

Mosiah 13 — Abinadi's Face Shines — The Decalogue Finished, the Law as Schoolmaster, and the God Himself Who Shall Come Down

Mosiah 13: The priests try to seize Abinadi but cannot; his face shines with the luster of Moses; he finishes the Decalogue (commandments 3–10), then teaches that salvation does not come by the law of Moses alone, that the law is a schoolmaster of types and shadows pointing forward to God himself coming down among the children of men; c. 148 BC.

Mosiah 13 is *Abinadi's-shining-face chapter, the Decalogue completed, and the law-as-schoolmaster doctrine*. The priests had tried to seize him at the end of Mosiah 12; the chapter opens with their hands stretched-forth and unable to touch him because the Lord's-power is upon him; his face shines like Moses's-face on Sinai; he commands them *touch me not, for God shall smite you if ye lay your hands upon me; for I have not delivered the message which the Lord sent me to deliver*. He then finishes-the-Decalogue from where Mosiah 12 left off, pivots-to-the-law-as-schoolmaster, and-declares the heart-of-the-Abinadi-cycle: *God himself shall come down among the children of men, and shall redeem his people*. The chapter is the BoM's-clearest-text on the law-of-Moses-as-Christological-shadow.

Load-Bearing Texts

1. **v. 3.** *touch me not, for God shall smite you if ye lay your hands upon me; for I have not delivered the message which the Lord sent me to deliver* — the chapter's-master-statement that-the-prophet's-life is mortgaged-to-the-message
2. **v. 5.** *Abinadi was filled with the spirit of prophecy; and his face shone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord* — the chapter's-master-Moses-typology, the shining-face vindication
3. **v. 27.** *salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses* — the chapter's-master-not-by-the-law-alone doctrine
4. **v. 28.** *and now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God* — the chapter's-master-explanation of why-the-law-was-given
5. **v. 31.** *all these things were types of things to come* — the chapter's-master-types-and-shadows doctrine
6. **v. 34.** *God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth* — the chapter's-master-incarnation prophecy, the Abinadi-cycle's-doctrinal-thesis

Hebrew Word Studies

karan / panim / kavod (קָרַן / פָּנִים / כָּבוֹד) — **to send out rays, to shine / face, presence, countenance / glory, weight** v. 5. The chapter's shining-face triad. *Karan* — *to send out rays, to shine* — the verb behind Ex. 34:29's *the skin of his face shone* (*qaran* 'or *panav*); *panim* — *face, presence, countenance* — the noun behind Ex. 33:11's *the Lord spake unto Moses face to face*; *kavod* — *glory, weight, heaviness-of-presence* — the noun behind Ex. 33:18's *shew me thy glory*. The doctrine: *Abinadi's-panim shines-with-kavod because-he-has-been-in-the-presence; the panim-of-the-prophet becomes the visible-evidence-of-the-encounter; the karan is the karan-of-Sinai, recapitulated in-a-colonial-courtroom. Same kavod-on-the-face grammar as 2 Cor. 3:18 — but we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. The Restoration's D&C 110:3 — his eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun — operates on the same logic — the karan-of-the-divine-presence is what-the-disciple-sees in-the-resurrected-Christ. The chapter is the BoM's clearest pre-Pauline articulation of the karan-of-the-prophet's-panim from-the-kavod-of-the-Lord doctrine — and one of the BoM's-clearest-witnesses to the Sinai-Moses-typology of-the-LDS-prophet-tradition.*

From the Chapter's Architecture

The chapter is also the BoM's-master-text on the shining-face Moses-typology. The chapter is the only-BoM-text where a-prophet's-face-shines-with-the-Moses-luster; the chapter pairs the visible-vindication with the doctrinal-articulation. Karan-of-the-panim from the-kavod-of-the-Lord.