

**Preface**

1 Abinadi is the John the Baptist of the Book of Mormon. Like John, he was a lone prophet who briefly ministered to a people committed to the law of Moses, who knew little of the Messiah to come and nothing of his actual divinity. Like John, Abinadi preached repentance, warned of the impending judgments of God, and testified of the Messiah to come. Both prophets were opposed by the religious leaders of their day; both were victims of priestcraft—the ultimate hypocrisy. Both denounced the immoral conduct of their respective kings and died violent deaths at their hands. Both Abinadi and John served as transitional prophets, linking together the old and the new covenants—the law of Moses and the law of Christ. In doing so, they functioned as “Eliases,” preparing the way for the first coming of the Messiah.

Rodney Turner, “Two Prophets: Abinadi and Alma,” *Studies in Scriptures*, Vol 7, p. 240

**Mosiah 13:3**

2 *Appointed time of death*

The Lord had promised Abinadi that he would live to fulfill his ministry. This promise was also made to the Prophet Joseph Smith. Shortly before his death, Joseph Smith, Sr., called his children to his bedside to give them his final blessing. To Joseph, Jr., he said:

“Joseph, my son, you are called to a high and holy calling. You are even called to do the work of the Lord. Hold out faithful and you shall be blest and your children after you. You shall even live to finish your work.” At this Joseph cried out, weeping, “Oh! My father, shall I?” “Yes,” said his father, “you shall live to lay out the plan of all the work which God has given you to do. This is my dying blessing upon your head in the name of Jesus. I also confirm your former blessing upon your head; for it shall be fulfilled. Even so. Amen.”

Cited in Lucy Mack Smith, *History of Joseph Smith*, pp. 309-10

3 The Lord Almighty has preserved me until today. He will continue to preserve me by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fulness of the priesthood in the last days, that all the powers of earth and hell can never prevail against it.

*TPJS*, 258

4 Many people die before their time because they are careless, abuse their bodies, take unnecessary chances, or expose themselves to hazards, accidents and sickness (Eccl. 7:17).

Spencer W. Kimball, *Faith Precedes the Miracle* [Salt Lake City: Deseret Book, 1973], 103

5 It has been said that the death of a righteous man is never untimely because our Father sets the time. I believe that with all my soul.

Spencer W. Kimball, *Ensign*, Dec. 1985 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985] 33

6 May I say for the consolation of those who mourn, and for the comfort and guidance of all of us, that no righteous man is ever taken before his time. In the case of the faithful saints, they are simply transferred to other fields of labor. The Lord’s work goes on in this life, in the world of spirits, and in the kingdoms of glory where men go after their resurrection.

Joseph Fielding Smith [in his remarks at the funeral services for Elder Richard L. Evans]

**Mosiah 13:4**

7 When a corrupt man is chastised he gets angry and he will not endure it.

*TPJS*, 195

**Mosiah 13:11**8 *Written in your hearts*

When we know who we are and what God expects of us—when his “law [is] written in [our] hearts”—we are spiritually protected. We become better people.

Russell M. Nelson, *Ensign*, May 1995, 34

**Mosiah 13:12-13**9 *Graven Images*

Whatever thing a man sets his heart and his trust in most is his god; and if his god doesn't also happen to be the true and living God of Israel, that man is laboring in idolatry.

Spencer W. Kimball, *Ensign*, June 1976, 4

**Mosiah 13:15**10 *Lord's name in vain*

Those who routinely take the name of God in vain and resort to filthy, crude language only advertise the poverty of their vocabularies....

I will never forget coming home from school one day as a first-grader. I threw my books on the table and took the name of the Lord in vain, expressing my relief that school was out for the day. Mother heard me and was horrified. Without uttering a word, she took me by the hand and led me to the bathroom, pulled out a clean washcloth and a bar of soap, told me to open my mouth, and proceeded to wash my mouth with that terrible soap. I blubbered and protested. She stayed at it for what seemed a long time, and then said, “Don't let me ever hear such words from your lips again.”

The taste was terrible. The reprimand was worse. I have never forgotten it. How can one profane the name of God and then kneel before Him in prayer? Profanity separates us from Him who has supreme power to help us. Profanity wounds the spirit and demeans the soul.

Gordon B. Hinckley, *Standing for Something* [New York: Times Books, 2000], 51-52

11 Be clean in thought. Do not use filthy language. There is so much filthy language that is used by high school students, isn't there? Everywhere you turn into it, isn't that so? Filthy, dirty language. Do not use it. You are members of The Church of Jesus Christ of Latter-day Saints. You cannot afford to use filthy language. The Lord expects something more of you than that. Stand above it. When you use filthy language, it says that you do not have vocabulary enough to express yourself without reaching down into the gutter for words....Whatever you do, do not use His name in vain. He said, when Jehovah's finger wrote upon the tablets of stone: Though shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain” (Exodus 20:7). Do not take the name of the Lord in vain. Never, never, never.

I have told this story before, which I heard from President Kimball. When he was very sick he was coming out of an operation, and they placed him on a gurney to take him to the intensive care room. The young man who was wheeling the gurney hit the corner of the elevator and let out an oath, using the Lord's name in vain. President Kimball, who was barely conscious, said, “Please, please, you are talking of my friend.” The young man said, “I'm sorry.” Do not take the name of the Lord in vain.

You boys hold the priesthood. You girls have obligations likewise as members of this Church. Be clean in thought and in word and in deed.

*Discourses of President Gordon B. Hinckley, 1995-99* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 1:396-397

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1. We may take the name of God in vain by profane speech.
  2. We take it in vain when we swear falsely, not being true to our oaths, covenants and promises.
  3. We take it in vain in a blasphemous sense when we presume to speak in that name without authority.
  4. And we take his name in vain whenever we willfully do aught that is in defiance of his commandments, since we have taken his name upon ourselves.

James E. Talmage, in *CR*, October 1931, 53

### **Mosiah 13:16-19**

#### 13 *Keep Sabbath day holy*

To observe [the Sabbath], one will be on his knees in prayer, preparing lessons, studying the gospel, meditating, visiting the ill and distressed, writing letters to missionaries, taking a nap, reading wholesome material, and attending all the meetings of that day at which he is expected.

Spencer W. Kimball, *Ensign*, January 1978, 4

- 14
- When I was leaving to go to law school in Chicago...[my mother] told me for the first time that in his graduate studies my father never studied on Sunday. He felt that he could do more in six days with the help of the Lord than he could do in seven days without it. He believed that by refraining from studying on the Sabbath—even in the difficult challenges of medical school far from home—he would receive the blessings of the Lord. It was a new time in my life, and that simple new challenge caused me to do the same. Study was my work, and the Lord had commanded us to labor for six days and rest on the seventh. I followed my mother's simple teaching about that commandment, and I was richly blessed for it.

Dallin H. Oaks, "Be Wise," *BYU-Idaho Devotional* 7 Nov. 2006, 4

### **Mosiah 13:20**

#### 15 *Honor your father and mother*

No one has a greater interest in your welfare, in your happiness, in your future than do your mothers and fathers....Your problems are not substantially different from what theirs were....Listen to them. What they ask you to do may not be to your liking. But you will be much happier if you do it.

Gordon B. Hinckley, *Teachings*, 209

- 16
- I have frequently walked by a rest home that provides excellent care. But it is heart-rending to see so many parents and grandparents in that good care facility so forgotten, so bereft of dignity, so starved for love. To honor parents certainly means to take care of physical needs. But it means much, much more. It means to show love, kindness, thoughtfulness, and concern for them all of the days of their lives. It means to help them preserve their dignity and self-respect in their declining years. It means to honor their wishes and desires and their teachings both before and after they are dead...Besides being one of God's commandments, the kind, thoughtful consideration of parents is a matter of common decency and self-respect. On their part, parents need to live so as to be worthy of the respect of their children, "do as I say, not as I do." ...Children often take license from their parents' behavior and go beyond the values the parents wish to establish.

James E. Faust, *Ensign*, Nov. 1986 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1986], 9-10

- 17
- I make a plea for children who are estranged from their parents to reach out to them, even if they have been less than they should have been. Children who are critical of their parents might well remember the wise counsel of Moroni when he said, "Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been" (Moroni 9:31).

Gordon B. Hinckley, *Ensign*, May 1996, p. 92-93

**Mosiah 13:21**18 *How do we kill others?*

I have discovered that on those occasions when I hastily digest the hurtful words of others without making the effort to look for the best in the person who delivered them, I am sometimes left with the false conclusion that I am a child of God while the person who has injured me is not. The logical extension of this improper thinking is that I feel no obligation to practice Christian injunctions, which would prevent me from judging or even hating this person who has wrongfully injured me. When I allow myself to travel this mental path, it becomes impossible for me to exercise any kind of charitable compassion toward others, and often times my only emotional response is to judge or verbally attack the person who has threatened me. Thus, I become more connected to the problem than to the solution; I have justified my own misbehavior by thinking, "He did it to me first."

It is difficult to see clearly when our first reaction in a conflict is to place blame. Placing blame or attacking verbally takes no skill because these are the reactions of the "natural man" (Mosiah 3:19). The ultimate result of this kind of thinking, when spread throughout the world, is that the commandment "thou shalt not kill" is true, except for bad guys because they are not children of God like us. It is hard for some people to see that the physical violence in our world today is inseparably connected to the passive violence we have toward others in our attitudes as well as in our conversations.

K. Douglas Bassett, *The Barber's Song* [Springville, Utah: Cedar Fort, 2005], 166-167

**Mosiah 13:22**19 *Adultery*

Though ours is a time of conflict, quietly caring for "the life of the soul" is still what matters most....Outward commotions cannot excuse any failure of inward resolve....If hostilities break our covenants! For example, adultery cannot be rationalized merely because there is a war on and some wives and husbands are separated. There is no footnote to the seventh commandment reading "Thou shalt not commit adultery except in times of war" (see Exodus 20:14)....

Let us, therefore, be like the young man with Elisha on the mount. Though he was at first intimidated by the surrounding enemy chariots, his eyes were mercifully opened and he saw "horses and chariots of fire," verifying that "they that be with us are more than they that be with them" (2 Kings 6:16, 17). Brothers and sisters, the spiritual arithmetic has not changed!

Neal A. Maxwell, in *CR*, Apr. 2003 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 71-72

20 Once a man received as his inheritance two keys. The first key, he was told, would open a vault which he must protect at all cost. The second key was to a safe within the vault which contained a priceless treasure. He was to open this safe and freely use the precious things which were stored therein. He was warned that many would seek to rob him of his inheritance. He was promised that if he used the treasure worthily it would be replenished and never be diminished, not in all eternity. He would be tested. If he used it to benefit others, his own blessings and joy would increase.

The man went alone to the vault. His first key opened the door. He tried to obtain the treasure with the other key, but he could not, for there were two locks on the safe. His key alone would not open it. No matter how he tried, he could not open it. He was puzzled. He had been given the keys. He knew the treasure was rightfully his. He had obeyed instructions, but he could not open the safe.

In due time, a woman came into the vault. She too held a key. It was noticeably different from the key he held. Her key fit the other lock. It humbled him to learn that he could not obtain his rightful inheritance without her.

They made a covenant that together they would open the treasure and, as instructed, he would watch over the vault and protect it; she would watch over the treasure. She was not concerned that, as guardian of the vault, he held two keys, for his full purpose was to see that she was safe as she watched over that which was most precious to

them both. Together they opened the safe and partook of their inheritance. They rejoiced, for, as promised, it replenished itself.

With great joy they found that they could pass the treasure on to their children; each could receive a full measure, undiminished to the last generation.

Perhaps some few of their posterity would not find a companion who possessed the complementary key, or one worthy and willing to keep the covenants relating to the treasure. Nevertheless, if they kept the commandments, they would not be denied even the smallest blessing.

Because some tempted them to misuse their treasure, they were careful to teach their children about keys and covenants.

There came, in due time, among their posterity some few who were deceived or jealous or selfish because one was given two keys and another only one. The selfish ones reasoned, "Why cannot the treasure be mine alone to use as I desire?"

Some tried to reshape the key they had been given to resemble the other key. Perhaps, they thought, it would then fit both locks. And so it was that the safe was closed to them. Their reshaped keys were useless, and their inheritance was lost.

On the other hand those who received the treasure with gratitude and obeyed the laws concerning it knew joy without bounds through time and all eternity.

*Memorable Stories and Parables by Boyd K. Packer* [Salt Lake City: Bookcraft, 1997], 95-97

21 I was appalled to read not long ago that, in one community, a proposal was made that young women be paid a dollar a day for not becoming pregnant. How pathetic! Where is our sense of values?...

Both experience and divine wisdom dictate that mortal virtue and cleanliness pave the way that leads to strength of character, peace of mind and heart, and happiness in life.

According to a 1997 nationwide survey, divorce is 32 percent more likely among those who engaged in premarital sex than it is among the general population. And almost three times as many separated or divorced Americans have committed adultery, compared to the general population. Further, 82 percent of adults who rate their marriage as "very strong" (9 or 10 on a 10-point scale) did not engage in premarital sex. This should not surprise us. Immorality is a breach of integrity of the highest order. On the other hand, those who have demonstrated sexual purity are also likely to have cultivated other moral virtues that contribute to the success of any relationship, particularly marriage....

Personal virtue is worth more than any salary, any bonus, any position or degree of prominence.

Gordon B. Hinckley, *Standing For Something* [New York: Times Books, 2000], xx. 31, 34, 44

### **Mosiah 13:22**

22 *Thou shalt not steal*

Dishonesty is destructive to character. The theft of pennies or...commodities may impoverish little the one from whom the goods are taken, but it is a shriveling, dwarfing process to the one who steals.

Spencer W. Kimball, *Teachings*, 198

### **Mosiah 13:23**

23 *Thou shalt not bear false witness*

Are we not false witnesses if we are untrue to gospel principle we profess but do not practice?

Most damage to the collective reputation of the Church is done by those members who want to straddle the line, with one foot in the kingdom and the other foot in spiritual Babylon. Those who so compromise their principles want to play for both teams at once—the Lord's and Satan's—as if to say, "I want to wait and see which side is winning before I declare myself."

There are some members who are not concerned about their outward appearances and actions, rationalizing that they know what they really are on the inside. These individuals inevitably are judged "guilty by association." To be

judged fairly, we must avoid the very appearance of evil. We would do well to remember the words quoted by President McKay: "Whate'er thou art, act well thy part" (see *Cherished Experiences from the Writings of President David O. McKay*, comp. by Claire Middlemiss [Salt Lake City: Deseret Book, 1955], 174-75).

J. Richard Clarke, in *CR*, Apr. 1985 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985], 95

### **Mosiah 13:24**

24 *Thou shalt not covet*

To covet is to have an eager, extreme, and ungodly desire for something. The presence of covetousness in a human soul shows that such person has not overcome the world.

Bruce R. McConkie, *Mormon Doctrine*, 168

25

It is very probable that most of our crimes are born of covetousness. Many forms of evil grow out of our desire to get something for nothing. Most of the stealing, lying, cheating, deceiving and even killing takes place because we long inordinately for something that doesn't belong to us....

In spite of the fact that "covetousness" is so deeply involved in our present-day problems, yet this destructive little word has practically disappeared from our present-day vocabulary and conscious thinking....

The popularity of the slot machine bears testimony of our insane hope to get something for nothing.... Sometimes we say that our economic system has broken down. It is not the system that has broken down, rather our human character has disintegrated under our desire to get something for nothing....

We have over-emphasized the American standard of living and under-emphasized the American standard of character and the sound religious principle on which morality is based....

It seems that we are becoming more and more reluctant to accept the old-fashioned virtues of thrift and individual responsibility under which both character and wealth are most effectively created.... Even the great Church welfare program has had great difficulty in teaching people the importance of their own labor as a basis for their daily bread....

*Things* always follow *talents*. We need only develop the *talents*, and the *things* will follow. But when we covet the *things* first, we destroy the *talents*, which in turn make the *things* possible.... It is always better to serve than to covet. The abundant life comes not from the things that we get, but from the things that we give. And giving helps us to avoid the awful sin, and giant evil of covetousness.

Sterling W. Sill, *The Law of the Harvest* [Salt Lake City: Bookcraft, 1963], 360-365

### **Mosiah 13:27-28**

26

Neither the Law of Moses nor the Ten Commandments can of themselves bring salvation. Salvation comes only in and through Christ (verses 27-28). It would be marvelous to live in a society in which there was no killing, adultery, stealing, lying, coveting, and so on. Yet if that were the extent of the gospel given us, though we would have temporal peace and tranquility, we would be without such things as the gift of the Holy Ghost, the priesthood, the promise of resurrection, and the hope of eternal life. The promises of the gospel reach far beyond Israel's covenant to keep the Ten Commandments.

In all of this there is a great lesson. Ethics without doctrine is like the body without the spirit—it may have the same appearance but is void of the power of life. The Ten Commandments, independent of the fulness of the gospel, are little more than an anemic theology in the hands of social reformers, being bereft of the laws and ordinances of the gospel. Similarly, Jesus' Sermon on the Mount, detached from the testimony of Christ's divine sonship, is but a curriculum for a civics class rather than a testament of those verities by which one obtains everlasting life.

To isolate the Ten Commandments from the God who gave them and from the spirit of revelation by which they came is to lose much of their strength and purpose.

Some have mistakenly supposed that the Ten Commandments were a part of the Law of Moses. In fact, they are a part of the higher law or the fulness of the gospel. This is illustrated by their reiteration to us as part of the restoration

of all things (see ). The Ten Commandments were a part of the fulness of the gospel as first given to Moses on Sinai. Though the higher priesthood and its ordinances were taken from Israel because of her transgressions, when Moses returned to Sinai to receive what we know as the Law of Moses the Ten Commandments were retained as a part of Israel's covenant with God. The tablets upon which the commandments were written were then housed in the Ark of the Covenant, so named because the commandments constituted their covenant. Similarly, when the Ark of the Covenant was housed in the tabernacle in the wilderness it became known as the Ark of the Testimony Exodus 40:3), this name having reference to Israel's covenant to abide the law given on Sinai. Thus it was by covenant that Israel had agreed to live the Law of Moses and to keep the Ten Commandments. Moses expressly told the Israelites that in breaking this covenant they would subject themselves to dispersion and destruction (see Deuteronomy 28:64). Having broken this covenant, King Noah and his people have forfeited their right to the protection of heaven.

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 216

27 Suppose we have the scriptures, the gospel, the priesthood, the Church, the ordinances, the organization, even the keys of the kingdom—everything...down to the last jot and tittle—and yet there is no atonement of Christ. What then? Can we be saved?...

Most assuredly we will not....We are saved by the blood of Christ (Acts 20:28; 1 Cor. 6:20).

Bruce R. McConkie, *Sermons and Writings of Bruce R. McConkie*, 76

### Mosiah 13:29-31

28 In a sense the Law of Moses was given as a type of "spiritual busywork" a system and pattern that would keep the people constantly involved; with everything pointing toward the coming Savior and Redeemer.

Robert Millet, CES Symposium, Aug. 1986, 99

### Mosiah 13:31

29 *All these things were types of things to come.*

As every doctrine in the fulness of the gospel grows out of or is an appendage to the Atonement, so every ritual of the Mosaic law pointed to Christ and his atoning sacrifice. 'This is the whole meaning of the law,' Amulek explained, 'every whit pointing to the great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal' (Alma 34:14). Further, the entirety of the law of Moses was symbolic. It was a system of vicarious ordinances, all of which had as their purpose to center attention and faith in the great vicarious ordinances that brought life and hope of salvation to all who would believe. The doctrines of atonement, redemption, punishment, and forgiveness were all taught through vicarious offerings. The bullock, lamb, goat, ox, and dove were all substitutes, the lifeblood of each being offered in behalf of the one sacrificing. The whole system was one of vicarious ordinances and proxies, all pointing to the great vicarious sacrifice and the great proxy for us all. (*Gospel Symbolism*, pp. 81-82.)

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 218

### Mosiah 13:33-34

30 *Form of man*

Note that Abinadi did not say He [Christ] would be a man, but rather, He would have the *form* of a man. King Limhi picked up on this nuance, explaining that Abinadi taught "that Christ was the God, the Father of all things," and He would "take upon him the image of a man" (Mosiah 7:27). Again, the scriptures clearly distinguish between what the Savior was and what we are. Jesus may have shared our *image*, but He still retained His position as God.

It was because He was God and not man that Jesus could minister as He did. King Benjamin was told by an angel that the Savior would "suffer temptations, and pain of body, hunger, thirst, and fatigue, *even more than man can*

*suffer, except it be unto death*" (Mosiah 3:7; emphasis added). The reason we could not endure the Savior's suffering, hunger, thirst, or fatigue is that we do not possess the divine power He did.

Richard D. Draper, *Ensign*, Jan. 2000 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2000], 8

## Conclusion

31

### Abinadi's Teachings of the Law of Moses

(Mosiah 13:25-35)

Abinadi said that the law of Moses was given to point the attention of the people forward to Christ and that all things in it "were types of things to come." Israel was given, he said, "a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God; Therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him." (Mosiah 13:27-32.) Paul said "the law was our schoolmaster to bring us unto Christ." (Gal. 3:24.) It was "the law of carnal commandments" (D. & C. 84:27; Heb. 7:16) because it was given to teach those belonging to the chosen race to bridle their passions, to overcome the lusts of the flesh, to triumph over carnal things, and to advance to the place where the Spirit of the Lord could have full flow in their hearts.

Salvation is in Christ and not in the law of Moses. "Salvation doth not come by the law alone," Abinadi explained, "and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, they must unavoidably perish, notwithstanding the law of Moses." (Mosiah 13:27-28.) Rather, as Nephi taught, the law was given to prove to the people "the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him." (2 Ne. 11:4.) Paul also found it necessary to teach with great force that men are saved by the grace of God, "Not of works," that is, the works of the law of Moses. (Eph. 2.)

At any time in ancient Israel when the Melchizedek Priesthood was operative and when the people were enjoying its blessings—even though they continued to keep the formalities of the law of Moses—the law itself became dead to them. The Nephites, for instance, prior to the ministry of our Lord among them, had only the Melchizedek Priesthood, and during that entire 600 year period they kept the law of Moses. (2 Ne. 5:10; Jar. 5; Mosiah 2:3.) They, of course, had the fulness of the gospel, and thus Nephi recorded: "It is by grace that we are saved, after all we can do. And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments." (2 Ne. 25:23-25.)

In Christ the law of Moses, that is, the law of carnal commandments, was fulfilled. The great and eternal gospel truths revealed through Moses remained in force, but the lesser law that had pointed the attention of the people forward to the coming of the Lord became a dead letter. "Think not that I am come to destroy the law or the prophets," our Lord proclaimed. "I am not come to destroy but to fulfil; For verily I say unto you, one jot nor one little hath not passed away from the law, but in me it hath all been fulfilled." (3 Ne. 12:17-18.)

"Behold, I say unto you that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled. And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me. Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life." (3 Ne. 15:4-9.)

Bruce R. McConkie, *Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 435