condemned

157. Apart from the present verse, the word “stalk” appears only four times in scripture, always in the Old Testament. Two of these references are to the “rank and good” stalks of Pharaoh’s dream (Genesis 41:5, 22), perhaps again pointing to Joseph of Egypt in contrast to Noah (see Mosiah 11:3).

158. More recent editions have replaced “ran” with the grammatically correct “run.”

159. This is the only instance in scripture of “running over” where “trample” is the meaning. (Every other instance refers to overflowing.) In Alma 30:59, Korihor is “run upon and trodden down,” an echo of this prophecy, “r[u]n over . . . and trodden under foot.”

160. This image appears somewhat frequently in scripture. Its readiest source might be Matthew 5:13 (which appears also in 3 Nephi 12:13; 16:8, 15). But just as ready a source would be the book of Isaiah, where the image appears several times; see Isaiah 14:19, 25; 18:7; 28:3 (note that the first two of these instances appear in the Book of Mormon at 2 Nephi 24:19, 25).

161. Nowhere else in scripture are blossoms of a thistle mentioned. Thistles appear a few times in irrelevant contexts.

162. The phrase “fully ripe” appears a few times elsewhere in scripture, always with reference to a people being prepared for destruction (in the Bible it appears with reference to a parallel image of grapes): Revelation 14:18; 2 Nephi 28:16; Alma 37:28, 31; 45:16; Ether 2:15.

163. Elsewhere in the Book of Mormon, ships are “driven forth” by the wind (see 1 Nephi 18:8, 9; Ether 6:8). Things like chaff or waves are simply “driven” by or before the wind (see Psalm 1:4; James 1:6; 3:4; Alma 26:6; Mormon 5:16, 18).

164. The phrase “the face of the land” is unique to the Book of Mormon, where it appears dozens of times. This is its only appearance in the story of Abinadi.

165. The verb “to pretend” never appears in the Bible (though the noun “pretence” does; see Matthew 23:14; Mark 12:40; Philippians 1:18). It appears six times in the Book of Mormon. Significantly, one of those appearances is on the lips of Abinadi (see Mosiah 12:25). This is its first mention in the Book of Mormon.

166. The vocative “O king” appears frequently throughout scripture.

167. The phrase “great evil” appears eight times in the Bible and seven in the Book of Mormon. Its frequency in the Abinadi story is out of proportion. Limhi later says that a “great evil” came upon his people (Mosiah 7:25), and Abinadi later says that his task is to prophesy of “a great evil” (Mosiah 12:29).

168. The phrase “great sins” (or “great sin”) appears only four times in the Bible and twice in the Book of Mormon (see, in addition to this passage, Alma 15:3).

169. Before 1837, the text read “hath” instead of “have.”

of God¹⁷⁰ or judged of this man? **14** And now, O king, behold, we are guiltless!¹⁷¹ And thou, O king, hath¹⁷² not sinned. Therefore, this man hath lied concerning you, and he has prophesied in vain.¹⁷³ **15** And behold, we are strong! We shall not come into bondage,¹⁷⁴ or be taken captive by our enemies. Yea, and thou hast prospered in the land,¹⁷⁵ and thou shalt also prosper. **16** Behold, here is the man!¹⁷⁶ We deliver him into thy hands.¹⁷⁷ Thou mayest do with him as seemeth thee good.”¹⁷⁸

17 And it came to pass that king Noah caused that Abinadi should be cast into prison. And he commanded that the priests should gather themselves together that he might hold a council with them¹⁷⁹ what he should do with him. **18** And it came to pass that they said¹⁸⁰ unto the king, “Bring

170. This is the only instance of the phrase “condemned of God” in scripture.

171. The word “guiltless” appears twenty times in scripture. It may be of importance that its only other appearance in the Abinadi story is in a quotation from the Ten Commandments (see Mosiah 13:15; Exodus 20:7). It may also be significant that it appears in Benjamin’s speech (see Mosiah 4:25, 26).

172. Evidence makes clear that this verb read as “hast” in the original manuscript, and it reads “hast” in the first edition. This was changed to “has” for the 1837 edition, which continued into many subsequent editions. The 1840 edition, however, provides “hath,” which consequently appears in a few other earlier editions.

173. This is the only instance in scripture of the language of “prophesying in vain.” It may be, however, that the people here have reference to the Mosaic law’s condemnation of false prophecy (see Deuteronomy 18:20–22). See note 36 on “vanity” and “lying” in Mosiah 11:11.

174. This prediction proves false. See note 76 on “bondage” in Mosiah 11:21.

175. This language rather obviously echoes the motto throughout the Book of Mormon “Inasmuch as ye shall keep my commandments, ye shall prosper in the land.” Interestingly, the only instances of this motto in the book of Mosiah are in the story of King Benjamin (see Mosiah 1:7; 2:22, 31).

176. Although the rendering is different, this echoes Pilate’s presentation of Jesus to the multitude in the Gospel of John: “Behold the man!” (John 19:5).

177. It may be important that Abinadi has prophesied that God would “deliver” the Nephite colonists “into the hands of their enemies” (Mosiah 11:21).

178. This phrase can be found in the Bible, but it is infrequent there, as in the Book of Mormon.

179. Councils and associated trials appear throughout the Gospels and the book of Acts in connection with condemning Jesus. Councils elsewhere in the Book of Mormon (apart from one quotation from the Bible, 3 Nephi 12:22) are always councils of war (see Alma 24:5; 52:19).

180. The present tense “saith” was replaced with the past tense “said” beginning in 1837.

him hither, that we may question¹⁸¹ him.” And the king commanded that he should be brought before them.¹⁸² **19** And they began to question him, that they might cross¹⁸³ him, that thereby they might have wherewith to accuse¹⁸⁴ him. But he answered them boldly,¹⁸⁵ and withstood¹⁸⁶ all their questions, yea, to their astonishment;¹⁸⁷ for he did withstand them in all their questions, and did confound them in all their words.¹⁸⁸

20 And it came to pass that one of them said¹⁸⁹ unto him, “What meaneth the words¹⁹⁰ which are written,¹⁹¹ and which have been taught by our fathers,¹⁹² saying.¹⁹³

181. With one exception, every use of the word “question” in the Book of Mormon is negative, a matter of interrogation. It will appear again in verse 19.

182. See note 151 on being carried before the king in Mosiah 12:9.

183. The use of the verb “to cross” in this sense appears only in the Book of Mormon, where it appears three (or maybe five) times. In addition to this passage, see Alma 10:16 and Helaman 9:19 (and perhaps the two instances of the verb in Alma 39:9). In the other two clear instances of this sense of the verb, the context is quite similar.

184. The priests will accuse him eventually; see Mosiah 17:7, 12.

185. In the Book of Mormon, the adverb “boldly” is most often used with the verb “to testify,” but it is also used with a variety of other verbs. In scripture, this is the only instance where it occurs alongside “to answer.”

186. This is the only passage in which someone “withstands” questions, although the scriptures speak with some frequency of withstanding. It should be noticed that Abinadi will withstand Noah’s lackeys in Mosiah 13:2.

187. “Astonishment” occurs frequently in scripture, but this is its only appearance in the Abinadi story.

188. One other text uses the formula “confound them in all their words” (albeit in the singular): the story of Jacob and Sherem (see Jacob 7:8).

189. The word “said” replaced the word “saith” beginning with the 1837 edition.

190. Only one other passage in scripture directly speaks in this fashion about the meaning of words: Alma 41:12–13.

191. The phrase “the words which are written” appears elsewhere only in the Book of Mormon, where it appears three times, with reference to the small plates (see 2 Nephi 25:22), the Book of Mormon (see 30:3), and a letter from an enemy (see 3 Nephi 3:1). Here, of course, it refers to Isaiah, albeit without citing the prophet’s name. (It will be Abinadi who will introduce the prophet’s name in Mosiah 14:1.)

192. Nowhere else in scripture is there such a direct reference to what was taught by the fathers. A close parallel appears in Alma 56:47, which speaks of what had “been taught by their [the stripling warriors’] mothers.”

193. The following four verses are, of course, drawn directly from Isaiah 52:7–10 without the slightest alteration from the translation found in the King James Version of the Bible.

- 21** How beautiful upon the mountains¹⁹⁴
 are the feet of him that bringeth good tidings,
 that publisheth peace,
 that bringeth good tidings of good,
 that publisheth salvation,
 that saith unto Zion, “Thy God reigneth.”¹⁹⁵
- 22** Thy watchmen shall lift up the voice.
 With the voice together shall they sing,
 for they 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 the Lord hath comforted his people.
 He hath redeemed Jerusalem.
- 24** The Lord hath made bare his holy arm
 in the eyes of all [the]¹⁹⁶ nations.
 And all the ends of the earth
 shall see the salvation of our God.”¹⁹⁷

194. Nephi attributes a quotation of this part of Isaiah 52:7 to an angel in a vision (see 1 Nephi 13:37).

195. This verse is quoted in its entirety by Jesus Christ in 3 Nephi 20:40. Abinadi provides his heavily contextualized interpretation of it in Mosiah 15:11–18.

196. The article “the” was apparently accidentally dropped from the 1840 edition, but it has appeared in most printed editions of the Book of Mormon, and it appears in the King James Version of Isaiah 52:10.

197. The final line of verse 24 (Isaiah 52:10), or a profoundly similar text from another prophet, is quoted in 1 Nephi 19:17 (attributed by Nephi to “the prophet”). Jesus Christ quotes the whole of Isaiah 52:8–10, quoted in verses 22–24 here, in 3 Nephi 16:18–20 and again in 3 Nephi 20:32–35, the latter with a number of deliberate alterations. Abinadi will provide his largely implicit interpretation of these three verses at the close of Mosiah 15, when he quotes them again (see verses 29–31). In Mosiah 16:1, regarding seeing eye to eye, Abinadi will also borrow the language of the last part of 12:24 (Isaiah 52:10) and a line from 12:22 (Isaiah 52:8).

25 And now Abinadi said¹⁹⁸ unto them, “Are you priests,¹⁹⁹ and pretend²⁰⁰ to teach this people, and to understand²⁰¹ the spirit of prophesying,²⁰² and yet desire²⁰³ to know of me what these things mean?²⁰⁴ 26 I say unto you, wo be unto you²⁰⁵ for perverting the ways of the Lord;²⁰⁶ for if ye understand these things, ye have not taught them.²⁰⁷ Therefore, ye have perverted the ways of the Lord. 27 Ye have not applied your hearts to

198. The word “said” replaced the word “saith” beginning with the 1837 edition.

199. In one other place in scripture, there are priests who are said to pretend—though the accusation comes from Korihor and criticizes priests of the Nephite Christian church (see Alma 30:24).

200. See note 165 on “pretend” in Mosiah 12:12.

201. It should be noted that “to teach” and “to understand” are coupled again in each of the next two verses. These three verses together establish a theme of understanding, recurrent in Mosiah 13:32 and 15:1.

202. There is one reference to “the spirit of prophecy” in the Bible (see Revelation 19:10). It is otherwise a Restoration term, appearing nineteen times in the Book of Mormon. Every other instance of the phrase refers to “the spirit of prophecy” rather than “the spirit of prophesying.”

203. The word “desireth” is to be found in the printer’s manuscript and the 1830 edition. It was replaced with “desire” in 1837.

204. Much more frequently than talk of words meaning something, scripture speaks of things meaning something. This formulation appears three times in the Bible and then eight times in the Book of Mormon. See also note 190 on the meaning of words in Mosiah 12:20.

205. This construction, “I say unto you, wo be unto [you],” only appears one other time in the Book of Mormon, in parallel in the sermon of King Benjamin (Mosiah 4:23). It also appears in D&C 10:28.

206. The phrase “to pervert the ways of the Lord” appears only once in the Bible, in Acts 13:10 (where the word “right” appears before “ways”). It appears, apart from the present verse, some nine times in the Book of Mormon, with the added “right” appearing with it only in the record of Nephi. Only one other text, Moroni 8:16, couples the phrase with a pronouncement of woe.

207. The preceding verse already associates understanding with teaching. Note that the same coupling occurs in the following verse.

understanding.²⁰⁸ Therefore, ye have not been wise. Therefore, what teach ye²⁰⁹ this people?”²¹⁰

28 And they said, “We teach the law of Moses.”

29 And again, he said²¹¹ unto them, “If ye teach the law of Moses, why do ye not keep²¹² it? Why do ye set your hearts upon riches?²¹³ Why do ye commit whoredoms, and spend your strength²¹⁴ with harlots,²¹⁵ yea, and cause this people to commit sin, that the Lord has²¹⁶ cause²¹⁷ to send me to prophesy against²¹⁸ this people, yea, even a great evil²¹⁹ against this people?

208. This is the only place in the Book of Mormon (or in any Restoration scripture) where the heart is applied to something. The formula appears seven times in the Bible, all in the wisdom literature (which may be suggestive given the way the present verse ends, with a reference to being wise). There, the heart is applied to wisdom (Psalm 90:12; Ecclesiastes 8:16), knowledge (Proverbs 22:17; Ecclesiastes 7:25), instruction (Proverbs 23:12), work (Ecclesiastes 8:9), and understanding (only in Proverbs 2:2).

209. The printer’s manuscript and the first edition have the singular “teachest thou” rather than the plural “teach ye.” The change was made for the 1837 edition.

210. This is the only place in scripture where this question appears. It might be noted, however, that it seems to contrast here with the priests’ question about what was taught by their fathers (in verse 20).

211. The present tense “saith” appeared instead of the past tense “said” until the 1837 edition.

212. The only other reference to “keeping” the law of Moses in the Abinadi story comes in Mosiah 13:27. It occurs a number of times elsewhere in the Book of Mormon.

213. See note 45 on “placing one’s heart upon one’s riches” in Mosiah 11:14.

214. The phrase “to spend one’s strength” appears twice in the Bible (see Leviticus 26:20 and Isaiah 49:4). This is the only instance in the Book of Mormon apart from a quotation of one of the biblical uses of the phrase (in 1 Nephi 21:4). Earlier in the narrative (see note 47 on “spend their time” in Mosiah 11:14), Noah’s priests are said to spend their time (rather than their strength) with harlots.

215. See note 48 on “harlots” in Mosiah 11:14. This accusation might be read as indicating that Noah has broken the seventh commandment, to not commit adultery (see Mosiah 11:2; Mosiah 11:14; and Mosiah 13:22).

216. The archaic “hath” was replaced with “has” beginning in 1837.

217. Only Abinadi is “caused” to prophesy in scripture. See, in addition to the present passage, Mosiah 13:26.

218. See note 149 on “prophecy against” in Mosiah 12:8.

219. See note 167 on “great evil” in Mosiah 12:13.

30 Know ye²²⁰ not that I speak the truth? Yea, ye know²²¹ that I speak the truth! And you ought²²² to tremble before God.²²³

31 “And it shall come to pass that ye shall be smitten for your²²⁴ iniquities;²²⁵ for ye have said that ye teach the law of Moses; and what know ye²²⁶ concerning the law of Moses? Doth salvation come by the law of Moses?²²⁷ What say ye?”²²⁸ **32** And they answered and said that salvation did come by the law of Moses.²²⁹ **33** But now Abinadi said²³⁰ unto them, “I know if ye keep the commandments of God, ye shall be saved.²³¹ Yea, if ye keep the

220. The printer's manuscript and the first edition have the singular “knowest thou” rather than the plural “know ye.” The change was made for the 1837 edition.

221. The printer's manuscript and the first edition have the singular “thou knowest” rather than the plural “ye know.” The change was made for the 1837 edition.

222. The text read “had ought” instead of “ought” until the 1837 edition.

223. The phrase “tremble before God” is unique to Abinadi, appearing here and in Mosiah 15:26.

224. The printer's manuscript and the first edition have the singular “thine” rather than the plural “your.” The change was made for the 1837 edition.

225. The use of the verb “to smite” in connection with “iniquities” might be clarified by Mosiah 12:2, where Abinadi says that “because of their iniquities, [the people] shall be brought into bondage, and shall be smitten on the cheek.” There are other places in the Book of Mormon where smiting because of iniquities seems to have a graver meaning (see 1 Nephi 18:10; 3 Nephi 2:19; Ether 3:3).

226. The printer's manuscript and the first edition have the singular “knowest thou” rather than the plural “know ye.” The change was made for the 1837 edition.

227. Salvation and the law of Moses are connected only in Abinadi's sermon (see the next verse as well as Mosiah 13:27–28) and one other passage (see Alma 25:16). Conceptually, Abinadi's question and line of reasoning parallels, in certain ways, Jesus's statement in John 5:39, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”

228. The printer's manuscript and the first edition have the singular “sayest thou” rather than the plural “say ye.” The change was made for the 1837 edition. It might be noted that “What sayest thou?” is the question put to Jesus by the scribes and Pharisees when questioning him about the woman taken in adultery (see John 8:5).

229. Abinadi will refer back to this moment in Mosiah 13:27–28.

230. The present tense “saith” appeared in the text until 1837, when it was replaced with the past tense “said.”

231. Interestingly, elsewhere it is only in the Doctrine and Covenants that such a direct connection is made between salvation and keeping the commandments (see D&C 18:46; 56:2; 100:14, 17).

commandments which the Lord delivered unto Moses in the mount of Sinai,²³² saying:²³³

34 I am the Lord thy God, who has²³⁴ brought thee out of the land of Egypt, out of the house of bondage. **35** Thou shalt have no other God²³⁵ before me.

36 Thou shalt not make unto thee any graven image, or any likeness of any thing in heaven²³⁶ above, or things which²³⁷ are²³⁸ in the earth beneath.”²³⁹

232. Despite its apparent formulaic nature, this verse's major content does not appear anywhere else in scripture. From the following quotation, however, it is clear that Exodus 20 and the associated event of revelation are what Abinadi has in mind.

233. Verses 24–26 reproduce Exodus 20:2–4, albeit with some slight differences. It might be noted that the Ten Commandments also appear in Deuteronomy 5 (the equivalent of the following three verses in Deuteronomy 5:6–8), but it is the Exodus version that is quoted.

234. The printer's manuscript and the first edition have the words “which have” rather than “who has.” This change was made for the 1837 edition, but then the 1841 edition replaced “has” with “hast,” likely in error. This persisted into the twentieth century, when “hast” was replaced with “hath.” The King James Version of Exodus 20:2 has “which have,” as in the earliest sources for the Book of Mormon.

235. The parallel passage in Exodus 20:3 has “gods” in the plural.

236. In the printer's manuscript and in the first edition, the definite article “the” appears before “heaven.” It was dropped in the 1837 edition and has never reappeared. It should be noted that the parallel text in the King James Version of Exodus 20:4 reads slightly differently: not “any thing in the heaven above” but “any thing that *is* in heaven above.” See the discussion in Skousen, *Analysis*, 2:1303–4.

237. The Book of Mormon here gives “things which” in place of the “that” found in the King James Version, without a clear shift in meaning.

238. The singular conjugation “is” appeared in the text, instead of the plural conjugation “are,” until 1837. The corresponding verb in the King James Version text of Exodus is “is.”

239. When Abinadi resumes his quotation of the Ten Commandments in Mosiah 13:12, he begins with this verse, possibly as a tie-in to these verses (12:34–36). His repetition in Mosiah 13:12 also means that the only commandment that Abinadi repeats twice is this one, to not make or worship graven images. One might read Mosiah 11:6–7 as evidence that Noah and his people had broken the second commandment.

37 Now Abinadi said²⁴⁰ unto them, “Have ye done all this? I say unto you: Nay, ye have not. And have ye taught this people²⁴¹ that they should do all these things?²⁴² I say unto you: Nay, ye have not.”

13:1 And now when the king had heard these words, he said unto his priests, “Away with this fellow,²⁴³ and slay him! For what have we to do with him?²⁴⁴ For he is mad.”²⁴⁵ 2 And they stood forth²⁴⁶ and attempted to lay their hands on him.

But he withstood²⁴⁷ them, and said unto them, 3 “Touch me not;²⁴⁸ for God shall smite you if ye lay your hands upon me;²⁴⁹ for I have not delivered the message which the Lord sent me to deliver.²⁵⁰ Neither have I

240. The text originally had “saith” instead of “said.” The change was made for the 1837 second edition.

241. The use of the phrase “this people” is frequent in scripture, but its appearances within the Abinadi narrative might be useful. It appears in this verse and then in Mosiah 11:20 (twice), 23; 12:8 (twice), 25, 27, 29 (three times); 13:25, 26; 17:9.

242. Abinadi will use similar wording in Mosiah 13:25.

243. Four times in the New Testament can one find the imperative form of “away with,” but only one of these uses the word “fellow,” where it is Paul who is to be taken away (see Acts 22:22; for the other instances, see Luke 23:18; John 19:15; Acts 21:36). It may be significant that all instances of the imperative in the New Testament have a crowd saying the words rather than the actual authority in charge. Nowhere else in scripture does the formula appear.

244. Only here in the Book of Mormon does the question “What has X to do with Y?” appear. It appears, however, sixteen times in the Bible, in a variety of contexts. Perhaps most relevant would be the several instances in the New Testament, which all focus on Christ and concern mad persons he encounters (see Matthew 8:29; Mark 1:24; 5:7; Luke 4:34; 8:28; John 2:4).

245. While madness is mentioned more than thirty times in the Bible, it appears in the Book of Mormon only in the Abinadi story, appearing here and in verse 4. (Jesus is accused of being mad in John 10:20.)

246. Only once elsewhere does the phrase “stand forth” appear in context with this sort of violence (see Alma 9:7).

247. The same verb is used in the preceding chapter to describe Abinadi’s verbal actions. See note 186 on “withstood” in Mosiah 12:19.

248. This command appears on the lips of Jesus in John 20:17, spoken to Mary after Jesus’s resurrection. In a more directly relevant context, it appears in 1 Nephi 17:48, where Nephi commands his brothers not to touch him.

249. This phrasing also parallels 1 Nephi 17:48: “Whoso shall lay his hands upon me . . . God shall smite him.”

250. It is not usual in scripture to speak of *delivering* messages. It appears nowhere in the Bible, and in the Book of Mormon it appears only in Alma 8:15 (in an angelic context) and Alma 43:24 (in an entirely human context).

told you that which ye requested that I should tell.²⁵¹ Therefore, God will not suffer that I shall be destroyed²⁵² at this time. **4** But I must fulfill²⁵³ the commandments wherewith God has²⁵⁴ commanded²⁵⁵ me; and because I have told you the truth ye are angry with me.²⁵⁶ And again, because I have spoken the word of God ye have judged me that I am mad.”²⁵⁷

5 Now it came to pass after Abinadi had spoken these words that the people of king Noah²⁵⁸ durst not lay their hands on him;²⁵⁹ for the Spirit of the Lord²⁶⁰ was upon him, and his face shone²⁶¹ with exceeding luster,²⁶² even as Moses did while in the mount of Sinai,²⁶³ while speaking with the Lord. **6** And he spake with power and authority²⁶⁴ from God.

251. Although the verb “to request” appears more than thirty times in scripture (only five of these in the Book of Mormon), nowhere else is this verb used to request information.

252. Three other texts in the Book of Mormon claim that God will not suffer someone to be destroyed: 1 Nephi 13:30; 22:16; Alma 46:18.

253. Surprisingly, this phrase, “must fulfill,” is unique to this text in all of scripture.

254. The archaic “hath” was replaced with “has” beginning with the 1837 edition.

255. This formula, “the commandments wherewith God [or the Lord] has commanded,” appears only in Restoration scripture and only once elsewhere in the Book of Mormon (see 1 Nephi 5:20); it shows up several times in the Doctrine and Covenants.

256. There are connections between truth and anger elsewhere only in 2 Nephi (see 2 Nephi 1:26; 28:28; 33:5).

257. See note 245 on “madness” in Mosiah 13:1.

258. Only twice does the phrase “the people of king Noah” appear elsewhere: in Mormon’s heading above Mosiah 23–24 and in Mosiah 23:2. It may be that the use here connects Abinadi’s situation to the situation in Helam.

259. The phrasing here once more suggests a connection with Nephi in Bountiful (see 1 Nephi 17:52, along with notes on 13:3), but the same phrasing appears a few times later in the Book of Mormon as well (see Alma 22:20; Helaman 5:23, 25; 8:4).

260. This is the only mention of “the Spirit of the Lord” in the Abinadi narrative, although it is mentioned in the baptismal sequence that immediately follows the narrative (see Mosiah 18:13) and later in the Helam story (see Mosiah 21:34). There may be yet further parallels with Nephi in Bountiful, where there is talk of “the Spirit of God” (see 1 Nephi 17:47, 52).

261. There are many references in the Hebrew Bible to the Lord’s face shining, but the obvious reference here is to Exodus 34:29, 30, 35, where the actual occurrence of the incident referred to appears. It might be noted, however, that Jesus’s face shines in Matthew 17:2, and that the faces of Nephi and Lehi shine later in the Book of Mormon (see Helaman 5:36).

262. Nowhere else does “exceeding luster” appear in scripture.

263. Again, the reference is to Exodus 32–34, following the giving of the second set of stone tablets with the law.

264. The phrase “power and authority” appears in the New Testament twice (see Luke 9:1 and Luke 20:20). The only relevant reference is apparently Luke 9:1, in which Jesus gives the

And he continued his words, saying: 7 “Ye see that ye have not power to slay me.²⁶⁵ Therefore, I finish my message.²⁶⁶ Yea, and I perceive that it cuts you to your hearts²⁶⁷ because I tell you the truth concerning your iniquities. 8 Yea, and my words fill²⁶⁸ you with wonder and amazement,²⁶⁹ and with anger. 9 But I finish my message;²⁷⁰ and then it matters not²⁷¹ whither I go, if it so be that I am saved. 10 But this much I tell you,²⁷² what

Twelve “power and authority” over devils and diseased and then sends them to preach the gospel. It appears before this point in the Book of Mormon only in 2 Nephi 1:25, in an apparently irrelevant context. Importantly, however, it appears in the baptismal sequence of Mosiah 18 (see verses 17 and 26) before it appears nearly twenty other times in the Book of Mormon. Only once elsewhere do individuals *spea*k with power and authority, Nephi and Lehi, whose faces also shine (see Helaman 5:18).

265. Nowhere else in scripture is there talk of someone having “power to slay” someone.
266. Only Abinadi speaks of “finishing his message.” See also verse 9.
267. This formula, “cut to the heart,” appears only here and in Acts 5:33; 7:54. In 1 Nephi 16:2, however, in a similar fashion, Nephi says that the truth “cutteth [the guilty] to the very center.” Numerous verses in the Bible and in Restoration scripture indicate the power of the word of God to pierce to the center as with a sword (apparently building from imagery in Psalm 149:6) or enter into the heart (see Hebrews 4:12; Revelation 1:16; 2 Nephi 33:1; D&C 6:2; 11:2; 12:2; 14:2; 33:1).
268. Only here in scripture do words fill something.
269. In Acts 3:10, those who witness a miracle are “filled with wonder and amazement,” in clear parallel. The coupling of “wonder and amazement” (without the verb “to fill”) appears in Mosiah 25:7.
270. See note 266 on “finish my message” in Mosiah 13:7.
271. “It matters not” is a formula only found in Restoration scripture. It appears fifteen times in the Book of Mormon but only once in the book of Mosiah, at this point. Two instances seem particularly relevant in light of other phrases that appear here: Mormon 8:4 (where Moroni says, “Whither I go it mattereth not”) and Ether 15:34 (where Ether couples “if it so be that I am saved” with “it mattereth not”).
272. The only other instance of this formula (with a slight difference) is in Mosiah 4:30, Benjamin’s sermon, in clear parallel.

you do with me, after this, shall be as a type²⁷³ and a shadow²⁷⁴ of things which are²⁷⁵ to come.²⁷⁶

11 “And now I read unto you the remainder of the commandments of God, for I perceive that they are not written in your hearts.”²⁷⁷ I perceive that ye have studied and taught²⁷⁸ iniquity²⁷⁹ the most part of your lives. 12 And now, ye remember that I said unto you:²⁸⁰

273. Abinadi’s only other reference to types is in Mosiah 13:31, although there is talk of types in a number of other places in the Book of Mormon. The Bible does not use the term “type” in English, rendering the cognate Greek word as “figure” instead (see Romans 5:14; 1 Corinthians 4:6; Hebrews 9:9, 24; 11:19; 1 Peter 3:21).

274. The strict coupling of “type” and “shadow” appears nowhere else in scripture, although Alma uses the two terms as synonymous in Alma 37:43, 45. The two terms appear alongside “sign” and “wonder” in Mosiah 3:15. Abinadi will use the word “shadow” with this same sense in Mosiah 16:14 (where it also appears with the phrase “things which are to come”). Abinadi’s words here (and later) are reminiscent of both Colossians 2:17 (“a shadow of things to come”) and Hebrews 10:1 (“a shadow of good things to come”).

275. The singular conjugation “is” appeared in the place of the plural conjugation “are” until 1837, when the grammar was corrected.

276. This prophecy is paraphrased and interpreted in Alma 25:4–12. For the paraphrase, see especially Alma 25:10: “[Abinadi] said unto them: What ye shall do unto me shall be a type of things to come.”

277. The image of something (often the law) being written in one’s heart appears several times in scripture. It appears twice in Proverbs (see 3:3; 7:3) and twice rather famously in Jeremiah (see 17:1; 31:33); Paul uses the image (Romans 2:15; 2 Corinthians 3:2–3), as does the author of Hebrews (see 8:10). It appears also in Benjamin’s sermon (see Mosiah 5:12). Jacob’s version of Isaiah 51:7 in 2 Nephi 8:7 has this image as well (although the Isaianic original simply speaks of the law *being* in the heart).

278. Only here in ancient scripture are “study” and “teaching” coupled.

279. Only here in scripture is anyone said either to study or to teach iniquity.

280. Abinadi here refers back to Mosiah 12:33–37.

Thou shalt not make unto thee any graven image, or any likeness of things which²⁸¹ are²⁸² in heaven above, or which²⁸³ are²⁸⁴ in the earth beneath, or which²⁸⁵ are²⁸⁶ in the water under the earth.²⁸⁷

13 “And again:²⁸⁸

Thou shalt not bow down thyself unto²⁸⁹ them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities²⁹⁰ of the

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281. The Book of Mormon rendering here, “things which,” is a slight variant from “any thing that” in the King James Version, without a clear shift in meaning.
282. The verb originally appeared as “is” and was replaced with “are” beginning with the 1837 edition. The corresponding verb in King James Version text of Exodus is “is.”
283. The Book of Mormon here uses “which” in place of the “that” used in the King James Version, without a clear shift in meaning.
284. The verb originally appeared as “is” and was replaced with “are” beginning with the 1837 edition. The corresponding verb in the King James Version text of Exodus is “is.”
285. The Book of Mormon here uses “which” in place of the “that” used in the King James Version, without a clear shift in meaning.
286. The verb originally appeared as “is” and was replaced with “are” beginning with the 1837 edition. The corresponding verb in the King James Version text of Exodus is “is.”
287. This verse reproduces Exodus 20:4 again, which already appears in Mosiah 12:36 somewhat differently and alongside a quotation of Exodus 20:2–3. The only commandment that Abinadi repeats twice is this one, to not make or worship graven images. One might read Mosiah 11:6–7 as evidence that Noah and his people had broken the second commandment.
288. In the last verses of Mosiah 12, Abinadi quotes only Exodus 20:2–4. Using this “and again” formula, he here continues the quotation of Exodus 20. Nephi uses the same formula to continue a quotation of Isaiah (see 1 Nephi 21:1). Limhi uses the formula to continue his own quotation of the Lord’s word (see Mosiah 7:30–31). Noah’s people use the formula to continue their quotation of Abinadi’s words to the king (see Mosiah 12:11–12). Alma will use the formula also to continue a quotation (see Alma 9:13), as will Mormon (see Alma 3:15–17; 43:47).
289. The parallel text in the King James Version of Exodus 20:5 has the preposition “to” rather than “unto,” but it might be noted that the telling of the Ten Commandments in Deuteronomy 5:9 has “unto” rather than “to.” There does not appear to be a discernible shift in meaning between “to” and “unto” in the Book of Mormon. See the helpful discussion in Skousen, *Analysis*, 2:1307.
290. The Book of Mormon here gives “iniquities” in place of the singular “iniquity” found in the King James Version. Significantly, Abinadi’s allusion in Mosiah 11:22 to this passage also renders “iniquities” in the plural. It might also be relevant that Abinadi will use the plural “iniquities” in his quotation of Isaiah 53:6 (see Mosiah 14:6), although the biblical text is in the singular. (He reproduces plural instances of the word in Isaiah 53:5, 11; see Mosiah 14:5, 11).

fathers upon the children, unto the third and fourth generations²⁹¹ of them that hate me; **14** And showing mercy unto thousands of them that love me and keep my commandments.

15 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless²⁹² that taketh his name in vain.²⁹³

16 Remember the sabbath day, to keep it holy.²⁹⁴ **17** Six days shalt thou labor, and do all thy work; **18** But the seventh day, the sabbath of the Lord thy God,²⁹⁵ thou shalt not do any work, thou, nor thy son, nor thy daughter, 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 heaven and earth, and²⁹⁶ the sea, and all that in them is²⁹⁷; wherefore the Lord blessed the sabbath day, and hallowed it.

20 Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.²⁹⁸

21 Thou shalt not kill.²⁹⁹

22 Thou shalt not commit adultery.³⁰⁰

291. The printer's manuscript, like the parallel text in the King James Version of Exodus 20:5, has "generation" in the singular. It would seem that the plural was introduced inadvertently by the 1830 printer.

292. See note 171 on "guiltless" in Mosiah 12:14.

293. Mosiah 11:27 might be read as evidence that Noah had broken the third commandment.

294. Although the Sabbath is not a strong theme in the Book of Mormon, Abinadi's sole convert from Noah's court will institute some kind of Sabbath practice in the church he will found (see Mosiah 18:25). The statement in Mosiah 18:23, 25 that Alma "set apart" one day in the week for worship might be read as the only (implied) evidence that Noah's people had not followed the fourth commandment.

295. The parallel text in the King James Version of Exodus 20:10 has italicized words that do not appear in the Book of Mormon text: "The seventh day *is* the Sabbath of the Lord thy God: *in it* thou . . ."

296. This "and" is lacking in the parallel text in the King James Version of Exodus 20:11.

297. The parallel text in the King James Version of Exodus 20:11 has an entire clause at this point that does not appear in the Book of Mormon text: "and rested the seventh day."

298. Mosiah 11:1, 5 might be read as evidence that Noah had broken the fifth commandment.

299. Mosiah 11:18–19, 28 might be read as evidence that Noah and his people had broken the sixth commandment.

300. Mosiah 11:2 and Mosiah 12:29 might be read as evidence that Noah had broken the seventh commandment.

Thou shalt not steal.³⁰¹

23 Thou shalt not bear false witness against thy neighbor.³⁰²

24 Thou shalt not covet³⁰³ thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."³⁰⁴

CHAPTER VIII

13:25 And it came to pass that after Abinadi had made an end of these sayings that he said unto them: "Have ye taught this people that they should observe to do³⁰⁵ all these things³⁰⁶ for to keep³⁰⁷ these commandments? **26** I say unto you, Nay; for if ye had, the Lord would not have caused³⁰⁸ me to come forth and to prophesy evil³⁰⁹ concerning this people. **27** And now ye have said that salvation cometh by the law of Moses.³¹⁰ I say unto you that it is expedient that ye should keep³¹¹ the law of Moses as yet.³¹² But I say

301. Mosiah 11:3, 18 might be read as evidence that Noah and his people had broken the eighth commandment.

302. Mosiah 11:11 might be read as evidence that Noah had broken the ninth commandment.

303. Mosiah 11:1, 3 might be read as evidence that Noah had broken the tenth commandment.

304. This whole passage, verses 13–24, reproduces Exodus 20:5–17.

305. The phrase "observe to do" is principally Deuteronomic, appearing fourteen times in the book of Deuteronomy. It appears another five times in the Book of Mormon but never again in the Abinadi narrative.

306. Abinadi uses similar phrasing regarding the people in Mosiah 12:37.

307. This peculiar phrasing, "for to keep," appears twice elsewhere in scripture: Joshua 10:18 and Acts 16:4.

308. See note 217 on "caused" in Mosiah 12:29.

309. See note 153 on "to prophesy evil" in Mosiah 12:9.

310. This is obviously a reference back to 12:32. See note 231 on the connection between salvation and the law in Mosiah 12:31.

311. See note 212 on keeping the law in Mosiah 12:29.

312. This phrasing is repeated almost exactly in Alma 25:15: "It was expedient that they should keep the law of Moses as yet." Note the connection also with 2 Nephi 25:30, where Nephi says, "And inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses." Nowhere else is the keeping of the law described in terms of expediency.

unto you, that the time shall come³¹³ when it shall no more be expedient³¹⁴ to keep the law of Moses. **28** And moreover, I say unto you,³¹⁵ that salvation doth not come by the law alone.³¹⁶ And were it not for the atonement,³¹⁷ which God himself³¹⁸ shall make for the sins and iniquities³¹⁹ of his people, that they must unavoidably perish,³²⁰ notwithstanding the law of Moses.³²¹

313. Twice more will Abinadi use the phrase “the time shall come”: in Mosiah 15:28 and in Mosiah 16:1. These later instances are connected, and they clearly parallel Benjamin’s use of the same phrase in Mosiah 3:20.

314. This is the only instance in scripture of “no more expedient.”

315. This construction, “and moreover, I say unto you,” is used five other times in the Book of Mormon, almost entirely in King Benjamin’s speech (Mosiah 1:13, 2:29, 3:17, 3:20) and once by Alma (Alma 5:47).

316. This is the only time that this idea is expressed in precisely this way (“not . . . by the law alone”). See note 231 on the general connection between the law and salvation in Mosiah 12:31.

317. This is unique phrasing, but counterfactual reflections about the Atonement appear with some frequency in the Book of Mormon (see, for instance, 2 Nephi 9:8–9; Jacob 7:12; Alma 42:11). Abinadi himself presents similar reflections in Mosiah 15:19; 16:6–7.

318. Abinadi uses this emphatic “God himself” several times. It appears both immediately prior to his quotation of Isaiah 53 (see Mosiah 13:34) and in the first word of his interpretation of Isaiah 53 (see Mosiah 15:1). It appears also in the final accusation against Abinadi, when he is sentenced to death (see Mosiah 17:8).

319. This coupling of “sins and iniquities” is largely unique to the Book of Mormon, where it appears eleven times (here for the first time and for the only time in the Abinadi story). It appears in the Bible only once: Hebrews 10:17.

320. The phrase “must unavoidably perish” is picked up twice elsewhere in the Book of Mormon (see Alma 34:9; Helaman 4:25), perhaps with implicit reference to Abinadi’s words.

321. This phrase, “notwithstanding the law of Moses,” appears also in Alma 25:15 in a parallel context.

29 “And now I say unto you that it was expedient³²² that there should [be]³²³ a law given³²⁴ to the children of Israel,³²⁵ yea, even a very strict law;³²⁶ for they were a stiffnecked people,³²⁷ quick to do iniquity,³²⁸ and slow to remember the Lord their God.³²⁹ 30 Therefore there was a law given³³⁰ them, yea, a law of performances and of ordinances,³³¹ a law

322. Nowhere else in scripture is the law itself or the act of its being given directly described as expedient. See note 312 on the expedience of keeping the law in Mosiah 13:27.

323. The text reads “he” in the 1840 edition, but this is clearly an error.

324. As it is written here, “the law” is described only eight times in the Bible, where the language never approaches the formulaic. Such a description appears twenty-two times in the Book of Mormon, however, and it is usually formulaic. Throughout the Book of Mormon, there is an emphasis on the giving of the law and the just nature of punishment (or on those to whom the law is not given and are therefore blameless). Only a few times is there a specific focus on the nature of the law of Moses in its givenness (see 2 Nephi 11:4; 25:25–30; Jarom 1:11; 3 Nephi 15:8). Note that Abinadi speaks again of the givenness of the law in the next verse.

325. The formula “children of Israel” appears over six hundred times in the Old Testament, but it appears only eight times in the Book of Mormon (where “children of men” is far more frequent). Three instances of “children of Israel” appear in Nephi’s summary of Israel’s early history (see 1 Nephi 17:23, 25, 29) and one in Jacob’s reference to the same (see Jacob 1:7). Another appearance occurs in the Book of Mosiah, where Limhi refers to the Exodus (see Mosiah 7:19). The last two appear in Mormon’s concluding exhortation in 3 Nephi (see 3 Nephi 29:1–2).

326. There are three other references to strict laws in the scriptures, all of them in the Book of Mormon. Interestingly, none of the other references is to the law of Moses but to Nephite (or more generally Lehite) laws (see Jarom 1:5; Alma 1:21; 3 Nephi 7:14).

327. Six times in the Old Testament—all of them in Exodus and Deuteronomy—Moses’s people are called “a stiffnecked people.” Four of these instances are to be found in the chapters describing the giving of the law for the second time, when Moses’s face shines (see Exodus 32:9; 33:3, 5; 34:9), obviously relevant to the present context. The same phrase shows up fourteen times in the Book of Mormon, but only two of these refer back to Moses’s people: this passage and its parallel, Mosiah 3:14.

328. This phrase, “quick to do iniquity,” is unique to the Book of Mormon and appears for the first time in the Book of Mormon here in Abinadi’s discourse. It appears also in Alma 46:8 and Helaman 12:4. The related “swift to do iniquity” appears in 1 Nephi 17:45.

329. The phrase “slow to remember” appears only in the Book of Mormon, where it appears four more times. In all cases, the people are slow to remember “the Lord their God.” Note that Abinadi predicts in Mosiah 11:24 that the Lord will be “slow to hear” the people’s cries when they repent, a prophecy fulfilled in Mosiah 21:14–15.

330. See note 324 on the law being given in Mosiah 13:29 (the previous verse).

331. The coupling of “performances” and “ordinances” is unique to the Book of Mormon, where it appears three additional times (see 2 Nephi 25:30; Alma 30:23; 4 Nephi 1:12). The phrase seems to always apply to the law of Moses (although the reference in Alma 30:23 is somewhat ambiguous).

which they were to observe strictly³³² from day to day, to keep them in remembrance of God and their duty towards him.³³³ **31** But behold, I say unto you, that all these things were types of things to come.³³⁴ **32** And now, did they understand³³⁵ the law?³³⁶ I say unto you: Nay, they did not all understand the law; and this because of the hardness of their hearts³³⁷; for they understood not that there could not any man be saved³³⁸ except it were through³³⁹ the redemption of God.³⁴⁰

33 “For behold, did not Moses prophesy unto them concerning the coming of the Messiah,³⁴¹ and that God should redeem his people?³⁴² Yea,

332. Just a few places in the Book of Mormon speak of strict observance, sometimes regarding the law of Moses (see Alma 30:3; Helaman 13:1), sometimes regarding Nephite law (see Alma 62:10), and sometimes regarding the order of the Church (see Moroni 6:7).

333. Nowhere else in scripture are “remembrance” and “duty” coupled as parallels. Three times in the Book of Mormon there’s talk of “remembrance of one’s duty,” however (see Mosiah 1:17; Alma 4:3, 19). The general idea expressed here finds parallels in Galatians 3:24 and Mosiah 3:12.

334. This obviously harks back to Mosiah 13:10 (see note 273 on “types” in Mosiah 13:10) but now with application to the law of Moses, setting up a parallel between Abinadi’s situation and the role of the law of Moses.

335. See note 201 on “to teach” and “to understand” in Mosiah 12:25.

336. Understanding the law of Moses is a theme in Nehemiah 8 (see Nehemiah 8:7, 8, 13). Otherwise, it appears only here and in a parallel passage in Mosiah 3:15.

337. Although there is much talk in the Book of Mormon of hardened hearts, this is the only reference to the theme in the Abinadi narrative.

338. Similar wording appears only in the obviously parallel text in Mosiah 3:16 and in a similar passage in Moroni 8:13.

339. The formula “except it were through” appears six other times in the Book of Mormon, four of them in the words of King Benjamin (Mosiah 1:12; 3:12; 3:15; 5:11) and once in the words of Amulek (Alma 34:9).

340. This is the only occurrence in scripture of “the redemption of God,” though two passages later Alma speaks of those who are “redeemed of God” (Mosiah 18:9; see also 27:25).

341. Presumably this is meant to be a reference to Deuteronomy 18:15, 18–19, which is also quoted or alluded to in 1 Nephi 22:20–21 and 3 Nephi 20:23; 21:11. At a few other places in the Book of Mormon, one finds the claim that Moses prophesied of the Messiah in various ways: as a “prophet” (see 1 Nephi 22:21; 3 Nephi 20:23); as “the Son of God” (see Alma 33:18–19); and directly as “the Messiah” (see Helaman 8:13).

342. Twice in the Bible is God said to have “redeemed his people”—once in the Psalms (see Psalm 77:15) and once in Luke (see Luke 1:68), although the concept of redemption is found throughout the Bible. This is the first time Abinadi uses this language, but he will use it numerous times later (see Mosiah 15:1, 9, 11, 12, 18, 19, 23, 24; 16:4), and it appears also in the story of Alma’s founding of the church after Abinadi’s death (see Mosiah 18:2, 9, 20). Abinadi will also speak of those who are not redeemed (see Mosiah 15:26, 27; 16:2,

and even all the prophets³⁴³ who³⁴⁴ have prophesied ever since the world began,³⁴⁵ have they not spoken more or less³⁴⁶ concerning these things?
34 Have they not said that God himself³⁴⁷ should come down among the children of men,³⁴⁸ and take upon him the form³⁴⁹ of man,³⁵⁰ and go forth

5, 6). Such language appears elsewhere in the Book of Mormon as well (though not, surprisingly, at all in the parallel words of King Benjamin).

343. The totality of the prophets ("all the prophets") appears in various contexts in the Bible, occasionally with different meanings but seems to be particularly important in Luke-Acts (see Luke 11:50; 13:28; 24:27; Acts 3:24; 10:43). Abinadi will once more refer to "all the prophets" in his doctrine of resurrection (see Mosiah 15:22). Somewhat more common in the Book of Mormon is the phrase "all the holy prophets," which Abinadi uses later (see Mosiah 15:11, 13) and which others sometimes use, like Abinadi, to speak of the prophets' anticipation of Christ (see, for instance, Jacob 4:4; Alma 30:44; Helaman 8:16; 3 Nephi 1:26; 20:24).
344. The text had "which" instead of "who" until the 1837 edition.
345. This larger formula, "all the prophets since the beginning of the world," appears five other times in ancient scripture. Twice it appears in Luke-Acts (see Luke 1:70 and Acts 3:21) and three times in the Book of Mormon (see 1 Nephi 3:20; Mosiah 15:13; Alma 7:25). Note that one of these appears later in Abinadi's own defense.
346. Twice elsewhere in scripture does the phrase "more or less" appear, but not with this meaning (see 3 Nephi 11:40; 18:13).
347. See note 318 on "God himself" in Mosiah 13:28.
348. Limhi later refers directly to this teaching of Abinadi (see Mosiah 7:27), which Abinadi will repeat in Mosiah 15:1. Noah will later refer to it as well, citing it as the reason for Abinadi's being worthy of death (see Mosiah 17:8). Benjamin makes exactly this same claim in clear parallel: "The Lord Omnipotent . . . shall come down from heaven among the children of men" (Mosiah 3:5). Benjamin's people in response confess the same thing, that "Jesus Christ . . . shall come down among the children of me" (Mosiah 4:2). These are the only instances of this whole formula in scripture.
349. Only once elsewhere in scripture is anyone said to "take" a "form." Paul says that Christ "took upon him the form of a servant" (Philippians 2:7). Interestingly, the word "form" is used to describe the angelic figure with Shadrach, Meshach, and Abed-nego in the fiery furnace: "The form of the fourth is like the Son of God" (Daniel 3:25).
350. This is the only appearance of the phrase "form of man" in scripture, although "form of a man" appears in 1 Nephi 11:11 (in connection with the appearance of the Spirit of the Lord).

in mighty³⁵¹ power upon the face of the earth?³⁵² **35** Yea, and have they not said also that he should bring to pass the resurrection³⁵³ of the dead, and that he, himself, should be oppressed and afflicted?³⁵⁴

14:1 “Yea, even doth not Isaiah say:³⁵⁵

Who hath believed³⁵⁶ our report?³⁵⁷

And to whom is the arm of the Lord³⁵⁸ revealed?

2 For he shall grow up before him as a tender plant,³⁵⁹

351. Ten times in scripture someone “goes forth” in some form of “might.” In Judges 5:31, God “goeth forth in his might,” and in Isaiah 52:13 the Lord “shall go forth as a mighty man.” Benjamin says of Christ that he “shall go forth . . . working mighty miracles” (Mosiah 3:5), and the same is said of the Three Nephites (see 4 Nephi 1:30). Several people are said in the Book of Mormon to “go forth” in “might,” whether their own (see Alma 58:13; Mormon 4:8) or God’s (see Mosiah 9:18). The angel commands some to “go forth and cry mightily” (Alma 9:25), while the sons of Mosiah claim they “went forth . . . with mighty threatenings” (Alma 26:18). Nowhere else does anyone do quite what is described here.

352. This phrasing, “go forth upon the face of the earth,” appears also in Mosiah 7:27, where Limhi summarizes Abinadi’s message.

353. This phrase, “bring to pass the resurrection,” is unique to Mormon scripture, appearing twelve times in the Book of Mormon. Two more of these appearances occur in and around Abinadi’s story (see Mosiah 15:20; 18:2).

354. The coupling of “oppressed” and “afflicted” is clearly an anticipation of Isaiah 53:7, about to be quoted.

355. In Mosiah 14, Abinadi quotes Isaiah 53:1–12, with very few emendations.

356. Rejection of the good tidings of Christ is a consistent theme throughout the Book of Mormon narrative: 1 Nephi 1:19–20; 11:33; 19:9–10; 2 Nephi 10:3–5; 25:12–13; Jacob 7:2; Mosiah 3:9; 15:5–7; 17:8; 26:2; Alma 1:4; 7:11–12; 11:35; 30:12–13; 31:16; 34:6; 3 Nephi 1:9; 2:2; 7:10; Mormon 9:1; Moroni 10:2.

357. Jesus (John 12:38) and Paul (Romans 10:16) both reference this phrase when speaking of those who reject Jesus. Hebrews 11:2, 11:39 may also rely on this phrase when discussing how faith allowed the followers of Christ to receive a good report. Interestingly, Ether 12, a close parallel of Hebrews 11, does not repeat this word or phrase, although the theme focuses on knowing Christ through faith.

358. The “arm of the Lord” traditionally symbolizes the power of God and may also point in the Book of Mormon to the physical manifestation of God when born as a mortal or when appearing in vision. The phrase is also found in Isaiah 51:9. Of more immediate relevance, Isaiah 52:10, quoted by a priest of Noah, states that “the Lord has made bare his holy arm.” The priests’ own interpretation of this phrase may have led Abinadi to begin his quotation of this Servant Song of Isaiah here rather than its true beginning (in Isaiah 52:13).

359. The closest Book of Mormon parallel to the “tender plant” is the tender branches of the olive tree in Jacob 5. Isaiah’s writings regularly refer to a righteous remnant that will spring up from the destruction of unrepentant Israel. See, for example, Isaiah 10:20–22. The adjective “tender” in the Book of Mormon is used twelve times: to describe God’s mercies (1 Nephi 1:20; 8:8; Ether 6:12), Lehi’s parenting (1 Nephi 8:37), the feelings of the Nephite

and as a root³⁶⁰ out of dry³⁶¹ ground.³⁶²
 He hath no form³⁶³ nor comeliness,³⁶⁴ and when we shall see him
 there is no beauty³⁶⁵ that we should desire him.
3 He is despised and rejected of men,³⁶⁶
 a man of sorrows,³⁶⁷ and acquainted with grief,³⁶⁸

women and children (Jacob 2:7; 2:33; 2:35), new branches from the olive tree representing the house of Israel (Jacob 5:4; 5:6; 5:8), and here.

360. The “root” is an important image in the writings of Isaiah, where it at times has messianic implications (11:1; 11:10) or serves as a source of renewed life (14:29; 27:6; 37:31). See also the discussion in D&C 113:5–6.
361. Abinadi’s quotation drops the indefinite article before “dry ground” found in the biblical version of Isaiah 53, possibly to universalize the mission of the mortal Christ.
362. Biblically and in the Book of Mormon, “dry ground” refers either to the wilderness state that symbolizes those who have rejected their covenants with God (especially in Psalms and Isaiah) or to the ground that serves as a passageway for the righteous after waters have been parted (for example, in the parting of the Red Sea). In all five instances (besides this one), the Book of Mormon uses “dry ground” to refer to the parting of the Red Sea.
363. “Form of a man” in the Book of Mormon is used twice to describe Christ’s mortality, once by Nephi (1 Nephi 11:11) and, of greater relevance here, once by Abinadi in preparation for his quotation of Isaiah 53 (see Mosiah 13:34). Additionally, it is used in Christ’s quotation of Isaiah 52:14 (3 Nephi 20:14) to describe the marred form of the atoning Christ. It is also used to refer to other states of being: the “form of a dove” (2 Nephi 31:8), the “perfect form” of a resurrected body (Alma 11:43), the “form of an angel” taken by the devil (Alma 30:53), and the “form of godliness” (Moroni 7:30).
364. Besides quotations from Isaiah 4:2 (2 Nephi 14:2) and here, the Book of Mormon uses the word “comely” one other time, describing the modest but comely apparel of humble Nephites (Alma 1:27).
365. “Beauty” is used to describe many figures in the Book of Mormon, such as the tree of life (1 Nephi 11:8), Mary the mother of Jesus (1 Nephi 11:15), the Gentiles (1 Nephi 13:15), the feet of the messengers (1 Nephi 13:37 and many other scriptures, quoting Isaiah 52:7), the garments of the redeemed (2 Nephi 8:24, quoting Isaiah 52:1), and others. This is the only instance in which someone or something is described as lacking beauty.
366. See note 356 in Mosiah 14:1 that lists instances in the Book of Mormon that refer to the rejection of Christ.
367. Biblically, the first “sorrow” mentioned comes to Adam and Eve at the time of the Fall (see Genesis 3:16–17). It is used by biblical Jacob to describe a degree of sadness that will cause death (see Genesis 42:28; 44:29; and others) and is similarly used to describe Lehi and Sariah in 1 Nephi 18:17–18 (see also 2 Nephi 1:21).
368. “Grief” is used along with “sorrow” to describe the sadness Lehi and Sariah experienced on the boat and that almost caused their deaths (see 1 Nephi 18:18; 2 Nephi 1:21). Interestingly, Ecclesiastes 1:18 indicates that the more wisdom and knowledge one obtains, the greater one’s “grief” and “sorrow.”

and we hid as it were our [faces]³⁶⁹ from him.³⁷⁰
 He was despised, and we esteemed him not.³⁷¹

4 Surely he has³⁷² borne³⁷³ our griefs,³⁷⁴
 and carried our sorrows;³⁷⁵
 yet we did esteem him stricken,³⁷⁶
 smitten³⁷⁷ of God, and afflicted.

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369. "Face" was changed from "faces" in the 1837 edition and remained that way until the 1920 edition, when it was changed back to the plural, matching the 1830 edition and the King James Version.
370. To "hide one's face" is an action that God takes against sinful Israel prior to or during its destruction. Isaiah 54:8 states, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." Psalm 22:23 states that God "hid not his face" from the sufferer. Moses also "hid his face" from God out of fear (Exodus 3:6).
371. In the Book of Mormon, "to esteem" is "to value" or "to consider of worth"; it is used twenty times. See note 356 in Mosiah 14:1 for references to Christ's rejection in the Book of Mormon. See note 376 in Mosiah 14:4 for references that more specifically indicate that he was despised. On the night before his crucifixion, Jesus tells his disciples that they will "be offended" because of him (see Matthew 26:31).
372. The archaic "hath" was changed to "has" in the 1837 edition and remains today.
373. Abinadi draws upon this language in Mosiah 15:12 (and the language of Mosiah 14:11 and Isaiah 53:11), when he describes "they whose sins he hath borne." The Book of Mormon combines "borne" and "grievous" five times, describing work or labor "grievous to be borne" (1 Nephi 17:25; Mosiah 2:14; 7:15; 7:23; Ether 10:5). This phrase is also found in Matthew 23:4 and its parallel, Luke 11:46. The Book of Mormon also uses "borne" for giving birth, connecting it with suffering, as in the account of the Fall (see 1 Nephi 17:20; Genesis 3:16).
374. Alma 7:11 may allude to this verse, "That the word might be fulfilled which saith: He will take upon him the pains and sicknesses of the people," but following more closely the use of Matthew 8:17: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matthew 8:17). Hebrews 5:14 also likely alludes to this verse, "For we have not an high priest which cannot be touched with the feeling of our infirmities," and Alma 7:11 may connect with Hebrews 5:14.
375. See note 368 on "grief" and "sorrows" in Mosiah 14:3.
376. The Book of Mormon never uses the word "stricken" to refer to Christ and uses it only twice outside of this chapter (see additional instance in Mosiah 14:8), to refer to old age (see 1 Nephi 18:17; Alma 1:9). In general ways, however, it often portrays Christ as one who was despised and stricken. See 1 Nephi 1:20 (cast out and stoned), 1 Nephi 19:9 (judged as a thing of naught, scourged, smitten, spit upon), 1 Nephi 25:12 (rejected), Mosiah 3:9 (considered a man and a devil, scourged), 15:5 (mocked, scourged, cast out, disowned), Alma 7:11 (suffered afflictions).
377. Nephi may allude to this passage regarding Christ: "They smite him and he suffereth it" (1 Nephi 19:9).

5 But he was wounded for our transgressions.³⁷⁸

He was bruised for our iniquities.³⁷⁹

The chastisement of our peace³⁸⁰ was upon him,³⁸¹

and with his stripes³⁸² we are healed.³⁸³

6 All we, like sheep, have gone astray.³⁸⁴

We have turned every one to his own way,³⁸⁵

378. Abinadi will allude to these two phrases in his discussion of Christ. See Mosiah 15:9, which states that Christ had “taken upon himself their iniquity and their transgressions.” Interestingly, Abinadi’s allusion changes the plural “iniquities” to singular “iniquity,” matching the King James Version (see next note). Mosiah 15:12 also relies on this verse, stating that Christ’s death will “redeem them from their transgressions.” The law of Moses contains a “sin offering” to exculpate sin or transgression (see Leviticus 4:2–3).

379. “Iniquity” in the King James Version is here changed to the plural “iniquities.” There is ancient support for this variant in the Septuagint and the Targums. A similar variant (singular to plural) also occurs in Mosiah 14:8 (“transgression” to “transgressions”) and in Mosiah 14:12 (“sin” to “sins”). The change matches with other plural words already found in the Hebrew and King James Version for Isaiah 53 and is mirrored in Mosiah 14—“transgressions” (Mosiah 14:5) and “iniquities” (Mosiah 14:5 and 14:11). These changes could be understood as reflecting similar teachings in Mosiah 3:11–13 and Alma 7:11. Note that Abinadi’s allusion to this phrase in Mosiah 15:9 retains the plural “transgressions” but gives the singular “iniquity.”

380. Interesting textual connections include the following: the existence of a “peace” offering under the law of Moses; a sacrificial killing that brings peace (see Leviticus 3:1–2); the statement in Ephesians 2:14 that Christ abolished enmity “in his flesh,” for Christ is “our peace”; and one of the phrases on Moroni’s title of liberty was “in memory of . . . our peace,” a state of being brought about through war (Alma 46:12).

381. In biblical and Book of Mormon language, guilt, responsibility, and misfortune are brought “upon one” (see Genesis 26:10; Genesis 43:8; Jacob 1:19; and more). The blessings of God may also come “upon one” (see Alma 10:11 and others).

382. Nephi is the only other Book of Mormon prophet to use the word “stripes” when referring to punishment (see 2 Nephi 28:8). Multiple Book of Mormon references point to Christ’s scourging: 1 Nephi 19:9; Mosiah 3:9; and Mosiah 15:5.

383. 1 Peter 2:24 alludes to this verse.

384. Nephi borrows from this verse in 2 Nephi 28:14: “They have all gone astray.” Interestingly, Korihor, an anti-Christ, states that the devil, in the form of an angel, indicates that “they have all gone astray after an unknown God,” (Alma 30:53) either alluding to Isaiah 53:6 or quoting from the writings of Nephi and thus demonstrating an alternate use of the passage, countering Abinadi’s interpretation. Verse 25 in 1 Peter 2 also alludes to this phrase.

385. Nephi’s quotation of Isaiah 2:5 (in 2 Nephi 12:5) adds the phrase “Yea, come, for ye have all gone astray, every one to his wicked ways,” apparently alluding to this verse, although the allusive phrases are not found in the biblical text of Isaiah 2:5.

and the Lord hath laid on him³⁸⁶
the iniquities³⁸⁷ of us all.³⁸⁸

7 He was oppressed,³⁸⁹ and he was afflicted,³⁹⁰
yet he opened not his mouth.³⁹¹
He is brought as a lamb to the slaughter,³⁹²
and as a sheep before her shearers is dumb
so he opened³⁹³ not his mouth.³⁹⁴

386. See note 381 on “upon him” in Mosiah 14:6. The individual bringing a burnt offering, a peace offering, or a sin offering under the law of Moses “put his hand upon [its] head . . . to make atonement for him” (Leviticus 1:4; see also Leviticus 3:2; 4:4). On the Day of Atonement, the high priest placed “both his hands upon the head of the live goat, [to] confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat” before driving the sin-laden scapegoat into the wilderness (see Leviticus 16:21). Note the use of “iniquities” (Mosiah 14:5, 6), “transgressions” (Mosiah 14:5, 12), and “sins” (Mosiah 14:10) in Leviticus 16:21.

387. The rendition of Mosiah 14:6 again changes from the singular “iniquity of us all” to the plural “iniquities of us all.” See note 379 on “iniquities” in Mosiah 14:5. See also note 421 on “sins of many” in Mosiah 14:12.

388. Christ may draw from this verse in 3 Nephi 20:26: “The Father . . . sent me to bless you in turning away every one of you from his iniquities.” Verse 24 in 1 Peter 2 alludes to this phrase.

389. In the Bible, “oppression” of the covenant members of the house of Israel often comes from Gentile nations. In D&C 109:45, the same sense is used but combines “oppressed” and “afflicted” for the first time (as found here in Mosiah 14:7).

390. See note 354 on “oppressed” and “afflicted” in Mosiah 13:35, where Abinadi points forward to this verse.

391. New Testament authors likely included Christ’s lack of response to the high priest (see Matthew 26:40; Mark 14:61) and to Herod (see Luke 23:9) in purposeful allusion to this passage. Alma 14:18–19 may also cast Alma’s and Amulek’s lack of response while accused in prison in connection with these images of Christ.

392. The image of the lamb being brought to the slaughter had immediate connotations of the law of Moses sacrificial system. See note 386 on “laid on him” in Mosiah 14:6.

393. In this verse, “openeth” in Isaiah 53:7 is changed to “opened.” Although a departure from the text of the King James Version, this variation is incidentally an appropriate translation for the Hebrew of the Masoretic Text, which is the same tense translated earlier in the verse in the past tense, “opened.” Numerous recent English translations also translate this verb in the perfect or past tense.

394. Abinadi later directly quotes this verse: “As a sheep before her shearers is dumb, so he opened not his mouth” (Mosiah 15:6). It should be noted that the past tense “opened” is used in Mosiah 15:6 as it is in the present verse, although the King James Version uses the present tense “openeth.”

8 He was taken from prison and from judgment,³⁹⁵
 and who shall declare his generation?³⁹⁶
 For he was cut off out of the land of the living.
 For the transgressions³⁹⁷ of my people was he stricken.³⁹⁸
 9 And he made his grave with the wicked,³⁹⁹
 and with the rich in his death,⁴⁰⁰
 because he had done no evil,⁴⁰¹
 neither was any deceit in his mouth.⁴⁰²

395. Alma may rely on this verse, along with many other images from Isaiah 53, in describing his own forgiveness due to Christ's suffering (see Alma 36:27, in which he describes the Lord's support in "afflictions" and his deliverance "from prison" and "from death"). Alma and Amulek—who were smitten, mocked, kept naked, and confined in prison, but who were silent before their persecutors (see Alma 14:18, 22)—were miraculously freed from prison (Alma 14:28).

396. Abinadi quotes this question in Mosiah 15:10, "Who shall declare his generation?" He then proceeds directly to quoting Isaiah 53:10 (with small variations) to provide the answer: "When his soul has been made an offering for sin, he shall see his seed."

397. The rendition of Mosiah 14:8 changes the singular "transgression" in the King James Version to the plural "transgressions." See note 378 on "iniquities" in Mosiah 14:5.

398. See note 376 on "stricken" in Mosiah 14:4.

399. New Testament authors may have included Christ's crucifixion between the two thieves in part as an allusion to this phrase (see Luke 22:32, 39). Verses 18 and 19 of 1 Peter 3 present Christ's death as leading to his entrance among the disobedient spirits in prison. See also note on "he was taken from prison" in Mosiah 14:8.

400. New Testament authors may have included the detail that Jesus's tomb was provided by Joseph of Arimathea in part to allude to this phrase (see Matthew 27:57; Mark 15:43; Luke 23:51).

401. The word is changed from "violence" in the KJV rendering to "evil," an important theological shift for Abinadi's message, but it is also one that potentially finds ancient support in the Septuagint ("lawlessness") and the Targums ("sin"). The Hebrew of the Masoretic Text could also possibly be translated in this way. Additionally, 1 Peter 2:22 alludes to Isaiah 53:9, rendering it, in the Greek, "Who did no sin, neither was guile found in his mouth."

402. This phrase may be an allusion to Job 27:4 (or Job 27:4 may allude to it): "My lips shall not speak wickedness, nor my tongue utter deceit." Psalms and Proverbs regularly refer to the tongue that utters deceit. Psalm 72:14 promises that God will "redeem their soul from deceit and violence, and precious shall their blood be in his sight," using the same Hebrew word translated as "violence" in Isaiah 53:9 (and rendered "evil" in Mosiah 14:9).

10 Yet it pleased the Lord⁴⁰³ to bruise him.⁴⁰⁴

He hath put him to grief.⁴⁰⁵

When thou shalt make his soul an offering⁴⁰⁶ for sin,⁴⁰⁷

He shall see his seed.⁴⁰⁸

He shall prolong his days,⁴⁰⁹

and the pleasure of the Lord shall prosper in his hand.⁴¹⁰

403. Although this phrase indicates that it pleased the Lord to bruise him, the following final phrase of this verse (as found in Isaiah 53:10) uses the same word to state that the “pleasure” of the Lord will prosper in his hand.

404. The word “bruise” appears only nine times in scripture in addition to Isaiah 53:10 and Mosiah 14:10. Five of those instances are found in God’s statement to the serpent that the enmity placed between it and the seed of the woman would “bruise” the serpent’s head, and the serpent would “bruise his heel” (see Genesis 3:15; Romans 16:20; and Moses 4:21).

405. See note 368 on “grief” and “sorrows” in Mosiah 14:3.

406. This passage in the underlying Hebrew of Isaiah 53:10 provides textual connections with the “trespass/guilt offering” of the law of Moses (see Leviticus 5:6), although there is significant scholarly disagreement about the implications of that connection.

407. It is important to note that “sin” remains in the singular in this phrase, although Mosiah 14:12 will change the singular “sin” in Isaiah 53:12 to the plural “sins.”

408. Abinadi quotes this phrase in Mosiah 15:10, indicating that it is an answer to the question in Isaiah 53:8, “Who shall declare his generation?” and varying it somewhat to fit the context of Christ’s death: “Behold, I say unto you that when his soul has been made an offering for sin, he shall see his seed.” He then continues in Mosiah 15:11–13 to indicate who the seed are: those who have believed in Christ and been redeemed of their sins (pointing specifically to believers before the coming of Christ) as well as the prophets who preached to them (pointing specifically to prophets before the coming of Christ). King Benjamin’s parallel speech makes a related point, that those who entered into the covenant in that setting became the children of Christ (see Mosiah 5:7). Psalm 22, the biblical chapter that was alluded to most often in the Gospel accounts of Christ’s passion, discusses the extreme suffering of a biblical figure and ends triumphantly, as does Isaiah 53, bearing many textual connections to each other. Psalm 22:23–24 states, “All ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted.”

409. In Mosiah 15:8, Abinadi may in part rely on this statement—that the one who had been cut off out of the land of the living would have his days prolonged—when he states, “Thus God breaketh the bands of death, having gained the victory over death.”

410. This phrase may provide a parallel with the account of Joseph of Egypt (see also note 412 in Mosiah 14:11), who suffered as a slave among the Egyptians, but “the Lord made all that he did to prosper in his hand” (Genesis 39:3).

11 He shall see of the travail⁴¹¹ of his soul,⁴¹²
 and shall be satisfied.⁴¹³
 By his knowledge shall my righteous servant justify many;⁴¹⁴
 for he shall bear⁴¹⁵ their iniquities.⁴¹⁶
 12 Therefore will I divide him a portion with the great,
 and he shall divide the spoil⁴¹⁷ with the strong,
 because he hath poured out his soul⁴¹⁸ unto death,
 and he was numbered with the transgressors.⁴¹⁹
 And he bare the sins⁴²⁰ of many,⁴²¹

411. From the 1911 edition on, the word “of” was dropped from “see of the travail” to read “see the travail.” This relatively recent change creates a variant with the King James Version reading (which includes “of”) and likely also changes the meaning of the underlying Hebrew, which likely means, “See *that which comes from/results from* the travail of his soul.” See the discussion in Skousen, *Analysis*, 2:1323–24. In the Bible, “travail” typically refers either to toil while in the bondage of slavery or to labor in childbirth, possibly connecting with “seed” in Mosiah 14:10.

412. This phrase may again (see note 410 in Mosiah 14:10) provide a parallel with the account of Joseph of Egypt, whose brothers declared after selling him into bondage, “We saw the anguish of his soul . . . ; behold, also his blood is required” (Genesis 42:21–22).

413. In light of other textual connections with Psalm 22 (see notes in Mosiah 14:3, 10, 12), the use of the word “satisfied” in the triumphant section of Psalm 22 may be significant: “[He] shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live forever” (Psalm 22:26).

414. In Mosiah 15:9, Abinadi appears to allude to this and the preceding phrase, speaking of how Christ “satisfied the demands of justice.”

415. See note 373 on “borne” in Mosiah 14:4.

416. Abinadi may be alluding to this phrase in Mosiah 15:12, where he states, “These are they whose sins he has borne.”

417. The Bible mentions dividing the spoil five times, typically referring to the inheritance of the members of the house of Israel when they gain victory over their enemies.

418. The blood of biblical sacrifices was “poured out” upon the altar (see Leviticus 9:9 and Deuteronomy 12:27). Also, there is a textual connection with Psalm 22 (see also notes in Mosiah 14:3, 10, 11), which states that the sufferer is “poured out like water” (Psalm 22:14). (In Psalm 22:20, the sufferer’s identity is described as his “soul.”) The author of the Gospel of John may have alluded to Psalm 22:14 when he described that Jesus’s pierced side poured forth “blood and water” (John 19:34). Additionally, Hannah, who grieved for her lack of children, states, “[I] have poured out my soul before the Lord” (1 Samuel 1:15).

419. See note 399 on “made his grave with the wicked” in Mosiah 14:9.

420. “Sin” in the King James Version is again changed to the plural “sins,” again with ancient support in the Septuagint. See notes 379 and 387 on “iniquities” in Mosiah 14:5 and 14:6.

421. See note 373 on “borne” in Mosiah 14:4. Abinadi likely alludes to this phrase — “having taken upon himself . . . their transgressions” — in Mosiah 15:9.

and made intercession⁴²² for the transgressors.”⁴²³

15:1 And now Abinadi said⁴²⁴ unto them, “I would that ye should understand⁴²⁵ that God himself⁴²⁶ shall come down⁴²⁷ among the children of men, and shall redeem his people.”⁴²⁸ **2** And because he dwelleth in flesh,⁴²⁹ he shall be called the Son of God,⁴³⁰ and having subjected the

422. See note 462 on “intercession” in Mosiah 15:8, where Abinadi alludes to this verse.

423. Mosiah 15:12 likely alludes to these phrases: “These are they whose sins he hath born” and “To redeem them from their transgressions.”

424. Before 1837, the present tense “saith” appeared in the place of “said.”

425. See note 201 on “to teach” and “to understand” in Mosiah 12:25.

426. See note 318 on “God himself” in Mosiah 13:28.

427. See note 348 on the Lord coming down in Mosiah 13:34.

428. See note 342 on “redeem his people” in Mosiah 13:33.

429. This phrasing is applied elsewhere in the Book of Mormon only to human beings (see Alma 31:26; 3 Nephi 28:9). The more common phrasing used in the Book of Mormon (especially in the small plates) to describe Christ asserts that he “manifests himself in the flesh.” Only once are “dwelling” and “flesh” connected in the biblical text, where it reads “the Word was made flesh, and dwelt among us” (John 1:14). Skousen raises the possibility—which he ultimately rejects—that the original text here read “the flesh” rather than simply “flesh.” See the discussion in Skousen, *Analysis*, 2:1325–26.

430. The wording here seems to come directly from the angel’s words to Mary in Luke 1:35: “That holy thing which shall be born of thee shall be called the Son of God.” Nowhere else in scripture does this wording appear. King Benjamin uses similar phrasing, “And he shall be called Jesus Christ, the Son of God” (Mosiah 3:8), interestingly connecting that statement directly to Mary as well, “And his mother shall be called Mary.” In 1 John 3:1 the phrase appears to be adapted to create “We should be called the sons of God.”

flesh⁴³¹ to the will⁴³² of the Father,⁴³³ being the Father⁴³⁴ and the Son.⁴³⁵ **3**
 The Father because he was conceived by the power of God,⁴³⁶ and the Son,

431. Except in this chapter, nowhere in scripture is there talk of subjecting the flesh. Jacob in 2 Nephi 9:5, though, speaks of Christ becoming “subject unto man in the flesh,” this in order that “all men might become subject unto him.”

432. Nowhere else in scripture is there talk of subjecting someone or something to another’s will, though Mosiah 24:15 speaks of Alma’s people, who “submit cheerfully and with patience to all the will of the Lord.” The closest parallel is found in 3 Nephi 11:11, where Jesus states that he has “suffered the will of the Father in all things.” Similarly, Ether states that he will “suffer the will of the Lord in the flesh” (Ether 15:34). “Submit” and “submissive” are used five times in the book of Mosiah (three times in King Benjamin’s sermon in Mosiah 3:19) and three times in the book of Alma, but never by Abinadi.

433. The phrase “the will of the Father” would seem to be Johannine (see John 5:30; it appears in Johannine contexts also in 3 Nephi 11:11; 23:4; 28:7). With the exception of the pre-mortal Christ (3 Nephi 1:14), Abinadi is the only Book of Mormon prophet to discuss the “will of the Father” and the “will of the Son” together (in verse 7), although Jesus does reference “the will of the Father” when describing his mortal suffering to the Nephites (3 Nephi 11:11).

434. Christ is often called “the Father” in various ways in the Book of Mormon. It should especially be noted, though, that Limhi later claims that it was this particular claim that provoked Abinadi’s murder (see Mosiah 7:27).

435. While the phrase “the Father and the Son” appears prior to Abinadi in the Book of Mormon (see 2 Nephi 31:18), this is the first time both “Father” and “Son” clearly appear as titles for the same individual (just a few years later, albeit a few chapters earlier in sequential order, these titles appear in the parallel words of the angel speaking to King Benjamin; see Mosiah 3:8, quoted later in Helaman 14:12; 16:18). It appears twice in the writings of Moroni (see Mormon 9:12; Ether 3:14). It is possibly implied when the pre-mortal Christ tells Nephi that he does “the will, both of the Father and of the Son—of the Father because of me, and of the Son because of my flesh.” The coupling “Father” and “Son” appears also in John’s letters in the New Testament (see 1 John 2:22; 2 John 1:9).

436. Luke 1:35 indicates that the influence of “The Holy Ghost” and “the power of the Highest” would allow the birth of the “Son of God.” The only other scriptural text that speaks of “power” as the means of Christ’s conception is Alma 7:10, where the power in question is that “of the Holy Ghost.” The phrase “the power of God” never appears in the Old Testament, but it occurs a dozen times in the New Testament and then nearly fifty times in the Book of Mormon. The only appearance of the phrase before this point in the book of Mosiah is in Mosiah 8:16, where there is an explicit claim that “no man” can “possess the power of God.”

because of the flesh,⁴³⁷ thus becoming the Father and Son.⁴³⁸ **4** And they are one God,⁴³⁹ yea, the very eternal Father⁴⁴⁰ of heaven and of earth.⁴⁴¹

5 “And thus the flesh becoming subject to the Spirit,⁴⁴² or the Son to the Father,⁴⁴³ being one God,⁴⁴⁴ suffereth temptation⁴⁴⁵ and yieldeth not to

437. The close connection between sonship and flesh appears in the New Testament only in Paul’s letter to the Romans (see Romans 1:3; 8:3); here the connection is causal. In the Book of Mormon, this causal connection appears again in 3 Nephi 1:14. (It appears again in D&C 93:4 in a similar context.)

438. It is possible that a “the” is missing before “Son” in the phrase “the Father and Son.” A “the” is present in the same phrase in the previous verse. If the omission of a “the” was intentional, the phrase “the Father and Son” is found only here in the Book of Mormon. The phrase “the Father and Son” does appear one other place in Restoration scripture (see Moses 7:27). See the discussion in Skousen, *Analysis*, 2:1327.

439. The phrase “they are one God” appears only here in Restoration scripture, but similar formulations appear in connection with “the Father,” “the Son,” and “the Holy Ghost” (see 2 Nephi 31:21; Mormon 7:7). Later references back to this teaching of Abinadi can be found in Alma 11:28–29, 35 (Zeezrom’s challenge at Ammonihah); Alma 14:5 (the accusation levied against Alma and Amulek in Ammonihah); and possibly Alma 33:1 (the question posed by the Zoramites).

440. Abinadi seems to have invented the phrase “the very eternal Father.” He uses it again in Mosiah 16:15, and then Zeezrom makes a critical reference back to it in conversation with Amulek, and Amulek cites the full title from this passage in response (see Alma 11:38–39). See previous note on “they are one God.” Amulek’s reasoning in Alma 11:40–44 follows Abinadi’s here in Mosiah 15:5–9—discussing Christ’s Atonement, then death, then Resurrection.

441. The title “Father of heaven and of earth” appears at several points through the Book of Mormon, including in an obviously parallel reference in Benjamin’s speech (see 2 Nephi 25:12; Mosiah 3:8; Helaman 14:12; 16:18). (The variation “Father of the heavens and of the earth” appears only in Ether 4:7.) It may be that this formulation glosses Matthew 11:25 or Luke 10:21, where Jesus prays to his “Father, Lord of heaven and earth.”

442. It seems relatively clear that “spirit” is here a synonym for “power,” as it often is in the Old Testament. Only in one other place in scripture is there talk of being subject to a spirit, but there it is a matter of being “subjected to the spirit of the devil” (Alma 34:35).

443. Nowhere but in Abinadi is there talk of the Son being subject to the Father.

444. See note 439 on “they are one God” in Mosiah 15:4.

445. Only one other passage in the Bible or the Book of Mormon speaks of someone suffering temptation, and it is in the obviously parallel text of Benjamin’s speech (see Mosiah 3:7).

the temptation,⁴⁴⁶ but suffereth himself⁴⁴⁷ to be mocked,⁴⁴⁸ and scourged,⁴⁴⁹ and cast out,⁴⁵⁰ and disowned⁴⁵¹ by his people.⁴⁵² 6 And after all this, after⁴⁵³ working many mighty miracles⁴⁵⁴ among the children of men, he shall be led, yea, even as Isaiah said, ‘As a sheep before the shearer is dumb, so he opened not his mouth.’

446. The language of yielding to temptation is unique to the Book of Mormon, where it appears only two other times (see Alma 11:23; Mormon 9:28).

447. Only one other text uses the formulation “suffereth himself” in connection with Christ (see 2 Nephi 9:5). Abinadi will use this formulation in speaking of himself just prior to his death (see Mosiah 17:9).

448. Nowhere else in the Book of Mormon is the mortal Christ described as being mocked.

449. “Mocking” and “scourging” are listed together twice in the New Testament in descriptions of Christ’s suffering (see Matthew 20:19; Mark 10:34). “Scourging” alone is applied to Christ three other times in the Book of Mormon (see 1 Nephi 19:9; 2 Nephi 6:9; Mosiah 3:9), and the same word will be used to describe Abinadi’s tortuous death, unless Royal Skousen’s suggested emendation of “scorching” rather than “scourging” is accepted (see Mosiah 17:13).

450. Alma, Abinadi’s only convert, will be described as “cast out” in Mosiah 17:3. The poor Zoramite converts will similarly be “cast out” (Alma 35:6). Some of the converts at Ammoniah will also be “cast out” (Alma 15:1). Paralleling the Abinadi story in different ways, the converts at Ammonihah will instead be “cast into” the fire (Alma 14:8), while Alma and Amulek will be “cast into” prison (Alma 14:17).

451. This is the only instance of this word in scripture.

452. The closest Biblical text to this passage, although it differs in important regards, is Matthew 20:19, where Jesus predicts that the chief priests and scribes would “deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.”

453. The word “and” appears prior to “after” in the printer’s manuscript and in the 1830 edition. The conjunction was dropped from the 1837 Book of Mormon and all subsequent printings, whether inadvertently or intentionally is unclear.

454. Once elsewhere is Jesus said to have wrought “many mighty miracles” (see Mormon 9:18). Several other passages, however, speak of him “working mighty miracles”—most importantly the parallel text in Mosiah 3:5. Jesus’s disciples and servants are elsewhere said to have worked “many mighty miracles” (Alma 26:12; Mormon 9:18).

7 ⁴⁵⁵“Yea, even so he shall be led,⁴⁵⁶ crucified and slain,⁴⁵⁷ the flesh becoming subject even unto death, the will of the Son⁴⁵⁸ being swallowed up in the will of the Father.⁴⁵⁹

8 “And thus God breaketh the bands of death,⁴⁶⁰ having gained the victory over death,⁴⁶¹ giving the Son power to make intercession⁴⁶² for the children of men,⁴⁶³ 9 having ascended into heaven,⁴⁶⁴ having the bowels

455. Abinadi here quotes from Isaiah 53:7 (quoted in Mosiah 14:7). It should be noted, however, that Abinadi here slightly alters the wording of the text, using “led” instead of “brought” and replacing “her shearers” with “the shearer.” Acts 8:32 also quotes Isaiah 53:7, using “his shearer” instead of “her shearers” (Isaiah 53:6 and Mosiah 14:7) or “the shearer” (Mosiah 15:6). (Here, as in Mosiah 14:7, the Bible’s present tense “openeth” is replaced with the past tense “opened.”)

456. Nowhere else in the Book of Mormon is crucifixion coupled with an act of leading, but this appears in three of the Gospels (see Matthew 27:31; Mark 15:20; John 19:16).

457. Crucifixion or the cross itself is mentioned eighteen times in the Book of Mormon, beginning already with Nephi’s prophecy. In a parallel text, Benjamin quotes the angel as speaking of Christ’s crucifixion (combining it with a reference to his scourging; see Mosiah 3:9).

458. This is the only mention of “the will of the Son” in scripture.

459. See note 433 on “the will of the Father” in Mosiah 15:2.

460. Abinadi is the first Book of Mormon prophet to employ the phrase “the bands of death,” and he uses it four more times after this (see Mosiah 15:9, 20, 23; 16:7). The phrase also appears multiple times after him (sometimes with and sometimes without reference to the bands being broken)—with the greatest frequency in Alma 5 (see verses 7, 9, and 10). Although the phrase is not found in the Bible, it entered into greater use in nineteenth-century speech due to its presence in a Christian hymn of the time. Christian commentators of that period also employed it when discussing Acts 2:24, that Christ had “loosed the pains of death,” which they in turn saw as building on reference to “the snares of death” in Psalms 18:5.

461. This language is suggestive of Isaiah 25:8: “He will swallow up death in victory.” That passage is quoted in 1 Corinthians 15:54–55 as well, the language of which appears unmistakably in Mosiah 16:7–8. Similar appropriations appear in Alma 22:14; 27:28; Mormon 7:5.

462. Nowhere else in scripture is there a connection between power and intercession. Abinadi’s immediate source for the idea of intercession is obviously Isaiah 53:12 (quoted in Mosiah 14:12), although he is not the only Book of Mormon voice to use such language (see 2 Nephi 2:9–10). Abinadi’s language here is also reminiscent of Hebrews 7:25. Other important mentions of intercession include Isaiah 59:16 (the servant); Romans 8:26–27 (the Spirit); Romans 8:34 (Christ).

463. Only in 2 Nephi 2:9 is there elsewhere talk of intercession “for the children of men.”

464. Abinadi is the first in the Book of Mormon to speak of Christ as ascending into heaven. The narrative of Alma’s founding of the church refers back to this teaching (see Mosiah 18:2), and Alma the Younger refers back to it at one point as well (see Alma 40:20). This phrasing is then used primarily in connection with 3 Nephi.

of mercy,⁴⁶⁵ being filled with compassion⁴⁶⁶ toward⁴⁶⁷ the children of men, standing betwixt them and justice,⁴⁶⁸ having broken the bands of death,⁴⁶⁹ taken⁴⁷⁰ upon himself their iniquity and their transgressions,⁴⁷¹ having redeemed them,⁴⁷² and satisfied the demands of justice.⁴⁷³

465. Abinadi appears to be the first prophet in the Book of Mormon to use the phrase “bowels of mercy.” It is found later in Alma 7:12; Alma 26:37; Alma 34:15; 3 Nephi 17:7. Paul uses the similar “bowels of mercies” in Colossians 3:12. Isaiah uses “bowels” and “mercies” as a couplet (the latter in Hebrew has literal reference to the womb) in Isaiah 63:15, something echoed by Paul in Philippians 2:1. Abinadi will use the phrase “the arms of mercy” in Mosiah 16:12.

466. What exactly is filled here is ambiguous, but if it is Christ’s bowels (rather than just Christ himself), then it should be noted that the Book of Mormon elsewhere speaks of Christ’s bowels being filled: in Alma 7:12 and 3 Nephi 17:7 with mercy and in 3 Nephi 17:6 with compassion. Nowhere in scripture is any *person* said to be filled with compassion. Compassion is mentioned three times more in the larger narrative of the colony in the land of Nephi (significant because the word appears only twelve times in the whole Book of Mormon): Mosiah 19:14; 20:26; 23:24. In each case, it is the Lamanites who have compassion.

467. The word “toward” was replaced with “towards” in the 1841 British edition, and it has appeared in Latter-day Saint printings since.

468. This is the only place in scripture where this image appears—that of Christ standing between human beings and justice. Abinadi’s only other reference to justice (apart from this verse) appears in Mosiah 15:27.

469. See note 460 on “bands of death” in Mosiah 15:8.

470. Skousen suggests emending the available text by inserting “having” before “taken.” See his lengthy discussion in Skousen, *Analysis*, 2:1329–33.

471. Nowhere else in scripture does someone “take iniquity upon” himself or herself, though iniquity is occasionally “taken away” (see, for instance, Isaiah 6:7, quoted in 2 Nephi 16:7). Twice elsewhere in the Book of Mormon—in both instances, Amulek speaks—there is talk of Christ taking “upon him the transgressions” of people (see Alma 11:40; 34:8). Abinadi’s most obvious source for the idea here is Isaiah 53, where “transgressions” and “iniquities” appear in parallel (see Isaiah 53:5, quoted in Mosiah 14:5) and where it is said that the Suffering Servant “was wounded for our transgressions,” “was bruised for our iniquities,” had “laid on him the iniquity of us all” (“iniquities” in the plural in Abinadi’s quotation), was “stricken” for “the transgression of my people,” “shall bear their iniquities,” “was numbered with the transgressors,” and “made intercession for the transgressors” (Isaiah 53:5, 6, 8, 11, 12; quoted in Mosiah 14:5, 6, 8, 11, 12).

472. See note 342 on “redeem his people” in Mosiah 13:33.

473. The “demands of justice” appear for the first time in Jacob’s sermon in 2 Nephi 9 (see verse 26), where he says “the atonement satisfieth” the demands. They then appear in Benjamin’s speech, where they “awaken” one’s “immortal soul to a lively sense” of guilt (Mosiah 2:38). Amulek twice refers to them, first claiming that “mercy can satisfy” them and then claiming that those who do not repent are “exposed to the whole law of the demands of justice” (see Alma 34:16). Finally, Alma mentions them as well, claiming that “the plan

10 “And now I say unto you:⁴⁷⁴ Who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin,⁴⁷⁵ he shall see his seed.⁴⁷⁶ And now, what say ye? And who shall be his seed?⁴⁷⁷ **11** Behold I say unto you, that whosoever has⁴⁷⁸ heard the words of the prophets,⁴⁷⁹ yea, all the holy prophets⁴⁸⁰ who⁴⁸¹ have prophesied concerning the coming of the Lord.⁴⁸² I say unto you that all those who have⁴⁸³ hearkened unto their words, and believed⁴⁸⁴ that the Lord would redeem his people,⁴⁸⁵ and have looked forward⁴⁸⁶ to that day for a remission of

of mercy” is meant “to appease” them, even though “justice exerciseth all his demands” (Alma 42:15, 24).

474. The phrase, “And now I say unto you,” mirrors the narrator’s introductory phrase in Mosiah 15:1, “And now Abinadi saith unto them.”
475. The positioning of this question and following statement appear to indicate that Abinadi understands it as a summation of the preceding nine verses, with vv. 1–4 primarily describing “his generation” and vv. 5–9 primarily describing how he made his soul an “offering for sin.” He next asks who has the task of “declaring” what he has explained. The question comes from Isaiah 53:8, quoted in Mosiah 14:8. This passage is quoted also in Acts 8:33.
476. Abinadi here refers back to Isaiah 53:10, quoted in Mosiah 14:10. The wording of the passage has been slightly reworded here to fit it into context: “when thou shalt make his soul an offering” has become “when his soul has been made an offering.”
477. This question is answered over the course of verses 11–13.
478. The archaic “hath” was replaced definitively with “has” in 1837.
479. Similar phrasing appears in 1 Nephi 19:24 and Jacob 5:2.
480. See note 343 on “all the prophets” in Mosiah 13:33.
481. The word “who” came to replace the word “which” in 1837, a change that has remained in place.
482. “The coming of Lord” is first a New Testament phrase, where it refers to the Second Coming (see 1 Thessalonians 4:15; James 5:7–8). It has the same referent in the Doctrine and Covenants, and it never appears elsewhere in the Book of Mormon. Similarly, the phrase “day of the Lord,” referring to a time of judgement in the Old Testament (used twenty-six times) and applied exclusively to the Second Coming in the New Testament (found only outside of the Gospels and used five times), is never used in the Book of Mormon outside of Isaiah and Malachi except for one reference to the Zoramites naming their worship day, “the day of the Lord” (Alma 31:12). It is used eighteen other times in Restoration scripture, all referring exclusively to the Second Coming.
483. The printer’s manuscript and 1830 edition both read “hath” instead of “have.” The later reading was introduced beginning with the 1837 edition.
484. Abinadi seems to introduce this idea of believing that the Lord would redeem. It appears again four more times in the Book of Mormon (see Alma 15:8; 21:7; 33:22; 46:39).
485. See note 342 on “redeem his people” in Mosiah 13:33.
486. Only in the Book of Mormon does anyone “look forward,” where it appears nineteen times and almost always refers to anticipation of Christ’s coming. Abinadi is the first to

their sins.⁴⁸⁷ I say unto you that these are his seed, or they are heirs⁴⁸⁸ of the kingdom of God.⁴⁸⁹ **12** For these are they whose sins he has⁴⁹⁰ borne.⁴⁹¹ These are they for whom he has⁴⁹² died, to redeem them⁴⁹³ from their transgressions.⁴⁹⁴ And now, are they not his seed? **13** Yea, and are not the prophets, every one that has opened his mouth to prophesy,⁴⁹⁵ that has not fallen into transgression,⁴⁹⁶ I mean all the holy prophets⁴⁹⁷ ever since the world began?⁴⁹⁸ I say unto you that they are his seed.⁴⁹⁹

tie such looking forward to “a remission of sons,” but this appears again in Alma 4:14; 7:6; 13:16. It is apparently established enough by Korihor’s time for him to criticize the view (see Alma 30:16).

487. Remission of sins is a New Testament concept, appearing there about ten times. It appears nearly thirty times in the Book of Mormon but only once in Abinadi’s defense (though it appears several times in Benjamin’s parallel sermon).

488. Editions of the Book of Mormon beginning in 1852 have the definite article “the” prior to “heirs.”

489. The idea of being “heirs of the kingdom” appears in James 2:5. It appears elsewhere in the Book of Mormon, only in 4 Nephi 1:17, where it describes Lehi’s descendants after the visit of Christ. The phrase “the kingdom of God” appears independently of the idea of inheritance almost forty times in the Book of Mormon.

490. The archaic “hath” was replaced with “has” beginning in 1837.

491. Here Abinadi clearly refers back to Isaiah 53:12, quoted in Mosiah 14:12: “He bore the sins of many.”

492. The archaic “hath” was replaced with “has” beginning in 1837.

493. See note 342 on “redeem his people” in Mosiah 13:33.

494. This is the only occurrence of the phrase “redeem from transgressions.” “Redeemed from the fall” occurs two times (2 Nephi 2:26 and Ether 3:13). Abinadi is likely relying on Isaiah 53:5 (quoted in Mosiah 14:5), which reads, “wounded for our transgressions.” Interestingly, the law of Moses contains a “sin offering” to exculpate sin or transgression (see Leviticus 4:3).

495. This phrase, “opened his mouth to prophesy,” is unique to this passage. It also contrasts with the description of the servant in Mosiah 14:7 and 15:6 as one who “opened not his mouth.”

496. The phrase “fall into transgression” is a Book of Mormon formula, where it appears fifteen times, both before and after Abinadi. It appears twice in the larger Benjamin narrative (see Mosiah 1:13; 2:40), and it appears on the lips of Limhi as well (see Mosiah 7:25). Otherwise, it does not appear in the book of Mosiah.

497. See note 343 on “all the prophets” in Mosiah 13:33.

498. See note 345 on “all the prophets from the beginning of the world” in Mosiah 13:33. The formula here, “all the holy prophets ever since the world began,” is repeated in Mosiah 15:26, but with sinners replacing the prophets.

499. This concludes the direct answer to the question asked at the end of verse 10.

14 “And these are they who have⁵⁰⁰ published peace, who have⁵⁰¹ brought good tidings of good, who have⁵⁰² published salvation, and said⁵⁰³ unto Zion: ‘Thy God reigneth!’⁵⁰⁴ 15 And O how beautiful upon the mountains were their feet!⁵⁰⁵ 16 And again, how beautiful upon the mountains are the feet of those that are⁵⁰⁶ still publishing peace!⁵⁰⁷ 17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace,⁵⁰⁸ yea, from this time henceforth and forever!⁵⁰⁹ 18 And behold, I say unto you, this is not all.⁵¹⁰ For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the

500. Joseph Smith replaced “which hath” with “who have” for the 1837 edition, and this has persisted.

501. Joseph Smith replaced “that hath” with “who have” for the 1837 edition, and this has persisted.

502. Joseph Smith replaced “that hath” with “who have” for the 1837 edition, and this has persisted.

503. Joseph Smith replaced “that sayeth/saith” with “and said” for the 1837 edition, and this has persisted.

504. Abinadi here refers back to Isaiah 52:7, quoted in Mosiah 12:21. To fit the context, the wording is slightly altered, primarily in the replacement of present tense verbs (“publisheth” and “bringeth”) with past tense constructions (“have published” and “have brought”). (The past tense “said” only came to replace the present tense “saith” in 1837.)

505. Here again the allusion is to Isaiah 52:7, quoted in Mosiah 12:21. And once more there is a change of tenses with respect to the biblical text, “are” being replaced with “were,” but there is also a replacement of “the feet of him” with “their feet” and an addition of the vocative “O” at the beginning of the exclamation.

506. The printer’s manuscript has “art” instead of “are,” though this was emended already by the 1830 edition.

507. The allusion is yet again to Isaiah 52:7, quoted in Mosiah 12:21. Once more there are alterations to the text, with a pluralizing of the referent—“those” in place of “him”—and an elision of “that bringeth good tidings” to focus the text on the publishing of peace. The addition of “still” marks the shift from the past tense in the previous verse to the present tense in this verse.

508. Here Abinadi alludes yet once more to Isaiah 52:7, quoted in Mosiah 12:21, and yet again with slight alterations. Again “him” is replaced with “those” and “that bringeth good tidings” is elided to focus on the publishing of peace. The tense shifts from the present tense to the future, and the word “hereafter” is inserted to mark that shift.

509. The phrase “henceforth and forever” also appears in 1 Nephi 12:18; 2 Nephi 29:9; Alma 3:14, 17; Helaman 12:19; Ether 2:8.

510. The formula “this is not all” is a Book of Mormon phrase, where it appears nineteen times. This is the only time Abinadi uses it.

founder of peace,⁵¹¹ yea, even the Lord, who has⁵¹² redeemed his people,⁵¹³ yea, him who has⁵¹⁴ granted salvation⁵¹⁵ unto his people.

19 “For were it not for the redemption⁵¹⁶ which he hath made for his people,⁵¹⁷ which was prepared from the foundation of the world,⁵¹⁸ I say unto you, were⁵¹⁹ it not for this, all⁵²⁰ mankind must have perished.⁵²¹ 20 But behold, the bands of death shall be broken,⁵²² and the Son reigneth,⁵²³ and hath power over the dead.⁵²⁴ Therefore, he bringeth to pass the resur-

511. One last time Abinadi refers back to Isaiah 52:7, quoted in Mosiah 12:21. Many of the alterations of the preceding verses are removed, except that the act of publishing peace is replaced with founding peace. It should be noted that the title “founder of peace” is found only here in scripture. Interestingly, in 1828 the word “founder” meant both “originator” and “maker of type for print,” a surprising modern connection with one who would “publish peace” (see v. 17).

512. The archaic “hath” was replaced with “has” in 1837.

513. See note 342 on “redeem his people” in Mosiah 13:33.

514. The archaic “hath” was replaced with “has” in 1837.

515. Only once elsewhere in scripture is salvation “granted” (see Psalm 85:7). Luke 1:77 explains that Jesus will “give knowledge of salvation unto his people.” Alma 39:15 similarly describes that Jesus will “declare glad tidings of salvation unto his people.”

516. Alma 42:11 uses precisely the same formulation—“were it not for the redemption”—to state that all would be cut off from the presence of the Lord. See note 317 on counterfactual reflections in Mosiah 13:28. See also note 340 on “redemption” in Mosiah 13:32.

517. See note 342 on “redeem his people” in Mosiah 13:33.

518. The phrase “foundation of the world” appears ten times in the New Testament and twenty-two times in the Book of Mormon (where most references concern, as here, “preparation” and “redemption”). (The somewhat similar “foundations of the world” appears in the Old Testament twice, but with reference to the watery foundations believed to exist under the earth.) This is the only instance of the phrase in Abinadi’s defense, but it appears immediately afterward in Alma’s founding of the Nephite church (see Mosiah 18:13) and twice in Benjamin’s parallel sermon (see Mosiah 4:6–7). It appears first in 1 Nephi 10:18.

519. In the 1830 edition, the word “that” preceded the verb “were.” The “that” was removed in 1837, probably due to its awkwardness.

520. An extraneous “that” appears before “all” in the printer’s manuscript and the 1830 edition. It was removed for the 1837 edition.

521. It seems Amulek refers back to this teaching in Alma 34:9. Largely similar language appears also in 2 Nephi 11:6, and 2 Nephi 9:7 uses similar reasoning.

522. See note 460 on “bands of death” in Mosiah 15:8.

523. Nowhere else in scripture is it said that “the Son reigneth.” It might be noted that Benjamin reports the angel as saying that “the Lord Omnipotent . . . reigneth,” although he is referring to Christ’s premortal reign in that context (Mosiah 3:5).

524. This particular formulation, “power over the dead,” appears nowhere else.

rection⁵²⁵ of the dead. **21** And there cometh a resurrection, even a first resurrection,⁵²⁶ yea, even a resurrection of those that have been, and who⁵²⁷ are, and who⁵²⁸ shall be,⁵²⁹ even until the resurrection of Christ;⁵³⁰ for so shall he be called.

22 “And now, the resurrection of all the prophets,⁵³¹ and all those that have believed in their words, or all those that have kept the commandments of God,⁵³² shall⁵³³ come forth in the first resurrection. Therefore, they are the first resurrection. **23** They are raised⁵³⁴ to dwell with God⁵³⁵ who

525. See note 353 on “bring to pass the resurrection” in Mosiah 13:35.

526. The phrase “first resurrection” appears twice in the New Testament (see Revelation 20:5–6), where it refers to a clearly distinct event (also described by these words in several references in the Doctrine and Covenants). Abinadi uses it three more times (in verses 22, 24, and 26). It is also used in Mosiah 18:9 in connection with Alma’s introduction of baptism and then three times by Alma the Younger, when he attempts to clarify this passage (see Alma 40:15–17).

527. The word “which” was replaced with the word “who” beginning in 1837.

528. The word “which” was replaced with the word “who” beginning in 1837.

529. Abinadi’s formula here—“have been,” “are,” and “shall be”—appears only once elsewhere, in Alma’s direct reference back to Abinadi’s teaching (see Alma 40:16).

530. The phrase “the resurrection of Christ” appears eight times in the Book of Mormon, all but two instances being either in this passage itself or in one of Alma’s references back to this passage (see Alma 40:16–20; the other references appear in Helaman 14:17; 3 Nephi 6:20). Within the Book of Mormon, the name “Christ” is first introduced as a revelation in 2 Nephi 10:3 (and then used eighty-two subsequent times in the small plates). The name seems in some ways to be revealed anew in the book of Mosiah (“for so shall he be called”). Benjamin introduces it as revealed by the angel in Mosiah 3:8 (“he shall be called Jesus Christ”), and it then appears fifteen more times in his sermon. The present passage marks its first mention in the colony in Nephi, and Abinadi will use it seven more times (see Mosiah 15:23, 24; 16:6, 7, 8, 13, 15). It will then be a term of regular usage. The Hebraic equivalent of Christ, “Messiah,” is used thirty-two times in the Book of Mormon, all but two of which are on the small plates of Nephi.

531. See note 343 on “all the prophets” in Mosiah 13:33. It should be noted that no one else in scripture speaks specifically of the resurrection of the prophets.

532. This rewording of “all those that have believed in [the prophets’] words” may be meant to offer a gloss on Mosiah 12:33.

533. Joseph Smith removed the word “these” from before “shall come forth” for the 1837 edition. It appears in the printer’s manuscript and the 1830 edition.

534. Only once elsewhere is anyone “raised to dwell,” in Alma 28:12, where people “are raised to dwell at the right hand of God.”

535. Only in the Book of Mormon does the phrase “dwell with God” appear, occurring only five times. The other most significant appearance is in the parallel sermon of Benjamin (see Mosiah 2:41).

has⁵³⁶ redeemed them.⁵³⁷ Thus they have eternal life⁵³⁸ through Christ,⁵³⁹ who has⁵⁴⁰ broken the bands of death.⁵⁴¹ **24** And these⁵⁴² are those who have part⁵⁴³ in the first resurrection. And these are they that have died before Christ⁵⁴⁴ came, in their ignorance, not having salvation declared⁵⁴⁵ unto them.⁵⁴⁶ And thus the Lord bringeth about the restoration⁵⁴⁷ of these.

536. The archaic “hath” was replaced with “has” beginning in 1837.

537. See note 342 on “redeem his people” in Mosiah 13:33.

538. References to “eternal life” appear throughout scripture (with the exception of the Old Testament), but it might be noted that a parallel appearance of the phrase can be found in Mosiah 5:15. Abinadi will not mention it again (apart from the following two verses), but Alma will mention it in connection with baptism shortly after Abinadi’s death (see Mosiah 18:9, 13).

539. See note 530 on the name “Christ” in Mosiah 15:21.

540. The archaic “hath” was replaced with “has” beginning in 1837.

541. See note 460 on “broken the bands” in Mosiah 15:8.

542. The 1830 edition has “there are those” rather than “these are those.” The change from “there” to “these” was made in the 1837 edition but may actually have been a mistake. See the discussion in Skousen, *Analysis*, 2:1340–41.

543. The language of having “part” in the first resurrection (which appears twice in this verse) also appears in Revelation despite the difference in concept (see Revelation 20:6). See note 526 on “first resurrection” in Mosiah 15:21. See also note 565 on “have no part” in Mosiah 15:26.

544. See note 530 on the name “Christ” in Mosiah 15:21.

545. Only four times in scripture is salvation described as something that is “declared.” One of these appears just a few verses later (see verse 28); and the others, later in the Book of Mormon (see Mosiah 28:3; Alma 39:15).

546. Benjamin quotes the angel as making a similar claim about Christ’s blood atoning “for the sins of those who . . . have died not knowing the will of God concerning them, or who have ignorantly sinned” (Mosiah 3:11; see also 2 Nephi 9:25–26).

547. This is the only appearance of the word “restoration” in Abinadi’s sermon. Amulek refers back to the concept in Alma 11:43–44, and then Alma the Younger provides a detailed commentary on this word in Alma 40:22–24; 41:1–4, 10–15; 42:23, 27–28. Samuel refers to it once as well in Helaman 14:31. All these teachings might rest on the foundation of 2 Nephi 9:12–13, 26.

And they have a part in the first resurrection, or have⁵⁴⁸ eternal life, being redeemed⁵⁴⁹ by the Lord. **25** And little children⁵⁵⁰ also have⁵⁵¹ eternal life.⁵⁵²

26 “But behold, and fear, and tremble⁵⁵³ before God,⁵⁵⁴ for ye ought⁵⁵⁵ to tremble. For the Lord redeemeth none such⁵⁵⁶ that rebel⁵⁵⁷ against him⁵⁵⁸ and die⁵⁵⁹ in their sins,⁵⁶⁰ yea, even all those that have perished in their sins⁵⁶¹ ever since the world began,⁵⁶² that have willfully rebelled⁵⁶³ against God, that have known the commandments of God, and would not

548. The singular and ungrammatical conjugation “hath” was replaced with the plural conjugation “have” beginning in 1837.

549. See note 342 on “redeem his people” in Mosiah 13:33.

550. The theme of “little children” is particularly prevalent in the Book of Mormon, especially in King Benjamin’s teaching (see Mosiah 2:34, 40; 3:16, 18; 6:2—including a reference back to Benjamin in Mosiah 26:1) as well as in that of Mormon in Moroni 8:5–24.

551. The singular and ungrammatical “hath” was replaced with the plural “have” beginning in 1837.

552. Benjamin quotes the angel as making a similar claim about Christ’s blood atoning for the sins of “little children” (Mosiah 3:16; see also, of course, Moroni 8:5–24). Abinadi is the first, chronologically, to teach about the salvation of children.

553. The coupling of “fear” and “tremble” is traditional, appearing numerous times in the Bible and the Book of Mormon. This is its only appearance in connection with Abinadi.

554. See note 223 on “tremble before God” in Mosiah 12:30.

555. Until 1837, the text here read as “had ought” rather than simply as “ought.”

556. See the uses of “none such” in the next verse.

557. Before 1837, the singular conjugation “rebelletth” appeared instead of the plural conjugation “rebel.”

558. This is Abinadi’s first mention of rebellion against God, though it appears again in this verse and then in Mosiah 16:5. It appears in parallel in Mosiah 2:37; 3:12.

559. Before 1837, the singular conjugation “dieth” appeared instead of the plural conjugation “die.”

560. This phrase, “die in one’s sins,” appears three times in the Old Testament, twice in the New Testament, and five times in the Book of Mormon. It significantly appears in parallel in King Benjamin (see Mosiah 2:33).

561. This is the only instance of “perish in one’s sins” in the Bible or Book of Mormon (although see Moses 7:1).

562. This phrase, “ever since the world began,” appears several times in scripture. Abinadi uses it twice before this point, but both times with reference to the prophesying of the prophets (see Mosiah 13:33; 15:13). See note 345 on all the prophets from the beginning of the world in Mosiah 13:33 as well as note 498 on “all the holy prophets ever since the world began” in Mosiah 15:13.

563. Willful rebellion is mentioned only twice elsewhere in scripture, both times in the Book of Mormon (see 3 Nephi 6:18; 4 Nephi 1:38).

keep them.⁵⁶⁴ These are they that have no part⁵⁶⁵ in the first resurrection. 27 Therefore had ye not ought⁵⁶⁶ to tremble? For salvation cometh to none such;⁵⁶⁷ for the Lord hath redeemed none such. Yea, neither can the Lord redeem such; for he cannot deny himself;⁵⁶⁸ for he cannot deny justice when it has⁵⁶⁹ its claim.⁵⁷⁰

28 “And now I say unto you that the time shall come⁵⁷¹ that the salvation of the Lord⁵⁷² shall be declared⁵⁷³ to every nation, kindred, tongue,

564. See the corollary use of a similar idea in Mosiah 4:10: “If you believe all these things, see that ye do them.”

565. The language of “having no part in” something appears four times elsewhere, three times in the Old Testament (see Joshua 22:25, 27; 2 Samuel 20:1) and one time in the Book of Mormon, Alma 40:13, where the spirits of the wicked “have no part nor portion of the Spirit of the Lord.” See also note 543 on “part” in Mosiah 15:24.

566. This phrase is changed in the 1920 edition to “ought ye not.” See Royal Skousen, *The History of the Text of the Book of Mormon*, 2 parts (Provo, UT: BYU Studies, 2016), 357.

567. See the use of “none such” in the preceding verse and again in this verse. Note also the parallel use in Mosiah 3:12.

568. See the only similarly worded passage in 2 Timothy 2:13: “[Christ Jesus] cannot deny himself.”

569. Beginning in 1837, the archaic “hath” was replaced with “has.”

570. In parallel, in Mosiah 3:26, the angel speaking to Benjamin says that “justice” itself cannot “deny” certain punishments. More in line with the idea set forth here is the complex exposition of Alma 41–42 (where justice is consistently regarded as having a “claim” that mercy cannot “rob”). See also the similar idea in Amulek’s defense before Zeezrom in Alma 11:34.

571. See note 313 on “the time shall come” in Mosiah 13:27.

572. “Salvation of the Lord” seems to be a reference to Isaiah 52:10, quoted in Mosiah 12:24 and about to be quoted in verse 31, although Abinadi replaces Isaiah’s “God” with “the Lord” (as he will do again in Mosiah 16:1). Here Abinadi begins, at last, his direct response to the priests’ question about the meaning of Isaiah 52:8–10.

573. See note 545 on “declared” in Mosiah 15:24.

and people.⁵⁷⁴ **29** Yea, Lord,⁵⁷⁵ thy watchmen⁵⁷⁶ shall lift up their⁵⁷⁷ voice. With the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. **30** Break forth into joy! Sing together ye waste places of Jerusalem, for the Lord hath comforted his people. He hath redeemed Jerusalem. **31** The Lord hath made bare his holy arm in the eyes of all the nations. And all the ends of the earth shall see the salvation of our God.”⁵⁷⁸

16:1 And now, it came to pass that after Abinadi had spoken these words he stretched forth his hand⁵⁷⁹ and said, “The time shall come⁵⁸⁰ when all shall see the salvation of the Lord,⁵⁸¹ when every nation, kindred, tongue, and people⁵⁸² shall see eye to eye⁵⁸³ and shall confess before God

574. The phrase “nation, kindred, tongue, and people” appears (with some variations) several times in the Book of Mormon. Abinadi will use it again in Mosiah 16:1. It appears in the Bible but only in the book of Revelation (see Revelation 5:9; 7:9; 11:9; 13:7; 14:6). This phrase appears together with “the salvation of the Lord” in 1 Nephi 19:17, where Nephi quotes “the prophet,” a reference perhaps to Zenos (mentioned in the previous verse) or to Isaiah (see 1 Nephi 19:24). 2 Nephi 30:8 also provides a close parallel: “And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people.”

575. The sudden shift to direct address to the Lord is marked poignantly by this “Yea, Lord.” It appears five times in the Gospels and twice more in the Book of Mormon (see 3 Nephi 23:10; Ether 3:12). This shift in address allows Abinadi to quote Isaiah 52:8–10 without (significant) alteration.

576. Abinadi here begins to quote Isaiah 52:8 exactly as it stands in the Bible. The addressee of the Isaiah passage arguably is not “the Lord” but the ruined city of Jerusalem. Abinadi’s vocative “Lord” redirects the significance of the verse’s reference to watchmen, watchmen who become God’s servants (presumably prophets) rather than the city’s watchmen (literal watchmen).

577. The original text of Isaiah 52:8, here quoted (and in Mosiah 12:22), has “the” rather than “their.” Abinadi slightly alters the text here, but without a major change in meaning.

578. Verses 29–31 reproduce Isaiah 52:8–10, quoted in Mosiah 12:22–24. This constitutes the conclusion of Abinadi’s interpretation of these three verses of Isaiah text.

579. The printer’s manuscript reads “hands” instead of “hand.” The 1830 typesetter made the change to the singular. See the extensive discussion in Skousen, *Analysis*, 2:1342–45. See note 119 on the gesture of stretching the hand out in Mosiah 12:2.

580. See note 313 on “the time shall come” in Mosiah 13:27.

581. See note 572 on “salvation of the Lord” in Mosiah 15:28.

582. See note 574 on “nation, kindred, tongue, and people” in Mosiah 15:28.

583. Here Abinadi uses the language of Isaiah 52:8, just quoted in Mosiah 15:29.

that his judgments are just.⁵⁸⁴ **2** And then shall the wicked be cast out,⁵⁸⁵ and they shall have cause to howl,⁵⁸⁶ and weep, and wail, and gnash their teeth,⁵⁸⁷ and this because they would not hearken unto the voice of the Lord.⁵⁸⁸ Therefore the Lord redeemeth them not.⁵⁸⁹

584. The phrase “confess before God” appears only here in scripture, though a confession that God’s judgment is just appears in Mosiah 27:31.

585. Here Abinadi reverses the usage of “cast out” to refer to God’s punishment of the wicked. See Mosiah 15:5 and the accompanying note, where “cast out” refers to the persecution of Christ.

586. See note 132 on “howl” in Mosiah 12:4

587. The combination of “weeping” and “gnashing” appears five times in the Bible, all in Matthew and Luke. “Wail” and “gnash” appear together in two places, both in Matthew. “Wail” and “howl” appear together in Micah 1:8. “Weep” and “howl” appear in three places, in Isaiah, Joel, and James. This verse is the only place in the Bible or the Book of Mormon that all four words (“howl,” “weep,” “wail,” and “gnash”) appear together. “Gnashing of teeth” appears numerous times in the Bible, in both the Old and the New Testament (once in connection with someone being “cast out,” in Matthew 8:12), but only three times in the Book of Mormon, in Alma 14:21; 40:13; and this passage (the latter of these other two instances also concerns someone being “cast out” and is closely related to Matthew 8:12).

588. Although “the voice of the Lord” appears with great frequency in scripture, this is its only appearance in the Abinadi narrative, notwithstanding his repetition of “thus saith the Lord” (in Mosiah 11:20, twice; Mosiah 11:25; and Mosiah 12:2).

589. Although this passage reverses the formula, see note 342 on “redeem his people at” in Mosiah 13:33.

3 “For they are carnal⁵⁹⁰ and devilish,⁵⁹¹ and the devil⁵⁹² has⁵⁹³ power over them,⁵⁹⁴ yea, even that old serpent⁵⁹⁵ that did beguile⁵⁹⁶ our first parents,⁵⁹⁷ which was the cause of their fall, which was the cause of all mankind⁵⁹⁸ becoming carnal, sensual, devilish,⁵⁹⁹ knowing evil from

590. The word “carnal” appears with some frequency in scripture (sixteen times in the Book of Mormon, for instance), but its only appearances in Abinadi’s story are in the present verse. It might be noted, though, that it appears in clear parallel in Mosiah 4:2.

591. It should be noted that the wicked in the present are here described as “carnal and devilish,” while fallen human beings are described later in the verse as “carnal, sensual, and devilish.” Interestingly, Alma’s instruction to Corianton will make the same double move, speaking first of those who are “carnal” and “devilish” (Alma 41:13) and then of those, in the wake of the Fall, who “had become carnal, sensual, and devilish” (Alma 42:10). No one else in the Book of Mormon (and no one in the Bible) uses a combination of “carnal” and “devilish.” Incidentally, the only appearance of “devilish” in the Book of Mormon outside of the passages just noted is Helaman 12:4.

592. The title “the devil” appears frequently in the Book of Mormon, beginning in 1 Nephi 12:17. Abinadi uses the title on three occasions, all in Mosiah 16 (16:3, 5, 11). It first appears in the Bible at Matthew 4:1.

593. The archaic “hath” was replaced with “has” beginning in 1837.

594. Fifteen times in the Book of Mormon (but nowhere clearly in the Bible) is the devil said to have power. Only a few times, however, does the formula “the devil has power over” appear. It should be noted that it appears in verse 5, but it also appears in Alma 30:42; 34:35; 48:17.

595. In the book of Revelation this title, “that old serpent,” appears twice, explicitly with reference to “the Devil, and Satan” (Revelation 12:9; 20:2). In the Book of Mormon it appears only here and in 2 Nephi 2:18.

596. The reference here is unmistakably to Genesis 3:13, where Eve confesses that “the serpent beguiled me.”

597. The formula “our first parents” is a uniquely Book of Mormon phrase, where it appears thirteen times. It often but not exclusively refers to Adam and Eve, and it most often in such cases appears precisely in connection with their beguilement. The phrase “beguiled our first parents” appears verbatim first in 2 Nephi 9:9, where it is suggested that he beguiled them by pretending to be a divine source of guidance (“he transformeth nigh unto an angel of light”). It also appears verbatim in Ether 8:25, where the devil is said to be a liar.

598. The printer’s manuscript reads “all mankind,” suggesting a possessive form (“all mankind’s”). The 1830 typesetter made the change to “all mankind.”

599. See the use of (and note on) “carnal” and “devilish” earlier in the verse. It might be noted in addition that the Book of Moses twice describes human beings after the Fall *and* after their love for Satan exceeds their love for God as “carnal, sensual, and devilish,” possibly indicating that fallen mankind became “carnal, sensual, and devilish” only after the choice to love Satan more than God (see Moses 5:13; see also Moses 6:49). Abinadi’s statement could possibly be read this way in light of the final phrase, indicating the choice to “subject themselves to the devil.” The source for the triple formula would seem to be James 3:15, which speaks of what “is earthly, sensual, devilish.”

good,⁶⁰⁰ subjecting themselves to the devil.⁶⁰¹ **4** Thus all mankind were lost.⁶⁰² And behold, they would have been endlessly lost⁶⁰³ were it not⁶⁰⁴ that God redeemed his people⁶⁰⁵ from their lost and fallen state.⁶⁰⁶ **5** But remember that he that persists in his own carnal⁶⁰⁷ nature, and goes on in the ways⁶⁰⁸ of sin and rebellion against God,⁶⁰⁹ remaineth⁶¹⁰ in his fallen state,⁶¹¹ and the devil hath all power over him.⁶¹² Therefore, he is as though

600. The obvious source for this formula is Genesis 3:5, 22, though the Genesis text speaks of “knowing good and evil” rather than of “knowing evil from good.” Isaiah 7:15–16 (quoted in 2 Nephi 17:15–16) speaks of knowing “to refuse the evil, and choose the good,” but the wording is significantly different there too. The Book of Mormon, however, often speaks of “knowing good from evil” (2 Nephi 2:5, 26; Alma 12:31; Alma 29:5; Helaman 14:31; Moroni 7:15, 16, 19) and twice of “knowing good and evil” (2 Nephi 2:18; Alma 42:3). It seems this is the only instance in scripture of knowing evil from good.

601. Subjection to the devil is a uniquely Book of Mormon theme, appearing before this point only in 2 Nephi 9:8. It appears again in verse 11 and thereafter a handful of times in the Book of Mormon. See also note 431 on subjecting the flesh in Mosiah 15:2.

602. This claim appears just in the Book of Mormon, but it appears there in nearly every sermon on Atonement.

603. This is the only appearance of this phrase in scripture.

604. See note 317 on counterfactual reflections in Mosiah 13:28.

605. See note 342 on “redeem his people” in Mosiah 13:33.

606. The use of “mankind,” “lost,” and “fallen” can be traced back to Lehi’s words in 1 Nephi 10:6. Other than its use here by Abinadi, these terms also occur together in Alma 12:22 and 34:9. “Lost” and “fallen” are used to describe the people of Ammonihah in Alma 9:30, 32. See also 2 Nephi 25:17, where the phrase “lost and fallen state” also appears.

607. See note 590 on “carnal” in Mosiah 16:3. Note that “carnal nature” appears nowhere else in scripture.

608. The “way of sin” is mentioned elsewhere only in Helaman 9:21 (although Psalm 1:1 speaks of “the way of sinners”). There is no other mention of any “way of rebellion.”

609. See note 558 on rebellion against God in Mosiah 15:26.

610. The printer’s manuscript and the 1830 edition both have the pronoun “he” before “remaineth.” This was removed in the 1837 edition. Apparently, Joseph Smith intended for “remaineth” to become “remains” in the 1837 edition, but the change was never implemented.

611. The phrase “fallen state” appears seven times in the Book of Mormon. Not only does it appear in the previous verse in a fuller formulation, it appears in the apparently parallel text of Mosiah 4:5.

612. See note 594 on “the devil has power over” in Mosiah 16:3. In addition, it might be noted that the only other passage where the devil is said to have “all power” over someone is Alma 34:35, perhaps with reference back to Abinadi’s teaching here.

there was no redemption made,⁶¹³ being an enemy to God.⁶¹⁴ And also is the devil an enemy to God.⁶¹⁵

6 “And now if Christ⁶¹⁶ had not⁶¹⁷ come into the world,⁶¹⁸ speaking of things⁶¹⁹ to come⁶²⁰ as though they had already come,⁶²¹ there could have been no redemption.⁶²² 7 And if Christ⁶²³ had not risen from the dead,⁶²⁴ or have⁶²⁵ broken the bands of death⁶²⁶ that the grave should have no victory,⁶²⁷ and that death should have no sting,⁶²⁸ there could have been no resurrection.⁶²⁹ 8 But⁶³⁰ there is a resurrection, therefore the grave hath

613. This formulation, “as though there was no redemption made,” appears again in the teachings of Amulek (see Alma 11:41), Alma (see Alma 12:18), and Mormon (see Moroni 7:38).

614. Being “an enemy to God” appears earlier in Mosiah, in Benjamin’s speech (Mosiah 2:38; 3:19). Cf. James 4:4.

615. Regarding the scriptural phrase “enemy of/to God,” Moroni 7:12 provides, “the devil is an enemy unto God,” and Mosiah 27:9 clearly uses “enemy of God” to refer to the devil.

616. See note 530 on name of Christ in Mosiah 15:21.

617. See note 317 on counterfactual reflections in Mosiah 13:28.

618. This wording (“Christ . . . come into the world”) echoes John 11:27 and reappears in 3 Nephi 2:7.

619. The phrase “speaking of things” echoes Jacob 4:13, which provides a formula for speaking “the truth.”

620. The phrase “things to come” appears twenty-five times in scripture. Its only other appearance in Abinadi’s story is in Mosiah 13:31, where it refers to the notion of typology.

621. Similar formulas appear in Jarom 1:11 and in the clearly parallel text of Mosiah 3:13. It is difficult to know whether the clause “speaking of things to come as though they had already come” is best interpreted as Abinadi’s actual words or as Mormon’s (or another’s) parenthetical insertion meant to clarify anachronistic speech.

622. See note 613 on “as though there were no redemption made” in Mosiah 16:5.

623. See note 530 on name of Christ in Mosiah 15:21.

624. Abinadi’s language here echoes that of 1 Corinthians 15:13, 15–16, albeit with a focus primarily on Christ’s rising from death.

625. Skousen recommends removing the “have,” as it was supralinearly inserted by Oliver onto the printer’s manuscript and makes little sense grammatically. See Skousen, *Analysis*, 2:1350–52.

626. See note 460 on “bands of death” in Mosiah 15:8.

627. Here another connection with 1 Corinthians 15—this time with verse 55—appears. See also note 461 on “victory over death” in Mosiah 15:8.

628. This clause too echoes 1 Corinthians 15:55. Paul appears to be quoting in his own context from Isaiah 25:8 and Hosea 13:14, but Abinadi’s words most closely follow Paul’s wording.

629. Alma may build on Abinadi’s words here to teach that there is “no resurrection . . . until after the coming of Christ” (Alma 40:2).

630. Alma uses precisely the same formulation at Ammonihah: “There could have been no resurrection. But there was (is) . . .” (Alma 12:25).

no victory, and the sting of death is swallowed up in Christ.⁶³¹ **9** He is the light and the life of the world; yea, a light that is endless,⁶³² that can never be darkened;⁶³³ yea, and also a life which is endless,⁶³⁴ that there can be no more death.⁶³⁵

10 “Even this mortal shall put on immortality, and this corruption shall put on incorruption,⁶³⁶ and shall be brought to stand before⁶³⁷ the bar of God,⁶³⁸ to be judged of him according to their works⁶³⁹ whether they be good or whether they be evil⁶⁴⁰—**11** if they be good, to the resurrection of endless life and happiness,⁶⁴¹ and if they be evil, to the resurrection of

631. See preceding notes on 1 Corinthians 15 in Mosiah 16:7. Only in the Book of Mormon is a “sting” (always “of death”) “swallowed up,” in Christ here but also “in the hopes of glory” in Alma 22:14 and in “Jesus Christ” in Mormon 7:5. Note also the use of “swallowed up” in Mosiah 15:7. See note 530 on the name Christ in Mosiah 15:21.

632. Nowhere else in scripture is there talk of endless light.

633. The coupling of “life” and “light” here mirrors John 1:4 (“In him was life; and the life was the light of men”), while talk of darkness mirrors John 1:5 (“And the light shineth in darkness; and the darkness comprehended it not”).

634. Talk of “endless life” appears in the Bible only in Hebrews 7:16. Only Abinadi in the Book of Mormon speaks of endless life, both here and in verse 11.

635. The phrase “no more death” appears elsewhere only in Revelation 21:4.

636. Both the “mortal” putting on “immortality” and “corruption” putting on “incorruption” appear in 1 Corinthians 15:53–54. Both phrases appear numerous times in the Book of Mormon as well.

637. Only in the Book of Mormon are people “brought to stand before” God, but the formula appears seven times there, both before and after Abinadi’s defense. This is the only time the formula appears in the Abinadi narrative.

638. The Book of Mormon uniquely speaks of “the bar of God” some seven times. Only here does this image appear in the Abinadi story.

639. The idea that people are judged according to their works appears three times in the New Testament (see 1 Peter 1:17; Revelation 20:12–13) and then many times in the Book of Mormon. This is the only appearance of the idea in Abinadi’s defense, but it appears in a clearly parallel passage in Mosiah 3:24.

640. This language, “whether they be good or whether they be evil,” seems to have its origins in Ecclesiastes 12:14, which, in context, is also about judgment of works. This full phrasing appears also in the parallel text of Mosiah 3:24 as well as in a number of passages after this point in the Book of Mormon. Abinadi’s use of the formula (in parallel with the words Benjamin attributes to the angel) seems to be the first in the Nephite tradition.

641. See note 634 on “endless life” in Mosiah 16:9. The phrase “endless happiness” appears only in the Book of Mormon and only twice: Alma 41:4 and Mormon 8:38.

endless damnation⁶⁴²—being delivered up to the devil,⁶⁴³ who hath subjected them,⁶⁴⁴ which is damnation; **12** having gone according to their own carnal wills⁶⁴⁵ and desires⁶⁴⁶; having never called upon the Lord while⁶⁴⁷ the arms of mercy⁶⁴⁸ were⁶⁴⁹ extended towards them.⁶⁵⁰ For the arms of mercy were⁶⁵¹ extended towards them, and they would not.⁶⁵² They being warned of their iniquities, and yet they would not depart from them. And they were commanded to repent,⁶⁵³ and yet they would not repent.

642. Abinadi's words here appear to be a variation on John 5:29 (the passage that spurred the vision of D&C 76): "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Similar variations appear in Helaman 12:26 and 3 Nephi 26:5 (where Jesus's words are closer to Abinadi's than to John 5:29). Note that no other text in scripture speaks of "endless damnation" and that only the just cited passages speak of a resurrection of damnation.

643. Nowhere else in scripture is there talk of being delivered up to the devil, although several passages in the New Testament, the Book of Mormon, and other Restoration scripture speak in various ways of delivering someone up to Satan (see, for instance, Alma 37:15).

644. See note 601 on subjection to the devil in Mosiah 16:3.

645. This is the sole instance of the phrase "carnal will" in scripture. The use of the word "carnal" several times in this chapter, however, should not be overlooked (see verses 3 and 5).

646. Generally similar language appears in a translation-period revelation from the Doctrine and Covenants, which warns Joseph Smith against "follow[ing] after the dictates of his own will and carnal desires" (D&C 3:4).

647. There seems to be an echo here of Isaiah 55:6: "Call ye upon [the Lord] while he is near" (see also Isaiah 65:24).

648. See note 465 on "bowels of mercy" in Mosiah 15:9.

649. The plural conjugation "were" replaced the singular conjugation "was" for the 1837 edition, persisting thereafter.

650. The image of "arms of mercy" (always in connection with them being extended) appears four other times in scripture, always in the Book of Mormon. It appears in Jacob 6:5 before this point and then three times after Abinadi (see Mosiah 29:20; Alma 5:33; 3 Nephi 9:14).

651. The plural conjugation "were" replaced the singular conjugation "was" for the 1837 edition, persisting thereafter.

652. The clause "and they would not" seems to allude to Jesus's words "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37; see also Luke 13:34; 3 Nephi 10:5). Similar wording appears also in Isaiah 30:15.

653. Only once in the Bible is there talk of a commandment to repent (see Acts 17:30), and this shows up in the Book of Mormon only three other times (see 2 Nephi 9:23; Alma 9:12; 3 Nephi 11:32).

13 “And now, had ye not ought⁶⁵⁴ to tremble and repent⁶⁵⁵ of your sins, and remember only⁶⁵⁶ in and through Christ⁶⁵⁷ ye can be saved?⁶⁵⁸ 14 Therefore, if ye teach the law of Moses,⁶⁵⁹ also teach that it is a shadow⁶⁶⁰ of those things which are to come. 15 Teach them that redemption cometh⁶⁶¹ through Christ⁶⁶² the Lord,⁶⁶³ who⁶⁶⁴ is the very Eternal Father.⁶⁶⁵ Amen.”

CHAPTER IX

17:1 And now, it came to pass that when Abinadi had finished these sayings,⁶⁶⁶ that the king commanded that the priests should take him and cause that he should be put to death. 2 But there was one among them whose name was Alma,⁶⁶⁷ he also being a descendant of Nephi.⁶⁶⁸ And he was a young man,⁶⁶⁹ and he believed the words which Abinadi had spoken,⁶⁷⁰ for he knew concerning the iniquity which Abinadi had tes-

654. This phrase is changed in the 1920 edition to “ought ye not.” See Royal Skousen, *The History of the Text of the Book of Mormon*, 2 parts (Provo, UT: BYU Studies, 2016), 357.

655. Nowhere else in scripture is “tremble” and “repent” coupled in this way.

656. Beginning with the 1920 edition, the word “that” has appeared before “only.”

657. See note 530 on name of Christ in Mosiah 15:21.

658. This again parallels language from Benjamin’s speech (see Mosiah 3:17). See also 2 Nephi 10:24; Alma 38:9.

659. This is obviously a reference back to the claim of the priests in Mosiah 12:28.

660. See note 274 on “shadow” in Mosiah 13:10.

661. A few other passages speak of redemption coming in or by or through Christ (see 2 Nephi 2:6; Alma 34:7; 3 Nephi 9:17).

662. See note 530 on name of Christ in Mosiah 15:21.

663. The title “Christ the Lord” is unique to the words of Benjamin and Abinadi. While other Book of Mormon prophets use the titles “Lord” and “Christ,” these two are the only ones to use it in this fashion. See Mosiah 3:19.

664. The word “which” appeared in the text before 1837 instead of “who.”

665. See note 440 on the “very Eternal Father” in Mosiah 15:4.

666. This formula, “finished these sayings,” is used elsewhere only in connection with Jesus (see Matthew 19:1; 26:1).

667. The introduction formula here echoes the formula used to introduce Abinadi at the outset of the narrative: “There was a man among them whose name was Abinadi” (Mosiah 11:20).

668. Alma is the first person described in the Book of Mormon as “a descendant of Nephi,” though similar formulas are used six times after this point.

669. Alma is the only person described as “a young man” in the Book of Mormon.

670. Twice later will Alma be described as the one who “believed the words of Abinadi” (Mosiah 24:9; Alma 5:11).

tified against them.⁶⁷¹ Therefore, he began to plead with the king that he would not be angry with Abinadi, but suffer⁶⁷² that he might depart in peace.

3 But the king was more wroth, and caused that Alma should be cast out⁶⁷³ from among them, and sent his servants after him that they might slay him.⁶⁷⁴ 4 But he fled from before them and hid himself⁶⁷⁵ that they found him not. And he being concealed for many days did write all the words⁶⁷⁶ which Abinadi had spoken.

5 And it came to pass that the king caused that his guards⁶⁷⁷ should surround Abinadi and take him. And they bound⁶⁷⁸ him, and cast him into prison.⁶⁷⁹ 6 And after three days,⁶⁸⁰ having counseled with his priests,⁶⁸¹ he

671. Similar wording to this appears in Helaman 8:8, where some “know that [a prophet] has testified aright unto us concerning our iniquities.” A handful of other passages in the Book of Mormon speak of testifying of iniquities (see Mosiah 26:9; Alma 8:25; Helaman 13:26; 3 Nephi 6:20).

672. Every other instance in which someone suffers another to depart occurs in Alma 44, where the context is an army suffering its cornered enemies to escape with a covenant of peace (see Alma 44:8, 15, 20).

673. See note 450 on “cast out” in Mosiah 15:5.

674. This baldly echoes Laban’s attempt to kill Nephi and his brothers (see 1 Nephi 3:25).

675. Here again is an echo of the story of Nephi and Laban (see 1 Nephi 3:26–27).

676. The formula “write all the words” appears in only two contexts elsewhere: in connection with the reception of the law of Moses (see Exodus 24:4; Deuteronomy 9:10; 27:3, 8) and in the Book of Jeremiah (see Jeremiah 30:2; 36:2, 4, 32).

677. Noah’s guards have been mentioned only once before this point (see Mosiah 11:17).

678. Abinadi has been bound once before, but by the people rather than Noah’s own guards (see Mosiah 12:9).

679. Abinadi was in prison before his trial as well, although there is no specification of how long he was in prison at that time (see Mosiah 12:17).

680. Interpreters often typologically connect Abinadi’s three days in prison with Christ’s three days in the tomb. It might be noted that the three days between Christ’s death and resurrection are mentioned in the parallel teachings of the angel to Benjamin (see Mosiah 3:10) as well as several other times in the Book of Mormon, both before and after Abinadi. It might also be noted that Alma and Amulek will be “cast into prison three days” (Alma 14:18) and that Alma the Younger spends “three days” in torment (see Alma 36:10, 16; 38:8).

681. Only one other text in scripture connects the verb “to counsel” with a group of priests, and it concerns the council that sought “Jesus to put him to death” (Matthew 27:1). It might be noted also that Noah, before the trial, held “a council with” these same priests to decide “what he should do with [Abinadi]” (Mosiah 12:17). There is a repetition of events here, even if the wording is slightly different.

caused that he should again be brought before him.⁶⁸² 7 And he said unto him, “Abinadi, we have found an accusation⁶⁸³ against thee, and thou art worthy of death.”⁶⁸⁴ 8 For thou has[t]⁶⁸⁵ said that God himself⁶⁸⁶ should come down among the children of men.⁶⁸⁷ And now, for this cause⁶⁸⁸ thou shalt be put to death, unless thou wilt recall⁶⁸⁹ all the words which thou hast spoken evil⁶⁹⁰ concerning me and my people.”

9 Now Abinadi said⁶⁹¹ unto him, “I say unto you, I will not recall the words which I have spoken unto you concerning this people,⁶⁹² for they

682. The action of the council before the trial was nearly identical to this: “The king commanded that [Abinadi] should be brought before them” (Mosiah 12:18).

683. This harks back to Mosiah 12:19, where the priests “began to question [Abinadi], that they might cross him, that thereby they might have wherewith to accuse him.” The language in this verse also echoes Luke 6:7, where the scribes and Pharisees watch Christ, “that they might find an accusation against him.”

684. This may be an intentional contrast with Luke 23:15, where Pilate says that there is “nothing worthy of death” in Christ’s case.

685. The 1837 edition replaced “hast” with “has,” but this was reversed after a few editions. It therefore appears in the 1840 edition.

686. See note 318 on “God himself” in Mosiah 13:28.

687. See note 348 on “come down among the children of men” in Mosiah 13:34. The irony that Benjamin teaches this same doctrine as an authoritative king while Abinadi is killed by his king for teaching it should not be missed.

688. The “cause” is likely blasphemy. See Leviticus 24:15–16.

689. With one exception, the verb “to recall” has in the Book of Mormon the meaning of “recanting” or “taking back” rather than of “bringing back to mind” or “remembering.” The verb shows up in the next two verses as well. (See it also in Alma 44:11. For its other meaning, see Mosiah 29:9, as well as the only instance of the word in the Bible: Lamentations 3:21.)

690. There has been no mention of “speaking evil” before this point in the Abinadi narrative, although there has been talk of “prophesying evil,” and this was focused (as is evil-speaking here) on both Noah and his people. See Mosiah 12:9 and the appropriate notes there.

691. The present tense “saith” was replaced with “said” beginning with the 1837 edition.

692. Note that Abinadi here repeats the wording of the condition for his release from the previous verse, but with two slight alterations. He drops the word “evil” from the description of his speech (despite the fact that he has acknowledged before—in Mosiah 12:29—that he has “prophesied evil”). And then he makes no direct reference to the king here but only to the people.

are true. And, that ye may know of their surety,⁶⁹³ I have suffered myself⁶⁹⁴ that I have fallen into your hands.⁶⁹⁵ **10** Yea, and I will suffer even until⁶⁹⁶ death.⁶⁹⁷ And I will not recall my words, and they shall stand as a testimony against you.⁶⁹⁸ And if ye slay me ye will shed innocent blood,⁶⁹⁹ and this shall also stand as a testimony against you at the last day.”⁷⁰⁰

11 And now king Noah was about to release him, for he feared his word; for he feared that the judgments of God⁷⁰¹ would come upon him.⁷⁰²

12 But the priests lifted up their voices against him,⁷⁰³ and began to accuse him,⁷⁰⁴ saying, “He has⁷⁰⁵ reviled the king!”⁷⁰⁶ Therefore, the king was

693. Twice in the Bible the phrase “know of a surety that” appears (see Genesis 15:13; Acts 12:11). That same formula appears some ten times in the Book of Mormon. Its slight variant, “know of their surety,” with reference to specific ideas rather than a subordinate clause, appears only in the Book of Mormon, where it occurs six times. It may be significant that it appears in Mosiah 5:2 in connection with King Benjamin’s sermon.

694. See note 447 on “suffereth himself” in Mosiah 15:5.

695. It may be ironic that every other instance of “fallen into the hands” in the book of Mosiah refers to falling into the hands of “enemies” or “the Lamanites.”

696. Skousen recommends emending “until” to read “unto.” See the discussion in Skousen, *Analysis*, 3:1360–61.

697. The phrasing here, “suffer unto death” (as Skousen emends the text), appears only a few times elsewhere, always in the Book of Mormon. In Mosiah 3:7, Christ’s suffering is described with a complex reference to this idea. In Mosiah 19:20, in fulfillment of Abinadi’s prophecy in verse 18, Noah suffers unto death. Finally, the Anti-Nephi-Lehies are said to be willing to “suffer even unto death” in Alma 24:19.

698. This formula appears four other times, always in the Book of Mormon. There is a clearly parallel appearance of the formula in Mosiah 3:24. Only in Alma 39:8 does the formula appear also with “at the last day,” as it does when it is repeated further along in this verse.

699. “Innocent blood” is often mentioned in the Old Testament (once in the New Testament) but only three times in the Book of Mormon (see Alma 20:19; 39:5).

700. It may be significant that words stand as a testimony, but blood stands as a testimony *at the last day*.

701. The only previous mention of God’s judgments in the Abinadi narrative is in Mosiah 16:1, where Abinadi predicts that “all” will “confess before God that his judgments are just.”

702. It might be noted that Abinadi commands his hearers to “fear” in Mosiah 15:26.

703. This is clearly meant to echo, ironically, Isaiah’s words: “Thy watchmen shall lift up the voice” (Isaiah 52:8, quoted in Mosiah 12:22; 15:29).

704. This echoes Jesus’s trial as recorded in Luke 23:2.

705. The archaic “hath” was replaced with “has” beginning with the 1837 edition.

706. This may contain an allusion to Exodus 22:28. This charge may partially stem from Abinadi’s earlier words in Mosiah 12:3.

stirred up in anger⁷⁰⁷ against him, and he delivered him up that he might be slain.

13 And it came to pass that they took him [and bound him],⁷⁰⁸ and scourged⁷⁰⁹ his skin with faggots,⁷¹⁰ yea, even unto death. 14 And now, when the flames began to scorch⁷¹¹ him, he cried unto them, saying, 15 “Behold, even as ye have done unto me, so shall it come to pass that thy seed shall cause that many shall suffer [the pains that I do suffer],⁷¹² even the pains of death by fire,⁷¹³ and this because they believe in the salvation of the Lord their God.”⁷¹⁴ 16 And it will come to pass that ye shall be afflicted with all manner of diseases⁷¹⁵ because of your iniquities. 17 Yea,

707. The only other instance of this formula in the Abinadi narrative is in Mosiah 11:28, where Noah accuses Abinadi of stirring up his people to anger.

708. The words “and bound him” were accidentally omitted from the 1837 printing of the text, and the error was perpetuated until 1906. See also note 678 on being bound in Mosiah 17:5.

709. Skousen argues that “scorched” may be the correct reading, given the use of “scorch” in the next verse and the apparent oddity of scourging someone with faggots. See Skousen, *Analysis*, 3:1362–64. For reasons offered in the essay by Hull and Wright in this volume, there is reason to think that the appropriate word is indeed “scourged.” If in fact “scourged” is the correct reading, there may be a connection with Christ (see note 449 on “scourged” in Mosiah 15:5).

710. This is the only instance of the word “faggot” in scripture. It refers to a bundle of sticks.

711. See note 709 on “scourged” in Mosiah 17:13.

712. The phrase “the pains that I do suffer” was accidentally omitted from the 1837 edition, and the mistake was perpetuated until 1981, when the original text was restored. According to Deuteronomy 19:19, in cases of false accusation, the people are commanded as follows: “Then shall ye do unto [the accuser], as he had thought to have done unto his brother: so shalt thou put the evil away from among you.” Abinadi’s prophecy here is sometimes thought to be fulfilled with Noah’s death in Mosiah 19:20, but the final clause of this verse complicates that interpretation. The clear and explicit fulfillment of this prophecy occurs instead in Alma 25:1–12 (but see especially verses 9–11).

713. The phrase “death by fire” appears in scripture only in connection with Abinadi’s death (here, but also in verses 18 and 20), Noah’s subsequent death (see Mosiah 19:20), and the death of the priests’ descendants (see Alma 25:9, 11). Elsewhere, another group of believers, in Ammonihah, was cast into the fire to be burned, destroyed, and consumed by it (Alma 14:8–9).

714. A similar phrase, “salvation of the Lord,” appears earlier in Mosiah 16:1.

715. This formula, “all manner of diseases,” is used in the New Testament and before this point in the Book of Mormon to refer to sufferers whom Jesus heals (see Matthew 4:23; 10:1; 1 Nephi 11:31; Mosiah 3:5). It appears only once after this point, when it speaks of Nephites being “delivered” from “all manner of diseases of every kind” (Alma 9:22).

and ye shall be smitten on every hand,⁷¹⁶ and shall be driven and scattered to and fro,⁷¹⁷ even as a wild flock⁷¹⁸ is driven by wild and ferocious beasts.⁷¹⁹

18 And in that day ye shall be hunted,⁷²⁰ and ye shall be taken by the hand of your enemies.⁷²¹ And then ye shall suffer, as I suffer, the pains of death by fire.⁷²² **19** Thus God executeth vengeance⁷²³ upon those that destroy his people. O God, receive my soul.”⁷²⁴

20 And now, when Abinadi had said these words, he fell, having suffered death by fire, yea, having been put to death because he would not deny the commandments⁷²⁵ of God, having sealed the truth of his words by his death.⁷²⁶

716. This phrase, “smitten on every hand,” appears nowhere else in scripture, but it may refer back to the wide variety of smiting Abinadi prophesied of in Mosiah 11–12 (see Mosiah 11:24; 12:2, 4, 6, 7, 31). For other uses of “on every hand,” all in the Book of Mormon, see Alma 2:37; 22:34; Helaman 1:31).

717. Limhi couples scattering and driving in an image meant to describe fallen human beings (see Mosiah 8:21), but the direct fulfillment of this prophecy occurs in Alma 25:12, which explicitly refers back to this passage. The phrase “scattered to and fro” appears once elsewhere, in 1 Nephi 22:4, where it describes the lost tribes of Israel.

718. The only other mention in scripture of “a wild flock” is in Limhi’s description of the human condition, in which he also uses the language of driving and scattering and refers to beasts (see Mosiah 8:21).

719. Every other coupling of “wild” and “ferocious” (all are in the Book of Mormon) has reference specifically to the Lamanites (see Enos 1:20; Mosiah 10:12; Alma 17:14; 47:36; Helaman 3:16). That this prophecy is fulfilled when Lamanites drive and scatter the seed of Noah’s priests may suggest an intentional (and unseemly) comparison.

720. This prophecy, yet again, is fulfilled in Alma 25:8–9, 12.

721. Nowhere else in scripture are people “taken” specifically “by the hand of their enemies.” Every other instance of the formula “take . . . by the hand” has reference to a form of guidance or assistance (within the Book of Mormon, see Alma 15:6; 19:29, 30; as well as the Isaiah quotation of 2 Nephi 8:18).

722. See similar wording in verse 15.

723. This phrase is, apart from this passage, exclusively an Old Testament phrase. It appears in the Psalms (see Psalm 149:7) and the prophets (see Ezekiel 25:17; Micah 5:15; the latter is quoted in 3 Nephi 21:21).

724. The closest wording to Abinadi’s final petition here is Psalm 49:15: “But God will redeem my soul from the power of the grave: for he shall receive me.” It is possible that Abinadi here alludes to that passage. It may also be an echo of Jesus’s final statement in Luke 23:46, “Father, into thy hands I commend my spirit,” immediately prior to his death.

725. The formula used to describe Abinadi’s obedience is unique to him, that he “would not deny the commandments.”

726. Nowhere else in scripture is there talk of sealing truth (or anything else) by death. The only similar language is in the Doctrine and Covenants, where the blood of Joseph Smith

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and his brother seals their testimony and their mission (see D&C 135:3; 136:39). The original chapter IX does not actually conclude until Mosiah 21:36.