

ABINADI TEACHES THE TEN COMMANDMENTS

(Mosiah 7:100-8:14)

V100-110

Stung by the accusation they cannot defend themselves, so they resort to insults and attempts to have him executed, but he withstands them with the power of the Lord and warns them whatever they do to him will happen to them.

After castigating them for their materialistic idolatry, the king accuses Abinadi of being mad and then tells his priests to kill him (v.100). When the priests move to take him, Abinadi deifies then and warns them not to touch him (v.101) or God will strike them down. Abinadi has not delivered the message God has sent him to deliver, so He will not permit him to be killed before he does (v.101-102). The king and priests have called him mad because he has spoken the truth (v.103-104) and they hate him for it, but the Spirit of the Lord protects Abinadi from them (v.105-106).

Abinadi states flatly that they have no power to kill him as they would like to do, so he will deliver his message (v.107-108). While his words perplex and anger them because it convicts them of their sins (v.108), he warns them whatever they do to him will be perpetuated (v.109-110)

Mosiah 7:111-8:2

Abinadi then recites the Ten Commandments, the core of the Law of Moses, and states they have not taught the people to obey them.

Despite their accusation of madness in his statement that they are idolatrous, Abinadi continues his argument against them of loving their graven images more than God (v.111-113), who is an impassioned God who is actively both just and merciful (v.114).

He then recites the rest of the Ten Commandments (v.115-124), and tells them plainly they are neither living them nor teaching people to live them (Mosiah 8:1). If they had, then the Lord wouldn't have told him to call them to repentance (v.2).

V3-14

Abinadi argues the purpose of the Law of Moses is to teach intractable people concerning the redemption which God Himself will make. He tells them they do need to obey the Law of Moses to be saved, but the Law itself will be done away (v.3-4) and does not in and of itself have the power to save (v.5).

The Law had to be given to Israel because of their rebellious (v.6), so as to teach them daily how to keep a godly walk (v.7). It was also intended to teach them concerning the coming of the redeeming Messiah (v.8), which they refused to understand (v.9-10).

Moses taught plainly concerning the prophet whom the Lord would raise up, as did all the Israelite prophets (v.11-12). All of them have testified of the Lord Himself would come down incarnate (v.13-14) and bring about the resurrection of the dead and the forgiveness of sins (v.15).

1. How did Abinadi respond to the priests' claims that they taught the Law of Moses?