

The Visual Scriptures  
Doctrinal Discourses  
in the  
Book of Mormon  
Functional and Poetic Parallelism

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## Table of Contents

Preface .....	i
1 Nephi 1-10 – Lehi in the Valley of Lemuel. ....	1
1 Nephi 11-15 – Nephi's Vision .....	25
1 Nephi 16-18 – in the Wilderness; to the Promised Land .....	46
1 Nephi 19-22 – Nephi's Commentary on Isaiah 48, 49 .....	60
2 Nephi 1-3 – Lehi to His Children. ....	75
2 Nephi 4-5 – Psalm of Nephi. ....	91
2 Nephi 6-10 – the Words of Jacob .....	98
2 Nephi 11-24 – Isaiah 2-14 .....	124
2 Nephi 25-27 – Nephi's Commentary; Isaiah 29 .....	158
2 Nephi 28-33 – Nephi Speaks to Future Generations .....	174
Jacob 2-6 – The words of Jacob to the Nephites. ....	191
Mosiah 1-5 – King Benjamin Addresses His People .....	211
Mosiah 12-16 – Abinadi Addresses King Noah And His Priests .....	227
Alma 5 – Alma Delivers the Word of God unto the People .....	241
Alma 7 – Alma to the People of Gideon. ....	250
Alma 9-13 – Alma and Amulek to the people of Ammonihah .....	255
Alma 24 – Anti-Nephi-Lehi to his people. ....	276
Alma 26 – Ammon glories in the Lord .....	280
Alma 29 – O that I were an angel! .....	285
Alma 32-34 – Alma and Amulek to the Zoramites .....	287
Alma 36-42 – Alma to his sons. ....	300
Helaman 12 – Mormon's commentary .....	321
Helaman 13-15 – Samuel the Lamanite .....	324
3 Nephi 11-30 – Christ to the survivors .....	336
Mormon 7 – Mormon to the people who are spared .....	382
Mormon 8-9 – Moroni to the reader .....	384
Ether 2:16-25 – Cross this great water in darkness? .....	393
Ether 3 – The Brother of Jared Sees the Lord. ....	394
Ether 4-5 – Moroni's Commentary to Israel and the Gentiles. ....	397
Ether 12-13 – Moroni's Words on Faith, Hope and Charity, and Joseph's seed. ....	399
Moroni 7 – Mormon's Words on Faith, Hope and Charity .....	407
Moroni 8-9 – Mormon's epistles to Moroni .....	414
Moroni 10 – Moroni's final testimony .....	420
Appendix 1 – Number symbolism in the scriptures .....	425
Appendix 2 – Thematic Structure in 3 Nephi 20-23 .....	429

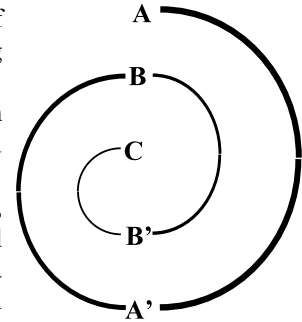


## Preface

Can the scriptures be presented graphically, as images, pictures, if you will? If so, is there any value in such a presentation? The answer to both questions is a definite Yes. We are accustomed to read the scriptures in one dimension, one sentence after another. What would it be like if we read them in two or even three dimensions? Would any new insights open up? Would any hidden beauty be revealed?

John Breck made an extensive investigation of chiasms[1] in the Bible, and shows how they can be read as spirals, often ascending spirals because of intensification, conical helices, three dimensional figures.[2] The helical reading of a chiasm of the form ABCB'A' would be AA'BB'C as shown in the figure. This shape allows the author to more clearly present his central idea, which appears at the apex of the helix. Also, there often is intensification with paired elements, with the second being stronger than the first.

Unfortunately, we can't see the helix, except in our mind's eye. However, all of the information contained in the helix can be visualized in a two-dimensional representation, a two-dimensional picture of the scripture. This shape is a chevron. The apex of the spiral coincides with the point of the chevron. And, in fact, the lower turns of the helix are also presented to the eye as the branches of the chevron, allowing the viewer to study the form in detail, often with enhanced understanding beyond what can be ascertained in the linear dimension of the printed page. Matched pairs of elements in the branches of the chevron often help explain and define each other and thus enhance the information content of the passage. And the presentation becomes an art form, revealing beauty hidden in the one dimensional lines of text.



As an example, here is the picture of 2 Nephi 22:1-4.

- A And in that day thou shalt say: O Lord, I will praise thee;
- B though thou wast angry with me thine anger is turned away, and thou comfortedst me. 2
- C Behold, God is my salvation;
- D I will trust, and not be afraid;
- C for the Lord JEHOVAH is my strength and my song; he also has become my salvation. 3
- B Therefore, with joy shall ye draw water out of the wells of salvation. 4
- A And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

This can be read as a spiral, word for word, and make sense. I made some changes in punctuation and capitalization.

And in that day thou shalt say: O Lord, I will praise thee. And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Though thou wast angry with me thine anger is turned away, and thou comfortedst me. Therefore, with joy shall ye draw water out of the wells of salvation.

Behold, God is my salvation, for the Lord JEHOVAH is my strength and my song; he also has become my salvation.

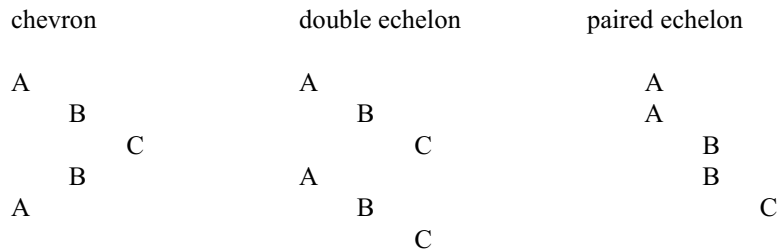
I will trust, and not be afraid

Notice what you learn as you compare elements at the same indentation. In the first B the Lord says what

we shall say, and in the second He says what we shall do.

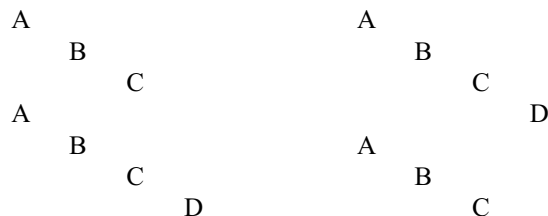
The chevron is the most common shape found in scripture. It is the shape of chiasmus, but not all chevrons would be classified as chiasms.

There are two other regular shapes, the multiple (usually double) echelon and the paired echelon. Here is the basic format of these features



The double echelon is usually referred to as alternate or direct parallel. The paired echelon is known as climax.

The C's in the chevron and the paired echelon are the points of emphasis. Sometimes the double echelon includes an unpaired point of emphasis at the end of one of the echelons.



Isaiah 1:15 is an example of the first of these.

A	And when ye spread forth your hands,
B	I will hide mine eyes from you: yea,
A	when ye make many prayers,
B	I will not hear:
C	your hands are full of blood.

Notice that the paired elements are similar, but not the same. The C tells why the Lord will not answer their prayers. Isaiah uses this form extensively.

In addition to these regular forms, we sometimes find irregular forms that show parallelism. A nice example is found in the interlinear version of John 1:6-9. This has paired elements at all three levels of indentation, but it can't be rearranged into a chevron or a double echelon.

There was a man having been sent from God, name to him, John; this one came for a witness,
that he might witness about the light,
that all might believe through Him.
not he was that light, but
that he might witness about the light.
He was the light true,
which enlightens every man coming into the world.

I have found 1363 parallelistic examples in the present work. Of these, 60% are chevrons, 35% are multiple echelons, 3% are paired echelons, 0.5% are disordered, and 1.4% are miscellaneous parallel forms.

My work on reformatting the scriptures began May 15, 1988, when I discovered the inverted arrangement of "redemption" and "resurrection" in Doctrine and Covenants 88:14-16. For the next three years I reformatted the doctrinal discourses of the Book of Mormon (the present work), the Doctrine and Covenants, the Pearl of

Great Price, and some Bible examples. Parallelism, similarity of theme, was the basis of my formatting. I call the results the visual scriptures, which can be viewed on my web site, kindly hosted by Kurt Neumiller.[3]

The visual scriptures, the two-dimensional reformatted scriptures, present the images, the pictures, of the scriptures. Understanding springs to the eye. Insights are discovered that are difficult to detect in the linear text. A beauty is revealed that is invisible on the traditional page.

Another aspect of the literary design of the scriptures is the frequent occurrence of lists of similar items. In the vast majority of cases we find that the number of items in these lists bears the symbolic meanings developed by Bullinger in his study of the Bible.[4] Number symbolism is detailed in Appendix 1.

Now, for a little background. Scholars, in the late 18<sup>th</sup> and early 19<sup>th</sup> century, began to notice chiasmus in the Bible.[5][6] Forbes published a detailed discussion of chiasmus in the Bible in 1854.[7] Lund[8] and Welch[9][10] have described in detail the characteristics of chiasmus, and provided guidelines with which to judge the strength of a proposed chiasm. Edwards and Edwards utilized statistical methods to determine the probability that a proposed chiasm could have occurred by chance rather than by design.[11][12] Welch edited a collection of essays on chiasmus which includes an extensive bibliography of the expanding literature on this subject.[13]

Chiasmus in the Book of Mormon was first discovered by Welch in 1967, nearly 140 years after it was first published.[14] Shortly after Welch announced his discovery, chiasmus was found in both the Pearl of Great Price[15] and the Doctrine and Covenants,[16][17] although its presence in the latter is regarded by some as controversial. Parry has published reformatted versions of the Book of Mormon showing the parallelisms he discovered.[18][19] The first of these was published four years after my initial discovery of chiasmus in the Doctrine and Covenants, and three years after I had completed the first draft of the present work. I compared his work with mine and added some of his findings to my project. These additions are always attributed in endnotes with the designation “DWP.”

While Joseph Smith may well have known little or nothing about chiasmus,[20] it is clear that the scriptures of the latter days contain numerous examples of inverted parallel structures that satisfy all of the criteria proposed by Lund and Welch to define chiasmus. It is equally clear that some of the passages that show inverted parallel arrangements of concepts and ideas violate one or more of these criteria, and it may be inappropriate to refer to them as chiasms. Whether or not the formal criteria of chiasmus are met is relatively unimportant to the student of the scriptures. What is important is that the parallel structure often aids significantly in gaining understanding of the scriptures. My focus has and will be on parallelism in ideas, themes, rather than words. Word parallels do occur, but that is of secondary importance to me.

In the pages that follow, the parallelisms are indicated by equal levels of indentation. Capital or lower case guide letters and Roman numerals were added at the beginning of the elements of the more extensive units to guide the eye. Any given element begins with a guide letter and ends just before the next similar letter. Within a given element, so marked by a letter, sub-elements are indicated by further indentation. Verse numbers are placed at the end of the previous verse to avoid starting a line with a verse number.

In some instances there is an overall structure that covers several smaller units, and perhaps extending over several chapters, as in 2 Nephi 12-15, where there are actually two levels of such structure. These elements are marked with outdented double capital letters (AA, BB, etc.) and upper case Roman numerals. In these cases it is helpful to lay the pages out end to end so that the entire unit can be seen at once (really, it should be written on a scroll!) Often the elements of the overall structure have no obvious relationship to the smaller units within. However, a major point of emphasis is to be found at the turning point, just as in the smaller ones. The most complex example in all of scripture is found in 3 Nephi 20:11-23:3, Christ’s commentary on Isaiah. Here a single inverted system covers the entire text, while the same text is also subdivided into smaller systems at several levels. This is discussed in detail in Appendix 2.

Paired elements within a given structure are associated with each other either as being similar, opposite, or otherwise related. Sometimes an element helps explain, or otherwise elaborates upon, its partner. It is in this aspect that the structure enhances the information content of the text. As Breck said,

“Above all, however, respecting the literary form of biblical passages goes far towards throwing light on the *literal sense* of the text. Understanding and elucidating that sense remains the exegete’s primary task. The beauty of chiasmus lies in the fact that its form expresses its meaning with such directness and clarity. The surest way to discover and proclaim that meaning is to proceed by a thoroughgoing analysis of the form by which that meaning is conveyed.”[21] (emphasis in original)

One wonders why the Lord chose to couch so many of his ancient and latter-day revelations in these forms. Various scholars have speculated about this question with regard to the Bible, suggesting ease of memorization, poetic form, and so forth. Brown suggests that "Parallel form may have a greater influence on the human soul than we realize." [22] The following points might be considered:

- \* The Lord teaches by repetition in ways that don't appear to be repetitious. The paired elements of parallelistic structures support and help define each other, with the result that the meanings are made more clear without additional words of explanation. In fact, an understanding of the structure is an important aid in understanding the original intent of the author, as noted by Breck, above.
- \* One is almost forced to consider the scriptures more carefully, with more pondering in depth. New insights are gained, particularly when paired elements do not at first appear to match, but their placement is forced by the surrounding structure. Further consideration often reveals previously un-noticed relationships and deeper understanding.
- \* The context of a passage is more easily discerned.
- \* The language carries a power and impact that derives, in part, from the structure.
- \* The Lord uses these forms as a pattern to help His children recognize the revealed scriptures. They are difficult to imitate, yet the modern scriptures came forth before even scholars were very aware of the pattern.

As the beauty of the scriptures unfolds to view, we can well agree with the Prophet, "...the heavens declare the glory of a God...and he that can mark the power of Omnipotence, inscribed upon the heavens, can also see God's own handwriting in the sacred volume: and he who reads it oftenest will like it best, and he who is acquainted with it, will know the hand wherever he can see it..." [23]

It must be stated that the study of parallel forms in the latter-day scriptures is in its earliest state of development. It must be emphasized that there often is more than one way to represent a particular passage, and different people may prefer different forms. It is, after all, an art form. Above all, one must not lose sight of the messages of the scriptures through arguing the structure. I have supplied notes at the end of each block of chapters in an attempt to explain my reasoning when the structure is not obvious.

This work is presented only as a sampling of one man's views, and should not be considered as authoritative nor final. The reader is invited to consider these examples, improve upon the representation of their structures, and search for others. If some insight is gained, the exercise will have been worthwhile for us both.

Note: The pages have been formatted for 8.5 x 11 inch paper, printed double sided, with a half inch binding margin. The reader may wish to print them and place them in a looseleaf binder. The reformatted pages provide ample space for notes and comments.

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### Notes

1. Chiasmus consists of a series of words or ideas that is repeated, term by term, but in reverse or inverted order. The terms in the repeated series may be identical, similar, opposite, explanatory, or related in other ways to those in the first one. Using capital letters as guides to the individual terms, the topical sequence is of the form ABCDCBA. The central unit typically is a point of emphasis.

A modern example appeared on the cover of TV Guide (May 28/June 3, 1988.), announcing a special program on the Viet Nam Memorial. It can be reformatted as a chevron to show the structure.

We  
    touch  
        the wall



and  
the wall  
touches  
us.

Individual terms may have substructure showing alternate parallelism, such as A Ba Bb C D C Ba Bb A.

John Welch has defined the characteristics of formal chiasmus (“Criteria for Identifying the Presence of Chiasmus “, F.A.R.M.S., Provo, Utah, 1989). Since not all of the inverted systems found in scripture follow all of his criteria, I prefer to use the more general term *chevron*, rather than chiasmus. Chiasmus thus is a subset of *chevron*. However, chevrons that violate one or more of Welch’s criteria may be no less valuable in understanding scripture. Often parallel terms expand upon or explain their partners. I have discovered many insights by finding the parallel patterns.

2. John Breck, “The Shape of Biblical Language; Chiasmus in the Scriptures and Beyond,” St. Vladimir’s Seminary Press, Crestwood, NY 10707, KALOROS PRESS, Wadmalaw Island, SC 29487, 2008.
3. [ldsgospeldoctrine.net/dlj/visualscriptures.html](http://ldsgospeldoctrine.net/dlj/visualscriptures.html)
4. E.W. Bullinger, “Number in Scripture,” (1894) (reprinted by Kregel Publications, Grand Rapids MI, 1981. Here is a partial list of his descriptions.
  - 3– That which is solid, real, substantial, complete, and entire.
  - 4– Creation, all that was created; man in his relation to the world as created; the number of the world; geographic fullness (four winds, four corners of the earth, four points of the compass).
  - 5– Mercy, grace.
  - 6– Evil; man in opposition to God; the number of imperfection; man without God and Christ.
  - 7– Spiritual perfection and completeness.
  - 8– New beginning; resurrection.
  - 9– Finality, conclusion of the whole matter, Divine judgment of man and his works.
  - 10– Ordinal (first, second, third, etc.) perfection, perfection of Divine order, everything in proper order; completeness of order, marking the entire round of anything; implies nothing is wanting; the whole cycle is complete. As a multiplier it adds emphasis.
  - 11– Disorder, imperfection, confusion, disintegration.
  - 12– Governmental perfection (we would say priesthood).
  - 13– Rebellion, apostasy, defection, corruption, disintegration, revolution.
5. John Jebb, “Sacred Literature,” London, 1820.
6. Robert Lowth, “Praelectiones Academicæ de Sacra Poesi Hebraeorum,” 1754, translated by G. Gregory in 1787 (Lectures on the Sacred Poetry of the Hebrews), new edition with notes by Calvin E. Stowe, Andover, Mass., 1829.
7. John Forbes, “The Symmetrical Structure of Scripture,” Edinburgh: T. & T. Clark, 1854.
8. Nils Lund, “Chiasmus in the New Testament,” Chapel Hill: University of North Carolina Press, 1942.
9. John W. Welch, Chiasmus in Antiquity, John W. Welch, Ed., Gerstenberg Verlag, Hildesheim, 1981, pp 9-16.
10. John W. Welch, “Criteria for Identifying the Presence of Chiasmus,” F.A.R.M.S., 1989.

11. Boyd F. Edwards and W. Farrell Edwards, "Does Chiasmus Appear in the Book of Mormon by Chance?," (BYU Studies 43, no. 2, 2004, pp. 103-130).
12. B. F. Edwards and W. F. Edwards, "When Are Chiasms Admissible as Evidence?," (BYU Studies 49, no. 4, 131 2010).
13. John W. Welch, Ed., Chiasmus in Antiquity, Gerstenberg Verlag, Hildesheim, 1981.
14. John W. Welch, "Chiasmus in the Book of Mormon," BYU Studies, pp. 69-84, Autumn 1969.
15. David O. Peterson, "Chiasmus, the Hebrews, and the Pearl of Great Price," The New Era, August 1972.
16. Charles G. Kroupa and Richard C. Shipp, "From the Mind of God," Salt Lake City: Shipp Bros. Printing, 1972.
17. Richard C. Shipp, MA Thesis, BYU, 1975.
18. Donald W. Parry, "The Book of Mormon Text Reformatted According to Parallelistic Patterns," (F.A.R.M.S., Provo, Utah, 1992).
19. Donald W. Parry, "Poetic Parallelisms in the Book of Mormon," (Neal A. Maxwell Institute for Religious Scholarship, BYU, Provo, Utah, 2007).
20. John W. Welch, "How much was known about chiasmus in 1829 when the Book of Mormon was translated?," (FARMS Review 15, no. 1 2003, 47-80).
21. Breck, op cit., p. 55.
22. Wade Brown, "The God-Inspired Language of the Book of Mormon," Clackamas, OR: Rainbow Press, p. 51, 1988.
23. Joseph Smith, Documentary History of the Church, Vol II, p 14.

**LEHI IN THE VALLEY OF LEMUEL (1 Nephi 1-10)**

- A I, Nephi,[1]
- B having been born of goodly parents, therefore I was taught somewhat in all the learning of my father;
- C and having seen many afflictions in the course of my days,
- D nevertheless, having been highly favored of the Lord in all my days;
- D yea, having had a great knowledge of the goodness and the mysteries of God,
- AA C therefore I make a record of my proceedings in my days.[2] 2
- B Yea, I make a record in the language of my father, which consists of the learning of the Jews
- A and the language of the Egyptians.[3] 3
- And I know that the record which I make is true;  
and I make it with mine own hand;  
and I make it according to my knowledge.[4][5] 4
- BB<sub>1</sub> For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father, Lehi, having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed. 5
- BB<sub>2</sub> Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people. 6
- CC And it came to pass as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly. 7 And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed,
- DD being overcome with the Spirit and the things which he had seen. 8
- DD And being thus overcome with the Spirit, he was carried away in a vision,
- CC even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God. 9 And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day. 10
- BB<sub>1</sub> And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament. 11 And they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read. 12 And it came to pass that as he read, he was filled with the Spirit of the Lord.[6] 13 And he read, saying: Wo, wo, unto Jerusalem, for I have seen thine abominations! Yea, and many things did my father read concerning Jerusalem--  
that it should be destroyed,  
and the inhabitants thereof; many should perish by the sword,  
and many should be carried away captive into Babylon.[7] 14
- BB<sub>2</sub> A And it came to pass that when my father had read and seen many great and marvelous things,
- B he did exclaim many things unto the Lord; such as:
- C Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth, and, because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish![8] 15

B And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled,

A because of the things which he had seen,  
yea, which the Lord had shown unto him. 16

AA A And now I, Nephi, do not make a full account

B of the things which my father hath written,

C for he hath written many things

D which he saw in visions and in dreams;

C and he also hath written many things

B which he prophesied and spake unto his children,

A of which I shall not make a full account. 17

A But I shall make an account of my proceedings in my days.

B Behold, I make an abridgment of the record of my father,

C upon plates which I have made with mine own hands;

B wherefore, after I have abridged the record of my father

A then will I make an account of mine own life.[9] 18

A Therefore, I would that ye should know, that after the Lord had shown so many marvelous things unto my father, Lehi, yea, concerning the destruction of Jerusalem,

B behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard. 19

C And it came to pass that the Jews did mock him because of the things which he testified of them;

C for he truly testified of their wickedness and their abominations;

B and he testified that the things which he saw and heard, and also the things which he read in the book,

A manifested plainly of the coming of the Messiah, and also the redemption of the world. 20

A And when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away.[10]

B But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith,

C to make them mighty even unto the power of deliverance.[11] 2:1

B For behold, it came to pass that the Lord spake unto my father, yea, even in a dream, and said unto him: Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee,

A behold, they seek to take away thy life. 2

And it came to pass that the Lord commanded my father, even in a dream,  
that he should take his family and depart into the wilderness. 3  
And it came to pass that he was obedient unto the word of the Lord,  
wherefore he did as the Lord commanded him. 4

A And it came to pass that he departed into the wilderness.

B And he left  
his house, and  
the land of his inheritance, and  
his gold, and  
his silver, and  
his precious things.[12][13]

B and took nothing with him, save it were  
his family,  
and provisions,  
and tents,

A and departed into the wilderness. 5

And he came down by the borders  
near the shore of the Red Sea;  
and he traveled in the wilderness  
in the borders  
which are nearer the Red Sea;  
and he did travel in the wilderness  
with his family, which consisted of my mother, Sariah, and my elder brothers, who were  
Laman, Lemuel, and Sam.[14] 6

And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley by  
the side of a river of water.[15][16] 7

A And it came to pass that he  
built an altar of stones, and  
made an offering unto the Lord, and  
gave thanks unto the Lord our God.[17] 8

B And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and  
the valley was in the borders near the mouth thereof. 9 And when my father saw that the waters of  
the river emptied into the fountain of the Red Sea,  
he spake unto Laman, saying:  
O that thou mightest be like unto this river,  
continually running  
into the fountain of all righteousness! 10  
And he also spake unto Lemuel:  
O that thou mightest be like unto this valley,  
firm and  
steadfast, and  
immovable  
in keeping the commandments of the Lord! 11

C Now this he spake because of the stiffneckedness of Laman and Lemuel;

D for behold they did murmur in many things against their father,

E because he was a visionary man,

F and had led them out of the land of Jerusalem,

G to leave  
the land of their inheritance, and  
their gold, and  
their silver, and  
their precious things, [18]

F to perish in the wilderness.

E And this they said he had done because of the foolish imaginations of his heart. 12

D And thus Laman and Lemuel, being the eldest, did murmur against their father.

C And they did murmur because they knew not the dealings of that God who had created them. 13 Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews who were at Jerusalem, who sought to take away the life of my father. 14

B And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the Spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore, they did as he commanded them. 15

A And my father dwelt in a tent. [19][20] 16

And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore,

I did cry unto the Lord;  
and behold he did visit me, and did soften my heart that  
I did believe all the words which had been spoken by my father; wherefore,  
I did not rebel against him like unto my brothers. 17

And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words. 18 But, behold, Laman and Lemuel would not hearken unto my words; and being grieved because of the hardness of their hearts I cried unto the Lord for them. 19 And it came to pass that the Lord spake unto me, saying:

Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. 20

A And inasmuch as ye shall keep my commandments,

B ye shall prosper, and shall be led to  
a land of promise; yea, even  
a land which I have prepared for you; yea,  
a land which is choice above all other lands. 21

C And inasmuch as thy brethren shall rebel against thee,

D they shall be cut off from the presence of the Lord. 22

A And inasmuch as thou shalt keep my commandments,

B thou shalt be made a ruler and a teacher over thy brethren. 23

C For behold, in that day that they shall rebel against me,

D I will curse them even with a sore curse,  
and they shall have no power over thy seed  
except they shall rebel against me also. 24  
And if it so be that they rebel against me,  
they shall be a scourge unto thy seed,  
to stir them up in the ways of remembrance. [21][22] 3:1

And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father. 2 And it came to pass that he spake unto me, saying:

A Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren

B shall return to Jerusalem. 3

C For behold, Laban hath the record of the Jews and also a genealogy of my forefathers, and they are engraven upon plates of brass. 4

A Wherefore, the Lord hath commanded me that thou and thy brothers

B should go unto the house of Laban,

C and seek the records, and bring them down hither into the wilderness. 5

A And now, behold thy brothers murmur,

B saying it is a hard thing

C which I have required of them;

C but behold I have not required it of them,

B but it is a commandment of the Lord. 6 Therefore go, my son, and thou shalt be favored of the Lord,

A because thou hast not murmured. 7

A And it came to pass that I, Nephi, said unto my father:

a I will go and do the things which the Lord hath commanded,

b for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that

a they may accomplish the thing which he commandeth them. 8

B And it came to pass that when my father had heard these words he was exceedingly glad, for he knew that I had been blessed of the Lord. 9

C And I, Nephi, and my brethren took our journey in the wilderness, with our tents, to go up to the land of Jerusalem. 10 And it came to pass that when we had gone up to the land of Jerusalem, I and my brethren did consult one with another. 11 And we cast lots--who of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house. 12 And he desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father. 13 And behold, it came to pass that Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore, he said unto him: Behold thou art a robber, and I will slay thee. 14 But Laman fled out of his presence, and told the things which Laban had done, unto us.

B And we began to be exceedingly sorrowful, and my brethren were about to return unto my father in the wilderness. 15

A But behold I said unto them that:

a As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us. 16 Wherefore, let us be faithful in keeping the commandments of the Lord;

- b therefore let us go down to the land of our father's inheritance, for behold he left gold and silver, and all manner of riches.  
And all this he hath done because of the commandments of the Lord. 17
    - c For he knew that Jerusalem must be destroyed, because of the wickedness of the people. 18 For behold, they have rejected the words of the prophets.
    - b Wherefore, if my father should dwell in the land after he hath been commanded to flee out of the land, behold, he would also perish.  
Wherefore, it must needs be that he flee out of the land. 19
  - a And behold, it is wisdom in God that we should obtain these records, that we may preserve unto our children the language of our fathers; 20  
And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time.[23] 21
- B And it came to pass that after this manner of language did I persuade my brethren, that they might be faithful in keeping the commandments of God. 22
- C And it came to pass that we went down to the land of our inheritance, and we did gather together our gold, and our silver, and our precious things. 23  
And after we had gathered these things together, we went up again unto the house of Laban. 24 And it came to pass that we went in unto Laban, and desired him that he would give unto us the records which were engraven upon the plates of brass, for which we would give unto him our gold, and our silver, and all our precious things. 25  
  
And it came to pass that when Laban saw our property, and that it was exceedingly great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property. 26 And it came to pass that we did flee before the servants of Laban, and we were obliged to leave behind our property, and it fell into the hands of Laban. 27  
  
And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock. 28  
  
And it came to pass that Laman was angry with me, and also with my father; and also was Lemuel, for he hearkened unto the words of Laman. Wherefore Laman and Lemuel did speak many hard words unto us, their younger brothers, and they did smite us even with a rod. 29 And it came to pass as they smote us with a rod,
- B behold, an angel of the Lord came and stood before them, and he spake unto them, saying: Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities? Behold ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands. 30 And after the angel had spoken unto us, he departed. 31 And after the angel had departed, Laman and Lemuel again began to murmur, saying: How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us? 4:1
- A And it came to pass that I spake unto my brethren, saying:
  - a Let us go up again unto Jerusalem,
  - b and let us be faithful in keeping the commandments of the Lord;
  - c for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands? 2



- a Therefore let us go up;
  - b let us be strong like unto Moses;
    - c for he truly spake unto the waters of the Red Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea. 3
    - d Now behold ye know that this is true; and ye also know that an angel hath spoken unto you; wherefore can ye doubt?
- a Let us go up;
  - b the Lord is able
    - c to deliver us,  
even as our fathers, and  
to destroy Laban,  
even as the Egyptians.[24][25][26] 4

Now when I had spoken these words, they were yet wroth, and did still continue to murmur; nevertheless they did follow me up until we came without the walls of Jerusalem. 5

And it was by night; and I caused that they should hide themselves without the walls. And after they had hid themselves,

A I, Nephi, crept into the city and went forth towards the house of Laban. 6

B And I was led by the Spirit, not knowing beforehand the things which I should do. 7

A Nevertheless I went forth, and as I came near unto the house of Laban I beheld a man, and he had fallen to the earth before me, for he was drunken with wine. 8 And when I came to him I found that it was Laban. 9 And I beheld his sword, and I drew it forth from the sheath thereof; and the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel. 10

B a And it came to pass that I was constrained by the Spirit

- b that I should kill Laban;  
but I said in my heart:  
Never at any time have I shed the blood of man.  
And I shrunk and would that  
I might not slay him. 11

a And the Spirit said unto me again:

- b Behold the Lord hath delivered him into thy hands. Yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property. 12

a And it came to pass that the Spirit said unto me again:

- b Slay him, for the Lord hath delivered him into thy hands; 13
- c Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief.[27] 14

- A And now, when I, Nephi, had heard these words, I remembered the words of the Lord which he spake unto me in the wilderness, saying that: Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise.[28] 15
- A Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses,
- B save they should have the law. 16
- B And I also knew that the law was engraven upon the plates of brass. 17
- C And again, I knew that the Lord had delivered Laban into my hands for this cause--that I might obtain the records according to his commandments. 18
- C Therefore I did obey the voice of the Spirit, and took Laban by the hair of the head,
- D and I smote off his head with his own sword. 19
- D And after I had smitten off his head with his own sword,
- E I took the garments of Laban and put them upon mine own body; yea, even every whit;
- E and I did gird on his armor about my loins. 20
- F And after I had done this, I went forth unto the treasury of Laban.
- F And as I went forth towards the treasury of Laban,
- G a behold, I saw the servant of Laban who had the keys of the treasury.
- b And I commanded him in the voice of Laban, that he should go with me into the treasury. 21
- c And he supposed me to be his master, Laban, for he beheld the garments and also the sword girded about my loins. 22
- d And he spake unto me concerning the elders of the Jews,
- e he knowing that his master, Laban, had been out by night among them. 23 And I spake unto him as if it had been Laban. 24
- f And I also spake unto him that I should carry the engravings, which were upon the plates of brass, to my elder brethren, who were without the walls.[29] 25
- g And I also bade him that he should follow me. 26
- f And he, supposing that I spake of the brethren of the church,
- e and that I was truly that Laban whom I had slain, wherefore he did follow me. 27

- d And he spake unto me many times concerning the elders of the Jews,
- c as I went forth unto my brethren, who were without the walls. 28 And it came to pass that when Laman saw me he was exceedingly frightened, and also Lemuel and Sam. And they fled from before my presence; for they supposed it was Laban, and that he had slain me and had sought to take away their lives also. 29
- b And it came to pass that I called after them, and they did hear me; wherefore they did cease to flee from my presence. 30
- a And it came to pass that when the servant of Laban beheld my brethren he began to tremble, and was about to flee from before me and return to the city of Jerusalem. 31

And now I, Nephi, being a man large in stature, and also having received much strength of the Lord, therefore I did seize upon the servant of Laban, and held him, that he should not flee.[30] 32

- A And it came to pass that I spake with him,
  - B that if he would hearken unto my words,  
as the Lord liveth,  
and as I live,[31] even so  
that if he would hearken unto our words,
  - C we would spare his life. 33
- A And I spake unto him,
  - B even with an oath,
  - C that he need not fear;
- A And I spake unto him, even with an oath,[32]
  - B that he need not fear;
  - C that he should be a free man like unto us
  - D if he would go down in the wilderness with us. 34
  - E And I also spake unto him, saying: Surely the Lord hath commanded
  - F us to do this thing;
  - F and shall we not be diligent
  - E in keeping the commandments of the Lord?
  - D Therefore, if thou wilt go down into the wilderness to my father
  - C thou shalt have place with us. 35
- B And it came to pass that Zoram did take courage
- A at the words which I spake.[33]

- A And it came to pass that Zoram did take courage at the words which I spake. Now Zoram was the name of the servant;
- B and he promised that he would go down into the wilderness unto our father. Yea, and he also made an oath unto us that he would tarry with us from that time forth. 36
- C Now we were desirous that he should tarry with us for this cause, that the Jews might not know concerning our flight into the wilderness, lest they should pursue us and destroy us. 37
- B And it came to pass that when Zoram had made an oath unto us,
- A our fears did cease concerning him.[34] 38
- A a And it came to pass that we took the plates of brass and the servant of Laban,
- b and departed into the wilderness, and journeyed unto the tent of our father.[35] 5:1
- c And it came to pass that after we had come down into the wilderness unto our father, behold, he was filled with joy, and also my mother, Sariah, was exceedingly glad,
- d for she truly had mourned because of us. 2
- B For she had supposed that we had perished in the wilderness;
- C and she
- D also had complained
- E against my father,
- F a telling him that he was a visionary man; saying:
- b Behold thou hast led us forth from the land of our inheritance,
- c and my sons are no more,
- d and we perish in the wilderness. 3
- G And after this manner of language had my mother
- H complained against
- I my father. 4
- I And it had come to pass that my father
- H spake unto
- G her, saying:
- F a I know that I am a visionary man; for if I had not seen the things of God in a vision I should not have known the goodness of God,
- b but had tarried at Jerusalem, and had perished with my brethren. 5  
But behold, I have obtained a land of promise, in the which things I do rejoice;
- c yea, and I know that the Lord will deliver my sons out of the hands of Laban,

d and bring them down again unto us in the wilderness.[36] 6

E And after this manner of language did my father, Lehi,

D comfort

C my mother, Sariah,

B concerning us, while we journeyed in the wilderness up to the land of Jerusalem,

A a to obtain the record of the Jews. 7

b And when we had returned to the tent of my father,

c behold their joy was full, and my mother was comforted. 8

d i And she spake, saying:

ii Now I know of a surety that the Lord hath commanded my husband

iii to flee into the wilderness;

iv yea, and I also know of a surety that the Lord hath  
protected my sons,  
and delivered them out of the hands of Laban,  
and given them power whereby

iii they could accomplish the thing

ii which the Lord hath commanded them.

i And after this manner of language did she speak.[37] 9

And it came to pass that they  
did rejoice exceedingly,  
and did offer sacrifice and burnt offerings unto the Lord;  
and they gave thanks unto the God of Israel. 10

And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning. 11 And he beheld that they did contain

- the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; 12
- And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; 13
- And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah;
- and also many prophecies which have been spoken by the mouth of Jeremiah. 14
- a i And it came to pass that my father, Lehi,
  - ii also found upon the plates of brass a genealogy of his fathers;
  - iii wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob,

- b
        - i who was sold into Egypt,
        - ii and who was preserved by the hand of the Lord,
      - c that he might preserve his father, Jacob, and all his household from perishing with famine. 15
    - b
      - i And they were also led out of captivity and out of the land of Egypt,
      - ii by that same God who had preserved them. 16
  - a
    - i And thus my father, Lehi,
    - ii did discover the genealogy of his fathers.
    - iii And Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records. 17
- A And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed--18
- B That these plates of brass should  
     go forth unto all  
         nations,  
         kindreds,  
         tongues, and  
         people  
     who were of his seed. 19
- B Wherefore, he said that these plates of brass should  
     never perish; neither should they be dimmed any more by time.
- A And he prophesied many things concerning his seed. 20
- A And it came to pass that thus far I and my father had kept the commandments wherewith the Lord had commanded us. 21
- B And we had obtained the records which the Lord had commanded us, and searched them and found that they were desirable; yea, even of great worth unto us, insomuch that we could preserve the commandments of the Lord unto our children. 22
- C Wherefore, it was wisdom in the Lord that we should carry them with us, as we journeyed in the wilderness towards the land of promise. 6:1[38]
- D
  - a And now I, Nephi, do not give the genealogy of my fathers in this part of my record;
  - b neither at any time shall I give it after upon these plates which I am writing;
    - c for it is given in the record which has been kept by my father;
    - b wherefore, I do not write it in this work. 2
  - a For it sufficeth me to say that we are descendants of Joseph. 3
- D
  - a And it mattereth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates,
  - b for I desire the room that I may write of the things of God. 4

c For the fulness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved. 5

b Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world. 6

a Wherefore, I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men. 7:1

C And now I would that ye might know, that after my father, Lehi, had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again, saying that it was not meet for him, Lehi, that he should take his family into the wilderness alone;

B but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise.[39] 2

A And it came to pass that the Lord commanded him that I, Nephi, and my brethren, should again return unto the land of Jerusalem, and bring down Ishmael and his family into the wilderness. 3

A And it came to pass that I, Nephi, did again, with my brethren, go forth into the wilderness to go up to Jerusalem. 4

B And it came to pass that we went up unto the house of Ishmael, and we did gain favor in the sight of Ishmael,

C insomuch that we did speak unto him the words of the Lord. 5

B And it came to pass that the Lord did soften the heart of Ishmael, and also his household,

A insomuch that they took their journey with us down into the wilderness to the tent of our father. 6

And it came to pass that as we journeyed in the wilderness, behold Laman and Lemuel, and two of the daughters of Ishmael, and the two sons of Ishmael and their families, did rebel against us; yea, against me, Nephi, and Sam, and their father, Ishmael, and his wife, and his three other daughters. 7 And it came to pass in the which rebellion, they were desirous to return unto the land of Jerusalem. 8

A And now I, Nephi, being grieved for the hardness of their hearts, therefore I spake unto them, saying, yea, even unto Laman and unto Lemuel:

Behold ye are mine elder brethren,  
and how is it that ye are so hard in your hearts,  
and so blind in your minds,  
that ye have need that I, your younger brother,  
should speak unto you, yea, and set an example for you?[40] 9

B How is it that ye have not hearkened unto the word of the Lord? 10

C How is it that ye have forgotten that ye have seen an angel of the Lord? 11

D Yea, and how is it that ye have forgotten what great things the Lord hath done for us, in delivering us out of the hands of Laban, and also that we should obtain the record?12

E Yea, and how is it that ye have forgotten that the Lord is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him?

F Wherefore, let us be faithful to him. 13

- F And if it so be that we are faithful to him,
- E we shall obtain the land of promise;
- D and ye shall know at some future period that the word of the Lord shall be fulfilled concerning the destruction of Jerusalem;  
for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled. 14
- C For behold, the Spirit of the Lord ceaseth soon to strive with them; for behold, they have rejected the prophets,  
and Jeremiah have they cast into prison.  
And they have sought to take away the life of my father,  
insomuch that they have driven him out of the land. 15
- B Now behold, I say unto you that if ye will return unto Jerusalem ye shall also perish with them.  
And now, if ye have choice, go up to the land,  
and remember the words which I speak unto you, that if ye go ye will also perish;
- A for thus the Spirit of the Lord constraineth me that I should speak.[41] 16
- A a And it came to pass that when I, Nephi, had spoken these words unto my brethren,  
b they were angry with me.  
c And it came to pass that they did lay their hands upon me,
- B for behold, they were exceedingly wroth, and they did bind me with cords, for they sought to take away my life, that they might leave me in the wilderness to be devoured by wild beasts. 17
- C But it came to pass that I prayed unto the Lord, saying:
- D O Lord, according to my faith which is in thee, wilt thou deliver me from the hands of my brethren; yea, even give me strength that I may burst these bands with which I am bound. 18
- C And it came to pass that when I had said these words,
- B behold, the bands were loosed from off my hands and feet, and I stood before my brethren,
- A a and I spake unto them again. 19  
b And it came to pass that they were angry with me again,  
c and sought to lay hands upon me;
- but behold, one of the daughters of Ishmael, yea, and also her mother, and one of the sons of Ishmael, did plead with my brethren, insomuch that they did soften their hearts; and they did cease striving to take away my life. 20
- A And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me, and did plead with me that I would forgive them of the thing that they had done against me. 21
- A And it came to pass that I did frankly forgive them all that they had done,
- B and I did exhort them that they would pray unto the Lord their God for forgiveness. And it came to pass that they did so.



- B And after they had done praying unto the Lord we did again travel on our journey towards the tent of our father. 22
- C And it came to pass that we did come down unto the tent of our father.
- C And after I and my brethren and all the house of Ishmael had come down unto the tent of my father,
- D they did give thanks unto the Lord their God;
- D and they did offer sacrifice and burnt offerings unto him. 8:1

And it came to pass that we had gathered together all manner of seeds of every kind, both of grain of every kind, and also of the seeds of fruit of every kind. 2 And it came to pass that while my father tarried in the wilderness he spake unto us, saying:

Behold, I have dreamed a dream; or, in other words, I have seen a vision. 3 And behold, because of the thing which I have seen, I have reason to rejoice in the Lord because of Nephi and also of Sam; for I have reason to suppose that they, and also many of their seed, will be saved. 4 But behold, Laman and Lemuel, I fear exceedingly because of you;

for behold, methought I saw in my dream, a dark and dreary wilderness. 5

And it came to pass that I saw a man, and he was dressed in a white robe; and he came and stood before me. 6 And it came to pass that he spake unto me, and bade me follow him. 7 And it came to pass that as I followed him I beheld myself that I was in a dark and dreary waste. 8 And after I had traveled for the space of many hours in darkness, I began to pray unto the Lord that he would have mercy on me, according to the multitude of his tender mercies. 9

And it came to pass after I had prayed unto the Lord I beheld a large and spacious field. 10

A And it came to pass that I beheld a tree, whose fruit was desirable to make one happy. 11

- B a And it came to pass that I did go forth and partake of the fruit thereof;
- b and I beheld that it was most sweet,
- C above all that I ever before tasted.
- D Yea, and I beheld that the fruit thereof was white,
- D to exceed all the whiteness
- C that I had ever seen.[42] 12

- B a And as I partook of the fruit thereof
- b it filled my soul with exceedingly great joy;

A wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit. 13

- B And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit. 14 And I looked to behold from whence it came; and I saw the head thereof a little way off;
- C and at the head thereof I beheld your mother Sariah, and Sam, and Nephi; and they stood as if they knew not whither they should go. 15 And it came to pass that I beckoned unto them; and I also did say unto them with a loud voice that they should come unto me, and partake of the fruit, which was desirable above all other fruit. 16

- D And it came to pass that they did come unto me and partake of the fruit also. 17
- A And it came to pass that I was desirous that Laman and Lemuel should come and partake of the fruit also;
- B wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them. 18
- C And it came to pass that I saw them,
- D but they would not come unto me and partake of the fruit. 19
- A And I beheld a rod of iron,  
and it extended along the bank of the river,  
and led to the tree by which I stood. 20  
And I also beheld a strait and narrow path, which came along by the rod of iron,  
even to the tree by which I stood;  
and it also led by the head of the fountain,  
unto a large and spacious field, as if it had been a world.[43] 21
- B And I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood. 22
- C And it came to pass that they did come forth,
- D and commence in the path which led to the tree. 23
- E And it came to pass that there arose a mist of darkness;
- E yea, even an exceedingly great mist of darkness,
- D insomuch that they who had commenced in the path
- C did lose their way, that they wandered off and were lost. 24
- B And it came to pass that I beheld others pressing forward,
- A and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, **clinging** to the rod of iron, even until they did come forth and partake of the fruit of the tree. 25
- A And after they had partaken of the fruit of the tree
- B they did cast their eyes about as if they were ashamed. 26
- C And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth. 27 And it was filled with people, both old and young, both male and female; and their manner of dress was exceedingly fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit. 28
- A And after they had tasted of the fruit
- B they were ashamed,
- C because of those that were scoffing at them;
- D and they fell away into forbidden paths and were lost. 29

And now I, Nephi, do not speak all the words of my father. 30 But, to be short in writing, behold,

- A he saw other multitudes pressing forward;
- B and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually **holding fast** to the rod of iron,
- C until they came forth and fell down and partook of the fruit of the tree. 31
- A And he also saw other multitudes feeling<sup>[44]</sup> their way towards that great and spacious building. 32
- B And it came to pass that many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads. 33 And great was the multitude that did enter into that strange building.
- C And after they did enter into that building they did point the finger of scorn at me and those that were partaking of the fruit also; but we heeded them not. 34
- D These are the words of my father: For as many as heeded them, had fallen away.<sup>[45]</sup> 35

And Laman and Lemuel partook not of the fruit, said my father. 36

- A And it came to pass after my father had spoken all the words of his dream or vision, which were many, he said unto us,
- B because of these things which he saw in a vision, he exceedingly feared for Laman and Lemuel;
- C yea, he feared lest they should be cast off
- D from the presence of the Lord. 37
- E And he did exhort them then with all the feeling of a tender parent, that they would hearken to his words,
- D that perhaps the Lord would be merciful to them,
- C and not cast them off;
- B yea, my father did preach unto them. 38 And after he had preached unto them, and also prophesied unto them of many things, he bade them to keep the commandments of the Lord;
- A and he did cease speaking unto them. 9:1
- AA A And all these things did my father see, and hear, and speak, as he dwelt in a tent, in the valley of Lemuel,
- BB and also a great many more things, which cannot be written upon these plates. 2
- A And now, as I have spoken concerning these plates,
- B behold they are not the plates upon which I make a full account of the history of my people;
- B for the plates upon which I make a full account of my people
- C I have given the name of Nephi; wherefore, they are called the plates of Nephi, after mine own name;
- C and these plates also are called the plates of Nephi. 3
- D a i Nevertheless, I have received a commandment of the Lord that I should make these plates,
- ii for the special purpose

- b i that there should be an account engraven of the ministry of my people. 4
- ii Upon the other plates should be engraven an account of the reign of the kings,
- iii and the wars and contentions of my people;

- D b i wherefore these plates are for the more part of the ministry;
- ii and the other plates are for the more part of the reign of the kings
- iii and the wars and contentions of my people. 5

- a i Wherefore, the Lord hath commanded me to make these plates
- ii for a wise purpose in him, which purpose I know not. 6

- E a But the Lord knoweth all things from the beginning;
- b wherefore, he prepareth a way to accomplish all his works among the children of men;
- a for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen. 10:1[46]

CC And now I, Nephi, proceed to give an account upon these plates of my proceedings, and my reign and ministry; wherefore, to proceed with mine account, I must speak somewhat of the things of my father, and also of my brethren. 2

DD For behold, it came to pass after my father had made an end of speaking the words of his dream, and also of exhorting them to all diligence, he spake unto them concerning the Jews--3

- A a That after they should be destroyed,
- b even that great city Jerusalem,
- B and many be carried away captive into Babylon,
- C according to the own due time of the Lord,
- B they should return again, yea, even be brought back out of captivity;
- A a and after they should be brought back out of captivity
- b they should possess again the land of their inheritance. 4

EE Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews--even a Messiah, or, in other words, a Savior of the world. 5

FF And he also spake concerning  
the prophets, how great a number had testified of these things, concerning  
GG this Messiah, of whom he had spoken, or  
this Redeemer of the world. 6  
Wherefore, all mankind were  
in a lost and  
in a fallen state,  
and ever would be save they should rely on  
this Redeemer. 7

FF And he spake also concerning  
 a prophet who should come before the Messiah,  
 to prepare the way of the Lord--8  
 Yea, even he should go forth and cry in the wilderness:  
 Prepare ye the way of the Lord, and make his paths straight;  
 for there standeth one among you whom ye know not;  
 and he is mightier than I,  
 whose shoe's latchet I am not worthy to unloose.

And much spake my father concerning this thing. 9

And my father said  
 he should baptize  
 in Bethabara, beyond Jordan;  
 and he also said  
 he should baptize  
 with water;  
 even that he should baptize the Messiah  
 with water. 10  
 And after he had baptized the Messiah  
 with water,

EE he should behold and bear record that he had baptized the Lamb of God, who should take away  
 the sins of the world. 11

DD A And it came to pass after my father had spoken these words he spake unto my brethren

B concerning the gospel which should be preached among the Jews, and also concerning the dwindling  
 of the Jews in unbelief. And after they had slain the Messiah, who should come,

C and after he had been slain he should rise from the dead, and should make himself manifest,  
 by the Holy Ghost, unto the Gentiles. 12 Yea, even my father spake much concerning the  
 Gentiles,

D and also concerning the house of Israel, that they should be compared like unto an  
 olive-tree,

E whose branches should be broken off and should be scattered upon all the face of  
 the earth. 13

F Wherefore, he said it must needs be that we should be led with one accord into  
 the land of promise, unto the fulfilling of the word of the Lord,

E that we should be scattered upon all the face of the earth. 14

D And after the house of Israel should be scattered they should be gathered together again;

C or, in fine, after the Gentiles had received the fulness of the Gospel,

B the natural branches of the olive-tree, or the remnants of the house of Israel, should be grafted in,  
 or come to the knowledge of the true Messiah, their Lord and their Redeemer. 15

CC A And after this manner of language did my father prophesy and speak unto my brethren,

BB and also many more things which I do not write in this book; for I have written as many of them as were  
 expedient for me in mine other book. 16

AA And all these things, of which I have spoken, were done as my father dwelt in a tent, in the valley of  
 Lemuel.[47] 17

A And it came to pass after I, Nephi, having heard all the words of my father, concerning the things which  
 he saw in a vision, and also the things which he spake

- B by the power of the Holy Ghost,
- C which power he received by faith on the Son of God--and the Son of God was the Messiah who should come--
- A I, Nephi, was desirous also that I might see, and hear, and know of these things,
- B by the power of the Holy Ghost,
- C which is the gift of God
- D unto all those who diligently seek him,
- E as well in times of old as in the time that he should manifest himself unto the children of men. 18
- F For he is the same yesterday, to-day, and forever;
- G and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him. 19
- D For he that diligently seeketh shall find;
- C and the mysteries of God shall be unfolded unto them,
- B by the power of the Holy Ghost,
- E as well in these times as in times of old, and as well in times of old as in times to come;
- F wherefore, the course of the Lord is one eternal round. 20
- G Therefore remember, O man, for all thy doings thou shalt be brought into judgment. 21 Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment-seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever. 22
- B And the Holy Ghost giveth authority that I should speak these things, and deny them not. 11:1
- A For it came to pass after I desired to know the things that my father had seen,[48][49]

### Notes

1. This phrase appears 85 times in 1 and 2 Nephi. A modern writer would not state his/her given name this way. They would establish identity some other way, and then simply say "I" afterward.
2. Joseph M. Spencer, "An Other Testament," Salt Press LLC, Salem, Oregon, (2012), p. 42, finds four themes in 1 Nephi 1:1 as follows:

Creation: born of goodly parents

Fall: many afflictions

Atonement: highly favored of the Lord

Veil: a great knowledge of...the mysteries of God

He finds the same four themes in the whole of Nephi's record.

Creation: 1 Nephi 1-18

Fall: 1 Nephi 19-2 Nephi 5

Atonement: 2 Nephi 6-30

Veil: 2 Nephi 31-32

3. As John Gee noted two decades ago, Nephi is best explained as a form of the Egyptian word nfr, which by Lehi's time was pronounced neh-fee, nay-fee, or nou-fee. Since this word means "good," "goodly," "fine," or "fair," I subsequently posited several possible examples of wordplay on the name Nephi in the Book of Mormon, including Nephi's own autobiographical introduction (1 Nephi 1:1: "I, Nephi, having been born of goodly parents ... having had a great knowledge of the goodness and the mysteries of God"). "Nephi's Good Inclusio," Matthew L. Bowen, *Interpreter: A Journal of Mormon Scripture* 17 (2016): 181-195

The A's are thus parallel to each other.

4. Donald W. Parry, "Poetic Parallelisms in the Book of Mormon, page 1, proposes the following chiasm in 1-3:

A    yea, having had a great knowledge of the goodness and the mysteries of God,

B    therefore I make a record of my proceedings in my days.

C    Yea, I make a record in the language of my father,

D    which consists of the learning of the Jews

C    and the language of the Egyptians.

B    And I know that the record which I make is true; and I make it with mine own hand;

A    and I make it according to my knowledge.

His structure is based solely upon verbal parallelism, while mine is based on themes. Both have their place. His focuses on the learning of the Jews, while the central issue of mine is Nephi having been highly favored, with "great knowledge of the goodness and the mysteries of God." In many places in scripture the "mysteries of God" pertain to the temple. This is consistent with Spencer's finding (Ref. 2 above)

5. It was written no earlier than 30 years after the fact (2 Nephi 5:28-34). This is something we need to keep in mind. Did he keep a journal, or was he relying only on his memory? How much of what he wrote of this early time is colored by what subsequently transpired?
6. Thus Lehi encounters all three members of the Godhead in his vision.
7. Both BB<sub>1</sub> elements speak of messengers and destruction.
8. The focal point (C) of the chevron (14-15) in the second BB<sub>2</sub> is an exclamation of the power of the Lord in which Lehi is confident that the Lord can grant his petition in the first BB<sub>2</sub>, and includes his knowledge that the faithful will not perish.
9. The second AA extends through verse 17.
10. Margaret Barker speculates that Lehi may have been preaching against Josiah's purge, which she considers a "disaster." (Worlds of Joseph Smith symposium, May 2005).
11. There was no chapter break at this point in the 1830 edition.
12. One of the aspects of my Visual Scriptures is delineation of lists of similar items. It turns out that in the vast majority of these cases the number of items in these lists corresponds to the numeric symbolism described by Bullinger in "Number in Scripture." Lehi left 5 things and took three. According to Bullinger, 5 symbolizes mercy and grace, and 3 implies completeness, wholeness.
13. I suspect Lehi's neighbors would think nothing of his leaving with his family. He appears to have been a trader. Also, he would have left servants behind to look after his precious things that would be needed later.
14. 1 Nephi 2:5 is a double echelon with a point of emphasis at the end.
15. But the wilderness didn't begin at Jerusalem. He traveled three days in the wilderness by the Red Sea, but the Red Sea is a lot more than three days journey from Jerusalem.
16. There is a candidate valley and perennial stream 75 miles south of the tip of the Red Sea. (Lynn M. Hilton, "The Search of Lehi's Trail," J. Book of Mormon Studies, **15**, [2], p. 5.) The distance can be covered in three days of walking.
17. The legitimate offering of sacrifice indicates he must have held the Melchizedek priesthood.
18. They complained about leaving four things. Four represents the things of the world. They never get their minds off the things of the world.
19. This simple verse puzzled me for years. It seemed to be plopped in unnecessarily. We already have been told that they carried tents (verse 4), so this verse tells us nothing new. When I found the chevron it became clear. Sacrifices were made at the tabernacle of Moses (a tent) in the wilderness, and at the temple in Jerusalem, so the tent is a type of the temple. This is an example of functional parallelism.
20. John Breck has shown that chiasms (chevrons) can be read as spirals, often ascending spirals, conical helices. A spiral reading of ABCDCBA is AABBCCD. The last element read this way is the point of emphasis. The chevron in verses 7-15 here can be read as a spiral without changing a single word, and make perfect sense. (John Breck, "The Shape of Biblical Language; Chiasmus in the Scriptures and Beyond," St. Vladimir's Seminary Press, Crestwood, NY 10707, KALOROS PRESS, Wadmalaw Island, SC 29487, 2008.)



21. The D's show that the curse is being cut off from the presence of the Lord.
22. The first and last elements of this little chevron serve to frame the important central elements.
23. This second A (15-20), Nephi's words to his brothers, reflects his words to his father in the first A. It also is the first A of the following chevron (15-4:3).
24. This third A (4:1-3) has language similar to the previous two. The structure is ABCBABCBA, where the C's are the first two failed attempts to get the records. Also notice the similarities in the B's.
25. Here we have a double echelon (lower case guide letters) with a point of emphasis, d, after the first branch. Both b's speak of Nephi's confidence in the Lord.
26. Nephi is the first Book of Mormon author to refer to the exodus to engender faith in the Lord under present circumstances. He uses it again in 2 Nephi 25:20. Limhi uses it in Mosiah 7:19. Alma refers to it in Alma 36:28.
27. Verses 10-13 are a triple echelon with a point of emphasis at the end.
28. In 4:14-30 we find a paired echelon in which the point of emphasis, itself a chevron, is the obtaining of the plates of brass (G, 20c-30).
29. In "carry the engravings" Nephi places emphasis on the content rather than the medium upon which it was written.
30. Thus Nephi adds kidnaping to murder and armed robbery, all required to get the engravings.
31. This is the strongest possible oath. If I break it, there is no God and I will die.
32. 1 Nephi 4:33. The first three phrases of this verse are repeated to show the structure reported by DWP.
33. 1 Nephi 4:33-35. DWP. Note that the first part of verse 35 is repeated to show the ending of the structure reported by DWP.
34. In those days an oath was binding. Thus Zoram could be sure he would live, and Nephi could release his hold on him. Later the Zoramites would claim that Nephi "pressed" (kidnaped) him. (Alma 54:23)
35. There is no chapter break here in the 1830 edition.
36. Here is an outline of the Hebrew poem embedded in the F's.
  - a telling him that he was a visionary man; saying:
    - b Behold thou hast led us forth from the land of our inheritance,
    - c and my sons are no more,
    - d and we perish in the wilderness.
  - a I know that I am a visionary man;
    - b but had tarried at Jerusalem, and had perished with my brethren. But behold, I have obtained a land of promise, in the which things I do rejoice;
    - c yea, and I know that the Lord will deliver my sons out of the hands of Laban,
    - d and bring them down again unto us in the wilderness.

37. Here is an outline of the poem in the A's.
- a And it came to pass that we took the plates of brass and the servant of Laban,
  - b and departed into the wilderness, and journeyed unto the tent of our father.
  - c he was filled with joy, and also my mother, Sariah, was exceedingly glad,
  - d for she truly had mourned because of us.
  - a to obtain the record of the Jews.
  - b And when we had returned to the tent of my father,
  - c behold their joy was full, and my mother was comforted.
  - d And she spake, saying: Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness
38. Chapter 2 in the 1830 edition begins here. Notice that the chevron pays no attention to the chapter break. The first A, B, and C pertain to the plates of brass, and the second ones to daughters for wives.
39. The first B speaks of their children, and the second of the need of wives so they could have children.
40. 1 Nephi 7:8. Willard C. Smith, Posted to [MORM-ANT@BYUVM.BITNET](mailto:MORM-ANT@BYUVM.BITNET), 14 Dec. 1992.
41. This chevron (7:8-15) possesses some subtle functional parallelisms. The second A tells why Nephi spoke as stated in the first. The first B says they have not hearkened, and the second tells what will happen if they continue in that vein and return home. By comparing the C's we see that the Spirit ceases to strive when we forget our spiritual experiences. Both D's have to do with the brass plates. If they hadn't taken them they would have been destroyed in the Babylonian conquest. The E's tell us that the Lord is able to do all things, including getting them to the land of promise. The focal point, FF, is a plea for faithfulness, which will allow the Lord to act in their behalf.
42. Margaret Barker, in her talk at "The Worlds of Joseph Smith" symposium, May 2005, said that a document from the Nag Hammadi library states that the fruit of the tree of life is white grapes.
43. The rod was between the path and the river. Letting go is inattention and indifference. Crossing over or under the rod is rebellion. You fall into the filthy river.
44. "Pressing" in the original ms. More active.
45. To summarize, the vision deals with much of the population—the faithful, the convert who leaves, those caught up in filthiness, those who wander away without ever attempting to reach the tree, and the detractors—and leaves out those who do good their own way outside the full gospel.
46. Chapter 3 in the 1830 edition.
47. Notice the parallels in the large chevron in 9:1-10:16. It begins and ends with the tent. Both BB's deal with the large and small plates of Nephi. The CC's pertain to Lehi. The DD's describe the scattering and gathering of the Jews, and the second one brings in the role of the Gentiles in the gathering. Both EE's refer to the Savior. The first FF refers to prophets in general, while the second tells specifically about John the Baptist. The GG is a clear point of emphasis.
48. The first part of 11:1 completes this system and simultaneously begins a chevron in 11:1-6.
49. Here we have random parallelism. Each element appears twice, except for the three B's, but not in a systematic order.

# NEPHI'S VISION

1 Nephi 11-15

- A For it came to pass after I had desired to know the things that my father had seen,
- B and believing that the Lord was able to make them known unto me,
- C as I sat pondering in mine heart I was caught away in the Spirit of the Lord, yea, into an exceedingly high mountain, *a mountain (in the original manuscript)* which I never had before seen, and upon which I never had before set my foot. 2
- D And the Spirit said unto me: Behold, what desirest thou? 3
- E And I said: I desire to behold the things which my father saw. 4
- F And the Spirit said unto me: Believest thou that thy father saw the tree of which he hath spoken? 5
- F And I said: Yea, thou knowest that I believe all the words of my father. 6
- E And when I had spoken these words,
- D the Spirit cried with a loud voice, saying:
- C Hosannah to the Lord, the most high God; for he is God over all the earth, yea, even above all.[1]
- B And blessed art thou, Nephi, because thou believest in the Son of the most high God;
- A wherefore, thou shalt behold the things which thou hast desired.[2] 7
- A And behold this thing shall be given unto thee for a sign, that after thou hast beheld the tree which bore the fruit which thy father tasted,  
     thou shalt also behold a man descending out of heaven, and  
         him  
             shall ye witness; and  
             after ye have witnessed  
         him  
     ye shall bear record that it is the Son of God. 8
- B And it came to pass that the Spirit said unto me:  
     Look!  
         And I looked  
             and beheld a tree; and it was like unto the tree which my father had seen;  
                 and the beauty thereof  
                     was far beyond, yea, exceeding of all beauty;  
                 and the whiteness thereof  
                     did exceed the whiteness of the driven snow. 9
- And it came to pass after I had seen the tree, I said unto the Spirit:  
     I behold thou hast shown unto me the tree which is precious above all. 10
- And he said unto me:
- What desirest thou? 11
- And I said unto him:  
     To know the interpretation thereof--for I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another.[3] 12

And it came to pass that he said unto me:

Look!

And I looked as if to look upon him,  
and I saw him not; for he had gone from before my presence. 13

C And it came to pass that I looked  
and beheld the great city of Jerusalem, and also other cities.  
And I beheld the city of Nazareth; and in the city of Nazareth  
I beheld a virgin, and she was exceedingly fair and white. 14

And it came to pass that I saw  
the heavens open; and an angel came down and stood before me; and he said unto me:  
Nephi, what beholdest thou? 15 And I said unto him: A virgin, most beautiful and fair  
above all other virgins. 16

D And he said unto me: Knowest thou the condescension of God? 17

E And I said unto him: I know that he loveth his children;

D nevertheless, I do not know the meaning of all things. 18

C And he said unto me:  
Behold, the virgin whom thou seest is the mother of the Son of God,[4] after the manner  
of the flesh. 19

And it came to pass that  
I beheld that she was carried away in the Spirit;  
and after she had been carried away in the Spirit  
for the space of a time

the angel spake unto me, saying:

Look! 20

And I looked  
and beheld the virgin again, bearing a child in her arms. 21

And the angel said unto me:

Behold the Lamb of God, yea, even the Son of the Eternal Father![5]

B Knowest thou the meaning of the tree which thy father saw? 22  
And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the  
hearts of the children of men;  
wherefore, it is the most desirable above all things.[6] 23

And he spake unto me,  
saying:  
Yea, and the most joyous to the soul. 24

A a And after he had said these words, he said unto me:  
Look!

And I looked,  
and I beheld the Son of God going forth among the children of men;  
and I saw many fall down at his feet and worship him.[7][8] 25

b And it came to pass that I beheld that the rod of iron, which my father had seen,  
was the word of God,  
which led to the fountain of living waters,[9] or to the tree of life; which waters  
are a representation of the love of God;  
and I also beheld that the tree of life  
was a representation of the love of God.[10] 26

B And the angel said unto me again:  
 Look and behold the condescension of God! 27  
 And I looked  
 and beheld the Redeemer of the world, of whom my father had spoken;  
 and I also beheld the prophet who should prepare the way before him.  
 And the Lamb of God went forth and was baptized of him; and after he was  
 baptized,  
 I beheld the heavens open,  
 and the Holy Ghost come down out of heaven and abide upon him in the form  
 of a dove. 28  
 And I beheld that he went forth ministering unto the people, in power and great  
 glory;  
 and the multitudes were gathered together to hear him; and I beheld that they  
 cast him out from among them. 29  
 And I also beheld twelve others following him.  
 And it came to pass that they were carried away in the Spirit from before my  
 face, and I saw them not. 30

C And it came to pass that the angel spake unto me again, saying:  
 Look!  
 And I looked,  
 and I beheld the heavens open again,  
 and I saw angels descending upon the children of men; and they did  
 minister unto them. 31

B And he spake unto me again, saying:  
 Look!  
 And I looked,  
 and I beheld the Lamb of God  
 going forth among the children of men.  
 And I beheld multitudes of people  
 who were sick, and  
 who were afflicted  
 with all manner of diseases, and  
 with devils and unclean spirits;  
 and the angel spake and showed all these things unto me.  
 And they were healed by the power of the Lamb of God;  
 and the devils and the unclean spirits  
 were cast out. 32

A a And it came to pass that the angel spake unto me again, saying:  
 Look!  
 And I looked and beheld  
 the Lamb of God, that he  
 was taken by the people; yea,  
 the Son of the everlasting God[11]  
 was judged of the world;  
 and I saw and bear record. 33

b And I, Nephi, saw that he was lifted up upon the cross and slain for the sins of the  
 world.[12] 34

A And after he was slain I saw the multitudes of the earth, that they were gathered together to fight against  
 the apostles of the Lamb; for thus were the twelve called by the angel of the Lord. 35

B And the multitude of the earth was gathered together;

C and I beheld that they were in a large and spacious building, like unto the building which my  
 father saw. And the angel of the Lord spake unto me again, saying: Behold the world and the  
 wisdom thereof;

D    yea, behold the house of Israel hath gathered together to fight against the twelve apostles of the Lamb. 36

C    And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world; and it fell, and the fall thereof was exceedingly great.

B    And the angel of the Lord spake unto me again, saying: Thus shall be the destruction of all nations,  
kindreds,  
tongues, and  
people,[13]

A    that shall fight against the twelve apostles of the Lamb. 12:1[14]

AA   And it came to pass that the angel said unto me: Look, and behold thy seed, and also the seed of thy brethren. And I looked and beheld the land of promise; and I beheld multitudes of people, yea, even as it were in number as many as the sand of the sea. 2

BB   And it came to pass that I beheld multitudes gathered together to battle, one against the other; and I beheld wars, and rumors of wars, and great slaughters with the sword among my people. 3 And it came to pass that I beheld many generations pass away, after the manner of wars and contentions in the land; and I beheld many cities, yea, even that I did not number them. 4

CC   And it came to pass that I saw a mist of darkness on the face of the land of promise;  
and I saw lightnings,  
and I heard  
    thunderings, and  
    earthquakes, and  
    all manner of tumultuous noises;  
and I saw the earth and the rocks, that they rent;  
and I saw mountains tumbling into pieces;  
and I saw the plains of the earth, that they were broken up;  
and I saw many cities that they were sunk;  
and I saw many that they were burned with fire;  
and I saw many that did tumble to the earth, because of the quaking thereof. 5  
And it came to pass after I saw these things, I saw the vapor of darkness, that it passed from off the face of the earth;

DD   and behold, I saw multitudes who had not fallen because of the great and terrible judgments of the Lord. 6

EE   And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them. 7

FF   And I also saw and bear record that the Holy Ghost fell upon twelve others; and they were ordained of God, and chosen. 8

GG   A    And the angel spake unto me, saying: Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed. 9

B    And he said unto me: Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel;

C    wherefore, the twelve ministers of thy seed

B    shall be judged of them; for ye are of the house of Israel. 10

A    And these twelve ministers whom thou beholdest shall judge thy seed.

- FF A And, behold, they are righteous forever;
- B for because of their faith in the Lamb of God
- C their garments are made white in his blood.[15] 11
- EE D And the angel said unto me: Look! And I looked, and beheld three generations pass away in righteousness;
- C and their garments were white even like unto the Lamb of God. And the angel said unto me: These are made white in the blood of the Lamb,[16]
- B because of their faith in him. 12
- A And I, Nephi, also saw many of the fourth generation who passed away in righteousness.[17] 13
- DD And it came to pass that I saw the multitudes of the earth gathered together. 14 And the angel said unto me: Behold thy seed, and also the seed of thy brethren. 15 And it came to pass that I looked and beheld the people of my seed gathered together in multitudes against the seed of my brethren; and they were gathered together to battle. 16
- CC And the angel spake unto me, saying: Behold the fountain of filthy water which thy father saw; yea, even the river of which he spake; and the depths thereof are the depths of hell. 17
- And the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost. 18
- And the large and spacious building, which thy father saw, is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the word[18] of the justice of the Eternal God, and the Messiah who is the Lamb of God, of whom the Holy Ghost beareth record, from the beginning of the world until this time, and from this time henceforth and forever.[19] 19
- BB And while the angel spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and because of the pride of my seed, and the temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed. 20
- And it came to pass that I beheld, and saw the people of the seed of my brethren that they had overcome my seed; and they went forth in multitudes upon the face of the land. 21 And I saw them gathered together in multitudes; and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away. 22
- AA And the angel said unto me: Behold these shall dwindle in unbelief. 23 And it came to pass that I beheld, after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.[20] 13:1
- A a And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld many nations and kingdoms. 2
- And the angel said unto me: What beholdest thou?
- And I said: I behold many nations and kingdoms. 3
- And he said unto me: These are the nations and kingdoms of the Gentiles. 4





- c and they were scattered before the Gentiles and were smitten. 15
    - d And I beheld the Spirit of the Lord, that it was upon the Gentiles,
    - c and they did prosper and obtain the land for their inheritance;
  - b and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain. 16
  - a And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.[26] 17
- B And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them. 18
  - And I beheld that the power of God was with them,
  - and also that the wrath of God was upon all those that were gathered together against them to battle. 19
- A a And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations. 20 And it came to pass that I, Nephi, beheld that they did prosper in the land;
  - b i and I beheld a book, and it was carried forth among them. 21
    - ii And the angel said unto me: Knowest thou the meaning of the book? 22 And I said unto him: I know not. 23
    - iii And he said: Behold it proceedeth out of the mouth of a Jew.
    - iv And I, Nephi, beheld it;
    - v and he said unto me:
    - vi The book that thou beholdest is a record of the Jews,
    - vii which contains the covenants of the Lord, which he hath made unto the house of Israel;
    - viii and it also containeth many of the prophecies of the holy prophets;
    - viii and it is a record like unto the engravings which are upon the plates of brass, save there are not so many;
    - vii nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel;
    - vi wherefore, they are of great worth unto the Gentiles. 24
    - v And the angel of the Lord said unto me:
    - iv Thou hast beheld that
    - iii the book proceeded forth from the mouth of a Jew;
    - ii and when it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.[27] 25

- i Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God. 26
- i And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of a great and abominable church,
  - ii which is most abominable above all other churches;
    - iii for behold, they have taken away
      - iv from the gospel of the Lamb
        - v many parts which are plain and most precious:[28]
          - iv and also many covenants of the Lord[29]
            - iii have they taken away.[30] 27
    - ii And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.[31] 28
  - i Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church,
    - ii that there are many plain and precious things
      - iii taken away from the book, which is the book of the Lamb of God. 29
        - iv And after these plain and precious things were taken away
          - v it goeth forth unto all the nations of the Gentiles;
            - v and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest--
              - iv because of the many plain and precious things which have been taken
                - iii out of the book,
        - ii which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God--because of these things which are taken away out of the gospel of the Lamb,
          - iii an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them. 30
            - iv Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance;
              - v wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren. 31
                - v Neither will he suffer that the Gentiles shall destroy the seed of thy brethren. 32

- iv Neither will the Lord God suffer that the Gentiles
  - iii shall forever remain in that awful state of blindness,[32] which thou beholdest they are in,
  - ii because of the plain and most precious parts of the gospel of the Lamb
  - i which have been kept back by that abominable church, whose formation thou hast seen.[33] 33
- A Wherefore saith the Lamb of God: I will be merciful unto the Gentiles,
- B unto the visiting of the remnant of the house of Israel in great judgment. 34
- C And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God,
- B after I have visited the remnant of the house of Israel--and this remnant of whom I speak is the seed of thy father--wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles,
- A and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb--I will be merciful unto the Gentiles in that day,
- B insomuch that I will bring forth unto them, in mine own power,
- C much of my gospel[34], which shall be plain and precious, saith the Lamb. 35
- D For, behold, saith the Lamb:
- E I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious;
- F and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren,
- E behold, these things shall be hid up, to come forth unto the Gentiles,
- D by the gift and power of the Lamb. 36
- C And in them shall be written my gospel, saith the Lamb, and my rock and my salvation. 37
- B And blessed are they who shall seek to bring forth my Zion at that day,
- A for they shall have the gift and the power of the Holy Ghost;[35] and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.[36] 38
- A And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren. 39 And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them,
- B unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth,
- C that the records of the prophets and of the twelve apostles of the Lamb are true. 40
- A And the angel spake unto me, saying: These last records, which thou hast seen among the Gentiles,

B shall establish

C the truth of the first, which are of the twelve apostles of the Lamb,

D and shall make known

the plain and precious things which have been taken away from them;

and shall make known to all kindreds, tongues, and people,

that the Lamb of God is the Son of the Eternal Father, and the Savior of the world;

and that all men must come unto him, or they cannot be saved. 41

And they must come

according to the words which shall be established by the mouth of the Lamb;

and the words of the Lamb

shall be made known in the records of thy seed,

as well as in the records of the twelve apostles of the Lamb;

wherefore they both shall be established in one;

for there is one God and one Shepherd over all the earth.[37] 42

And the time cometh that he shall manifest himself unto all nations,

both unto the Jews

and also unto the Gentiles;[38]

and after he has manifested himself

unto the Jews

and also unto the Gentiles,

then he shall manifest himself

unto the Gentiles

and also unto the Jews, and the

last

shall be

first, and the

first

shall be

last. 14:1

A And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks--2 And harden not their hearts against the Lamb of God,

B they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity;

C and the house of Israel shall no more be confounded. 3

D a And that great pit,

b which hath been digged for them by that great and abominable church, which was founded by the devil and his children,

c that he might lead away the souls of men down to hell--

a yea, that great pit

b which hath been digged

c for the destruction of men

d shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end. 4

- E For behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him. 5
- A And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent
- B it shall be well with them;
- C and thou also knowest concerning the covenants of the Lord unto the house of Israel;
- D and thou also hast heard that whoso repenteth not must perish. 6
- E Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. 7 For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other--either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken. 8
- A And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea. 9
- B And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the devil. 10
- C And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God,
- D and the other is the church of the devil;
- E wherefore, whoso belongeth not to the church of the Lamb of God
- F belongeth to that great church, which is the mother of abominations;
- G and she is the whore of all the earth. 11
- H And it came to pass that I looked and beheld
- G the whore of all the earth,
- F and she sat upon many waters;  
and she had dominion over all the earth, among all  
nations,  
kindreds,  
tongues, and  
people.[39] 12
- E And it came to pass that I beheld the church of the Lamb of God, and its numbers were few,
- D because of the wickedness and abominations of the whore who sat upon many waters;
- C nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small,
- B because of the wickedness of the great whore whom I saw. 13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God. 14

- A And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory. 15
- B And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church,
- C insomuch that there were wars and rumors of wars  
among all the nations and kindreds  
of the earth. 16
- C And as there began to be wars and rumors of wars  
among all the nations  
which belonged to the mother of abominations,
- B the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things--17 And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil,
- A then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.[40] 18
- A a And it came to pass that the angel spake unto me, saying: Look! 19 And I looked and beheld a man, and he was dressed in a white robe. 20 And the angel said unto me: Behold one of the twelve apostles of the Lamb. 21
- b Behold, he shall see and write the remainder of these things; yea, and also many things which have been. 22 And he shall also write concerning the end of the world. 23
- B Wherefore, the things which he shall write are just and true;
- C and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew;
- C and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew,
- B the things which were written were plain and pure, and most precious and easy to the understanding of all men. 24
- A a And behold, the things which this apostle of the Lamb shall write
- b are many things which thou hast seen; and behold, the remainder shalt thou see. 25
- A But the things which thou shalt see hereafter
- B thou shalt not write;
- C for the Lord God hath ordained the apostle of the Lamb of God that he should write them. 26
- D And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel. 27
- C And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel. 28
- B And behold, I, Nephi, am forbidden that I should write

- A the remainder of the things which I saw and heard;
- A wherefore the things which I have written sufficeth me;
- B and I have written but a small part of the things which I saw. 29
- C And I bear record that I saw the things which my father saw,
- D and the angel of the Lord did make them known unto me. 30
- C And now I make an end of speaking concerning the things which I saw while I was carried away in the spirit;
- B and if all the things which I saw are not written,
- A the things which I have written are true. And thus it is. Amen. 15:1[41]

And it came to pass that after I, Nephi, had been carried away in the spirit, and seen all these things, I returned to the tent of my father. 2

- A a And it came to pass that I beheld my brethren, and they were disputing one with another
- b concerning the things which my father had spoken unto them. 3 For he truly spake many great things unto them, which were hard to be understood,
- c save a man should inquire of the Lord;
- d and they being hard in their hearts, therefore they did not look unto the Lord as they ought. 4
- B And now I, Nephi, was grieved because of the hardness of their hearts,
- C and also, because of the things which I had seen,
- D and knew they must unavoidably come to pass because of the great wickedness of the children of men. 5
- E And it came to pass that I was overcome
- F because of my afflictions,
- F for I considered that mine afflictions
- E were great above all,
- D because of the destruction of my people,
- C for I had beheld their fall. 6
- B And it came to pass that after I had received strength
- A a I spake unto my brethren, desiring to know of them the cause of their disputations. 7
- b And they said: Behold, we cannot understand the words which our father hath spoken concerning the natural branches of the olive-tree, and also concerning the Gentiles. 8
- c And I said unto them: Have ye inquired of the Lord? 9

- d And they said unto me: We have not; for the Lord maketh no such thing known unto us. 10  
 Behold, I said unto them: How is it that ye do not keep the commandments of the Lord?  
 How is it that ye will perish, because of the hardness of your hearts? 11  
 Do ye not remember the things which the Lord hath said?--  
 If ye will not harden your hearts,  
 and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments,  
 surely these things shall be made known unto you. 12
- A Behold, I say unto you, that the house of Israel was compared unto an olive-tree, by the Spirit of the Lord which was in our father;
- B and behold are we not broken off
- C from the house of Israel,
- D and are we not a branch of the house of Israel? 13
- E And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that
- F in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years,
- G and many generations after the Messiah shall be manifested in body unto the children of men,
- H then shall the fulness of the gospel of the Messiah come
- I unto the Gentiles, and from the Gentiles
- J unto the remnant of our seed--14
- J And at that day shall the remnant of our seed know that
- I they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers,[42]
- H and also to the knowledge of the gospel of their Redeemer,
- G which was ministered unto their fathers by him;
- F wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved. 15
- E And then at that day will they not  
 rejoice and give praise unto their everlasting God, their rock and their salvation?  
 Yea, at that day, will they not  
 receive the strength and nourishment from the true vine?[43]  
 Yea, will they not  
 come unto the true fold of God? 16  
 Behold, I say unto you, Yea;  
 they shall be  
 remembered again among the house of Israel;  
 they shall be  
 grafted in,



- D being a natural branch of the olive-tree,
- C into the true olive-tree.[44] 17
- B And this is what our father meaneth; and he meaneth that it will not come to pass until after they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles, that the Lord may show his power unto the Gentiles, for the very cause that he shall be rejected of the Jews, or of the house of Israel. 18
- A Wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying: In thy seed shall all the kindreds of the earth be blessed. 19
- A And it came to pass that I, Nephi, spake much unto them concerning these things;
- B yea, I spake unto them concerning the restoration of the Jews in the latter days. 20
- C And I did rehearse unto them the words of Isaiah,
- B who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again.
- A And it came to pass that I did speak many words unto my brethren, that they were pacified and did humble themselves before the Lord. 21
- And it came to pass that they did speak unto me again, saying: What meaneth this thing which our father saw in a dream? What meaneth the tree which he saw? 22
- And I said unto them: it was a representation of the tree of life. 23
- And they said unto me: What meaneth the rod of iron which our father saw, that led to the tree? 24
- And I said unto them that it was the word of God;  
and whoso would hearken unto the word of God,  
and would hold fast unto it,  
they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction. 25
- Wherefore, I, Nephi, did exhort them  
to give heed unto the word of the Lord;  
yea, I did exhort them with all the energies of my soul, and with all the faculty which I possessed,  
that they would give heed to the word of God  
and remember to keep his commandments always in all things. 26
- And they said unto me: What meaneth the river of water which our father saw? 27
- And I said unto them that the water which my father saw was filthiness; and so much was his mind swallowed up in other things that he beheld not the filthiness of the water. 28
- A And I said unto them that it was an awful gulf, which separated the wicked from the tree of life, and also from the saints of God. 29
- B a And I said unto them that it was a representation of that awful hell, which the angel said unto me was prepared for the wicked. 30
- b And I said unto them that our father also saw that the justice of God did also divide the wicked from the righteous; and the brightness[45] thereof was like unto the brightness of a flaming fire, which ascendeth up unto God forever and ever, and hath no end. 31
- C And they said unto me:  
Doth this thing mean  
the torment of the body in the days of probation, or  
doth it mean  
the final state of the soul after the death of the temporal body, or  
doth it speak of  
the things which are temporal? 32

- C And it came to pass that I said unto them that  
it was a representation of things both  
temporal and  
spiritual;
- a for the day should come that they must be judged of their works, yea, even the  
works which were done by the temporal body in their days of probation. 33
  - b Wherefore, if they should die in their wickedness
    - c they must be cast off also, as to the things which are spiritual,  
which are pertaining to righteousness;
  - a wherefore, they must be brought to stand before God, to be judged of their  
works;
  - b and if their works have been filthiness  
they must needs be filthy;  
and if they be filthy
    - c it must needs be that they cannot dwell in the kingdom of God;  
if so, the kingdom of God must be filthy also. 34  
But behold, I say unto you,  
the kingdom of God is not filthy,  
and there cannot any unclean thing enter into the kingdom of God;
- B a wherefore there must needs be a place of filthiness prepared  
for that which is filthy. 35  
And there is a place prepared, yea, even that awful hell of which I have spoken,  
and the devil is the preparator[46] of it;
- b wherefore the final state of the souls of men is to dwell in the kingdom of God, or to be  
cast out because of that justice of which I have spoken. 36
- A Wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most  
precious and most desirable above all other fruits; yea, and it is the greatest of all the gifts of God.

And thus I spake unto my brethren. Amen.

## Notes

1. Nephi is carried away to a high mountain (first C) for an encounter with the most high God (second C).
2. The point of emphasis of this chevron is Nephi's belief in his father's revelations.
3. The language here is confusing. "Spirit of the Lord" usually refers to the Holy Ghost, but that is not the case here, where it is the premortal Jesus. He subsequently leaves and an angel shows Nephi his birth.
4. The original and printer's manuscripts and the 1830 edition say "mother of God." "The Son of" was added by Joseph Smith for the 1837 edition here and in verses 21 and 32. "The Son of God" in verse 24 is in these manuscripts and the 1830 edition.
5. The original and printer's manuscripts and the 1830 edition did not have "the Son of." This is consistent with Mosiah 15:1-4, where Abinadi (clearly?) explains how Christ is both the Father and the Son—two aspects of his being.
6. How did Nephi realize that the tree was the tree of life upon seeing the baby Jesus? Margaret Barker, in her talk at "The Worlds of Joseph Smith" symposium, May 2005, said it would have been consistent with contemporary thought in Jerusalem that the tree of life, the Asherah, was a representation of the heavenly Mother, and also the mother of the Son of God. She says, "This is the Heavenly Mother (represented by the Tree of Life), and then Mary and her son on the earth. This revelation to Joseph Smith was the exact ancient Wisdom symbolism, intact, and almost certainly as it was known in 600 BCE." Daniel C. Peterson made a similar argument in "Nephi and His Asherah," J. Book of Mormon Studies, 9, [2], 2000, 16-25.
7. The Aa for the following chevron is the second A of the previous one.
8. This chevron's point of emphasis is the love of God for his children, which is why he sent his Son into the world.
9. Curious. The fountain of living waters is not mentioned as such by Lehi or Nephi. Here it is equated with the tree of life. A fountain is a source of water, not the water.  
  
 "The fountain of living waters" appears in Jeremiah 2:13 and 17:13, where it is the Lord. Would this, along with the equation above, tell us that the tree is symbolic of the Christ?  
  
 "Living water" is offered by Jesus to the Samaritan woman at the well (John 4:10-11), which is consistent with him being the fountain of living waters. He offers living water to all believers in John 7:37-38. Verse 39 seems to say that this living water is the Holy Ghost.  
  
 The mysteries of the kingdom will be given to the obedient, and be in them "a well of living water, springing up unto eternal life." (D&C 63:23) An almost exact phrase is found also in John 4:14. The well of living water also could be interpreted as the Holy Ghost.  
  
 Pools of living water are to come forth in the barren deserts in the last days (D&C 133:29). This could be symbolic as well as physical. The barren deserts would be unbelievers, those who thirst.
10. What do we know about the fruit of the tree of life? Partaking of it gives one endless life (Gen 3:22, Moses 4:28, Alma 12:23). Partaking of it makes one happy (1 Nephi 8:10). It is sweet above all (1 Nephi 8:11, 2 Nephi 2:15). It is white above all (1 Nephi 8:11). It is related to the bread and waters of life (Alma 5:34). It is the greatest of all the gifts of God (1 Nephi 15:36). If the tree represents Mary, then the fruit of the tree is Jesus, and we partake of him in the sacrament.

The last of these is further defined in D&C 6:13 and 14:7, along with the requirements to receive this gift.

What is required of us to partake of the tree of life? We must overcome (Rev 2:7), be baptized unto repentance (Alma 5:62), keep the commandments (Rev 22:14), and look forward with an eye of faith (Alma 32:40).

11. “The everlasting God” in the manuscripts and 1830 edition. “Son of the” was inserted by Joseph Smith for the 1837 edition.
12. The second Ab is related to the first since the sacrifice of the Son of God was a manifestation of the love of God featured in the first Ab.
13. Here is a list of four different descriptions of populations, each of which includes “the multitude of the earth” (first B), everyone in the world. Bullinger says four is the number of the world. The list is more powerful than a simple one word statement, such as “Thus shall be the destruction of everyone.”
14. The entire chapter is a chevron. It begins and ends discussing the people. The BB’s deal with wars. The CC’s include mists of darkness, but other material as well. The DD’s involve multitudes. The first EE tells of Christ’s visit, and the second describes the result of that visit. The FF’s pertain to the twelve disciples. The central element concerns the final judgement, and the role of the disciples in that judgement. This is part of chapter 3 in the 1830 edition.
15. These are the twelve of the first FF.
16. The general population follows the example of the twelve in having their garments made white in the blood of the Lamb.
17. The second EE gives the results of the visit of the Lamb of God (first EE).
18. “The sword of the justice...” in the original manuscript, “word” in the printer’s manuscript. Sword makes more sense to me, but Oliver changed it. We don’t know if Joseph instigated the change, but he didn’t change it back. The sword of justice occurs five places in the Book of Mormon (Alma 26:19, 60:29; Helaman 13:5; 3 Nephi 20:20; Ether 8:23).
19. The first CC describes physical destruction. The second one describes aspects of spiritual destruction.
20. Chapter 12 deals with Lehi’s descendants as well as the rest of the indigenous population of the Americas.
21. It is extremely rare to find a list of five items that doesn’t convey the message of mercy and grace, Bullinger’s definition of five.
22. Bullinger says six is the number of imperfection, evil. Note how the text sets off the seventh item, but this is included in the next verse.
23. Another extreme rarity. Seven usually implies spiritual perfection and completion.
24. We need to consider what is meant by the wrath of God. Here is an entry from my Insights journal. 19 October 2003 – Wrath of God. I am convinced that God does not punish us for our behavior in the sense of a father spanking his son for misbehavior. The scriptures speak of Christ’s treading, alone, the wine-press of the fierceness of the wrath of Almighty God (D&C 76:107, 88:106). The fierceness of the wrath of Almighty God is when he withdraws his support from us, and let’s us feel the full consequences of our actions, and our circumstances. In Section 19 we read the Savior’s

autobiographical account of the intensity of his suffering, which reached its greatest intensity when he was left alone, abandoned even by his Father (Matt. 27:46, Mark 15:34). He says “Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit.” (D&C 19:20)

25. 1 Nephi 13:12-14 (D’s) after DWP (originally only three levels). The elements involve occupants of the land.
26. The a’s and b’s show contrast.
27. The second ii begins to answer the question posed in the first.
28. Doctrine. Key doctrines that were removed include our premortal parentage and life, eternal marriage and family, our possibility of becoming as God is, and the nature of the Godhead. Take these away and you take away man’s dignity and his hope.
29. The temple covenants.
30. The losses arise from removal or failure to include key text, but also from reinterpretation of what remains. Augustine was a key player in the latter. He became a Christian when he became convinced that the Bible need not be taken literally. Perhaps his biggest objection was the early Christian belief in a corporeal God. See “Sons and Daughters of God,” Joseph Fielding McConkie, chapter 7, “How God lost his body,” pp. 102-119.  
  

“Augustine, Saint, of Hippo (Aurelius Augustinus) (A.D. 354-430), bishop of Hippo in Roman Africa from 396 to 430, and in his own day the dominant personality of the Western Church, is generally recognized as the greatest thinker of Christian antiquity. His mind was the crucible in which the religion of the New Testament was most completely fused with the Platonic tradition of Greek philosophy, and it was also the conduit by which the product of this fusion was transmitted to the Christendoms of medieval Roman Catholicism and Renaissance Protestantism.” (Encyclopaedia Britannica, 1973, p. 754.)
31. The second ii tells why the church spoken of in the first is abominable.
32. The original manuscript has *state of awful woundedness*. This is much more significant and important than blindness. See “All Things New,” Terry and Fiona Givens.
33. 1 Nephi 13:1-32 is highly imbalanced in mass, but not in theme. The second Ab extends through verse 32.
34. “Much of my gospel” – We don’t have it all! Joseph Smith wrote from Liberty jail, “There are times coming when God will signify many things which are expedient for the well-being of the Saints; but the times have not yet come, but will come, as fast as there can be found place and reception for them.” And there is the sealed portion of the golden plates, which shall, in time, be read upon the house tops (2 Nephi 27:11). We have a hard enough time living what we already know!
35. This is the first mention of the “gift of the Holy Ghost,” although the power of the Holy Ghost is stated to be “the gift of God unto all who diligently seek him” in 1 Nephi 10:17. We receive the power of the Holy Ghost when we receive the gift of the Holy Ghost.
36. The second A outlines the mercy alluded to in the first. It also points to the gift and power of the Holy Ghost in overcoming the stumbling of the first A.

37. 1 Nephi 13:38-41 is a double echelon with a point of emphasis, ABCABCD. The D element is a paired echelon. The point of emphasis of this echelon is verse 42.

38. DWP finds the following important rendition of 1 Nephi 13:39-42:

And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them,

A unto the convincing of the Gentiles and the remnant of the seed of my brethren,

B and also the Jews

C who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true. And the angel spake unto me, saying: These last records, which thou hast seen among the Gentiles,

D shall establish the truth of the first,

E which are of the twelve apostles of the Lamb,

F and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people,

G that the Lamb of God is the Son of the Eternal Father, and the Savior of the world;

H and that all men must come unto him, or they cannot be saved.

H And they must come according to the words which shall be established

G by the mouth of the Lamb;

F and the words of the Lamb shall be made known in the records of thy seed,

E as well as in the records of the twelve apostles of the Lamb;

D wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth.

C And the time cometh that he shall manifest himself unto all nations,

B both unto the Jews

A and also unto the Gentiles;

39. Again, a list of four, each of which includes everyone on the earth.

40. In 8-17 we have two linked chevrons, with the three A elements dealing with the covenants, and the central elements dealing with the established (church, nations) wicked.

41. Chapter 4 in the 1830 edition.

42. 2 Nephi 30:2 says “as many of the Gentiles as will repent are the covenant people of the Lord.” Since the Gentiles of the first I are those through whom the restoration of the gospel occurred, they are the covenant people.

43. Jesus defines himself in eight ego eimi (I AM) statements in John.

1. The Messiah (4:26) (Green – “I AM, he speaking to you.” when the woman says she knows the Messiah will come.)
2. The bread of life (6:35, 48)
3. The light of life (8:12)
4. The door (10:7)
5. The good shepherd (10:11, 14)
6. The resurrection and life (11:25)
7. The way, truth, and life (14:6)
8. The vine (15:1 and 5)

44. The house of Israel is the true olive tree.
45. Brightness of what? I think that “And I said unto them...from the righteous” is a parenthetical expression, and the brightness is the brightness of hell. I am left wondering why Nephi said the flame ascends up unto God. Perhaps this is an indication that the suffering of those in hell is known to him, which would be consistent with Moses 7:37, where the Lord explains why he weeps.
46. The original manuscript has “prepiator.” The 1830 edition has “preparator.” The 1837 has “foundation,” which persisted until the 1981 edition, when it was changed back to “preparator.” I am quite confident that Joseph Smith said “proprietor,” and Oliver Cowdery misspelled it. Satan did not prepare hell. In Moses 6:29 we read that the Lord prepared it.

# IN THE WILDERNESS; TO THE PROMISED LAND

1 Nephi 16-18

And now it came to pass that after I, Nephi, had made an end of speaking to my brethren, behold they said unto me:[1]

A Thou hast declared unto us hard things,

B more than we are able to bear. 2

C And it came to pass that I said unto them that I knew that I had spoken hard things against the wicked, according to the truth;

D a and the righteous have I justified,

b and testified that they should be lifted up at the last day;

D a wherefore, the guilty taketh the truth to be hard,

b for it cutteth them to the very center.[2] 3

C And now my brethren, if ye were righteous and were willing to hearken to the truth, and give heed unto it, that ye might walk uprightly before God,[3]

B then ye would not murmur because of the truth, and say:

A Thou speakest hard things against us. 4

And it came to pass that I, Nephi, did exhort my brethren, with all diligence, to keep the commandments of the Lord. 5 And it came to pass that they did humble themselves before the Lord; insomuch that I had joy and great hopes of them, that they would walk in the paths of righteousness. 6

Now, all these things were said and done as my father dwelt in a tent in the valley which he called Lemuel. 7

And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also Zoram took the eldest daughter of Ishmael to wife. 8

And thus my father had fulfilled all the commandments of the Lord which had been given unto him. And also, I, Nephi, had been blessed of the Lord exceedingly. 9

And it came to pass that the voice of the Lord spake unto my father by night, and commanded him that on the morrow he should take his journey into the wilderness. 10

A And it came to pass that as my father arose in the morning, and went forth to the tent door,

B to his great astonishment he beheld upon the ground a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither

C we should go into the wilderness. 11

D And it came to pass that we did gather together whatsoever things we should carry into the wilderness,

D and all the remainder of our provisions which the Lord had given unto us; and we did take seed of every kind that we might carry into the wilderness. 12

C And it came to pass that we did take our tents and depart into the wilderness, across the river Laman. 13

B And it came to pass that we traveled for the space of four days, nearly a south-southeast direction,

A and we did pitch our tents again;



- A and we did call the name of the place Shazer. 14
- B And it came to pass that we did take our bows and our arrows, and go forth into the wilderness
- C to slay food for our families;
- C and after we had slain food for our families
- B we did return again to our families in the wilderness,
- A to the place of Shazer.
- A And we did go forth again in the wilderness, following the same direction,
- B keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea. 15
- C And it came to pass that we did travel for the space of many days,
- D slaying food by the way, with our bows and our arrows and our stones and our slings. 16
- A And we did follow the directions of the ball,
- B which led us in the more fertile parts of the wilderness. 17
- C And after we had traveled for the space of many days,
- D we did pitch our tents for the space of a time, that we might again rest ourselves and obtain food for our families. 18
- A And it came to pass that as I, Nephi, went forth to slay food,
- B behold, I did break my bow,
- C which was made of fine steel;
- B and after I did break my bow,
- A behold, my brethren were angry with me because of the loss of my bow, for we did obtain no food. 19
- B And it came to pass that we did return without food to our families, and being much fatigued, because of their journeying, they did suffer much for the want of food. 20
- C And it came to pass that Laman and Lemuel and the sons of Ishmael did begin to murmur exceedingly,
- D because of their sufferings and afflictions in the wilderness;
- E and also my father began to murmur against the Lord his God;[4]
- F yea, and they were all exceedingly sorrowful,
- E even that they did murmur against the Lord. 21
- D Now it came to pass that I, Nephi, having been afflicted
- C with my brethren because of the loss of my bow, and their bows having lost their springs,
- B it began to be exceedingly difficult,
- A yea, insomuch that we could obtain no food.[5] 22

And it came to pass that I, Nephi, did speak much unto my brethren, because they had hardened their hearts again, even unto complaining against the Lord their God. 23

A a And it came to pass that I, Nephi, did make out of wood a bow, and out of a straight stick, an arrow; wherefore, I did arm myself with a bow and an arrow, with a sling and with stones.

b And I said unto my father: Whither shall I go to obtain food?[6] 24

c And it came to pass that he did inquire of the Lord, for they had humbled themselves because of my words; for I did say many things unto them in the energy of my soul. 25 And it came to pass that the voice of the Lord came unto my father; and he was truly chastened because of his murmuring against the Lord, insomuch that he was brought down into the depths of sorrow. 26

B And it came to pass that the voice of the Lord said unto him: Look upon the ball, and behold the things which are written. 27 And it came to pass that when my father beheld the things which were written upon the ball, he did fear and tremble exceedingly, and also my brethren and the sons of Ishmael and our wives. 28

C And it came to pass that I, Nephi, beheld the pointers which were in the ball,

D that they did work according to the faith and diligence and heed which we did give unto them. 29

E And there was also written upon them a new writing,

F which was plain to be read,

F which did give us understanding concerning the ways of the Lord;

E and it was written and changed from time to time,

D according to the faith and diligence which we gave unto it.

C And thus we see that by small means the Lord can bring about great things. 30

B And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions which were given upon the ball. 31

A a And it came to pass that I did slay wild beasts,

b insomuch that I did obtain food for our families. 32 And it came to pass that I did return to our tents, bearing the beasts which I had slain; and now when they beheld that I had obtained food, how great was their joy!

c And it came to pass that they did humble themselves before the Lord, and did give thanks unto him. 33

And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; and after we had traveled for the space of many days we did pitch our tents again, that we might tarry for the space of a time. 34 And it came to pass that Ishmael died, and was buried in the place which was called Nahom.[7] 35

A And it came to pass that the daughters of Ishmael did mourn exceedingly, because of the loss of their father,

B and because of their afflictions in the wilderness;

C and they did murmur against my father,

D because he had brought them out of the land of Jerusalem, saying:

A Our father is dead;

B yea, and we have wandered much in the wilderness, and we have suffered much affliction, hunger, thirst, and fatigue; and after all these sufferings we must perish in the wilderness with hunger. 36

C And thus they did murmur against my father, and also against me;

D and they were desirous to return again to Jerusalem. 37

A And Laman said unto Lemuel and also unto the sons of Ishmael:

B Behold, let us slay our father, and also our brother Nephi, who has taken it upon him to be our ruler and our teacher, who are his elder brethren. 38

C Now, he says that the Lord has talked with him, and also that angels have ministered unto him.

D But behold, we know that he lies unto us; and he tells us these things,

C and he worketh many things by his cunning arts, that he may deceive our eyes,

B thinking, perhaps, that he may lead us away into some strange wilderness; and after he has led us away, he has thought to make himself a king and a ruler over us, that he may do with us according to his will and pleasure.

A And after this manner did my brother Laman stir up their hearts to anger. 39

And it came to pass that the Lord was with us, yea, even the voice of the Lord came and did speak many words unto them, and did chasten them exceedingly; and after they were chastened by the voice of the Lord they did turn away their anger, and did repent of their sins, insomuch that the Lord did bless us again with food, that we did not perish.[8] 17:1

And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward from that time forth.

A And we did travel and wade through much affliction in the wilderness; and our women did bear children in the wilderness.[9] 2

B And so great were the blessings of the Lord upon us, that while we did live upon raw meat in the wilderness, our women did give plenty of suck for their children, and were strong, yea, even like unto the men; and they began to bear their journeyings without murmurings. 3

C And thus we see that the commandments of God must be fulfilled.

D And if it so be that the children of men keep the commandments of God he doth  
nourish them, and  
strengthen them, and  
provide means

C whereby they can accomplish the thing which he has commanded them;

B wherefore, he did provide means for us while we did sojourn in the wilderness. 4

A And we did sojourn for the space of many years, yea, even eight years in the wilderness.[10] 5

- A a And we did come to the land  
     b which we called Bountiful,  
     c because of its much fruit and also wild honey;  
 B and all these things were prepared of the Lord that we might not perish.  
 C And we beheld the sea, which we called Irreantum, which, being interpreted, is many waters.  
     6 And it came to pass that we did pitch our tents by the seashore;  
 B and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced  
 A a when we came to the seashore;  
     b and we called the place Bountiful,  
     c because of its much fruit. 7  
 A And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many days, the voice of the Lord came unto me, saying:[11]  
 B Arise, and get thee into the mountain.  
 B And it came to pass that I arose and went up into the mountain, and cried unto the Lord. 8  
 A And it came to pass that the Lord spake unto me, saying: Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters. 9  
 A And I said: Lord, whither shall I go that I may find ore to molten, that I may make tools to construct the ship after the manner which thou hast shown unto me? 10  
 A And it came to pass that the Lord told me whither I should go to find ore, that I might make tools. 11  
 B And it came to pass that I, Nephi, did make a bellows wherewith to blow the fire, of the skins of beasts;  
 B and after I had made a bellows, that I might have wherewith to blow the fire,  
 C I did smite two stones together that I might make fire. 12  
 C For the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he said:  
     D I will make thy food become sweet, that ye cook it not; 13  
 I D And I will also be your light in the wilderness;  
 II and I will prepare the way before you,  
 III E if it so be that ye shall keep my commandments;  
 III E wherefore, inasmuch as ye shall keep my commandments  
 II F ye shall be led towards the promised land;  
 I and ye shall know that it is by me that ye are led.[12] 14  
 F Yea, and the Lord said also that: After ye have arrived in the promised land,

G ye shall know that I, the Lord, am God; and that I, the Lord, did deliver you from destruction;

G yea, that I did bring you out of the land of Jerusalem. 15

H Wherefore, I, Nephi, did strive to keep the commandments of the Lord, and I did exhort my brethren to faithfulness and diligence.[13] 16

And it came to pass that I did make tools of the ore which I did molten out of the rock. 17

A a i And when my brethren saw that I was about to build a ship, they began to murmur against me, saying:

ii Our brother is a fool,

iii for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters. 18

b And thus my brethren did complain against me, and were desirous that they might not labor,

c for they did not believe that I could build a ship;

c neither would they believe that I was instructed of the Lord. 19

b And now it came to pass that I, Nephi, was exceedingly sorrowful because of the hardness of their hearts;

a i and now when they saw that I began to be sorrowful they were glad in their hearts, insomuch that they did rejoice over me, saying:

ii We knew that ye could not construct a ship, for we knew that ye were lacking in judgment;

iii wherefore, thou canst not accomplish so great a work. 20

B And thou art like unto our father,

C led away by the foolish imaginations of his heart;

D yea, he hath led us out of the land of Jerusalem,

E and we have wandered in the wilderness

F for these many years;

G and our women have toiled, being big with child; and they have borne children in the wilderness and suffered all things,

H save it were death;

H and it would have been better that they had died

G before they came out of Jerusalem than to have suffered these afflictions. 21

F Behold, these many years

E we have suffered in the wilderness, which time we might have enjoyed our possessions and the land of our inheritance; yea, and we might have been happy. 22

D And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people;[14]

C and our father hath judged them, and hath led us away because we would hearken unto his words;

B yea, and our brother is like unto him.

A And after this manner of language did my brethren murmur and complain against us. 23

And it came to pass that I, Nephi, spake unto them, saying:

A a Do ye believe that our fathers, who were the children of Israel,

b would have been led away out of the hands of the Egyptians

B if they had not hearkened unto the words of the Lord? 24

a Yea, do ye suppose that they would have been led out of bondage,

b if the Lord

c had not commanded

d Moses

e that he should lead them out of bondage? 25

f Now ye know that the children of Israel were in bondage;

f and ye know that they were laden with tasks, which were grievous to be borne;

e wherefore, ye know that it must needs be a good thing for them, that they should be brought out of bondage. 26

d Now ye know that Moses

c was commanded

b of the Lord

a to do that great work; and ye know that by his word the waters of the Red Sea were divided hither and thither, and they passed through on dry ground.[15] 27

C But ye know that the Egyptians were drowned in the Red Sea, who were the armies of Pharaoh. 28

D And ye also know that they were fed with manna in the wilderness. 29

Yea, and ye also know that

Moses, by his word according to the power of God which was in him, smote the rock, and there came forth water, that the children of Israel might quench their thirst. 30

AA

E And notwithstanding they being led, the Lord their God, their Redeemer, going before them, leading them by day and giving light unto them by night,

- F and doing all things for them which were expedient for man to receive,
- E they  
hardened their hearts and  
blinded their minds, and  
reviled against Moses and against the true and living God. 31
- BB D And it came to pass that according to his word  
he did destroy them;  
and according to his word  
he did lead them;  
and according to his word  
he did do all things for them;  
and there was not any thing done  
save it were by his word.[16] 32
- C And after they had crossed the river Jordan he did make them mighty unto the driving out of  
the children of the land, yea, unto the scattering them to destruction. 33
- CC B a And now, do ye suppose that the children of this land, who were in the land of promise, who  
were driven out by our fathers, do ye suppose that they were righteous?  
Behold, I say unto you, Nay. 34  
Do ye suppose that our fathers would have been more choice than they if they had been  
righteous?  
I say unto you, Nay. 35
- b Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But  
behold, this people had rejected every word of God, and they were ripe in iniquity; and  
the fulness of the wrath of God was upon them;
- DD c and the Lord did curse the land against them,  
and bless it unto our fathers;
- c yea, he did curse it against them unto their destruction,  
and he did bless it unto our fathers unto their obtaining power over it. 36
- b Behold, the Lord hath created the earth that it should be inhabited; and he hath created  
his children that they should possess it. 37
- EE a i And he raiseth up a righteous nation,
- ii and destroyeth the nations of the wicked. 38
- i And he leadeth away the righteous into precious lands,
- ii and the wicked he destroyeth, and curseth the land unto them for their sakes. 39
- FF iii He ruleth high in the heavens, for it is his throne, and this earth is his  
footstool. 40 And he loveth those who will have him to be their God.
- A a Behold, he loved our fathers, and he covenanted with them, yea, even Abraham, Isaac, and Jacob;  
and he remembered the covenants which he had made;
- b wherefore, he did bring them out of the land of Egypt. 41
- And he did straiten them in the wilderness with his rod;  
for they hardened their hearts, even as ye have;  
and the Lord straitened them  
because of their iniquity.  
He sent fiery flying serpents among them; and after they were bitten he prepared a way that they  
might be healed; and the labor which they had to perform was to look; and because of the simpleness  
of the way, or the easiness of it, there were many who perished. 42

- AA And they did harden their hearts from time to time, and they did revile against Moses, and also against God;
- BB nevertheless, ye know that they were led forth by his matchless power into the land of promise. 43
- CC And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness;
- DD and I know not but they are at this day about to be destroyed; for I know that the day must surely come that they must be destroyed, save a few only, who shall be led away into captivity. 44
- EE Wherefore, the Lord commanded my father that he should depart into the wilderness;[17]

and the Jews also  
 sought to take away his life;  
 yea, and ye also  
 have sought to take away his life;  
 wherefore, ye are murderers in your hearts and ye are like unto them. 45

Ye are swift to do iniquity  
 but slow to remember the Lord your God.

Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice,  
 but ye were past feeling, that ye could not feel his words;  
 wherefore, he has spoken unto you like unto the voice of thunder,  
 which did cause the earth to shake as if it were to divide asunder. 46

a And ye also know that by the power of his almighty word

b he can cause

c the earth that it shall pass away;

a yea, and ye know that by his word

b he can cause

c the rough places  
 to be made  
 smooth,  
 and smooth places  
 shall be  
 broken up.

d O, then, why is it, that ye can be so hard in your hearts? 47 Behold, my soul is rent with anguish because of you, and my heart is pained; I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, insomuch that my frame has no strength. 48

And now it came to pass that when I had spoken these words, they were angry with me, and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me I spake unto them, saying:

A In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him. 49

B And it came to pass that I, Nephi, said unto them that they should murmur no more against their father; neither should they withhold their labor from me,

C for God had commanded me that I should build a ship. 50



- D And I said unto them: If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done. 51
- D And now, if the Lord has such great power, and has wrought so many miracles among the children of men,
- C how is it that he cannot instruct me, that I should build a ship? 52
- B And it came to pass that I, Nephi, said many things unto my brethren, insomuch that they were confounded and could not contend against me;
- A neither durst they lay their hands upon me nor touch me with their fingers, even for the space of many days.
- A Now they durst not do this lest they should wither before me, so powerful was the Spirit of God; and thus it had wrought upon them. 53
- B And it came to pass that the Lord said unto me:
- C Stretch forth thine hand again unto thy brethren,  
and they shall not wither before thee,  
but I will shock them, saith the Lord,
- D and this will I do, that they may know that I am the Lord their God. 54
- C And it came to pass that I stretched forth my hand unto my brethren,  
and they did not wither before me;  
but the Lord did shake them,
- B even according to the word which he had spoken. 55
- A And now, they said: We know of a surety that the Lord is with thee, for we know that it is the power of the Lord that has shaken us.
- And they fell down before me, and were about to worship me, but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship the Lord thy God, and honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee. 18:1
- A And it came to pass that they did worship the Lord,
- B and did go forth with me; and we did work timbers of curious workmanship.[18]
- C And the Lord did show me from time to time after what manner I should work the timbers of the ship. 2
- D Now I, Nephi, did not work the timbers  
after the manner which was learned by men,  
neither did I build the ship  
after the manner of men;
- E but I did build it after the manner which the Lord had shown unto me;
- D wherefore, it was not after the manner of men. 3
- C And I, Nephi, did go into the mount oft, and I did pray oft unto the Lord; wherefore the Lord showed unto me great things. 4
- B And it came to pass that after I had finished the ship, according to the word of the Lord, my brethren beheld that it was good, and that the workmanship thereof was exceedingly fine;
- A wherefore, they did humble themselves again before the Lord.[19] 5

- A And it came to pass that the voice of the Lord came unto my father, that we should arise and go down into the ship. 6
- B And it came to pass that on the morrow, after we had prepared all things, much fruits and meat from the wilderness, and honey in abundance, and provisions according to that which the Lord had commanded us,
- C a we did go down into the ship,
- b with all our loading and our seeds, and whatsoever thing we had brought with us, every one according to his age;
- C a wherefore, we did all go down into the ship,
- b with our wives and our children. 7 And now, my father had begat two sons in the wilderness; the elder was called Jacob and the younger Joseph. 8
- B And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us,
- A we did put forth into the sea and were driven forth before the wind towards the promised land. 9

And after we had been driven forth before the wind for the space of many days, behold, my brethren and the sons of Ishmael and also their wives began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness, yea, even that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness. 10

And I, Nephi, began to fear exceedingly lest the Lord should be angry with us, and smite us because of our iniquity, that we should be swallowed up in the depths of the sea; wherefore, I, Nephi, began to speak to them with much soberness; but behold they were angry with me, saying: We will not that our younger brother shall be a ruler over us. 11 And it came to pass that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness; nevertheless, the Lord did suffer it that he might show forth his power, unto the fulfilling of his word which he had spoken concerning the wicked. 12

- A And it came to pass that after they had bound me insomuch that I could not move, the compass, which had been prepared of the Lord, did cease to work. 13 Wherefore, they knew not whither they should steer the ship, insomuch that there arose a great storm, yea, a great and terrible tempest, and we were driven back upon the waters for the space of three days; and they began to be frightened exceedingly lest they should be drowned in the sea;
- B nevertheless they did not loose me. 14
- C And on the fourth day,  
which we had been driven back,  
the tempest began to be exceedingly sore. 15  
And it came to pass that we were about to be swallowed up in the depths of the sea.  
And after we had been driven back upon the waters  
for the space of four days,
- D my brethren began to see that the judgments of God were upon them, and that they must perish save that they should repent of their iniquities;
- E wherefore, they came unto me, and loosed the bands which were upon my wrists, and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof. 16 Nevertheless, I did look unto my God, and I did praise him all the day long; and I did not murmur against the Lord because of mine afflictions. 17
- F Now my father, Lehi, had said many things unto them, and also unto the sons of Ishmael; but, behold, they did breathe out much threatenings against anyone that should speak for me;

G and my parents being stricken in years,

H a and having suffered much grief because of their children,

b they were brought down, yea, even upon their sick-beds. 18

H a Because of their grief and much sorrow, and the iniquity of my brethren,

b they were brought near even to be carried out of this time to meet their God;

G yea, their grey hairs were about to be brought down to lie low in the dust; yea, even they were near to be cast with sorrow into a watery grave. 19

F And Jacob and Joseph also, being young, having need of much nourishment, were grieved because of the afflictions of their mother; and also my wife with her tears and prayers, and also my children,

E did not soften the hearts of my brethren that they would loose me. 20

D And there was nothing save it were the power of God, which threatened them with destruction, could soften their hearts;

C wherefore, when they saw that they were about to be swallowed up in the depths of the sea

B they repented of the thing which they had done, insomuch that they loosed me. 21

A a And it came to pass after they had loosed me, behold, I took the compass, and it did work whither I desired it.

b And it came to pass that I prayed unto the Lord; and after I had prayed the winds did cease, and the storm did cease, and there was a great calm. 22

a And it came to pass that I, Nephi, did guide the ship, that we sailed again towards the promised land. 23

And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land. 24

And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance. 25

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men.

And we did find all manner of ore, both  
 of gold, and  
 of silver, and  
 of copper.[20]

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### Notes

1. Chapter 5 in the 1830 edition begins with this verse.
2. Note the contrast in the Db's.
3. "Walk uprightly." This is the first instance of this important concept. From my Insights journal: "2 September 2007 – Walk. This word appears in 140 verses in the OT, 63 in the NT, 43 in the BoM, 17 in the Doctrine and Covenants, and 1 in the PoGP. Of those in the NT, 20 have to do with physical walking (11 of these deal with healing by Jesus or Peter), the rest have to do with how one lives. Physical walking appears 4 times in the BoM, 1 in the Doctrine and Covenants, and none in the PoGP. I sampled the OT and found 11 out of 52 were physical." Think of Doctrine and Covenants 89:20 in this light.
4. How could such a faithful man be reduced to murmuring? I suppose a combination of hunger, with no apparent relief in sight, and the behavior of his two older sons, wore him down. We need to watch ourselves in our extremities.
5. 1 Nephi 16:18e-21 is an example of a chevron that probably would not be classified as a chiasm. In fact, Parry doesn't show it. There are a few word parallels ("obtain no food" in the A's, "Laman and Lemuel" in the first C and "my brethren" in the second, "afflictions" and "afflicted" in the D's). The B's are related only thematically, the second summarizing the first. The focal point, F, is clearly the point of emphasis of the text.
6. Although Nephi has taken the initiative in making a bow and arrow, he still recognizes Lehi as the head of the family.
7. This place is known. It is an ancient burial ground. Three votive alters dating to 600 BC have been found with the Arabic equivalent of NHM inscribed on them. The current name of the area and people is Nehem. This and other aspects of Lehi's wilderness trek are found in Journal of Book of Mormon Studies, Vol 15, No. 2, 2006. There is no way Joseph Smith could have known the details of the trek that are revealed in the Book of Mormon. Hugh Nibley has said, "It would have been quite as impossible for the most learned man alive in 1830 to have written the book as it was for Joseph Smith. And whoever would account for the Book of Mormon by any theory suggested so far must completely rule out the first forty pages." (Lehi in the Desert, p. 123.)
8. The success of this journey was so important that the Lord spoke to persons who were not prepared to receive his voice by virtue of their righteousness. This placed the brothers in a very precarious position. Rebellion against such high level revelation carries stiff consequences.
9. Notice how "did" is used in 16:39 and 17:1. This is a 16<sup>th</sup> century syntax that disappeared before the KJV was produced. See "The Implications of Past-Tense Syntax in the Book of Mormon," Stanford Carmack, Mormon Interpreter, Volume 14, 2015, Pages 119-186.
10. Nephi chooses to not tell us why it took so long. I find an interesting statement in Alma 37:41-42. "They were slothful...therefore they tarried in the wilderness..." I am led to ask if this slothfulness might sometimes have been the case with Nephi.
11. Here Nephi has relaxed and is enjoying the bounties of Bountiful. We don't know whether he inquired of the Lord about what to do next, or whether the Lord had to take the initiative without Nephi's asking. The latter seems to be the case. It was so with the brother of Jared (Ether 2:14).

12. 1 Nephi 17:13. Roman numerals per DWP. This is a thematic chevron, with no word matches in the I and II elements. Here we have an example of multiple structures, each emphasizing different aspects of the message.
 

- I And I will also be your light in the wilderness;
  - II and I will prepare the way before you,
  - III if it so be that ye shall keep my commandments;
  - III wherefore, inasmuch as ye shall keep my commandments
  - II ye shall be led towards the promised land;
  - I and ye shall know that it is by me that ye are led.
13. 1 Nephi 17:9-15 is a paired echelon with a clear point of emphasis, H. It is one of the longer climax systems that I have found in the scriptures. It builds to the point of emphasis, which is Nephi's determination to keep the commandments of the Lord, past and present.
14. Sounds like they go along with Josiah's purge. Margaret Barker postulates that Lehi may have been preaching against Josiah's purge, which she regards as a disaster, based on non-biblical documents of the time. She believes that the Deuteronomists had changed the religion and written or altered much of the Bible up to that time. It would certainly be feasible based on 2 Kings 22, where Hilkiah reportedly finds a scroll that describes worship practices different from those currently practiced. It is a good question whether the scroll was authentic or produced by the Deuteronomists. Barker implies the latter is the case. There certainly are things in the early OT that don't ring true to me as things the God I love would command or condone, but which are stated as commands. Judges 21:11 is a particularly offensive example.
15. Or, in other words, which is more difficult, to divide the sea or build a ship?
 

"By his word" is a unique Book of Mormon phrase. It appears in this chapter and in Mormon 9:17. Things happening as commanded by the spoken word of God appears elsewhere as well. Doctrine and Covenants 38:3 says, "I am the same which spake, and the world was made..." Psalms 33:9 says, "For he spake, and it was done; he commanded and it stood fast." Verse 31 below tells us that the Lord acts only by speaking. The miracles of Jesus are mostly accomplished through his spoken word, as in "Lazarus, come forth." (John 11:43) Actions that take place in response to spoken words of others are also found. Most of these are consequences of prayers of the prophets. An exception is in Ether 11:30, where Ether commands the mountain Zerin to remove.
16. Both D's tell what God did for Israel in the wilderness.
17. 1 Nephi 17:30-44 is a double echelon (double capital guide letters) with emphasis, with the point of emphasis being verses 39-41.
18. 1 Nephi 18:1. One of Webster's (1828) definitions of "curious" is "Wrought with care and art; elegant; neat; finished," which is consistent with "exceedingly fine" (second B).
19. C. S. Lewis defines humility in *The Screwtape Letters* as "The Enemy wants to bring the man to a state of mind in which he could design the best cathedral in the world, and know it to be the best, and rejoice in the fact, without being any more (or less) or otherwise glad at having done it than he would be if it had been done by another. The Enemy wants him, in the end, to be so free from any bias in his own favour that he can rejoice in his own talents as frankly and gratefully as in his neighbour's talents--or in a sunrise, an elephant, or a waterfall."
20. This concludes what Spencer terms "creation," the creation of the Lehite colony. Next comes "the fall," 1 Nephi 19-2 Nephi 5.

## NEPHI'S COMMENTARY ON ISAIAH 48, 49

1 Nephi 19-22

A And it came to pass that the Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the record of my people.

B And upon the plates which I made I did engraven  
the record of my father,  
and also our journeyings in the wilderness,  
and the prophecies of my father;  
and also many of mine own prophecies  
have I engraven upon them. 2

C And I knew not at the time when I made them that I should be commanded of the Lord to make these plates;

B wherefore,  
the record of my father,  
and the genealogy of his fathers,  
and the more part of all our proceedings in the wilderness  
are engraven upon those first plates of which I have spoken; wherefore,  
the things which transpired before I made these plates  
are, of a truth, more particularly made mention upon the first plates. 3

A a And after I had made these plates by way of commandment,

b I, Nephi, received a commandment that the ministry and the prophecies, the more plain and precious parts of them, should be written upon these plates;

c and that the things which were written should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto the Lord. 4

a Wherefore, I, Nephi, did make a record upon the other plates,

b which gives an account, or which gives a greater account of the wars and contentions and destructions of my people.

c And this have I done, and commanded my people what they should do after I was gone; and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord. 5

a And an account of my making these plates shall be given hereafter;

b and then, behold, I proceed according to that which I have spoken;

c and this I do that the more sacred things may be kept for the knowledge of my people. 6  
Nevertheless, I do not write anything upon plates save it be that I think it be sacred.  
And now, if I do err,  
even did they err of old;  
not that I would excuse myself  
because of other men,  
but because of the weakness which is in me,  
according to the flesh,  
I would excuse myself. 7

I B a For the things which some men esteem to be of great worth, both to the body and soul,

b others set at naught and

- II                   b     trample under their feet.
- III               a     Yea, even the very God of Israel
- II               C     do men trample under their feet;  
                   I say,  
                   trample under their feet  
                   but I would speak in other words--
- I               D     they set him at naught,  
                   E     and hearken not to the voice of his counsels.[1] 8  
                   F     And behold he cometh, according to the words of the angel, in six hundred  
                           years from the time my father left Jerusalem. 9  
                   E     And the world, because of their iniquity,  
                   D     shall judge him to be a thing of naught;  
                   C     wherefore they scourge him,  
                           and he suffereth it;  
                   and they smite him,  
                           and he suffereth it.  
                   Yea, they spit upon him,  
                           and he suffereth it,  
                           because of his loving kindness and his long-suffering towards the children of  
                           men. 10
- B     And the God  
           of our fathers,  
           who were led out of Egypt, out of bondage,  
           and also were preserved in the wilderness by him,  
 yea, the God  
           of Abraham, and  
           of Isaac,  
 and the God  
           of Jacob,  
           yieldeth himself, according to the words of the angel, as a man, into the hands of wicked  
           men,  
           a     to be lifted up,  
           b     according to the words of Zenock, and  
           a     to be crucified,  
           b     according to the words of Neum, and  
           a     to be buried in a sepulchre,  
           b     according to the words of Zenos,  
           c     which he spake concerning the three days of darkness, which should be  
                   a sign given of his death  
           d     unto those who should inhabit the isles of the sea,  
           e     more especially given unto those who are of the house of  
                   Israel. 11  
           f     For thus spake the prophet: The Lord God surely shall  
                   visit  
           e     all the house of Israel at that day,  
           f     some with  
           g     his voice,  
           h     because of their righteousness, unto their  
                   great joy and salvation,

f           and others with the  
 g           thunderings and the  
               lightnings of his power, by  
               tempest, by  
               fire, and by  
               smoke, and  
               vapor of darkness, and by the  
               opening of the earth, and by  
               mountains which shall be carried up. 12

f           And all these things must surely come, saith the prophet  
               Zenos.

g           And the rocks of the earth must rend; and because  
               of the groanings of the earth,

d           many of the kings of the isles of the sea shall be wrought upon by  
               the Spirit of God, to exclaim:

The God  
 of nature  
 suffers.[2] 13

a   And as for those who are at Jerusalem, saith the prophet,

b   they shall be scourged by all people,

c   because they crucify the God of Israel,

d   and turn their hearts aside,

e   rejecting  
       signs and wonders, and  
       the power and glory  
       of the God of Israel. 14

d   And because they turn their hearts aside, saith the prophet,

c   and have despised the Holy One of Israel,

b   they shall  
       wander in the flesh, and  
       perish, and  
       become a hiss and a byword, and  
       be hated among all nations. 15

a   Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their  
       hearts against the Holy One of Israel,  
       then will he remember

      the covenants which he made to their fathers. 16

Yea, then will he remember

      the isles of the sea; yea, and all the people who are of the house of Israel,  
       will I gather in, saith the Lord, according to the words of the prophet  
       Zenos,

      from the four quarters of the earth. 17

Yea, and all the earth

      shall see the salvation of the Lord, saith the prophet;

      every nation, kindred, tongue and people

shall be blessed.[3] 18



- A And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord their Redeemer. 19  
 Wherefore, I speak unto all the house of Israel, if it so be that they should obtain these things. 20  
 For behold, I have workings in the spirit, which doth weary me even that all my joints are weak, for those who are at Jerusalem;  
     for had not the Lord been merciful,  
         to show unto me concerning them, even as he had prophets of old,  
         I should have perished also. 21  
     And he surely did show unto the prophets of old all things concerning them;  
     and also he did show unto many concerning us;  
 wherefore, it must needs be that we know concerning them for they are written upon the plates of brass. 22
- A Now it came to pass that I, Nephi, did teach my brethren these things;[4]
- B and it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old. 23 And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah;
- C for I did liken all scriptures unto us,
- D that it might be for our profit and learning. 24
- A Wherefore I spake unto them, saying:
- B Hear ye the words of the prophet,  
     ye who are a remnant of the house of Israel, a branch who have been broken off;  
 hear ye the words of the prophet,  
     which were written unto all the house of Israel,
- C and liken them unto yourselves,
- D that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.[5] 20:1
- A a Hearken and hear this, O house of Jacob,
- b who are called by the name of Israel, and are come forth  
     out of the waters of Judah, *or*  
     *out of the waters of baptism*,[6]
- B a who swear by the name
- b of the Lord,
- c and make mention of the God of Israel,
- d *yet they swear* [but] not in truth nor in righteousness.[7] 2
- e *Nevertheless*, [for] they call themselves of the holy city,
- d *but they do not* [and] stay themselves upon[8]
- c the God of Israel,

- b *who is the Lord of Hosts;*  
*yea, the Lord of Hosts*
    - a is his name. 3
  - C
    - a Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did *show* them suddenly [and they came to pass].[9] 4
      - b *And I did it* because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; 5
    - D
      - a *And I have even from the beginning* declared [it] to thee; before it came to pass I showed *them* [it] thee;
        - b *and I showed them for fear* lest thou shouldst say--mine idol hath done them, and my graven image, and my molten image hath commanded them. 6
      - D
        - a Thou hast *seen and* heard [see] all this; and will *ye* not [ye] declare *them* [it]? *And that* I have showed thee new things from this time, even hidden things, and thou didst not know them. 7
          - b They are created now, and not from the beginning, even before the day when thou heardest them not *they were declared unto thee*, lest thou shouldst say--Behold I knew them. 8
  - C
    - a Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened;
      - b for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb. 9
  - B Nevertheless, for my name's sake  
will I defer mine anger,  
and for my praise  
will I refrain from thee, that I cut thee not off. 10  
*For*, behold, I have refined thee, [but not with silver]  
I have chosen thee in the furnace of affliction.[10] 11  
For mine own sake,  
*yea*, [even] for mine own sake  
will I do *this*, [it]  
for *I will not suffer my name to be polluted*, [how should my name be polluted?]  
and I will not give my glory unto another.[11] 12
  - A
    - a Hearken unto me, O Jacob,  
      - b and Israel my called,[12]
- for I am he; I am the first, and I *am also* [also am] the last. 13 Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. [When] I call unto them and they stand up together. 14
- A
    - a All ye, assemble yourselves, and hear; who among them hath declared these things *unto them*?
      - b The Lord hath loved him; *yea, and he will fulfill his word which he hath declared by them*;
  - B *and* he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans. 15
  - C
    - a *Also, saith the Lord; I the Lord*,
      - b *yea*, I have spoken; yea, I have called him *to declare*,
      - c I have brought him,
      - d and he shall make his way prosperous. 16

D Come ye near unto me; I have not spoken in secret; from the beginning, from the time that it was *declared have I spoken*; [there am I] and [now] the Lord God, and his Spirit, hath sent me. 17

C a *And* thus saith the Lord, thy Redeemer, the Holy One of Israel;

b *I have sent him*,[13]

c [I am] the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, *hath done it*. 18

d O that thou hadst hearkened to my commandments--then had thy peace been as a river, and thy righteousness as the waves of the sea. 19  
Thy seed also had been as the sand;  
the offspring of thy bowels like the gravel thereof;  
his name should not have been cut off nor destroyed from before me. 20

B Go ye forth of Babylon, flee ye from the Chaldeans,

A a with a voice of singing declare ye, tell this, utter to the end of the earth; say ye:

b The Lord hath redeemed his servant Jacob. 21  
And they thirsted not;  
[when] he led them through the deserts;  
he caused the waters to flow out of the rock for them;  
he clave the rock also and the waters gushed out. 22

*And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked.* 21:1

A *And again: Hearken,  
O ye house of Israel,  
all ye that are broken off and are driven out  
because of the wickedness of the pastors of my people;  
yea, all ye that are broken off, that are scattered abroad,  
who are of my people, O house of Israel.*

Listen,  
O isles, unto me, and  
hearken  
ye people from far;

B a the Lord hath called me  
from the womb;  
from the bowels of my mother  
hath he made mention of my name. 2

b And he hath made my mouth like a sharp sword;  
in the shadow of his hand hath he hid me,  
and made me a polished shaft;  
in his quiver hath he hid me; 3  
And said unto me: Thou art my servant, O Israel, in whom I will be glorified. 4

C Then I said, I have labored  
in vain,  
I have spent my strength  
for naught and in vain;

surely my judgment  
is with the Lord,  
and my work  
with my God. 5

- B a And now, saith the Lord--that formed me from the womb
- b i that I should be his servant,
- ii to bring Jacob again to him--
- iii though Israel be not gathered,
- iv yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. 6
- i And he said: It is a light thing that thou shouldst be my servant
- ii to raise up the tribes of Jacob,
- iii and to restore the preserved of Israel.
- iv I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. 7

A Thus saith the Lord, the Redeemer of Israel, his Holy One,  
to him whom man despiseth,  
to him whom the nation abhorreth,  
to servant of rulers:

B Kings shall see and arise,  
princes also shall worship,  
because of the Lord that is faithful. [and the Holy One of Israel, and he shall choose thee] 8

C Thus saith the Lord:

- a In an acceptable time  
have I heard thee, *O isles of the sea*,  
and in a day of salvation  
have I helped thee;
- b and I will preserve thee, and give thee *my servant* for a covenant of the people,[14]
- c to establish the earth, to cause to inherit the desolate heritages; 9
- d That thou mayest say to the prisoners:  
Go forth;
- d to them that sit in darkness:  
Show yourselves.
- c They shall feed in the ways, and their pastures shall be in all high places.[15] 10
- b They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. 11
- a And I will make all my mountains a way,[16]  
and my highways shall be exalted. 12

- D    *And then, O house of Israel, behold,*  
       these shall come from far; and lo,  
       these from the north and from the west; and  
       these from the land of Sinim. 13
- E    Sing,  
       O heavens;  
       and be joyful,  
       O earth;  
           *for the feet of those who are in the east shall be established;*  
       and break forth into singing,  
       O mountains;  
           *for they shall be smitten no more;*
- F    for the Lord hath comforted his people,  
       G    and will have mercy upon his afflicted. 14
- H    a    But, *behold*, Zion hath said: The Lord hath forsaken me, and  
                   my Lord hath forgotten me--  
                   b    *but he will show that he hath not.* 15
- a    *For* can a woman forget her sucking child, that she should not  
                   have compassion on the son of her womb?  
                   b    Yea, they may forget, yet will I not forget thee, *O house*  
                           *of Israel.* 16
- G    Behold, I have graven thee upon the palms of my hands;  
       F    thy walls are continually before me. 17
- E    Thy children  
       shall make haste *against*  
       thy destroyers;  
       and they that made thee waste  
       shall go forth of  
       thee.[17] 18
- D    Lift up thine eyes round about and behold;  
       all these gather themselves together,  
       and they shall come to thee.  
       And as I live, saith the Lord,  
       thou shalt surely clothe thee with them all,  
       as with an ornament,  
       and bind them on  
       even as a bride.[18] 19
- C    a    For thy waste  
       and thy desolate places,  
       and the land of thy destruction,  
       b    shall even now be too narrow by reason of the inhabitants;  
       c    and they that swallowed thee up shall be far away. 20
- b    The children whom thou shalt have, after thou hast lost the first, shall again in thine  
       ears say: The place is too strait for me; give place to me that I may dwell. 21

- a Then shalt thou say in thine heart:  
 Who hath begotten me these,  
 seeing I have lost my children,  
 and am desolate,  
 a captive,  
 and removing to and fro?  
 And who hath brought up these?  
 Behold, I was left alone; these, where have they been?[19] 22
- B Thus saith the Lord God: Behold,  
 I will lift up mine hand  
 to the Gentiles,  
 and set up my standard  
 to the people;  
 and they shall bring thy sons in their arms,  
 and thy daughters shall be carried upon their shoulders. 23  
 And kings shall be thy nursing fathers,  
 and their queens thy nursing mothers;  
 they shall bow down to thee with their face towards the earth,  
 and lick up the dust of thy feet;
- A a and thou shalt know that I am the Lord;
- b for they shall not be ashamed that wait for me. 24
- c *For* shall the prey  
 be taken  
 from the mighty,  
 or the lawful captives delivered? 25  
 But thus saith the Lord,  
 even the captives  
 of the mighty  
 shall be taken away,  
 and the prey of the terrible  
 shall be delivered;
- b for I will contend with him that contendeth with thee,  
 and I will save thy children. 26  
 And I will feed them that oppress thee with their own flesh;  
 they shall be drunken with their own blood as with sweet wine;
- a and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob. 22:1[20]
- And now it came to pass that after I, Nephi, had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me:
- A What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit
- B and not the flesh? 2
- C And I, Nephi, said unto them: Behold they were manifest unto the prophet
- D by the voice of the Spirit;
- D for by the Spirit
- C are all things made known unto the prophets,
- B which shall come upon the children of men according to the flesh. 3

- A Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual;
- B for it appears that the house of Israel,
- C sooner or later, will be scattered upon all the face of the earth, and also among all nations. 4
- D And behold, there are many who are already lost from the knowledge of those who are at Jerusalem.
- E Yea, the more part of all the tribes have been led away;
- F and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth,
- E save that we know that they have been led away. 5
- D And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against him will they harden their hearts;
- C wherefore, they shall be scattered among all nations and shall be hated of all men. 6
- B Nevertheless, after they shall be nursed by the Gentiles,  
and the Lord has lifted up his hand upon the Gentiles and set them up for a standard,  
and their children have been carried in their arms,  
and their daughters have been carried upon their shoulders,
- A behold these things of which are spoken are temporal;
- B
  - a for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel. 7
  - b And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded,
  - c that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land;
  - b and by them shall our seed be scattered. 8  
And after our seed is scattered
  - a the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders. 9 And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel,
  - b unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed. 10 And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed
  - c unless he shall make bare his arm in the eyes of the nations. 11
  - c Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations,
  - b in bringing about his covenants and his gospel unto those who are of the house of Israel. 12
  - a Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance;[21]

C and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel. 13

D And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads;  
     for they shall war among themselves,  
     and the sword of their own hands  
     shall fall upon their own heads,  
 and they shall be drunken with their own blood. 14  
     And every nation which shall war against thee, O house of Israel, shall be turned one against another,  
     and they shall fall into the pit which they digged to ensnare the people of the Lord.  
         And all that fight against Zion shall be destroyed,  
         and that great whore,  
         who hath perverted the right ways of the Lord,  
         yea, that great and abominable church,  
         shall tumble to the dust  
     and great shall be the fall of it. 15

E For behold, saith the prophet, the time cometh speedily that Satan shall have no more power over the hearts of the children of men;

F a for the day soon cometh  
     that all the proud and they who do wickedly shall be as stubble;  
     and the day cometh  
     that they must be burned. 16

b i For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men;

ii for he will not suffer that the wicked shall destroy the righteous. 17

c Wherefore, he will preserve

d the righteous

e by his power, even if it so be that the fulness of his wrath must come,

d and the righteous

c be preserved,

b i even unto the destruction of their enemies by fire.

ii Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved,

a even if it so be as by fire. 18

G Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel. 19

H For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off. 20



- I And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
- H And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people. 21
- G And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness. 22
- F And the righteous need not fear, for they are those who shall not be confounded.[22]
- E But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh--23
- D For the time speedily shall come that  
all churches which are built up to get gain,  
and all those who are built up to get power over the flesh,  
and those who are built up to become popular in the eyes of the world,  
and those who seek  
the lusts of the flesh and  
the things of the world, and  
to do all manner of iniquity;  
yea, in fine, all those who belong to the kingdom of the devil are  
they who need  
fear, and  
tremble, and  
quake;  
they are those who must be brought low in the dust;  
they are those who must be consumed as stubble;  
and this is according to the words of the prophet. 24
- C And the time cometh speedily that the righteous must be led up as calves of the stall,
- B a and the Holy One of Israel must reign in dominion, and might, and power, and great glory. 25
- b And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture. 26 And because of the righteousness of his people,
- c Satan has no power;
- d wherefore, he cannot be loosed for the space of many years;
- c for he hath no power over the hearts of the people,
- b for they dwell in righteousness,
- a and the Holy One of Israel reigneth. 27
- A And now behold, I, Nephi, say unto you that all these things must come according to the flesh. 28
- A But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel

- B if it so be that they will repent. 29
- C And now I, Nephi, make an end; for I durst not speak further as yet concerning these things. 30
- D Wherefore, my brethren, I would that ye should consider that the things which have been written upon the plates of brass are true;
- E and they testify that a man must be obedient to the commandments of God. 31
- D Wherefore, ye need not suppose that I and my father are the only ones that have testified,
- C and also taught them.
- B Wherefore, if ye shall be obedient to the commandments, and endure to the end,
- A ye shall be saved at the last day. And thus it is. Amen.

### Notes

1. We find overlapping structures in 1 Nephi 19:7, each of which emphasizes an aspect of the text. The chevron marked by Roman numerals is as follows:
  - I For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and
    - II trample under their feet.
      - III Yea, even the very God of Israel
        - II do men trample under their feet;
          - I say,
          - trample under their feet
          - but I would speak in other words--
  - I they set him at naught, and hearken not to the voice of his counsels.

We can also find a point of emphasis for the double echelon in the second II.

Yea, even the very God of Israel

do men trample under their feet;

I say,

trample under their feet

but I would speak in other words--

they set him at naught, and hearken not to the voice of his counsels.

2. The main structure of 1 Nephi 19:10-12 is a modified quadruple chevron of the form ABABABAB (but indicated by indentation only), with complex structural additions.
3. The second B is highly imbalanced with respect to the first. It goes from 10 through 17. It elaborates on the theme.
4. Chapter 6 of the 1830 edition begins with this verse.
5. The BCD in 1 Nephi 19:24 is also a double echelon with a point of emphasis, ababc, c being C and D.
6. Insertions in the Book of Mormon text are given in italics. Deletions from the KJB are enclosed in brackets, [ ]. Punctuation and spelling differences are ignored.
7. The abcd in 1 Nephi 20:1 is also a double echelon with a point of emphasis.

who swear by the name  
 of the Lord,  
 and make mention  
 of the God of Israel,  
 yet they swear not in truth nor in righteousness.

8. The negative is needed to make the d's consistent with each other.
9. "Did show" is a 16<sup>th</sup> century syntax that disappeared before the KJB was produced. See "The Implications of Past-Tense Syntax in the Book of Mormon," Stanford Carmack, *Mormon Interpreter*, Volume 14, 2015, Pages 119-186.

10. Verse 10 in the KJB is a double echelon.

Behold, I have refined thee,  
but not with silver;  
I have chosen thee  
in the furnace of affliction.

11. The parallelism, although somewhat irregular, works better in the Book of Mormon version. There are four “for my (mine)” and three “will I” statements. I like the refined/not polluted and chosen/not give parallels.
12. Although “called” is found in both Ab’s it has different meanings, first referring to the house of Jacob’s name, the second her position with the Lord.
13. The first Ca and the second Cb don’t appear in the KJB, another example of better structure in the Book of Mormon version.
14. The Book of Mormon insertion radically alters the meaning of this phrase.
15. The “desolate heritages” are the “high places.” The d elements clearly refer to vicarious temple work, and I suspect the c elements refer to the restoration of the temple and temple work.
16. The a elements also probably refer to the temple, the mountain of the Lord’s house (Isaiah 2:2)
17. What a difference “against” makes. This is active, while the Bible version is passive. The NIV says “Your children hasten back, and those who laid you waste depart from you.”
18. The D’s have to do with the gathering of Israel.
19. The C’s refer to the restoration of the covenant and the spread of the restored gospel.
20. Chapter 7 in the 1830 edition.
21. Notice the related themes of the three a elements – covenants, marvelous work, gathering.
22. The second F summarizes the first.

## LEHI TO HIS CHILDREN

2 Nephi 1-3

And now it came to pass that after I, Nephi, had made an end of teaching my brethren,  
 our father, Lehi, also spake many things unto them, and rehearsed unto them,  
 how great things the Lord had done for them in bringing them out of the land of Jerusalem. 2  
 And he spake unto them  
 concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they  
 were not swallowed up in the sea. 3  
 And he also spake unto them

A concerning the land of promise,

B which they had obtained--

C how merciful the Lord had been in warning us that we should flee

D a out of the land of Jerusalem. 4

b For, behold, said he, I have seen a vision, in which I know that Jerusalem is  
 destroyed;

D a and had we remained in Jerusalem

b we should also have perished. 5

C But, said he, notwithstanding our afflictions,

B we have obtained

A a land of promise,  
 a land which is choice above all other lands;  
 a land which the Lord God hath covenanted with me  
 should be a land for the inheritance of my seed.

B Yea, the Lord hath *consecrated*[1] this land unto me, and to my children forever,

C and also all those who should be led out of other countries by the hand of the Lord. 6

D Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me,

C that there shall none come into this land save they shall be brought by the hand of the  
 Lord.[2] 7

B Wherefore, this land is consecrated unto him whom he shall bring.

A a And if it so be that they shall serve him according to the commandments which he hath given,

b it shall be a land of liberty unto them; wherefore,  
 they shall never be brought down into captivity;  
 if so, it shall be because of iniquity;  
 for if iniquity shall abound  
 cursed shall be the land for their sakes,  
 but unto the righteous it shall be blessed forever.[3] 8

c And behold, it is wisdom that this land should be kept as yet from the knowledge of other  
 nations;

d for behold, many nations would overrun the land, that there would be no place for  
 an inheritance. 9

- a Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments,
  - b they shall prosper upon the face of this land;
  - c and they shall be kept from all other nations,
  - d that they may possess this land unto themselves.
- a And if it so be that they shall keep his commandments
  - b they shall be blessed upon the face of this land,
  - c and there shall be none to molest them,
  - d nor to take away the land of their inheritance; and they shall dwell safely forever. 10
- a But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord--
  - having a knowledge of the creation of the earth, and all men,
  - knowing the great and marvelous works of the Lord from the creation of the world;
  - having power given them to do all things by faith;
  - having all the commandments from the beginning, and
  - having been brought by his infinite goodness into this precious land of promise--
 behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God,
  - b behold, the judgments of him that is just shall rest upon them.[4] 11
  - c Yea, he will bring other nations unto them, and he will give unto them power,
  - d and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten. 12 Yea, as one generation passeth to another there shall be bloodsheds, and great visitations among them;[5]
- A a wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words. 13
  - b O that ye would awake; awake from a deep sleep,
  - c yea, even from the sleep of hell,
  - d and shake off the awful chains by which ye are bound,
  - d which are the chains which bind the children of men,
  - c that they are carried away captive down to the eternal gulf of misery and woe. 14
  - b Awake! and arise from the dust,[6]
- a and hear the words of a trembling parent,
- B whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return; a few more days and I go the way of all the earth. 15
  - But behold,
  - the Lord hath redeemed my soul from hell;
  - I have beheld his glory,
  - and I am encircled about eternally in the arms of his love. 16

- C And I desire that ye should remember to observe the statutes and the judgments of the Lord;
- D behold, this hath been the anxiety of my soul from the beginning. 17 My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts
- E the Lord your God should come out in the fulness of his wrath upon you, that ye be cut off and destroyed forever; 18
- E Or, that a cursing should come upon you for the space of many generations; and ye are visited by sword, and by famine, and are hated, and are led according to the will and captivity of the devil. 19
- D O my sons, that these things might not come upon you, but that ye might be a choice and a favored people of the Lord. But behold, his will be done; for his ways are righteousness forever. 20
- C And he hath said that:  
 Inasmuch as ye shall keep my commandments  
 ye shall prosper in the land;  
 but inasmuch as ye will not keep my commandments  
 ye shall be cut off from my presence. 21
- B And now that my soul might have joy in you,  
 and that my heart might leave this world with gladness because of you,  
 that I might not be brought down with grief and sorrow to the grave,
- A a arise from the dust, my sons,
- b and be men, and be determined in one mind and in one heart, united in all things,
- c that ye may not come down into captivity; 22
- d That ye may not be cursed with a sore cursing;
- e and also, that ye may not incur the displeasure of a just God upon you,
- d unto the destruction, yea, the eternal destruction of both soul and body. 23
- c Awake, my sons; put on the armor of righteousness. Shake off the chains with which ye are bound,
- b and come forth out of obscurity,[7]
- a and arise from the dust. 24
- A Rebel no more against your brother,
- B a whose views have been glorious, and  
 who hath kept the commandments from the time that we left Jerusalem; and  
 who hath been an instrument in the hands of God,
- b in bringing us forth into the land of promise; for were it not for him, we must have perished with hunger in the wilderness;
- C nevertheless, ye sought to take away his life;
- D yea, and he hath suffered much sorrow because of you. 25
- E And I exceedingly fear and tremble because of you,

- D lest he shall suffer again;
- C for behold, ye have accused him that he sought power and authority over you; but I know that he hath not sought for power nor authority over you,
- B a but he hath sought the glory of God,
- b and your own eternal welfare. 26
- A And ye have murmured because he hath been plain unto you.  
 Ye say that he hath used sharpness;  
 ye say that he hath been angry with you;
- but behold, his sharpness  
 was the sharpness of the power of the word of God, which was in him;  
 and that which ye call anger  
 was the truth, according to that which is in God,  
 which he could not restrain,  
 manifesting boldly concerning your iniquities. 27  
 And it must needs be that the power of God must be with him,  
 even unto his commanding you that ye must obey.  
 But behold, it was not he, but it was the Spirit of the Lord which was in him,  
 which opened his mouth to utterance  
 that he could not shut it. 28
- And now my son, Laman, and also Lemuel and Sam, and also my sons who are the sons of Ishmael, behold,  
 if ye will hearken unto the voice of Nephi  
 ye shall not perish.  
 And if ye will hearken unto him  
 I leave unto you  
 a blessing,  
 yea, even my first blessing. 29  
 But if ye will not hearken unto him  
 I take away my first blessing,  
 yea, even my blessing,  
 and it shall rest upon him. 30
- And now Zoram, I speak unto you: Behold, thou art the servant of Laban; nevertheless, thou hast been brought out of the land of Jerusalem, and I know that thou art a true friend unto my son, Nephi, forever.[8] 31  
 Wherefore, because thou hast been faithful  
 thy seed shall be blessed with his seed,  
 that they dwell in prosperity  
 long upon the face of this land;  
 and nothing, save it shall be iniquity among them,  
 shall harm or disturb their prosperity upon the face of this land forever. 32  
 Wherefore, if ye shall keep the commandments of the Lord,  
 the Lord hath consecrated this land  
 for the security  
 of thy seed with the seed of my son. 2:1
- And now, Jacob, I speak unto you:  
 Thou art my first-born in the days of my tribulation in the wilderness.  
 And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren. 2  
 Nevertheless, Jacob,  
 my first-born in the wilderness, thou knowest the greatness of God;  
 and he shall consecrate thine afflictions for thy gain.[9] 3



Wherefore,  
 thy soul shall be blessed, and  
 thou shalt dwell safely with thy brother, Nephi; and  
 thy days shall be spent in the service of thy God.  
 Wherefore,  
 I know that thou art redeemed, because of the righteousness of thy Redeemer;  
 for thou hast beheld  
 that in the fulness of time he cometh to bring salvation unto men. 4  
 And thou hast beheld in thy youth his glory;  
 wherefore, thou art blessed even as they unto whom he shall minister in the  
 flesh;  
 for the Spirit is the same,  
 yesterday,  
 today, and  
 forever.[10]

AA And the way is prepared from the fall of man, and salvation is free.[11] 5 And men are instructed sufficiently  
 that they know good from evil.

BB A And the law is given unto men. And  
 by the law no flesh is justified; or,  
 by the law men are cut off. Yea,  
 by the temporal law they were cut off; and also,  
 by the spiritual law they perish from that which is good, and become miserable forever.[12] 6

B Wherefore, redemption cometh in and through the Holy Messiah;

C for he is full of grace and truth. 7

B Behold, he offereth himself a sacrifice for sin,[13]

A to answer  
 the ends of the law,  
 unto all those who have  
 a broken heart and  
 a contrite spirit;  
 and unto none else  
 can the ends of the law  
 be answered.[14] 8

B Wherefore, how great the importance to make these things known unto the inhabitants of the earth,  
 that they may know that  
 there is no flesh that can dwell in the presence of God, save it be through the  
 merits, and  
 mercy, and  
 grace  
 of the Holy Messiah,  
 who layeth down his life according to the flesh,  
 and taketh it again by the power of the Spirit,  
 that he may bring to pass the resurrection of the dead,

C being the first that should rise. 9

C Wherefore, he is the first-fruits unto God,

B inasmuch as he shall make intercession for all the children of men;  
 and they that believe in him shall be saved.[15] 10  
 And because of the intercession for all,  
 all men come unto God;  
 wherefore, they stand in the presence of him to be judged of him according to the truth  
 and holiness which is in him.[16]

A Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed,[17]  
 which punishment that is affixed  
 is in opposition  
 to that of the happiness which is affixed,  
 to answer the ends of the atonement—11

AA A a For it must needs be, that there is an opposition in all things.[18]

b If not so, my first-born in the wilderness,  
 righteousness could not be brought to pass,  
 neither wickedness,  
 neither holiness  
 nor misery,  
 neither good  
 nor bad.

a Wherefore, all things must needs be a compound in one;[19]

b wherefore, if it should be one body it must needs remain as dead,  
 having no life  
 neither death,  
 nor corruption  
 nor incorruption,  
 happiness  
 nor misery,  
 neither sense  
 nor insensibility.[20] 12

B Wherefore, it must needs have been created  
 for a thing of naught;  
 wherefore there would have been no purpose  
 in the end of its creation.[21]

C Wherefore, this thing must needs destroy  
 the wisdom of God and  
 his eternal purposes, and also  
 the power, and  
 the mercy, and  
 the justice of God. 13

D a And if ye shall say there is no law,  
 i ye shall also say there is no sin.  
 i If ye shall say there is no sin,  
 ii ye shall also say there is no righteousness.  
 ii And if there be no righteousness  
 there be no happiness.  
 ii And if there be no righteousness  
 nor happiness  
 iii there be no punishment nor misery.  
 iii And if these things are not  
 iv there is no God.  
 iv And if there is no God  
 v we are not, neither the earth;  
 b for there could have been no creation of things,  
 c neither to act nor to be acted upon; wherefore, all things must have  
 vanished away.[22] 14

- E And now, my sons, I speak unto you these things for your profit and learning;
- D a for there is a God,
- b and he hath created all things, both the heavens and the earth, and all things that in them are,
- c both things to act and things to be acted upon. 15
- C And to bring about his eternal purposes in the end of man,
- B after he had created  
our first parents, and  
the beasts of the field and  
the fowls of the air, and in fine,  
all things which are created,
- A it must needs be that there was an opposition;  
even the forbidden fruit  
in opposition to the tree of life;  
the one being sweet  
and the other bitter.[23] 16
- A Wherefore, the Lord God gave unto man that he should act for himself.[24] Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. 17
- B And I, Lehi, according to the things which I have read,  
must needs suppose that an angel of God,  
according to that which is written,  
had fallen from heaven; wherefore,  
he became a devil,  
having sought that which was evil before God. 18  
And because he had fallen from heaven,  
and had become miserable forever,  
he sought also the misery of all mankind.  
Wherefore, he said unto Eve,  
yea, even that old serpent,  
who is the devil,  
who is the father of all lies,  
wherefore he said:
- C Partake of the forbidden fruit, and ye shall not die, but ye shall be as God,
- D knowing good and evil.[25] 19
- E And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth. 20
- F And they have brought forth children; yea, even the family of all the earth. 21
- G a And the days of the children of men were prolonged,[26]
- b according to the will of God,
- c that they might repent while in the flesh;
- d wherefore, their state became a state of probation,

- a and their time was lengthened,
- b according to the commandments which the Lord God gave unto the children of men.
- c For he gave commandment that all men must repent;[27]
- H for he showed unto all men that they were lost,
- I because of the transgression
- J of their parents. 22
- J And now, behold, if Adam
- I had not transgressed
- H he would not have fallen,
- G but he would have remained in the garden of Eden.  
And all things which were created  
must have remained in the same state  
in which they were after they were created;[28]  
and they must have remained forever,  
and had no end.[29] 23  
And they would have had no children;[30] wherefore  
they would have remained in a state of innocence,  
having no joy,  
for they knew no misery;  
doing no good,  
for they knew no sin.[31] 24
- F But behold, all things have been done in the wisdom of him who knoweth all things.[32] 25  
Adam fell  
that men might be;  
and men are,  
that they might have joy. 26
- E And the Messiah cometh in the fulness of time,  
that he may redeem the children of men from the fall.  
And because that they are redeemed from the fall  
they have become free forever,[33]
- D knowing good from evil;
- I<sub>1</sub> C to act for themselves and not to be acted upon,  
I<sub>2</sub> save it be by the punishment of the law at the great and last day,  
I<sub>3</sub> according to the commandments which God hath given. 27  
II<sub>1</sub> Wherefore, men are free according to the flesh;  
II<sub>2</sub> and all things are given them which are expedient unto man.  
II<sub>1</sub> And they are free to choose  
II<sub>2</sub> liberty and eternal life,  
through the great Mediator of all men,  
I<sub>1</sub> or to choose  
I<sub>2</sub> captivity and death,[34]  
I<sub>3</sub> according to the captivity and power of the devil;[35]

B for he seeketh that all men might be miserable like unto himself. 28

A And now, my sons, I would that ye should  
 look to the great Mediator, and  
 hearken unto his great commandments; and  
 be faithful unto his words, and  
 choose eternal life,  
     according to the will of his Holy Spirit; 29  
 And not choose eternal death,  
     according to the will of the flesh and the evil which is therein,  
     which giveth the spirit of the devil power  
     to captivate,  
     to bring you down to hell,  
     that he may reign over you in his own kingdom.[36] 30

I have spoken these few words unto you all, my sons, in the last days of my probation; and  
 I have chosen the good part, according to the words of the prophet. And  
 I have none other object save it be the everlasting welfare of your souls. Amen. 3:1[37]

A And now I speak unto you, Joseph, my last-born.

B Thou wast born

C in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee. 2

D And may the Lord consecrate also unto thee this land, which is a most precious land,

E for thine inheritance and the inheritance of thy seed with thy brethren,

F for thy security forever,

G if it so be that ye shall keep the commandments of the Holy One of Israel.[38] 3

A And now, Joseph, my last-born,

B whom I have brought out of

C the wilderness of mine afflictions,

D may the Lord bless thee forever,

E for thy seed

F shall not utterly be destroyed. 4

A a For behold, thou art the fruit of my loins;

b and I am a descendant of Joseph who was carried captive into Egypt.

B And great were the covenants of the Lord

C which he made

D unto Joseph. 5

E Wherefore, Joseph truly saw our day.

- D And he
- C obtained
- B a promise of the Lord,
- A a that out of the fruit of his loins
- b the Lord God would raise up a righteous branch unto the house of Israel;  
not the Messiah,  
but a branch which was to be broken off,  
nevertheless, to be remembered in the covenants of the Lord that the Messiah should be  
made manifest unto them in the latter days, in the spirit of power,  
unto the bringing of them out of darkness  
unto light--  
yea, out of hidden darkness and out of captivity  
unto freedom. 6
- AA A For Joseph truly testified, saying:
- B A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.[39] 7
- A Yea, Joseph truly said: Thus saith the Lord unto me:
- B A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the  
fruit of thy loins.
- BB C And unto him will I give commandment that he shall do a work for the fruit of thy loins, his  
brethren, which shall be of great worth unto them,
- D even to the bringing of them to the knowledge of the covenants which I have made with  
thy fathers. 8
- C And I will give unto him a commandment that he shall do none other work, save the work  
which I shall command him.
- E And I will make him great in mine eyes;
- C for he shall do my work. 9
- CC<sub>1</sub> E And he shall be great
- B like unto Moses, whom I have said I would raise up unto you,
- C to deliver my people, O house of Israel. 10
- B And Moses will I raise up,
- C to deliver thy people out of the land of Egypt. 11
- B But a seer will I raise up out of the fruit of thy loins;
- C and unto him will I give power to bring forth my word unto the seed of thy loins--and not to  
the bringing forth my word only, saith the Lord, but to the convincing them of my word, which  
shall have already gone forth among them. 12

- CC<sub>2</sub> D Wherefore, the fruit of thy loins shall write;  
 and the fruit of the loins of Judah shall write;  
 and that which shall be written by the fruit of thy loins,  
 and also that which shall be written by the fruit of the loins of Judah,  
 shall grow together, unto  
 the confounding of false doctrines and  
 laying down of contentions, and  
 establishing peace among the fruit of thy loins, and  
 bringing them to the knowledge of their fathers in the latter days,  
 and also to the knowledge of my covenants, saith the Lord.[40] 13
- E And out of weakness he shall be made strong, in that day when my work shall  
 commence among all my people, unto the restoring thee, O house of Israel, saith the  
 Lord. 14
- DD A And thus prophesied Joseph, saying:
- B a i Behold, that seer will the Lord bless; and they that seek to destroy him shall be  
 confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins,  
 shall be fulfilled.
- ii Behold, I am sure of the fulfilling of this promise; 15
- iii And his name shall be called after me; and it shall be after the name of his  
 father.
- iii And he shall be like unto me; for the thing, which the Lord shall bring forth  
 by his hand, by the power of the Lord shall bring my people unto salvation. 16
- ii Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the  
 promise of Moses;
- i for the Lord hath said unto me, I will preserve thy seed forever. 17
- CC<sub>1</sub> b i And the Lord hath said: I will raise up a Moses; and I will give power unto him in  
 a rod;
- CC<sub>2</sub> ii and I will give judgment unto him in writing.  
 Yet I will not loose his tongue, that he shall speak much, for I will not  
 make him mighty in speaking.  
 But I will write unto him my law, by the finger of mine own hand;  
 and I will make a spokesman for him. 18
- b i And the Lord said unto me also: I will raise up unto the fruit of thy loins;
- ii and I will make for him a spokesman. And I, behold, I will give unto him that  
 he shall write the writing of the fruit of thy loins, unto the fruit of thy loins;  
 and the spokesman of thy loins shall declare it. 19
- 1 And the words which he shall write shall be the words which are  
 expedient in my wisdom should go forth unto the fruit of thy loins.
- 2 And it shall be as if the fruit of thy loins had cried unto them from  
 the dust;  
 for I know their faith. 20  
 And they shall cry from the dust;
- 3 yea, even repentance unto their brethren, even after many  
 generations have gone by them.

- 2 (1) And it shall come to pass that their cry shall go, (2) even according to the simpleness of their words. 21  
 (3) Because of their faith

- 1 (1) their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins;  
 (2) and the weakness of their words  
 (3) will I make strong in their faith,[41]

BB a unto the remembering of my covenant which I made unto thy fathers.[42] 22

AA A And now, behold, my son Joseph, after this manner did my father of old prophesy. 23

B Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book. 24 And there shall rise up one mighty among them,

C who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders,

E and do that thing which is great in the sight of God,

D unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.[43][44] 25

And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.



### Notes

1. We have here an error in transmission of the translation, and one the most significant of the several thousand changes from the original. The extant original manuscript says "Yea, the Lord hath consecrated this land unto me..." Oliver Cowdery changed this to "covenanted" in the printer's manuscript, and it has remained so. God covenants "with," not "unto;" he consecrates "unto," as also stated in verse 7 and 2 Nephi 1:32, 3:2, and 10:19.
2. This included Columbus, who claimed to have received inspiration from heaven to make his voyage. 1 Nephi 13:12 confirms this. The conquistadores, on the other hand, were selfish, power hungry, and brutal.
3. This is a thematic chevron with no word parallels except in the middle elements.
4. The awesome responsibility associated with knowledge of sacred things.

There are five having/known statements. Bullinger says 5 = mercy, grace. The Lord is merciful in revealing the gospel to the righteous, but he lays upon them great responsibility in living up to their understanding. Justice demands accountability. Thus we have both mercy and justice in this verse.

5. The last echelon of the quadruple echelon in 7-12 is in contrast to the first three.
6. See Isaiah 52:2 (2 Nephi 8:25, 3 Nephi 20:37, Moroni 10:31). Man's physical body is formed of dust (Genesis 2:7), and will return to dust (Genesis 3:19). Satan is cursed to eat dust (Genesis 3:14). I infer dust to refer to the natural man which, if not overcome, will experience the "sleep of hell," the "gulf of misery and woe."
7. The b elements are placed by the strong parallels in the a and c elements. Both are injunctions to his rebellious sons. Their not being united with Nephi places them in spiritual darkness, "obscurity." Webster's 1828 diction says of obscurity, "1. Darkness; want of light."
8. Later Ammoron, a Zoramite, would say that Nephi pressed Zoram, putting a negative spin on the event and ignoring the friendship.
9. The blessings of adversity. See Doctrine and Covenants 122:5-7, written while Joseph Smith was in Liberty Jail.
10. Verse 3 to here constitute the focal point of the double echelon beginning with verse 1. Within this we have a double echelon, with an emphasized double echelon as its point of emphasis. So why is the constancy of the Spirit the point of emphasis of the whole thing? The constancy of the Father and the Son is well attested in scripture. (Christ – Hebrews 13:8, 2 Nephi 29:9, Moroni 10:18, Doctrine and Covenants 35:1; God – 1 Nephi 10:18, 2 Nephi 27:23, Mormon 9:9, D&C 20:12) This completes the statement for the Godhead.

Conversion and the baptism of fire come through the Spirit. Cleansing, which is required for redemption, comes through the power of the Holy Ghost (Moroni 6:4).

11. Salvation is free for us, but at what infinite cost to Christ! The atonement is infinite. So says Jacob (2 Nephi 9:7), Nephi (2 Nephi 25:16), and Alma (Alma 34:12).
12. This is a major theme in Paul's epistles. Here and there they are dealing with the law of Moses. But Lehi also is referring to the natural man who pays no attention to the lifestyle that produces happiness. The commandments are simply revelations about that lifestyle, the laws that yield happiness that are as eternal and unalterable as the law of gravity and other physical laws. They are the laws by which God lives.

13. A physical sacrifice that covered his entire life and his death, enabling us to offer an effective inner sacrifice of our own, a broken heart and a contrite spirit.
14. 2 Nephi 2:7. DWP.
15. “They that believe in him” will eventually include all except the sons of Perdition. In a sense, even they will believe in him. They will know who he is, have full knowledge of his redemption, reject it to his face, and assent to his crucifixion (Doctrine Covenants 76:35, 88:32). Those who inherit the telestial glory will have to suffer a thousand years, which still will be inadequate to pay for their sins, but will eventually accept Christ as their Savior and receive his grace.
16. Judged according to truth and holiness. There are two aspects here. We are judged fairly because God is holy and a God of truth, and we will be judged against his truth and holiness, of which we will be woefully short. Thus the need for grace, and the power of the atonement in our individual lives.
17. The punishment is not arbitrary nor externally applied. It is internal, the natural consequences of sin. It is knowing we have failed to live the law of happiness.
18. Another word might be “contrast.” All our senses expose us to contrasts. We see things because of contrasts in light intensity, shape, color, texture, etc. Our hearing depends upon contrasts in frequency and intensity. We taste sweet, bitter, salty, sour, etc. But, of course, Lehi is teaching about the contrast between good and evil.
19. Compound – more than one component. Opposition in this case.
20. By comparing the three A’s in this complex structure (4b-15) we see the importance of opposition in the way that was prepared.
21. Those who don’t believe in the creation (second B) conclude there is no purpose in life (first B)
22. The e element of the paired echelon in 13 continues through Db and Dc.
23. Adam and Eve found the fruit of the tree of knowledge to be sweet and very desirable. I can’t imagine the tree of life having anything but amazingly sweet and desirable fruit, as attested to by Lehi (1 Nephi 8:11). The bitterness of the fruit of the tree of knowledge would be in the aftertaste.
24. What does it mean that the Lord gave man his agency? It is so stated in Moses 7:32 and Doctrine and Covenants 101:78. Didn’t free will exist without that gift? Yes. Moses 6:56 tells us that agency requires knowledge of good and evil, which knowledge is a gift. Perhaps that is how agency is a gift. Agency results in accountability.
25. This was partly true, in that eating of the fruit would make them more like God, knowing good and evil, and partly a lie, that they would not die. Satan could not destroy God’s plan by getting them to eat of the forbidden fruit. In fact, they had to eat of it eventually, as has been done in other worlds. His strategy was to get them to eat of the tree of life after the tree of knowledge, after which they would not die, which would have destroyed God’s plan, at least for Adam and Eve. God foiled his plan by placing cherubim and a flaming sword to guard the way to the tree of life, and kicking Adam and Eve out of the Garden.
26. We are given time to overcome the natural man and become a saint. Let us not squander that time in frivolities.
27. Here is a double echelon with the point of emphasis after the first echelon (abcdabc).

28. What was that state? Many have speculated that this means there was no death of any creature before the fall. I see many problems with this speculation. What if a cow stepped on a worm? Or ate an aphid on a blade of grass? Carnivores would have had only vegetation to eat, for which their systems are unfit. There could have been no reproduction, for otherwise insects and rabbits would have flooded the earth. All life forms would have to be held in suspended animation, awaiting the fall of two people.
29. Who are “they”? In the next verse they are clearly Adam and Eve. Although the speculators mentioned above would disagree with me, I think they are Adam and Eve here also. How could the whole of life forms be affected by the eating behavior of a man and a woman?
30. They would have no idea how to have children, and they probably were physically incapable of procreation before the fall.
31. Because the only opposition they had before the fall was the two trees, and they wouldn’t even see those as being in opposition. They were as children, with everything provided without their taking thought or action, except to pick and eat fruit when they were hungry.
32. ALL things! And we ought not complain about our situation in life. It is a combination of our own decisions (of which we can repent if that is needed!), the vagaries of mortality, and the Lord’s intervention in giving us the experiences we need to become the person we are to be.
33. The first E tells of the fall, and the second the atonement.
34. The punishment of the law is captivity and death. (I<sub>2</sub> elements).
35. At first glance the C elements might not appear to be similar. However, the second C describes godlike characteristics.
36. “The will of the flesh.” This is an important point. The will of the flesh is had in all creatures—survival, procreation, and comfort. Only humans have the cognitive power to accept promptings from the devil and the Spirit. It is not clear to me that the devil is a necessary evil in order for us to have a valid mortal test. However, the devil certainly enhances the rigor of the mortal test, and therefore enhances the strength of those who overcome his enticings.
37. Chapter 2 in the 1830 edition.
38. The G is an important point of emphasis.
39. Messiah ben Joseph. Jewish tradition has it that Messiah ben Joseph will come, gather Israel, and be killed before Messiah ben David comes to reign in peace. “Apocryphally, the prophecy about the Messiah, son of Joseph, is reported in one place to have been given first by the mother of Joseph of Egypt. (Legends of the Jews 5:299)” (Wikipedia)
40. A list of five items. 5 symbolizes mercy and grace, according to Bullinger.
41. The second 2 and 1 in 20-21 form a double echelon as indicated by numbers in parentheses.

And it shall come to pass that their cry shall go,  
     even according to the simpleness of their words.  
         Because of their faith  
 their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins;  
     and the weakness of their words  
         will I make strong in their faith,

42. The first BB tells of the restoration of the covenant, while the second speaks of remembrance of that covenant, brought about by what was written and would be brought forth in the latter days.
43. We find random parallelism in 6-24. The element counts are as follows: 3 A (Joseph testified), 7 B (raise up), 7 C (work of the seer), 3 D (bring knowledge and restoration), 4 E (he and the work shall be great).
44. As is often the case, the substructure pays little attention to the overall chevron, marked with double capital letters.

# PSALM OF NEPHI

## 2 Nephi 4-5

And now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt. 2 For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass.[1] 3

Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman, his sons, and his daughters, and said unto them:

Behold, my sons, and my daughters, who are the sons and the daughters of my first-born, I would that ye should give ear unto my words. 4 For the Lord God hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence. 5 But behold, my sons and my daughters, I cannot go down to my grave save I should leave a blessing upon you; for behold, I know that if ye are brought up in the way ye should go ye will not depart from it. 6 Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you and be answered upon the heads of your parents. 7 Wherefore, because of my blessing the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed forever.[2] 8

And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lemuel to be brought before him. 9 And he spake unto them, saying:

Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed. 10

And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of Ishmael, yea, and even all his household. 11

And after he had made an end of speaking unto them, he spake unto Sam, saying:

Blessed art thou, and thy seed; for thou shalt inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days. 12

And it came to pass after my father, Lehi, had spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried. 13

And it came to pass that not many days after his death, Laman and Lemuel and the sons of Ishmael were angry with me because of the admonitions of the Lord. 14 For I, Nephi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine other plates; for a more history part are written upon mine other plates. 15 And upon these I write the things of my soul, and many of the scriptures which are engraven upon the plates of brass.[3]

A For my soul delighteth in the scriptures,

B and my heart pondereth them, and writeth them for the learning and the profit of my children. 16

A Behold, my soul delighteth in the things of the Lord;

B and my heart pondereth continually upon the things which I have seen and heard. 17

Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth:

O wretched man that I am!

Yea, my heart sorroweth  
because of my flesh;

my soul grieveth  
 because of mine iniquities. 18  
 I am encompassed about,  
 because of the temptations and the sins which do so easily beset me.[4] 19  
 And when I desire to rejoice,  
 my heart groaneth  
 because of my sins;  
 nevertheless, I know in whom I have trusted. 20

My God hath been my support;  
 he hath led me  
 through mine afflictions in the wilderness; and  
 he hath preserved me  
 upon the waters of the great deep. 21  
 He hath filled me  
 with his love, even unto the consuming of my flesh. 22  
 He hath confounded mine enemies,  
 unto the causing of them to quake before me. 23

A Behold, he hath heard my cry by day, and

B he hath given me knowledge by visions in the nighttime. 24

A And by day have I waxed bold in mighty prayer before him;  
 yea, my voice have I sent up on high;

B and angels came down  
 and ministered unto me. 25

And upon the wings of his Spirit  
 hath my body been carried away upon exceedingly high mountains.  
 And mine eyes have beheld great things, yea, even too great for man; therefore I was  
 bidden that I should not write them. 26

A O then, if I  
 have seen  
 so great things,  
 if the Lord in his condescension unto the children of men  
 hath visited men  
 in so much mercy,

B why should  
 my heart weep and  
 my soul linger in the valley of sorrow, and  
 my flesh waste away, and  
 my strength slacken,  
 because of mine afflictions? 27

And why should  
 I yield to sin,  
 because of my flesh?  
 Yea, why should  
 I give way to temptations,  
 that the evil one have place in my heart to destroy my peace and afflict my soul?

C Why am I angry because of mine enemy? 28

D Awake, my soul!  
 No longer droop in sin.

D Rejoice, O my heart,  
 and give place no more for the enemy of my soul. 29

- C Do not anger again because of mine enemies.
- B Do not slacken my strength because of mine afflictions. 30  
Rejoice, O my heart, and cry unto the Lord, and say:
- A O Lord,  
I will praise thee forever;  
yea, my soul will rejoice in thee,  
my God, and the rock of my salvation. 31
- B O Lord, wilt thou redeem my soul?
- C a Wilt thou deliver me out of the hands of mine enemies?
- b Wilt thou make me that I may shake at the appearance of sin? 32  
May the gates of hell be shut continually before me,  
because that my heart is broken and my spirit is contrite!
- D O Lord, wilt thou not shut the gates of thy righteousness before me,
- E that I may walk in the path of the low valley,[5]
- E that I may be strict in the plain road![6] 33
- D O Lord, wilt thou encircle me around in the robe of thy righteousness!
- C a O Lord, wilt thou make a way for mine escape before mine enemies!
- b Wilt thou make my path straight before me!  
Wilt thou not place a stumbling block in my way--  
but that thou wouldst clear my way before me,  
and hedge not up my way, but the ways of mine enemy.[7] 34
- B O Lord,  
I have trusted in thee, and  
I will trust in thee forever.  
I will not put my trust in the arm of flesh;  
for I know that cursed is he  
that putteth his trust in the arm of flesh.  
Yea, cursed is he  
that putteth his trust in man or maketh flesh his arm. 35  
Yea, I know that God will give liberally  
to him that asketh.  
Yea, my God will give me,  
if I ask not amiss:[8]
- A therefore I will lift up my voice unto thee;  
yea, I will cry unto thee,  
my God, the rock of my righteousness.  
Behold, my voice shall forever ascend up unto thee,  
my rock and mine everlasting God.[3] Amen. 5:1[4]
- A Behold, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren. 2
- B But behold, their anger did increase against me, insomuch that they did seek to take away my life.3
- C Yea, they did murmur against me, saying:

D Our younger brother thinks to rule over us;

E and we have had much trial because of him;

F wherefore, now let us slay him, that we may not be afflicted more because of his words.

E For behold, we will not have him to be our ruler;

D for it belongs unto us, who are the elder brethren, to rule over this people. 4

C Now I do not write upon these plates all the words which they murmured against me.

B But it sufficeth me to say, that they did seek to take away my life. 5

A And it came to pass that the Lord did warn me,

A that I, Nephi, should depart from them and flee into the wilderness,  
and all those who would go with me. 6

Wherefore, it came to pass that I, Nephi, did take  
my family, and also  
Zoram and his family, and  
Sam, mine elder brother and his family, and  
Jacob and  
Joseph, my younger brethren, and also  
my sisters, and  
all those who would go with me.

B And all those who would go with me were those who believed in the warnings and the revelations of God;

B wherefore, they did hearken unto my words. 7

A a And we did take our tents and whatsoever things were possible for us,

b and did journey in the wilderness for the space of many days.

b And after we had journeyed for the space of many days

a we did pitch our tents. 8

And my people

would that we should

call the name of the place Nephi; wherefore, we did call it Nephi. 9

And all those who were with me

did take upon them

to call themselves the people of Nephi. 10

And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things according to the law of Moses. 11

A And the Lord was with us; and we did prosper exceedingly;  
for we did sow seed, and we did reap again in abundance.

And we began to raise

flocks, and

herds, and

animals of every kind. 12

B And I, Nephi, had also brought the records which were engraven upon the plates of brass; and also the ball, or compass, which was prepared for my father by the hand of the Lord, according to that which is written. 13



- A And it came to pass that we began to prosper exceedingly, and to multiply in the land. 14
- B And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their hatred towards me and my children and those who were called my people. 15
- A And I did teach my people  
to build buildings, and  
to work in all manner  
of wood, and  
of iron, and  
of copper, and  
of brass, and  
of steel, and  
of gold, and  
of silver, and  
of precious ores, which were in great abundance. 16
- B And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon
- C save it were not built of so many precious things;
- D for they were not to be found upon the land,
- C wherefore, it could not be built like unto Solomon's temple.
- B But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine. 17
- A And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands. 18
- And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power. 19
- A And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them,
- B that I should be their ruler and their teacher.
- B Wherefore, I had been their ruler and their teacher,
- A according to the commandments of the Lord, until the time they sought to take away my life. 20  
Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that:
- A Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence. 21
- B And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity.
- C For behold, they had hardened their hearts against him,
- C that they had become like unto a flint;
- B wherefore, as they were white, and exceedingly fair and delightsome,  
that they might not be enticing unto my people  
the Lord God did cause a skin of blackness to come upon them.[5] 22  
And thus saith the Lord God: I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities. 23  
And cursed shall be the seed of him that mixeth with their seed;  
for they shall be cursed even with the same cursing.

A And the Lord spake it, and it was done. 24 And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey. 25

A And the Lord God said unto me: They shall be a scourge unto thy seed,

B to stir them up in remembrance of me;

B and inasmuch as they will not remember me, and hearken unto my words,

A they shall scourge them even unto destruction. 26

And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.[6] 27

A And it came to pass that we lived after the manner of happiness. 28

B And thirty years had passed away from the time we left Jerusalem. 29

C And I, Nephi, had kept the records upon my plates, which I had made,

D of my people thus far. 30

E a And it came to pass that the Lord God said unto me:

b Make other plates;

c and thou shalt engraven many things upon them which are good in my sight,

d for the profit of thy people. 31

E a Wherefore, I, Nephi, to be obedient to the commandments of the Lord,

b went and made these plates

c upon which I have engraven these things. 32 And I engraved that which is pleasing unto God.

d And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates. 33

D And if my people desire to know the more particular part of the history of my people

C they must search mine other plates. 34

B And it sufficeth me to say that forty years had passed away,

A and we had already had wars and contentions with our brethren.[7]

### Notes

1. Chapter 3 of the 1830 edition begins with verse 1.
2. The sins of the parents may not be answered upon the heads of their children, but they tend to follow their parents' examples and teachings, especially if those teachings and examples are consistent with the desires of the natural man.

The Lord will be merciful, even if the Lamanites are cursed by him. This may sound contradictory, but God never ceases to love each and all of his children, despite their behavior.

3. This is the longest block of text in this work in which I found no obvious structure.
4. Here is a man who has seen angels and his Savior (2 Nephi 11:2-3), and yet is beset with temptations and sins. None of us is free of temptations and sins.
5. The valley of the shadow of death?
6. "Plain road" Unsophisticated, non-intellectual. See 2 Nephi 25:4.
7. In contrast, we are instructed to make a straight highway, not just a path, for the Lord in Isaiah 40:3. Hebrews 12:13 tells us to make straight paths for our feet. Actually, he is asking that the very things that will strengthen him be taken away. A better prayer would be to ask for the strength to deal with what comes his way.
8. Trust is a key word. And trusting in man's knowledge, the arm of flesh, brings the curse of ignorance of things spiritual. God is willing to give us as much as we are willing to prepare for and request. Both preparation and petition are required. When we are prepared we will be inspired to petition.
3. The chevron in 30-35 can be read as a spiral without changing a single word and make perfect sense (AABBCaCaCbCbDDE).
4. Chapter 4 in the 1830 edition.
5. The curse was being cut off from the Lord, which was self-imposed. The Lord didn't leave them, they left the Lord. The Lord never cuts anyone off. As the saying goes, if you feel further away from the Lord, who moved? The dark skin was a sign of the curse, not the curse.
6. There was no church at this time. The word "church" first appears in 1 Nephi 4:26 when Nephi is with Zoram, although I don't think the Jews had a church as such. Also Nephi prophesies about the great and abominable church in 1 Nephi 13. However, there is no record of the Nephites having a church as such until Alma founds their church as recorded in Mosiah 18. The rest of the Nephites didn't have a church, as evidenced by the fact that Mosiah authorizes Alma to organize the church in the land of the Nephites (Mosiah 25).
7. Thus ends Spencer's "the fall" segment, 1 Nephi 19-2 Nephi 5, the irreversible separation of the Lamanites and the Nephites. Next comes "the atonement," 2 Nephi 6-30.

# THE WORDS OF JACOB

2 Nephi 6-10

The words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:[1] 2

Behold, my beloved brethren, I, Jacob,  
 having been called of God,  
 and ordained after the manner of his holy order,[2]  
 and having been consecrated by my brother Nephi,  
 unto whom ye look as a king or a protector,  
 and on whom ye depend for safety,

behold ye know that I have spoken unto you exceedingly many things. 3 Nevertheless, I speak unto you again;  
 for I am desirous for the welfare of your souls.

Yea, mine anxiety is great for you; and ye yourselves know that it ever has been.

For I have exhorted you with all diligence;  
 and I have taught you the words of my father;  
 and I have spoken unto you concerning all things which are written, from the creation of the  
 world. 4

A a And now, behold, I would speak unto you concerning things

b which are,[3]

c and which are to come;[4]

B wherefore, I will read you the words of Isaiah. And they are the words which my brother has  
 desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and  
 glorify the name of your God. 5

C a And now, the words which I shall read are they which Isaiah spake concerning all the  
 house of Israel;

b wherefore, they may be likened unto you,

c for ye are of the house of Israel.

C a And there are many things which have been spoken by Isaiah

b which may be likened unto you,

c because ye are of the house of Israel. 6

B And now these are the words: Thus saith the Lord God:

Behold, I will lift up mine hand to the Gentiles,  
 and set up my standard to the people;  
 and they shall bring thy sons in their arms,  
 and thy daughters shall be carried upon their shoulders. 7

And kings shall be thy nursing fathers,  
 and their queens thy nursing mothers;[5]

they shall bow down to thee with their faces towards the earth,  
 and lick up the dust of thy feet;

and thou shalt know that I am the Lord; for they shall not be ashamed  
 that wait for me. 8

A a And now I, Jacob, would speak somewhat concerning these words.

b For behold, the Lord has shown me that those who were at Jerusalem, from whence we came,  
 have been slain and carried away captive. 9

- c i Nevertheless, the Lord has shown unto me that they should return again.
- ii And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself
- iii they should scourge him and crucify him, according to the words of the angel who spake it unto me. 10 And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold the judgments of the Holy One of Israel shall come upon them.
- iv And the day cometh that they shall be smitten and afflicted. 11
- v Wherefore, after they are driven to and fro,
- vi for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful;
- v they shall be scattered,
- iv and smitten, and hated;
- iii nevertheless, the Lord will be merciful unto them,
- ii that when they shall come to the knowledge of their Redeemer,
- i they shall be gathered together again to the lands of their inheritance.[6] 12

B And blessed are the Gentiles, they of whom the prophet has written;

- C a for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church,
- b they shall be saved;[7]

D for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.[7] 13

- C a Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet;
- b and the people of the Lord shall not be ashamed.

B For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah. 14

A And behold, according to the words of the prophet,[8]

- a the Messiah
- b will set himself again the second time to recover them;[9]
- c wherefore, he will manifest himself unto them
- d in power and great glory,
- e unto the destruction
- f of their enemies,

g when that day cometh when they shall believe in him;

h and none will he destroy

g that believe in him. 15

f And they that believe not in him

e shall be destroyed,

d both

by fire, and  
by tempest, and  
by earthquakes, and  
by bloodsheds, and  
by pestilence, and  
by famine.[10]

c And they shall know that the Lord is God, the Holy One of Israel. 16

b For shall the prey  
be taken

from the mighty,  
or the lawful captive delivered? 17

But thus saith the Lord:

Even the captives

of the mighty

shall be taken away,

and the prey of the terrible

shall be delivered;

for the Mighty God

shall deliver

his covenant people.

For thus saith the Lord:

I will contend with them that contendeth with thee--18

And I will feed them that oppress thee,

with their own flesh;

and they shall be drunken

with their own blood as with sweet wine;

a and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.[11][12] 7:1[13]

A Yea, for thus saith the Lord:

*Have I put thee away, or*

*have I cast thee off forever?*

For thus saith the Lord:

Where is the bill of your mother's divorcement?

To whom have I put thee away, or

to which of my creditors have I sold you? Yea,

to whom have I sold you?

Behold, for your iniquities have ye sold yourselves,

and for your transgressions is your mother put away.[14] 2

B a Wherefore, when I came,

*there was no man;*

when I called, *yea,*

*there was none to answer.[15]*

b O house of Israel,  
 is my hand shortened at all  
 that it cannot redeem, or  
 have I no power  
 to deliver?  
 Behold, at my rebuke  
 I dry up the sea,  
 I make their rivers a wilderness  
*and their fish to stink*  
*because the waters are dried up,*  
*and they die because of thirst.*[16] 3

I clothe  
 the heavens  
 with blackness,  
 and I make  
 sackcloth  
 their  
 covering. 4

The Lord God  
 hath given me the tongue of the learned,  
 that I should know how to speak a word in season *unto thee, O house of*  
*Israel.* [to him that is]

*When ye are weary*

he  
 waketh morning by morning.  
 He  
 waketh mine ear to hear as the learned. 5  
 The Lord God  
 hath opened mine ear,  
 and I was not rebellious,  
 neither turned away back. 6

I gave  
 my back to the smiter, and  
 my cheeks to them that plucked off the hair.  
 I hid not  
 my face from shame and spitting. 7  
 For the Lord God will help me, therefore shall I not be confounded.  
 Therefore have I set  
 my face like a flint,  
 and I know that I shall not be ashamed.[17] 8

C a *And the Lord is near, and he* [He is near that] justifieth me.

Who will contend with me?  
 Let us stand together.  
 Who is mine adversary?  
 Let him come near me,  
*and I will smite him with the strength of my mouth.* 9

*For* [Behold] the Lord God will help me.

b *And all they who shall condemn me, behold, all they* [who is he that shall condemn  
 me? lo, they all] shall wax old as a garment,

c *and* the moth shall eat them up. 10

- D Who is among you that feareth the Lord, that obeyeth the voice of his servant,  
that walketh in darkness and hath no light?[18] 11  
Behold all ye that kindle fire, that compass yourselves about with sparks,  
walk in the light of your fire and in the sparks which ye have kindled.  
This shall ye have of mine hand--ye shall lie down in sorrow.[19] 8:1
- E Hearken unto me, ye that follow after righteousness [ye that seek the Lord].
- F Look  
unto the rock from whence ye are hewn, and  
to the hole of the pit from whence ye are digged. 2  
Look  
unto Abraham, your father, and  
unto Sarah, she that bare you;  
for I called him alone, and blessed him [and increased  
him].[20] 3
- For the Lord shall  
comfort Zion,  
he will  
comfort all her waste places; and  
he will  
make her wilderness like Eden,  
and her desert like the garden of the Lord.  
Joy and  
gladness  
shall be found therein,  
thanksgiving and  
the voice of melody. 4
- E Hearken unto me,  
my people;  
and give ear unto me,  
O my nation;  
for a law shall proceed from me,
- D and I will make my judgment to rest for a light *for* [of] the people. 5
- C a My righteousness is near;  
my salvation is gone forth, and  
mine arm shall judge the people.  
The isles shall wait upon me,  
and on mine arm shall they trust. 6
- b Lift up your eyes to the heavens,  
and look upon the earth beneath;  
for the heavens shall vanish away like smoke, and  
the earth shall wax old like a garment; and they that dwell therein shall die in  
like manner.  
But my salvation shall be forever,  
and my righteousness shall not be abolished.[21] 7
- c Hearken unto me,  
ye that know righteousness,  
the people in whose heart *I have written* [is] my law,  
fear ye not the reproach of men,  
neither be ye afraid of their revilings. 8  
For the moth shall eat them up like a garment,  
and the worm shall eat them like wool.  
But my righteousness shall be forever,  
and my salvation from generation to generation. 9



- B a Awake,  
awake!  
Put on strength, O arm of the Lord;  
awake  
as in the ancient days [in the generations of old].[22]
- b Art thou not he  
that hath cut Rahab, and  
wounded the dragon? 10  
Art thou not *he*  
*who* [it which] hath dried the sea, the waters of the great deep;  
that hath made the depths of the sea a way for the ransomed to pass over? 11
- A a Therefore, the redeemed of the Lord shall return,  
and come with singing unto Zion;
- b and everlasting joy
- c *and holiness*
- d shall be upon their heads;
- d and they shall obtain
- c gladness[23]
- b and joy;
- a sorrow and mourning shall flee away.[24] 12
- A a I am he; yea,  
I am he
- b that comforteth you.[25]
- B *Behold*, who art thou, that thou shouldst be afraid of man,  
who shall die,  
and of the son of man,  
who shall be made *like unto* [as] grass? 13
- C And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the  
foundations of the earth,
- B and hast feared continually every day,  
because of the fury of the oppressor,  
as if he were ready to destroy?  
And where is the fury of the oppressor? 14  
The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his  
bread should fail. 15
- A a But I am  
the Lord thy God [that divided the sea],  
whose waves roared;  
the Lord of Hosts  
is *my* [his] name.[26] 16
- b And I have put my words in thy mouth,  
and have covered thee in the shadow of mine hand,  
that I may plant the heavens and lay the foundations of the earth, and say unto Zion:  
*Behold*, thou art my people. 17

- A Awake, awake, stand up, O Jerusalem,  
 B which hast drunk at the hand of the Lord  
 C the cup of his fury--  
 D thou hast drunken the dregs  
 E of the cup of trembling wrung out--[27]18  
 F *And [There is] none to guide her*  
     among all the sons [*whom*]  
     she hath brought forth;  
     neither [*is there any*] that taketh her by the hand,  
     of all the sons [*that*]  
     she hath brought up.[28][29] 19  
 G These two *sons [things]* are come unto thee,  
     who shall be sorry for thee--  
     thy desolation and destruction,  
     and the famine and the sword--  
     and by whom shall I comfort thee?[30] 20  
 G Thy sons have fainted, *save these two*;  
     they lie at the head of all the streets; as a wild bull in a net, they  
     are full of the fury of the Lord, the rebuke of thy God.[31] 21  
 F Therefore hear now this, thou afflicted, and drunken, and not with wine: 22  
     Thus saith thy Lord, the Lord and thy God [that] pleadeth the cause of his  
     people;[32]  
 E behold, I have taken out of thine hand the cup of trembling,  
 D [even] the dregs  
 C of the cup of my fury;  
 B thou shalt no more drink it again. 23 But I will put it into the hand of them that afflict thee; who  
     have said to thy soul:  
     Bow down,  
     that we may go over--  
     and thou hast laid thy body  
     as the ground and as the street to them that went over. 24  
 A Awake, awake,  
     put on thy strength,  
     O Zion;  
     put on thy beautiful garments,  
     O Jerusalem, the holy city;  
     for henceforth there shall no more come into thee the uncircumcised and the unclean. 25  
     Shake thyself from the dust;  
     arise, sit down,  
     O Jerusalem;  
     loose thyself from the bands of thy neck,  
     O captive daughter of Zion.[33] 9:1  
 A And now, my beloved brethren,  
 B I have read these things

- C that ye might know concerning the covenants of the Lord that he has covenanted with all the house of Israel--2 That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise. 3
- A Behold, my beloved brethren,
- B I speak unto you these things
- C that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children. 4
- A For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God.[34] 5
- B Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them;
- C for it behooveth the great Creator that he suffereth himself  
to become subject unto  
man in the flesh,  
and die for all men,  
that all men  
might become subject unto  
him.[35] 6
- D For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be  
a power of resurrection,  
and the resurrection  
must needs come unto man  
by reason of the fall;
- E and the fall came by reason of transgression;
- F and because man became fallen they were cut off from the presence of the Lord. 7
- G Wherefore, it must needs be an infinite atonement--[36]  
save it should be an infinite atonement  
this corruption could not put on incorruption.  
Wherefore, the first judgment which came upon man must needs  
have remained to an endless duration.
- H And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. 8
- I O the wisdom of God, his mercy and grace![37]
- H For behold, if the flesh should rise no more
- G our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.[38][39][40] 9

- F And our spirits must have become like unto him,  
and we become devils, angels to a devil,  
to be shut out from the presence of our God, and  
to remain with the father of lies,  
in misery,  
like unto himself;[41]
- E yea, to that being who  
beguiled our first parents,[42] who  
transformeth himself nigh unto an angel of light,[43] and  
stirreth up the children of men  
unto secret combinations of murder  
and all manner of secret works of darkness. 10
- D a O how great the goodness of our God,[44]
- b who prepareth a way for our escape from the grasp of this awful monster; yea,  
that monster,  
death and  
hell,  
which I call the death of the body,  
and also the death of the spirit.[45] 11
- c And because of the way of deliverance of our God, the Holy One of  
Israel,
- d this death,  
of which I have spoken,  
which is the temporal,  
shall deliver up its dead;  
which death is the grave. 12
- And this death  
of which I have spoken,  
which is the spiritual death,  
shall deliver up its dead;  
which spiritual death is hell; wherefore,
- c death and  
hell  
must deliver up their dead, and  
hell  
must deliver up its captive spirits, and  
the grave  
must deliver up its captive bodies,
- b and the bodies and the spirits of men will be restored one to the other; and it  
is by the power of the resurrection of
- a the Holy One of Israel.[46] 13
- O how great the plan of our God!
- a For on the other hand, the paradise of God  
must deliver up the spirits of the righteous, and
- a the grave  
deliver up the body of the righteous; and

- b the spirit and the body is restored to itself again, and all men become incorruptible, and immortal,[47] and
- b they are living souls,  
     having a perfect  
         knowledge  
             like unto us in the flesh,  
             save it be that our  
         knowledge  
     shall be perfect. 14
- c Wherefore, we  
     shall have a perfect knowledge of all  
         our guilt, and  
         our uncleanness, and  
         our nakedness;
- c and the righteous  
     shall have a perfect knowledge of  
         their enjoyment, and  
         their righteousness,  
             being clothed with purity, yea,  
         even with the robe of righteousness. 15
- C And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal,  
     they must appear before the judgment-seat of the Holy One of Israel;  
     and then cometh the judgment,  
     and then must they be judged  
     according to the holy judgment of God.[48] 16  
     And assuredly, as the Lord liveth,  
     for the Lord God hath spoken it,  
     and it is his eternal word, which cannot pass away,  
         that they who are righteous  
         shall be righteous still,  
     and they who are filthy  
         shall be filthy still; wherefore,[49]  
     they who are filthy are the devil and his angels;  
         and they shall go away into everlasting fire, prepared for them;  
         and their torment is as a lake of fire and brimstone, whose flame  
         ascendeth up forever and ever and has no end. 17

O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled.[50] 18

But, behold, the righteous,  
     the saints of the Holy One of Israel,  
     they who have believed in the Holy One of Israel,  
     they who have endured the crosses of the world, and despised the shame of it,  
         they shall inherit the kingdom of God, which was prepared for them from the  
         foundation of the world, and their joy shall be full forever. 19

O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster  
     the devil, and  
     death, and  
     hell, and  
     that lake of fire and brimstone, which is endless torment. 20

O how great the holiness of our God!

For he knoweth  
all things,  
and there is not anything  
save he knows it.[51][52] 21

B And he cometh into the world  
that he may save  
all men if they will hearken unto his voice;  
for behold, he suffereth the pains of  
all men, yea,  
the pains of  
every living creature, both  
men,  
women, and  
children,  
who belong to the family of Adam. 22

A And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.[53][54] 23

A And he commandeth all men

B that they must repent,

C and be baptized in his name,

D having perfect faith in the Holy One of Israel,

E or they cannot be saved in the kingdom of God. 24

B And if they will not repent

D and believe in his name,

C and be baptized in his name,

F and endure to the end,

E they must be damned;

A for the Lord God, the Holy One of Israel, has spoken it.[55] 25

a Wherefore, he has given a law;

a and where there is no law given

b there is no punishment; and

b where there is no punishment

c there is no condemnation; and

c where there is no condemnation

d the mercies of the Holy One of Israel have claim upon them,  
because of the atonement; for

d they are delivered by the power of him. 26

For the atonement satisfieth the demands of his justice upon all those who have not the law given to them,

e that they are delivered

from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment;

e and they are restored

to that God who gave them breath, which is the Holy One of Israel. 27

f But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! [56] 28

O that cunning plan of the evil one!

A O the vainness, and the frailties, and the foolishness of men!

B When they are learned they think they are wise,

C and they hearken not unto the counsel of God,

D for they set it aside, supposing they know of themselves,

A wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. 29

B But to be learned is good

C if they hearken unto the counsels of God. 30

AA But wo unto the rich, who are rich as to the things of the world.

For because they are rich

they despise the poor, and

they persecute the meek, and

their hearts are upon their treasures;

wherefore, their treasure is their God. And behold, their treasure shall perish with them also. 31

And wo unto the deaf that will not hear;  
for they shall perish. 32

Wo unto the blind that will not see;  
for they shall perish also. 33

Wo unto the uncircumcised of heart,  
for a knowledge of their iniquities shall smite them at the last day. [57] 34

Wo unto the liar,  
for he shall be thrust down to hell. 35

Wo unto the murderer who deliberately killeth,  
for he shall die. 36

Wo unto them who commit whoredoms, [58]  
for they shall be thrust down to hell. 37 Yea,

wo unto those that worship idols,  
for the devil of all devils delighteth in them. 38 And, in fine,

wo unto all those who die in their sins;  
for they shall return to God, and behold his face, and remain in their sins. 39

BB O, my beloved brethren,  
remember

the awfulness

in transgressing against

that Holy God, and also

the awfulness

of yielding to the enticings of

that cunning one.

Remember,  
     to be carnally-minded  
         is death, and           CMID  
     to be spiritually-minded  
         is life eternal.[59] 40     SMILE

CC O, my beloved brethren,  
     give ear to my words.  
         Remember the greatness of the Holy One of Israel.  
             Do not say that I have spoken hard things against you;  
                 for if ye do, ye will revile against the truth;  
                     for I have spoken the words  
                         of your Maker.  
                 I know that the words  
                     of truth  
                 are hard against all uncleanness; but the righteous fear them not, for they love the truth and  
                 are not shaken. 41

DD O then, my beloved brethren, come unto the Lord, the Holy One.

A Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course  
     before him.[60]

B and the keeper of the gate is

C the Holy One of Israel;

D and he employeth no servant there;

E and there is none other way save it be by the gate;

D for he cannot be deceived,

C for the Lord God is his name. 42

B a i And whoso knocketh, to him will he open;  
     ii and the wise, and the learned, and they that are rich,  
     b who are puffed up  
         c because of their learning, and their wisdom,  
             d and their riches--  
                 e yea, they are they whom he despiseth; and save they shall  
             d cast these things away, and  
         c consider themselves fools before God, and  
     b come down in the depths of humility,  
     a i he will not open unto them.[61] 43

A(ii) But the things of the wise and the prudent shall be hid from them forever--yea, that happiness which  
     is prepared for the saints.[62] 44

CC O, my beloved brethren, remember my words.



- A Behold, I take off my garments, and I shake them before you;
- B I pray the God of my salvation
- C that he view me with his all-searching eye;
- D wherefore, ye shall know at the last day,
- C when all men shall be judged of their works,
- B that the God of Israel
- A did witness  
that I shook your iniquities from my soul,  
and that I stand with brightness before him,  
and am rid of your blood. 45
- BB O, my beloved brethren,
- A a turn away from your sins;
- b shake off the chains of him that would bind you fast;[63]
- c come unto that God who is the rock of your salvation. 46
- B Prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment,[64]
- C that ye may not shrink with awful fear;
- C that ye may not remember your awful guilt in perfectness, and be constrained to exclaim:
- B Holy, holy are thy judgments, O Lord God Almighty--
- A a but I know my guilt; I transgressed thy law, and my transgressions are mine;
- b and the devil hath obtained me,
- c that I am a prey to his awful misery. 47
- AA A But behold, my brethren, is it expedient that I should awake you to an awful reality of these things?
- B a Would I harrow up your souls if your minds were pure?
- b Would I be plain unto you according to the plainness of the truth if ye were freed from sin? 48
- B a Behold, if ye were holy I would speak unto you of holiness;
- b but as ye are not holy, and ye look upon me as a teacher,
- A it must needs be expedient that I teach you the consequences of sin. 49
- Behold, my soul  
abhorreth sin,  
and my heart  
delighteth in righteousness;[65]  
and I will praise the holy name of my God.[66] 50
- A Come, my brethren, [Ho] every one that thirsteth,[67]

- B    come ye to the waters;
- C    and he that hath no money,  
       come buy and eat;  
       yea, come buy wine and milk  
       without money and without price.[68] 51
- D    Wherefore, do *not* [ye] spend  
       money  
       for that which is *of no worth*, [not bread?]  
       *nor* [and] your labor  
       for that which *cannot satisfy*. [satisfieth not?]
- A    Hearken diligently unto me, *and remember the words which I have spoken*;
- B    *and come unto the Holy One of Israel*,
- C    *and feast upon that which perisheth not, neither can be corrupted* [and eat ye that which is good], and let your soul delight [itself] in fatness. 52
- D    Behold, my beloved brethren,  
       remember the words of your God;  
       pray unto him continually by day, and  
       give thanks unto his holy name by night.  
       Let your hearts rejoice.[69] 53
- A    a    And behold how great the covenants of the Lord, and how great his condescensions unto the children of men;
- b    and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them;
- B    and in future generations they shall become a righteous branch unto the house of Israel. 54
- C    And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen. 10:1[70]
- C    And now I, Jacob, speak unto you again, my beloved brethren,[71]
- B    concerning this righteous branch of which I have spoken. 2
- A    a    For behold, the promises which we have obtained are promises unto us according to the flesh;
- b    wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored,
- B    that they may come to that which will give them the true knowledge of their Redeemer.[72] 3
- C    a    i    Wherefore, as I said unto you, it must needs be expedient that Christ--for in the last night the angel spake unto me that this should be his name--
- ii    should come among the Jews, among those who are the more wicked part of the world;
- iii    and they shall crucify him--
- i    for thus it behooveth our God,
- ii    and there is none other nation on earth
- iii    that would crucify their God. 4

- b For should the mighty miracles be wrought among other nations they would repent, and know that he be their God. 5
  - C a But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.[73] 6
    - b Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations. 7
- B But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ,
  - A a then have I covenanted with their fathers
    - b that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.[74] 8
  - A a And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth;
    - and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance. 9
    - Yea, the kings of the Gentiles shall be nursing fathers unto them,
    - and their queens shall become nursing mothers;
    - wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute? 10
  - b But behold, this land, said God,
    - shall be a land of thine inheritance,
    - and the Gentiles shall be blessed upon the land. 11
 And this land
    - shall be a land of liberty
    - unto the Gentiles,[75]
  - i and there shall be no kings upon the land, who shall raise up unto the Gentiles. 12
    - ii And I will fortify this land against all other nations. 13
    - ii And he that fighteth against Zion
      - shall perish, saith God. 14
      - For he that raiseth up a king against me
      - shall perish,
    - i for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.[76] 15
- B Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh,
  - C a I must needs destroy
    - b the secret works
      - of darkness, and
      - of murders, and
      - of abominations. 16
    - c Wherefore, he that fighteth against Zion,
      - both Jew and Gentile,
      - both bond and free,
      - both male and female,

- C a shall perish;
  - b for they are they who are the whore of all the earth;
  - c for they who are not for me are against me, saith our God. 17
- B For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh--18
- A a Wherefore, my beloved brethren, thus saith our God:
  - I will afflict thy seed
    - by the hand of the Gentiles;
    - nevertheless, I will soften the hearts of the Gentiles,
    - that they shall be like unto a father to them;
    - wherefore, the Gentiles shall be blessed
    - and numbered among the house of Israel. 19
  - b Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever,
    - for the land of their inheritance;
    - for it is a choice land,
    - saith God unto me,
    - above all other lands,
    - wherefore I will have all men that dwell thereon
    - that they shall worship me, saith God. 20
- A And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things,
- B let us remember him, and lay aside our sins,
- C and not hang down our heads,
- D for we are not cast off;
- E nevertheless, we have been driven out of the land of our inheritance;[77]
- F but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea. 21
- G But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren. 22
- F For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure.
- E And now behold, the Lord remembereth all them who have been broken off,
- D wherefore he remembereth us also. 23
- C Therefore, cheer up your hearts,
- B and remember that ye are free to act for yourselves--to choose the way of everlasting death or the way of eternal life. 24

- A Wherefore, my beloved brethren,  
    reconcile yourselves to the will of God,  
        and not to the will of the devil and the flesh;  
    and remember, after ye are reconciled unto God,  
        that it is only in and through the grace of God  
            that ye are saved.[78] 25
- Wherefore, may God raise you  
    from death  
        by the power of the resurrection, and also  
    from everlasting death  
        by the power of the atonement,  
            that ye may be received into the eternal kingdom of God,  
            that ye may praise him through grace divine. Amen.

### Notes

1. Chapter 5 in the 1830 edition. This begins Spencer's Atonement (2 Nephi 6-31).
2. I'm wondering whether they used the name Melchizedek with respect to their priesthood. A sealer in the temple invokes the "holy priesthood." Alma 13 talks about the man and his priesthood, which is referred to as "the order of the Son" and "his holy order," but it doesn't say "Melchizedek priesthood" there or anywhere else in the Book of Mormon.
3. Things which are = the destruction and captivity of the Jews (second Ab).
4. Things which are to come = the return to Jerusalem, the coming and crucifixion of the Messiah, the dispersion and final gathering of the Jews (second Ac).
5. Nursing fathers = foster fathers, nursing mothers = nursing mothers. This prophecy also appears in Isaiah 49:23, 1 Nephi 21:23 and 2 Nephi 10:9.
6. Although the Jews shall be smitten and scattered, they will maintain their identity, and ultimately be blessed. Their maintaining their identity preserved their heritage and contributed to the restoration in maintaining a second witness with historic Christianity of the Bible and at least the rudiments of the gospel. The final blessing of the Jews depends upon their recognizing Jesus Christ as their Redeemer.
7. Repentant Gentiles, whether they be scattered Israelites whose identity has been lost, or true Gentiles, not of Abraham's lineage, will be counted as Abraham's seed, and accepted into the celestial glory.
7. This focal point of the (highly imbalanced) chevron that extends from verse 8 through 18 emphasizes the importance of the covenants.
8. This A is a reflection of the previous Ac. It extends all the way to the end of the chapter.
9. This recovery is elaborated upon in the second b, which extends from verse 16 through most of 18.
10. The six sources of destruction in this d are the power stated in the first. Also, Bullinger says six implies imperfection, man without God, evil.
11. 6:4-18 form a set of interconnected structures. Note how the A's evolve, linked through the A in verse 14. Note also how the B's evolve.
12. Verse 18 is also an emphasized double echelon of the form ababc.
13. Isaiah 50. Again, Book of Mormon additions are in italics, and deletions from the KJB are in brackets.
14. The KJB is quite different.

Where is the bill of your mother's divorcement, whom I have put away?  
 or which of my creditors is it to whom I have sold you?  
 Behold, for your iniquities have ye sold yourselves,  
 and for your transgressions is your mother put away.

15. The Bible version of this sentence is radically different. The Book of Mormon version is more consistent with the second Ba, 8:9a. The Book of Mormon version changes the sense of the text from a question to a statement. It is interesting to compare this with the second Ba, which begins Israel's plea. In the first Ba and Bb the Lord states his power. In the second, Israel pleads for his power to be

exercised in similar terms. The KJV says

Wherefore, when I came,  
was there no man?  
when I called,  
was there none to answer?

16. The KJV says "...I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.
17. Isaiah was determined to fulfil his mission despite persecution and rejection. He was confident that all would work out for the best in the end.
18. The KJV adds "let him trust in the name of the Lord, and stay upon his God." The present version is a rhetorical question, the answer of which is "no one." The emphasized double echelon contrasts the obedient and the self-illuminating.
19. sparks – Strong's 2131, ziyqoth. It appears 7 times in the Hebrew Bible as follows: chain 3, spark 2, firebrand 1, fetter 1. It is interesting that the same word can mean chains/fetters and fire. The usual words for chain, fire, and firebrand occur much more frequently.  
  
The meaning is easily discerned: Those who think they know it all will, in the end, lie down in sorrow. This includes both saints and Gentiles.
20. The parallelism tells us the rock = Abraham and the "pit"(womb) = Sarah. By placing this at the center of the chevron, Isaiah is emphasizing the importance of our ancestral couple, implying the blessings of Abraham, Isaac, and Jacob. Abraham was told that all who accepted the gospel would be accounted as his seed (Abraham 2:10). Eternal marriage is inferred here.
21. Taking the long view. The "heavens" and earth are temporary, while his salvation is eternal. Here "heavens" would be in the same sense as in Gen 1:8, the atmosphere. Or Isaiah may be speaking metaphorically, rather than literally, to emphasize the permanence of the Lord's salvation. The death of all dwellers on earth is a foregone conclusion.  
  
If there is any doubt that Isaiah used chiasmus deliberately, that doubt should be removed here and in verse 8. In 7:9 he says his opponents shall "wax old like a garment," while here it is the earth. The moth will eat his opponents up in 7:9, while it is unbelievers here, a much larger group than his opponents.
22. Now Israel cries to the Lord, using language similar to that used by the Lord in scolding Israel (7:2). In the first Ba, as told in 7:2 but not in Isaiah 50:2, no one listens when the Lord calls. In the second, Israel accuses him of not listening, but being asleep. In the first Bb the Lord states his strength, while in the second Israel seeks to remind him of his strength.
23. The holiness/gladness parallelism doesn't appear in the KJV.
24. 2 Nephi 8:11. DWP pointed the way; he has bcddcb as ABBA.
25. The KJV says "I, even I, am he that comforteth you."
26. Note that "my" keeps the sentence in first person. Another example where the structure is better in the Book of Mormon than the KJV.
27. The KJV has "the cup of trembling, *and* wrung *them* out."

28. The KJV words in brackets are all italicized, indicating there is no Hebrew word for them.
29. 2 Nephi 8:18. DWP found the third levels.
30. The KJV is radically different in meaning. The KJV translators missed the boat by inserting “things.” So have other translators.

These two *things* are come unto thee;  
     who shall be sorry for thee?  
 desolation, and destruction, and the famine, and the sword:  
     by whom shall I comfort thee?

The NIV forces the four things into two.

These double calamities have come upon you--  
     who can comfort you?--  
 ruin and destruction, famine and sword--  
     who can console you?

The “two” is definite, but there are four things stated. “Sons” fits with verses 18 and 20

31. The two G’s are consistent with the two witnesses spoken of in Revelation 11:3-12. And “sons” in verse 19 is consistent with “sons” in 18 and 20.
32. The first F says there is no one to guide her, but the second assures Israel that the Lord will plead her cause.
33. Jacob adds Isaiah 52:1-2 to complete the chevron. This may be evidence that Joseph Smith did not use the KJV as his source.
34. We now enter a highly imbalanced chevron with significant substructure. It extends from verse 4 through verse 22; both verses deal with the resurrection. The focal point, I, is a clear point of emphasis. The first A-H outline the fall and atonement, while the second discusses these in detail.
35. It is interesting that this little chevron relates Christ’s being subject unto man that man might be subject unto him. Christ had to descend below all things in order to comprehend all things (Doctrine and Covenants 88:6)

The condescension of God (1 Nephi 11:16, 26). Christ, having suffered for the sins for all, has put us all into his debt. We have to take the initiative in choosing Christ, forsaking our sins, and becoming agents unto him, rather than unto ourselves (Doctrine and Covenants 29:39, 58:28, 104:17, Moses 6:56).

36. Infinite in three aspects: time, space, persons. This is in direct opposition to one aspect of John Calvin’s TULIP: Total Depravity (also known as Total Inability and Original Sin). Unconditional Election. Limited Atonement (also known as Particular Atonement). Irresistible Grace. Perseverance of the Saints (also known as Once Saved Always Saved). ([calvinistcorner.com](http://calvinistcorner.com))
37. 2 Nephi 2:8 speaks of the merits, mercy, and grace of the Holy Messiah. God, in his wisdom, knew the need of a Messiah. Jehovah offered to be that Messiah (Moses 4:2, Abraham 3:27), and through his merits—that which he did and why he did it—fulfilled that calling. Mercy and grace are central characteristics of both the Father and the Son.



38. This fall is given explicitly in Moses 4:1-4 and Abraham 3:27-28, and symbolically as the king of Babylon in Isaiah 14:12-15 and the king of Tyrus in Ezekiel 28:11-19. The latter tells us that Satan was anointed by God as the “cherub that covereth,” but became a destroyer. “Covereth” is derived from Strong’s 5526, which means, among other things, to protect. The NIV says “guardian cherub.”
39. In other words, if “this corruption could not put on incorruption” we would be subject to the devil.
40. Our behavior in the flesh impacts our spirits since our spirits quicken our physical bodies. Such tainted spirits would no longer be able to dwell with our eternal parents. The only way we could return to them on a permanent basis is to have cleansed spirits and perfected physical bodies like theirs. The atonement perfects our bodies as well as purges our spirits.
41. Why would the lack of resurrection have consigned us to life with Satan? Certainly we don’t go with him before we are resurrected. Why could we not live in a paradise without resurrection? Aha! The answer is found by looking at the first F. We are cut off from the presence of God because of the fall, and would remain in that state without the atonement and the resurrection. The atonement allows us to go to paradise while we await our resurrection.
42. Genesis and Moses say “beguiled.” The word in Genesis comes from *nasha’*. This word appears 16 times in the OT as follows: deceive 12, greatly 1, beguiled me 1, utterly 1. The NIV says “deceived.” Paul says Adam was not deceived, but Eve was (1 Timothy 2:14).
43. So 2 Corinthians 11:14. Both E. W. Bullinger (The Companion Bible, Appendix 19), and Michael S. Heiser (I have a copy of Chapter 5 of a book he is writing that now is no longer available online) say that there was no snake in the Garden of Eden, but Satan appeared as an angel of light. The Hebrew word is *nachash*, which literally means “shining.” Heiser points out that it is derived from an adjective, rather than a noun.
44. I have underlined the five statements of the greatness of our God. Bullinger says 5 signifies mercy and grace.
45. Spiritual death, separation from God, occurs in a sense when we are born. It also occurs when the wicked are consigned to hell after death. Spiritual death is permanent only for the sons of Perdition (Doctrine and Covenants 88:32-33).
46. “Power of the resurrection” (of Christ) in an interesting phrase. 2 Nephi 2:8 says he was resurrected by the power of the Spirit, and 1 Peter 3:18 agrees, saying that he was quickened by the Spirit. Moses 6:61 says the Comforter, clearly the Holy Ghost, “quickeneth all things,” implying that the Holy Ghost is involved in our own resurrection.
47. Does “all men” include the sons of Perdition? The answer is in the affirmative only if we assume that “incorruptible” refers to degradation of the physical body. “Immortal” certainly applies to the sons of Perdition.
48. This is the final judgment. The “when all...have (died)” statement should not be interpreted to mean that this judgment is postponed until all mortals have died. It means that it happens to all. It is clear that some have already received this judgment, since some have been resurrected, and the type of body they receive depends upon the kingdom of glory they inherit (Doctrine and Covenants 88:28, 1 Corinthians 15:40-44).

Although Jacob discusses the resurrection before he does the judgment, we shouldn’t use this as evidence that the resurrection occurs ahead of the judgment. They have to happen together in some way, since our resurrected body is consistent with our degree of glory.

49. 2 Nephi 9:16. The previous four lines according to DWP.
50. Our God is perfectly consistent. He does what he says he will do. His law is the highest level of law. It encompasses not only physical laws, but moral laws as well. The moral laws are as inexorable as the physical laws. His commandments are guides to obtaining the ultimate outcome.
51. 2 Nephi 9:20. DWP.
52. This equates holiness and knowledge. Because God knows everything, he is holy. The more we know the holier we become, for our actions will be consistent with what we really know. "And no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (Doctrine and Covenants 93:28) (Also see 130:19)
53. This is one of the most profound statements of the infinite atonement. He saves all who listen to his voice and act accordingly. However, he suffered the pains of **all**, every living creature, whether or not they accept his offering.
54. Here is an outline of a spiral reading of the chevron in 9:4-22.
- A For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God. (4) // And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. (22)
  - B Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; (5a) // And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. (21)
  - C for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. (5b) // And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God... (15-20)
  - D For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; (6a) // O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit... (10-14)
  - E and the fall came by reason of transgression; (6b) // yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness. (9b)
  - F and because man became fallen they were cut off from the presence of the Lord. (6c) // And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; (9a)
  - G Wherefore, it must needs be an infinite atonement -- save it should be an infinite atonement this

corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. (7a) // our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more. (8c)

H And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. (7b) // For behold, if the flesh should rise no more (8b)

I O the wisdom of God, his mercy and grace! (8a)

55. Verses 23 and 24 form an unusual disordered parallel structure with the emphasis at F.

56. What a great statement on the effect of law and punishment. Those without law are received into the terrestrial glory. Those who receive and then reject the law and waste the days of their probation go to the telestial glory after suffering the pains of hell.

The structure is a paired echelon, with the focal point aimed at the rebellious.

57. Pure symbolism. The circumcision was a token of the Abrahamic covenant under the law of Moses. It was terminated with the mission of Christ. See the discussion of the matter in Acts 15. Thus the uncircumcised of heart are those who have not made, or having made have failed to live up to, the covenants of the gospel.

58. Webster's 1828 dictionary says "1. Lewdness; fornication; practice of unlawful commerce with the other sex. It is applied to either sex, and to any kind of illicit commerce. 2. In Scripture, idolatry; the desertion of the worship of the true God, for the worship of idols.

59. CMID or SMILE, take your pick.

Doctrine and Covenants 132:21-25 defines eternal lives and deaths. Eternal lives is to know God and Jesus Christ, and few find this. Many will experience the deaths. The deaths happen to all who fail to reach exaltation, according to this passage. They will still experience a level of joy and glory. The key issue is living the law, which is defined in this Section as eternal marriage. The bar is very high. How often we respond to our carnal mindedness!

60. There is not much room for deviation without undesirable consequences. The Lord has a perfect knowledge of the uncreated laws of human happiness, and has informed us of them. We do wise when we follow those revealed truths, commonly known as commandments.

I like to think of the strait and narrow path as a path in a lodgepole forest. Such a forest has an abundance of straight, tall, and bare trunks, with the branches and needles forming a canopy high overhead. There is little underbrush. As long as you are on the path, it is plain to see and easy to follow. If you wander even a little way off the path, you cannot even detect a path. You are left to wander willy-nilly, wherever your feet take you.

61. They have to cast their wisdom, learning, and riches away, and overcome their pride, before he will open the gate for them. The Lord can be said to be anti-intellectual. I like the definition of an intellectual that I heard Dennis Prager say: An intellectual is someone whose final product is ideas. That is not necessarily a pejorative term. But if the ideas are contrary to the truth, they are not only useless, they can be dangerous.

I have written only one chiasm.

A person's opinion

of the truth  
has no effect  
on the truth,  
only on the person.

62. 2 Nephi 9:42-43. DWP.

63. Satan is said to bind with chains (2 Nephi 1:13, 23, 28:2, Alma 5:7 12:6, 11, 13:30, 26:14, Doctrine and Covenants 138:23, Moses 7:26), but he will be bound by a chain (Revelation 20:1-3).

64. 2 Nephi 9:44-46. Donald W. Parry has the following:

O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye;

- A wherefore, ye shall know at the last day,
- B when all men shall be judged of their works,
- C that the God of Israel
- D did witness that I shook your iniquities from my soul,
- E and that I stand with brightness before him,
- E and am rid of your blood. 45
- D O, my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast;
- C come unto that God who is the rock of your salvation. 46
- B Prepare your souls for that glorious day when justice shall be administered unto the righteous,
- A even the day of judgment,

65. 2 Nephi 9:49. DWP.

66. Parry and others typically do not indicate the point of emphasis that often accompanies a double echelon.

67. Verses 50-51 are similar to Isaiah 55:1-2, with the changes as noted.

68. So, what is the medium of exchange that is not money? When we buy with money, we give up cash for something more desirable. Our purchase of this spiritual food and drink requires that we give up something of lesser value. That something is our time and labor spent in frivolity, our sins, our pride and, ultimately, our agency.

69. By converting the questions of Isaiah 55:2a to statements, Jacob forms a double echelon, with both D elements being admonitions. The Bible version lacks this structure.

70. Chapter 7 on the 1830 edition.

71. Jacob ends the first branch of the chevron one day and gives the second the next day.

72. While it is true that the Lamanites are not the sole ancestors of the native Americans, it is also true that the legends of the native Americans include elements consistent with the Book of Mormon account of the Lamanites and Nephites. The success of missionary efforts in Central and South America can be attributed in part to the fact that the people recognize their story when they read the Book of Mormon. Thus, "that which will give them a true knowledge of their Redeemer" is the Book of Mormon.

73. The problem with the Jews was with their leaders, their priests and rabbis. The priests were professionals in that their food and drink was provided by the people through their sacrifices. They had lost track of the spiritual significance of the sacrifices as precursors to the sacrifice of the Only Begotten. They knew they would lose their livelihood if the people followed Jesus. They also feared that if the people followed him the Romans would no longer regard them as the legitimate leaders of the Jews (John 11:48).
74. The three Aa's in 2 Nephi 9:53-10:7 have to do with the covenant with the fathers, while the Ab's describe the restoration of the children following their acceptance of the covenant.
75. 2 Nephi 10:10-11. DWP.
76. This i element is also the point of emphasis of the double echelon in 13-14.
77. This is great advice for us when we seem to be displaced or disappointed. The Lord will never cast us off. He told Jacob "I will not leave thee..." This is the fifth and final aspect of the blessings of Abraham, Isaac, and Jacob. (Posterity, Priesthood, Promised land, Propitiation (atonement), Proximity)
78. The chevron in 20-24 can be read as a spiral (AABBCCDDEEFFG). There a few rough spots that could be smoothed out if one wanted to take this to polished text, but it reads pretty well as is. The G is a clear point of emphasis.

What kind of skill does it take to write like this? Joseph Smith was a 23 year old farm boy when he dictated this text as Oliver Cowdery wrote. This is way beyond his native talent, and is a witness that he received the translation by revelation.

**ISAIAH 2-14**  
2 Nephi 11-24

And now, Jacob spake many more things to my people at that time; nevertheless only these things have I caused to be written, for the things which I have written sufficeth me.[1] 2

- I<sub>1</sub> A And now I, Nephi, write more of the words of Isaiah,
- I<sub>2</sub> B for my soul delighteth in his words.
- I<sub>3</sub> a For I will liken his words unto my people,
- II b C a and I will send them forth unto all my children,
- c b for he verily saw my Redeemer,  
even as I have seen him. 3  
And my brother, Jacob, also has seen him  
as I have seen him;
- C a wherefore, I will send their words forth unto my children
- d b to prove unto them that my words are true.  
Wherefore, by the words of three, God hath said,  
I will establish my word.  
Nevertheless, God sendeth more witnesses,  
and he proveth all his words.[2][3] 4
- e a B Behold, my soul delighteth in  
proving unto my people the truth of the coming of Christ;
- f for, for this end hath the law of Moses been given;
- g and all things which have been given of God from the beginning of the world, unto man,  
are the typifying of him.[4] 5
- III f b And also my soul delighteth in  
the covenants of the Lord which he hath made to our fathers;
- III b yea, my soul delighteth in his  
grace, and in his  
justice, and  
power, and  
mercy  
in the great and eternal plan of deliverance from death. 6
- II e a And my soul delighteth in[5]  
proving unto my people that save Christ should come all men must perish. 7
- d For if there be no Christ  
there be no God;  
and if there be no God  
we are not, for there could have been no creation.  
But there is a God,  
and he is Christ,
- c and he cometh in the fulness of his own time. 8
- I<sub>1</sub> b A And now I write some of the words of Isaiah,
- I<sub>2</sub> that whoso of my people shall see these words may lift up their hearts and rejoice for all men.
- I<sub>3</sub> a Now these are the words, and ye may liken them unto you and unto all men.[6] 12:1

The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem: 2

I<sub>1</sub> And it shall come to pass in the last days, *when* [that] the mountain of the Lord's house[7]  
shall be established in the top of the mountains, and  
shall be exalted above the hills,

I<sub>2</sub> and all nations shall flow unto it. 3  
And many people shall go and say, Come ye, and let us go  
up  
to the mountain of the Lord, to the house of the God of Jacob;

I<sub>3</sub> and he will teach us of his ways,  
and we will walk in his paths;  
for out of Zion shall go forth  
the law,  
and the word of the Lord  
from Jerusalem. 4

And he shall judge among the nations,  
and shall rebuke many people:[8]  
and they shall beat  
their swords into plow-shares, and  
their spears into pruning-hooks--[9]  
nation shall not lift up sword against nation,  
neither shall they learn war any more. 5

II a O house of Jacob,  
b come ye and let us walk in the light  
c of the Lord;  
d *yea, come, for ye have all gone astray, every one to his wicked ways.*[10] 6

AA<sub>1</sub> c Therefore, *O Lord*,  
b thou hast forsaken thy people,

a the house of Jacob,[11]  
AA<sub>2</sub> because  
they be replenished from the east,  
and *hearken unto* [are] soothsayers like the Philistines,  
and they please themselves in the children of strangers.[12] 7

Their land also is full of silver and gold,  
neither is there any end of their treasures;  
their land is also full of horses,  
neither is there any end of their chariots. 8  
Their land is also full of idols;  
they worship the work of their own hands, that which their own fingers have  
made. 9

III BB And the mean man  
boweth *not* down,  
and the great man  
humbleth himself *not*,  
therefore, forgive *him* [then] not.[13] 10

CC A a *O ye wicked ones*,  
b enter into the rock, and  
hide thee in the dust,  
c for *the* fear of the Lord  
d and [for] the glory of his majesty *shall smite thee.*[14] 11

- DD B *And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. 12*
- EE C For the day of the Lord of Hosts *soon cometh upon all nations, yea, [shall be]*
- FF upon every one; *yea, [that is]*
- GG upon the proud and lofty, and upon every one *who [that] is lifted up,*
- HH D and he shall be brought low. 13
- GG C *Yea, and the day of the Lord shall come upon all the cedars of Lebanon, for they [that] are high and lifted up; and upon all the oaks of Bashan; 14 And upon all the high mountains, and upon all the hills, and upon all the nations which [that] are lifted up, and[15] upon every people; 15 And upon every high tower, and upon every fenced wall; 16 And upon all the ships of the sea, and[16] upon all the ships of Tarshish, and upon all pleasant pictures.[17][18][19] 17*
- FF
- EE
- DD B And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. 18 And the idols he shall utterly abolish. 19
- CC A a And they shall go
- b into the holes of the rocks, and into the caves of the earth,
- c for the fear of the Lord shall come upon them
- d and [for] the glory of his majesty shall smite them, when he ariseth to shake terribly the earth. 20
- a In that day a man shall cast his idols of silver, and his idols of gold, which he hath [they] made [each one] for himself to worship,
- b to the moles and to the bats; 21 To go into the clefts of the rocks, and into the tops of the ragged rocks,
- c for the fear of the Lord shall come upon them
- d and the majesty of his glory shall smite them, when he ariseth to shake terribly the earth.[20] 22



BB Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? 13:1

- IV AA<sub>1</sub> A a For behold, the Lord, the Lord of Hosts, doth take away  
from Jerusalem, and  
from Judah,  
b the stay and  
the staff,  
the whole *staff* [stay] of bread,  
and the whole stay of water--2
- c The mighty man, and  
the man of war,  
the judge, and  
the prophet, and  
the prudent, and  
the ancient; 3
- d The captain of fifty, and  
the honorable man, and  
the counselor, and  
the cunning artificer, and  
the eloquent orator.[21] 4
- V B e And I will give  
children *unto them* to be their princes, and  
babes shall rule over them. 5
- C f And the people shall be oppressed,  
every one by another, and  
every one by his neighbor;
- e the child shall behave himself proudly[22]  
against the ancient,  
and the base  
against the honorable. 6
- D d When a man shall take hold of his brother of the house of his father, *and shall*  
*say* [saying]:  
Thou hast clothing, be thou our ruler,  
and let *not* this ruin *come* [be] under thy hand--[23] 7
- D c In that day shall he swear, saying: I will not be a healer;  
b for in my house *there* is neither bread nor clothing; make me not a ruler  
of the people.[24] 8
- AA<sub>2</sub> a For Jerusalem is ruined,  
and Judah is fallen,  
because their tongues and their doings *have been* [are]  
against the Lord, to provoke the eyes of his glory.[25] 9
- C The show of their countenance doth witness against them, and *doth* [they] declare their  
sin *to be even* as Sodom, *and* they *cannot* hide it [not].  
Wo unto their souls,  
for they have rewarded evil unto themselves! 10  
Say *unto* [ye to] the righteous that it *is* [shall be] well with *them* [him]; for they shall eat  
the fruit of their doings. 11  
Wo unto the wicked,  
*for they shall perish*; for the reward of *their* hands shall be *upon*  
*them*! [26][27] 12
- B *And* [As for] my people,  
children are their oppressors,  
and women rule over them.

- VI        A     a     i     O my people, they who lead thee  
                                  ii     cause thee to err and  
                                  iii     destroy the way of thy paths. 13
- b     The Lord standeth up to plead, and standeth to judge the people. 14
- b     The Lord will enter into judgment with the ancients of his people
- a     i     and the princes thereof;  
                                  ii     for ye have eaten up the vineyard  
                                  iii     *and* the spoil of the poor [is] in your houses. 15
- i     What mean ye? [that (in italics)]  
                                  ii     Ye beat my people to pieces,  
                                  iii     and grind the faces of the poor, saith the Lord God of Hosts. 16
- VII       A     a     Moreover, the Lord saith: Because the daughters of Zion[28] are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet--17  
                                  Therefore the Lord will smite with a scab  
                                  the crown of the head of the daughters of Zion,  
                                  and the Lord will discover  
                                  their secret parts. 18  
                                  In that day the Lord will take away  
                                  the bravery of  
                                  their tinkling ornaments [about their feet], and [their] cauls,  
                                  and [their] round tires like the moon; 19  
                                  The chains and the bracelets, and the mufflers; 20  
                                  The bonnets,  
                                  and the ornaments of the legs, and the headbands, and the tablets, and  
                                  the ear-rings; 21  
                                  The rings, and nose jewels; 22  
                                  The changeable suits of apparel,  
                                  and the mantles, and the wimples, and the crisping-pins; 23  
                                  The glasses, and the fine linen, and [the] hoods, and the veils. 24
- b     And it shall come to pass, [that]  
                                  instead of sweet smell  
                                  there shall be stink; and  
                                  instead of a girdle,  
                                  a rent;[29] and  
                                  instead of well set hair,[30]  
                                  baldness; and  
                                  instead of a stomacher,[31]  
                                  a girding of sackcloth; [and]  
                                  burning  
                                  instead of beauty.[32][33] 25
- B     Thy men shall fall by the sword  
                                  and thy mighty in the war. 26
- C     And her gates shall lament and mourn;  
                                  and she *shall be* [being]desolate, *and* shall sit upon the ground. 14:1

- D And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.[34] 2
- C In that day shall the branch of the Lord be beautiful and glorious; [and] the fruit of the earth [shall be] excellent and comely *to* [for] them that are escaped of Israel. 3
- B And it shall come to pass, *they* [that he] that *are* [is] left in Zion and *remain* [he that remaineth] in Jerusalem shall be called holy, every one that is written among the living in Jerusalem--4
- A a When the Lord  
shall have washed away the filth of the daughters of Zion, and  
shall have purged the blood of Jerusalem from the midst thereof  
by the spirit of judgment and  
by the spirit of burning. 5
- b And the Lord will create  
upon every dwelling-place of mount Zion, and  
upon her assemblies,  
a cloud and smoke  
by day and  
the shining of a flaming fire  
by night;  
for upon all the glory *of Zion* shall be a defence. 6  
And there shall be a tabernacle  
for a shadow  
in the daytime  
from the heat,  
and for a place of refuge,  
and [for] a covert from storm and from rain.[35] 15:1
- VI *And then* [Now] will I sing to my well-beloved a song of my beloved, touching his vineyard.
- A a My well-beloved hath a vineyard  
b in a very fruitful hill. 2
- B And he  
fenced it, and  
gathered out the stones thereof, and  
planted it with the choicest vine, and  
built a tower in the midst of it, and also  
made a wine-press therein;[36]
- C and he looked that it should bring forth grapes, and it brought forth wild grapes. 3
- D And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4
- D What could have been done more to my vineyard that I have not done in it?
- C Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes. 5
- B And now go to; I will tell you what I will do to my vineyard--  
I will take away the hedge thereof,  
and it shall be eaten up; and  
*I will* break down the wall thereof,  
and it shall be trodden down; 6 And  
I will lay it waste;  
it shall not be pruned nor digged; but there shall come up briers and thorns;  
I will also command the clouds that they rain no rain upon it.[37] 7

- A a For the vineyard  
     of the Lord of Hosts is  
         the house of Israel,  
         and the men of Judah  
     his  
 pleasant plant;
- b and he looked for judgment,  
     *and [but] behold, oppression;*  
 for righteousness,  
     but behold, a cry. 8
- V A Wo unto them that join house to house, [that lay field to field] till there *can* be no place, that they  
     may be placed alone in the midst of the earth! [38] 9
- B In mine ears, said the Lord of Hosts, of a truth  
     many houses  
         shall be desolate,  
     *and great and fair cities*  
         without inhabitant. 10  
 Yea, ten acres of vineyard  
     shall yield one bath, [39]  
 and the seed of a homer  
     shall yield an ephah. [40] 11
- C Wo unto them that rise up early in the morning,  
     that they may follow strong drink,  
 that continue until night,  
     *and [till] wine inflame them!* 12  
     And the harp,  
     and the viol,  
     the tabret,  
     and pipe,  
 and wine are in their feasts;  
     but they regard not the work of the Lord,  
     neither consider the operation of his hands. 13
- IV D Therefore, my people are gone into captivity,  
     because they have no knowledge;  
     and their honorable men are famished,  
     and their multitude dried up with thirst. 14
- III E Therefore, hell hath enlarged herself, and opened her mouth without measure;  
     and their glory,  
     and their multitude,  
     and their pomp,  
     and he that rejoiceth,  
         shall descend into it. 15  
         And the mean man shall be brought down,  
         and the mighty man shall be humbled,  
         and the eyes of the lofty shall be humbled. 16
- F But the Lord of Hosts  
     shall be exalted in judgment,  
 and God that is holy  
     shall be sanctified in righteousness. 17  
     Then shall the lambs feed after their manner,  
     and the waste places of the fat ones shall strangers eat. 18

II

G Wo unto them that draw  
 iniquity  
 with cords of vanity, and  
 sin as it were  
 with a cart rope; 19

F That say:  
 Let him make speed, [and] hasten his work,  
 that we may see it;  
 and let the counsel of the Holy One of Israel draw nigh and come,  
 that we may know it. 20

E Wo unto them that call  
 evil  
 good, and  
 good  
 evil,  
 that put  
 darkness  
 for  
 light, and  
 light  
 for  
 darkness,  
 that put  
 bitter  
 for  
 sweet, and  
 sweet  
 for  
 bitter! 21

D Wo unto  
*the* [them that are] wise in their own eyes  
 and prudent in their own sight! 22

C Wo unto  
*the* [them that are] mighty to drink wine,  
 and men of strength to mingle strong drink; 23  
 Who justify the wicked for reward,  
 and take away the righteousness of the righteous from him! 24

B Therefore, as the fire devoureth the stubble,  
 and the flame consumeth the chaff,  
 their root shall be rottenness, and  
 their blossoms shall go up as dust;  
 because they have cast away the law of the Lord of Hosts,  
 and despised the word of the Holy One of Israel. 25

A a i Therefore, is the anger of the Lord kindled against his people,  
 ii and he hath stretched forth his hand against them,  
 b and hath smitten them;  
 c and the hills did tremble,  
 b and their carcasses were torn in the midst of the streets.  
 a i For all this his anger is not turned away,  
 ii but his hand is stretched out still.[41][42] 26

- I<sub>1</sub> And he will lift up an ensign to the nations from far,[43]  
and will hiss unto them from the end of the earth;
- I<sub>2</sub> and behold, they shall come with speed swiftly;  
none shall be weary nor stumble among them. 27  
None shall slumber nor sleep;  
neither shall the girdle of their loins be loosed,  
nor the latchet of their shoes be broken; 28  
Whose arrows *shall be* [are] sharp,  
and all their bows bent,  
*and* their horses' hoofs shall be counted like flint,  
and their wheels like a whirlwind,  
their roaring [shall be] like a lion. 29  
They shall roar like young lions;  
yea, they shall roar,  
and lay hold of the prey,  
and shall carry away safe,  
and none shall deliver. 30
- I<sub>3</sub> And in that day they shall roar against them like the roaring of the sea; and if *they* [one] look unto the land,  
behold, darkness and sorrow, and the light is darkened in the heavens thereof.[44][45] 16:1[46]
- A In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train  
filled the temple. 2
- B Above it stood the seraphim; each one had six wings;  
with twain he covered his face, and  
with twain he covered his feet, and  
with twain he did fly. 3
- C And one cried unto another, and said:  
Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory. 4
- D And the posts of the door moved at the voice of him that cried, and the house was filled  
with smoke. 5
- C Then said I: Wo is *unto* me! for I am undone; because  
I am a man of unclean lips; and  
I dwell in the midst of a people of unclean lips;  
for mine eyes have seen the King, the Lord of Hosts. 6
- B Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the  
tongs from off the altar; 7 And he laid it upon my mouth, and said:  
Lo, this has touched thy lips;  
and thine iniquity is taken away,  
and thy sin purged.[47] 8
- A Also I heard the voice of the Lord, saying:  
Whom shall I send, and  
who will go for us?  
Then I said: Here am I; send me. 9
- And he said:  
Go and tell this people--
- A Hear ye indeed,  
but *they understood* [understand] not; and  
see ye indeed,  
but *they perceived* ,[perceive] not. 10
- B Make the heart of this people fat, and

C make their ears heavy, and

D shut their eyes--

D lest they see with their eyes, and

C hear with their ears, and

B understand with their heart, and

A *be converted* [convert] and  
be healed. 11

Then said I: Lord, how long?

And he *said* [answered]: Until

the cities be wasted without inhabitant, and

the houses without man, and

the land be utterly desolate; 12

the Lord have removed men far away,

*for* [and] there *shall* be a great forsaking in the midst of the land. 13

But yet *there* [in it] shall be a tenth, and *they* [it] shall return, and shall be eaten,

as a teil-tree, and

as an oak

whose substance is in them when they cast their leaves;

so the holy seed shall be the substance thereof.[48] 17:1

AA A a And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin, [the] king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it,

b but could not prevail against it. 2

B And it was told the house of David, saying: Syria is confederate with Ephraim.

C And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. 3

D Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub[49] thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; 4

C And say unto him:  
Take heed, and  
be quiet;  
fear not,  
neither be faint-hearted

B for the two tails  
of these smoking firebrands,  
for the fierce anger of  
Rezin with Syria, and of the son of Remaliah. 5

A a Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying: 6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, *yea*, [even] the son of Tabeal. 7

b Thus saith the Lord God:[50]  
It shall not stand,  
neither shall it come to pass. 8

BB A a For the head of Syria is Damascus,

- b and the head of Damascus, Rezin;  
 c and within three score and five years shall Ephraim be broken that it be not a people. 9
- CC a And the head of Ephraim is Samaria,  
 b and the head of Samaria is Remaliah's son.
- DD c If ye will not believe surely ye shall not be established. 10
- EE<sub>1</sub> B Moreover, the Lord spake again unto Ahaz, saying: 11 Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above. 12  
 C But Ahaz said: I will not ask, neither will I tempt the Lord. 13  
 C And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? 14
- EE<sub>2</sub> B Therefore, the Lord himself shall give you a sign--Behold, a virgin shall conceive, and *shall* bear a son,  
 EE<sub>3</sub> and shall call his name Immanuel.[51] 15
- EE<sub>4</sub> A Butter and honey shall he eat, that he may know to refuse the evil and *to* choose the good. 16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.[52] 17
- FF The Lord shall bring  
 upon thee, and  
 upon thy people, and  
 upon thy father's house,  
 days that have not come from the day that Ephraim departed from Judah, [even] the king of Assyria. 18
- GG And it shall come to pass in that day that the Lord shall hiss  
 for the fly  
 that is in the uttermost part of [the rivers of] Egypt, and  
 for the bee  
 that is in the land of Assyria. 19  
 And they shall come, and shall rest all of them  
 in the desolate valleys, and  
 in the holes of the rocks, and  
 upon all thorns, and  
 upon all bushes. 20
- FF In the same day shall the Lord shave with a razor that is hired, [namely] by them beyond the river, by the king of Assyria,  
 the head, and  
 the hair of the feet; and it shall also consume  
 the beard. 21
- And it shall come to pass in that day, [that] a man shall nourish a young cow and two sheep; 22 And it shall come to pass, for the abundance of milk [that] they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land. 23
- And it shall come to pass in that day, [that] every place shall be, where there were a thousand vines at a thousand silverlings,  
*which* [it] shall [even] be for briers and thorns. 24  
 With arrows and with bows shall men come thither,  
 because all the land shall become briers and thorns. 25  
 And [on] all hills that shall be digged with the mattock, there shall not come thither  
 the fear of briers and thorns;  
 but it shall be for the sending forth of oxen, and [for] the treading of lesser cattle. 18:1



- EE<sub>1</sub> Moreover, the word of the Lord said unto me: Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.[53] 2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. 3
- EE<sub>2</sub> And I went unto the prophetess; and she conceived and bare a son.
- EE<sub>3</sub> Then said the Lord to me: Call his name, Maher-shalal-hash-baz. 4
- EE<sub>4</sub> For *behold*, [before] the child shall *not* have knowledge to cry, My father, and my mother, *before* the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.[54] 5
- DD The Lord spake also unto me again, saying: 6 Forasmuch as this people refuseth the waters of Shiloah that go softly,
- CC and rejoice in Rezin and Remaliah's son; 7
- BB Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks. 8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. 9
- AA Associate yourselves, O ye people,  
     and ye shall be broken in pieces;  
 and give ear all ye of far countries;  
 gird yourselves,  
     and ye shall be broken in pieces;  
 gird yourselves,  
     and ye shall be broken in pieces. 10  
 Take counsel together,  
     and it shall come to naught;  
 speak the word,  
     and it shall not stand; for God is with us.[55] 11  
     For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying: 12  
         Say ye not, A confederacy, to all [them] to whom this people shall say, A confederacy;  
         neither fear ye their fear, nor be afraid.[56] 13
- BB Sanctify the Lord of Hosts himself,  
 and let him be your fear,  
 and let him be your dread. 14  
     And he shall be for a sanctuary;  
         but for a stone of stumbling,  
         and for a rock of offense  
             to both the houses of Israel,  
         for a gin  
         and [for] a snare  
         to the inhabitants of Jerusalem. 15
- CC A And many among them  
     shall stumble  
     and fall,  
     and be broken,  
     and be snared,  
     and be taken. 16
- DD B Bind up the testimony,  
     C seal the law among my disciples. 17  
         D And I will wait upon the Lord,  
         that hideth his face from the house of Jacob,  
         and I will look for him. 18

- E Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion.[57] 19
- D And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and [that] mutter--should not a people seek unto their God for the living to *hear from* the dead? 20
- C To the law and
- B to the testimony;
- A and if they speak not according to this word, it is because there is no light in them.[58] 21
- EE And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall  
fret themselves, and  
curse their king and their God, and  
look upward. 22
- FF And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and [they] shall be driven to darkness. 19:1 Nevertheless, the dimness
- EE shall not be such as was in her vexation, when at [the] first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict [her] by the way of the *Red* Sea beyond Jordan in Galilee of the nations. 2
- DD The people that walked in darkness  
have seen a great light;  
they that dwell in the land of the shadow of death,  
upon them hath the light shined.[59][60] 3
- CC Thou hast multiplied the nation, and [not] increased the joy--  
they joy before thee according to the joy in harvest,  
and as men rejoice when they divide the spoil. 4  
For thou hast broken  
the yoke of his burden, and  
the staff of his shoulder,  
the rod of his oppressor [as in the day of Midian].[61] 5  
For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.[62] 6
- BB A For unto us a child is born,  
unto us a son is given;
- B and the government shall be upon his shoulder;
- C and his name shall be called,  
Wonderful,  
Counselor,[63]  
The Mighty God,[64]  
The Everlasting Father,[65]  
The Prince of Peace. 7
- B Of the increase of [his] government  
and peace  
there *is* [shall be] no end,  
upon the throne of David, and  
upon his kingdom  
to order it, and to establish it with judgment and with justice  
from henceforth, even forever.  
The zeal of the Lord of Hosts will perform this. 8

- A The Lord sent *his* [a] word *unto* [into] Jacob and it hath lighted upon Israel.[66] 9
- AA And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart: 10  
     The bricks are fallen down,  
         but we will build with hewn stones;  
     the sycamores are cut down,  
         but we will change them into cedars.[67][68] 11
- AA Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; 12 The Syrians before and the Philistines behind; and they shall devour Israel with open mouth.[69]
- BB For all this his anger is not turned away, but his hand is stretched out still.[70] 13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts. 14
- CC Therefore *will* the Lord [will] cut off from Israel  
     a head and tail,  
         branch and rush  
         in one day. 15  
     a The ancient [and honourable], he is the head; and  
         the prophet that teacheth lies, he is the tail. 16  
     b For the leaders of this people  
         cause them to err;  
     b and they that are led of them  
         are destroyed. 17  
     c Therefore the Lord shall have no joy  
         in their young men,  
     c neither shall have mercy  
         on their fatherless and widows;  
     d for every one *of them*  
         is a hypocrite and an evildoer,  
         and every mouth  
         speaketh folly.  
     e For all this his anger is not turned away, but his hand is stretched out still.[71] 18
- DD A For wickedness burneth  
     B as the fire;  
         C it shall devour the briers and thorns,  
         and shall kindle in the thickets of the forests,  
         and they shall mount up like the lifting up of smoke. 19  
         D Through the wrath of the Lord of Hosts is the land darkened,[72]  
         C and the people shall be as the fuel  
     B of the fire;[73]
- A no man shall spare his brother. 20  
     And he shall snatch on the right hand  
         and be hungry;  
     and he shall eat on the left hand  
         and they shall not be satisfied;  
     they shall eat every man the flesh of his own arm--[74]21
- Manasseh,  
     Ephraim; and  
     Ephraim,  
     Manasseh;  
     [and] they together shall be against Judah.

For all this his anger is not turned away, but his hand is stretched out still. 20:1

Wo unto them

that decree unrighteous decrees, and  
that write grievousness which they have prescribed; 2  
To turn *away* [aside] the needy from judgment, and  
to take away the right from the poor of my people,  
that widows may be their prey, and  
that they may rob the fatherless! 3

And what will ye do

in the day of visitation, and  
in the desolation which shall come from far?  
to whom will ye flee for help?  
and where will ye leave your glory? 4

Without me

they shall bow down under the prisoners, and  
they shall fall under the slain.

For all this his anger is not turned away, but his hand is stretched out still. 5

EE O Assyrian, the rod of mine anger, and the staff in their hand is *their* [mine][75] indignation. 6

I will send him

against a hypocritical nation, and  
against the people of my wrath

will I give him a charge

to take the spoil, and  
to take the prey,[76] and  
to tread them down like the mire of the streets.[77] 7

FF Howbeit he meaneth not so,  
neither doth his heart think so;

but [it is] in his heart *it is* to destroy and cut off nations not a few. 8

For he saith:

Are not my princes altogether kings? 9

Is not Calno as Carchemish?

Is not Hamath as Arpad?

Is not Samaria as Damascus? 10

As my hand hath *founded* [found][78] the kingdoms of the idols, and whose graven images did excel them  
of Jerusalem and of Samaria; 11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem  
and to her idols? 12

GG Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon  
Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. 13

FF For he saith: By the strength of my hand [I have done it] and by my wisdom *I have done these things*; for I am  
prudent;

and I have *moved* [removed] the *borders* [bounds] of the people,[79]

and have robbed their treasures,

and I have put down the inhabitants like a valiant man; 14

And my hand hath found as a nest the riches of the people;

and as one gathereth eggs that are left have I gathered all the earth;

and there was none that

moved the wing, or

opened the mouth, or

peeped. 15

EE Shall the ax boast itself against him that heweth therewith?

Shall the saw magnify itself against him that shaketh it?

As if the rod should shake itself against them that lift it up, or

as if the staff should lift up itself as if it were no wood! 16

- DD Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness;  
and under his glory he shall kindle a burning like the burning of a fire. 17  
And the light of Israel shall be for a fire,  
and his Holy One for a flame,  
and shall burn and *shall* devour his thorns and his briers in one day;[80] 18
- CC And shall consume the glory of his forest, and of his fruitful field, both soul and body;  
and they shall be as when a standard-bearer fainteth. 19  
And the rest of the trees of his forest shall be few, that a child may write them.[81] 20
- BB And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. 21
- AA The remnant shall return,[82] *yea*, even the remnant of Jacob, unto the mighty God. 22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. 23 For the Lord God of Hosts shall make a consumption, even determined in [the midst of] all the land.[83] 24
- BB A Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, be not afraid of the Assyrian;
- B a he shall smite thee with a rod, and shall lift up his staff against thee,  
b after the manner of Egypt. 25  
c For yet a very little while, and the indignation shall cease, and mine anger in their destruction. 26
- C And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb;
- B a and as his rod was upon the sea so shall he lift it up  
b after the manner of Egypt. 27  
c And it shall come to pass in that day that  
his burden shall be taken away from off thy shoulder, and  
his yoke from off thy neck, and  
the yoke shall be destroyed because of the anointing.[84] 28
- A He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages. 29 They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled. 30
- Lift up *the* [thy] voice,  
O daughter of Gallim;  
cause it to be heard unto Laish,  
O poor Anathoth. 31  
Madmenah is removed;  
the inhabitants of Gebim gather themselves to flee. 32  
As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. 33
- A Behold, the Lord, the Lord of Hosts shall lop the bough with terror;
- B and the high ones of stature shall be hewn down;
- B and the haughty shall be humbled. 34
- A And he shall cut down the thickets of the *forests* [forest] with iron,  
and Lebanon shall fall by a mighty one. 21:1

- CC And there shall come forth a rod  
     out of the stem of Jesse,  
 and a branch shall grow[85]  
     out of his roots.[86] 2
- DD And the Spirit of the Lord shall rest upon him,  
     the spirit of wisdom and understanding,  
     the spirit of counsel and might,  
     the spirit of knowledge and of the fear of the Lord; 3  
     And shall make him of quick understanding in the fear of the Lord;  
     and he shall not judge  
         after the sight of his eyes,  
     neither reprove  
         after the hearing of his ears. 4
- But with righteousness  
         shall he judge the poor,  
     and reprove with equity  
         for the meek of the earth;
- and he shall smite the earth  
         with the rod of his mouth,  
         and with the breath of his lips  
     shall he slay the wicked. 5
- And righteousness shall be  
         the girdle of his loins,  
     and faithfulness  
         the girdle of his reins. 6
- EE The wolf also  
     shall dwell with the lamb, and  
 the leopard  
     shall lie down with the kid, and  
     the calf and  
 the young lion  
     and [the] fatling together;  
 FF and a little child shall lead them. 7
- GG And the cow  
     and the bear shall feed;  
         their young ones shall lie down together;  
     and the lion shall eat straw  
 like the ox. 8
- FF And the suckling child shall play  
     on the hole of the asp,  
 and the weaned child  
     shall put his hand on the cockatrice's den. 9
- EE They shall not hurt nor destroy in all my holy mountain,
- DD for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 10
- CC A And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the  
 Gentiles seek; and his rest shall be glorious. 11
- B And it shall come to pass in that day that the Lord shall set his hand again the second time to recover  
     the remnant of his people which shall be left,

C from Assyria, and  
 from Egypt, and  
 from Pathros, and  
 from Cush, and  
 from Elam, and  
 from Shinar, and  
 from Hamath, and  
 from the islands of the sea. 12

A And he shall set up an ensign for the nations,

B and shall assemble the outcasts of Israel,  
 and gather together the dispersed of Judah

C from the four corners of the earth. 13

The envy [also] of Ephraim *also*  
 shall depart,  
 and the adversaries of Judah  
 shall be cut off;

Ephraim  
 shall not envy  
 Judah, and  
 Judah  
 shall not vex  
 Ephraim. 14

BB But they shall fly upon the shoulders of the Philistines towards the west;  
 they shall spoil them of the east together;  
 they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. 15

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind *he* shall [he] shake  
 his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. 16

AA And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to  
 Israel in the day that he came up out of the land of Egypt.[87][88] 22:1

A And in that day thou shalt say: O Lord, I will praise thee;

B though thou wast angry with me thine anger is turned away, and thou comfortedst me. 2

C Behold, God (El) is my salvation;

D I will trust, and not be afraid;

C for the Lord (Jah) JEHOVAH[89] is my strength and my song; he also *has* [is] become my  
 salvation. 3

B Therefore, with joy shall ye draw water out of the wells of salvation.[90] 4

A And in that day shall ye say:

a Praise the Lord,

b call upon his name,

c declare his doings among the people,  
 make mention that his name is exalted. 5

- c Sing unto the Lord; for he hath done excellent things;  
this is known in all the earth. 6
  - b Cry out and shout, thou inhabitant of Zion;
  - a for great is the Holy One of Israel in the midst of thee. 23:1[91]
- A The burden of Babylon, which Isaiah the son of Amoz did see. 2
- B Lift ye up a banner upon the high mountain,[92]  
exalt the voice unto them,  
shake the hand,  
that they may go into the gates of the nobles. 3
  - I have commanded my sanctified ones,  
I have also called my mighty ones,  
for mine anger *is not upon* them that rejoice in my highness.[93] 4
  - C
      - a The noise of the multitude in the mountains like as of a great people,  
a tumultuous noise of the kingdoms of nations gathered together,  
the Lord of Hosts mustereth the hosts of the battle. 5  
They come from a far country, from the end of heaven,  
*yea* [even], the Lord, and the weapons of his indignation,  
to destroy the whole land. 6
      - b Howl ye, for the day of the Lord is at hand;  
it shall come as a destruction from the Almighty. 7
      - c Therefore shall  
all hands be faint, [and]  
every man's heart shall melt; 8  
And they shall be afraid;  
pangs and sorrows shall take hold of them;  
[they shall be in pain as a woman that travaileth]  
they shall be amazed one at another;  
their faces shall be as flames.[94] 9
      - b Behold, the day of the Lord cometh,  
cruel both with wrath and fierce anger,
      - a to lay the land desolate; and he shall destroy the sinners thereof out of it. 10
    - D For the stars of heaven and the constellations thereof  
shall not give their light;  
the sun  
shall be darkened in his going forth, and  
the moon  
shall not cause her light to shine. 11
    - E And I will punish the world for [their] evil,
    - F and the wicked for their iniquity;
    - G I will cause the arrogancy of the proud to cease,  
and will lay *down* [low] the haughtiness of the terrible. 12
    - H I will make a man more precious[95] than fine gold;  
even a man than the golden wedge of Ophir. 13
    - I Therefore, I will shake the heavens,  
and the earth shall remove out of her place,[96]



- J in the wrath of the Lord of Hosts,  
J and in the day of his fierce anger. 14
- I And it shall be as the chased roe,  
and as a sheep that no man taketh up;
- H *and* they shall every man turn to his own people,  
and flee every one into his own land. 15
- G Every one that is *proud* [found] shall be thrust through;[97]
- F *yea*, and every one that is joined *to the wicked* [unto them] shall fall by the sword. 16
- E Their children, also  
shall be dashed to pieces before their eyes;  
their houses shall be spoiled and their wives ravished. 17  
Behold, I will stir up the Medes against them,  
which shall not regard silver and gold, nor shall they delight in it.[98] 18  
Their bows [also] shall *also* dash the young men to pieces,  
and they shall have no pity on the fruit of the womb; their eyes shall not spare children.[99] 19
- D And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. 20  
It shall never be inhabited,  
neither shall it be dwelt in from generation to generation:  
neither shall the Arabian pitch tent there;  
neither shall the shepherds make their fold there. 21  
But wild beasts of the desert shall lie there;  
and their houses shall be full of doleful creatures;  
and owls shall dwell there,  
and satyrs shall dance there. 22  
And the wild beasts of the islands shall cry in their desolate houses,  
and dragons in their pleasant palaces;  
and her time is near to come,  
and her day shall not be prolonged.[100]
- C *For I will destroy her speedily*:[101]
- B a *yea, for I will be merciful unto my people,  
but the wicked shall perish.* 24:1  
For the Lord will have mercy on Jacob,  
and will yet choose Israel,  
b and set them in their own land;  
and the strangers shall be joined with them,  
and they shall cleave to the house of Jacob. 2  
c And the people shall take them and bring them to their place; *yea, from far unto the ends of the earth*;  
b *and they shall return to their lands of promise.* And the house of Israel shall possess them, *and* [in] the land of the Lord *shall be* for servants and handmaids;  
and they shall take them captives [whose] *unto whom they were* captives [they were];[102]  
and they shall rule over their oppressors. 3  
a And it shall come to pass in that day that the Lord shall give thee rest,  
from thy sorrow, and  
from thy fear, and  
from the hard bondage wherein thou wast made to serve. 4

- A A *And it shall come to pass in that day*, that thou shalt take up this proverb against the king of Babylon, and say:  
     How hath  
         the oppressor ceased,  
         the golden city ceased! 5
- B The Lord hath broken  
     the staff of the wicked,  
     the scepters of the rulers. 6
- B C He who smote the people in wrath with a continual stroke,  
     he that ruled the nations in anger,  
         is persecuted, and none hindereth. 7  
     The whole earth is at rest, and is quiet;  
         they break forth into singing. 8  
         Yea, the fir-trees rejoice at thee,  
         and *also* the cedars of Lebanon, saying:  
             Since thou art laid down no feller is come up against us.[103] 9
- C D Hell from beneath is moved for thee to meet thee at thy coming;  
     it stirreth up the dead for thee,  
         even all the chief ones of the earth;  
     it hath raised up from their thrones  
         all the kings of the nations. 10
- E E All they shall speak and say unto thee:  
     Art thou also become weak as we?  
     Art thou become like unto us?[104] 11
- F F Thy pomp is brought down to the grave; [and]  
     the noise of thy viols *is not heard*;  
     the worm is spread under thee, and  
     the worms cover thee. 12
- F G How art thou fallen from heaven, O Lucifer, son of the morning![105]
- H H Art thou cut down to the ground, which did weaken the nations! 13
- G G For thou hast said in thy heart:  
     I will ascend into heaven,  
         I will exalt my throne above the stars of God;  
     I will sit also upon the mount of the congregation, in the  
         sides of the north; 14  
     I will ascend above the heights of the clouds;  
     I will be like the Most High. 15
- F F Yet thou shalt be brought down  
     to hell,  
     to the sides of the pit. 16
- E E They that see thee  
     shall narrowly look upon thee, and  
     *shall* consider thee, *and* [saying]  
     *shall say*:  
         Is this the man  
             that made the earth to tremble,  
             that did shake kingdoms? 17  
         *And* [That] made the world as a wilderness,  
         and destroyed the cities thereof,  
         *and* [that] opened not the house of his prisoners? 18

- D                    D    All the kings of the nations, *yea*, [and] all of them, lie in glory, every one *of them* in his own house. 19
- C                        But thou art cast out of thy grave  
                              like an abominable branch,  
                              and [as] the *remnant* [raiment][106] of those that are slain, thrust through with a sword,  
                                      that go down to the stones of the pit;  
                              as a carcass trodden under feet. 20
- B                    C    Thou shalt not be joined with them in burial,  
                              because thou hast destroyed thy land  
                                      and slain thy people;  
A                        the seed of evil-doers shall never be renowned.[107] 21  
                              Prepare slaughter for his children for the iniquities of their fathers,  
                                      that they do not rise,  
                              nor possess the land,  
                              nor fill the face of the world with cities. 22
- B                        For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and  
                              remnant, and  
                              son, and  
                              nephew,  
                                      saith the Lord. 23
- A                        I will also make it a possession for the bittern, and pools of water; and  
                              I will sweep it with the besom of destruction,  
                                      saith the Lord of Hosts. 24
- A                        The Lord of Hosts hath sworn, saying:  
                              Surely as I have thought,  
                                      so shall it come to pass;  
                              and as I have purposed,  
                                      so shall it stand--25
- B                        That I will *bring* [break][108] the Assyrian in my land, and upon my mountains tread him under foot;
- C                        then shall his yoke depart from off them,  
                              and his burden depart from off their shoulders. 26
- B                        This is the purpose that is purposed upon the whole earth; and  
                              this is the hand that is stretched out upon all nations. 27
- A                        For the Lord of Hosts hath purposed,  
                              and who shall disannul?  
                              And his hand is stretched out,  
                              and who shall turn it back? 28
- In the year that king Ahaz died was this burden. 29
- A                        Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken;
- B                        for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. 30
- C                        And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant. 31

- A   Howl, O gate;  
     cry, O city;  
      thou, whole Palestina, art dissolved;
- B   for there shall come from the north a smoke, and none shall be alone in his appointed times. 32
- C   What shall then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it.

### Notes

1. Chapter 8 in the 1830 edition.
2. The first Cb gives the names of three witnesses, and the second quotes God as specifying three witnesses.
3. How does God prove all his words? He doesn't in the sense of a mathematical proof. It is more like scientific proof, which is never absolute, but always is open to new data, but even then it only works with those who are willing to listen to the Spirit. He proves his words through the Spirit. Also, prophecies can come true (LaRae's suggestion).
4. "All things are the typifying of him." Specifically the law of Moses, the "schoolmaster" for Israel (Galatians 3:24), especially the paschal lamb. Also the serpent of "brass" (Numbers 21:8, Alma 33:19-22). The "law unto all things...God moving in his majesty and power" (Doctrine and Covenants 88:42-47).
5. There are a total of five "my soul delighteth in" in the B elements.
6. 2 Nephi 11. The italicized guide letters mark the structure found by Perry. Thus we see three different renditions of the structure of the chapter, each emphasizing a different aspect of the text.
7. "That" is in italics in the KJV, indicating that there is no corresponding word in the Hebrew. The present version is not a complete sentence. It would be a complete sentence if "and all nations" was changed to "that all nations." Paul Y. Hoskisson has shown that the "and" is, in fact, a hebraism. "When ... and" constructions in Hebrew often are equivalent to "when ... then" in English. See Paul Y. Hoskisson, "Was Joseph Smith Smarter Than the Average Fourth Year Hebrew Student? Finding a Restoration-Significant Hebraism in Book of Mormon Isaiah," *Interpreter: A Journal of Mormon Scripture* 17 (2016): 151-158.
8. The New Revised Standard Version says, "He shall judge between the nations, and shall arbitrate for many peoples." This is much more positive than the KJV, and seems to better lead into the rest of the verse.
9. Weapons will be converted to peaceful uses. Early one Easter morning (I think it was 1990) I was peddling my bike to church and as I headed into the Community Playfield the thought occurred that the fissile material in nuclear weapons would provide energy for the Millennium. This material is much more valuable than scrap metal.
10. This addition justifies "Therefore" in the next verse, while the KJV doesn't.
11. This chevron doesn't exist in the KJV. The first b is an invitation to a people who have gone astray and have been forsaken (second b).
12. please – Strong's 5606, caphaq, to clap, slap. The New Revised Standard Version says, "...they clasp hands with foreigners." This can mean marrying outside the covenant. See Deuteronomy 7:1-4.
13. The KJV version refers to verse 8, the worshiping of idols. The present version is consistent with 2 Nephi 15:15 in the second III. The second BB is only weakly related to the first, but its identity is forced by the adjacent text.
14. The present versions of verses 10 and 19-21 have a somewhat different flavor from the corresponding verses in Isaiah 2.
15. Both GG's have to do with the proud and lofty.

16. The “ships of the sea” is in the Septuagint, but “the ships of Tarshish” is not. Only the Book of Mormon has all three.
17. “Pleasant pictures” is a mistranslation. The Hebrew refers to ships. The NIV says “stately vessels.”
18. The second EE lists items that pertain to nations, rather than the people of the FF’s and GG’s. The structure doesn’t exist in the KJV.
19. There are a total of 11 “upon” statements. Bullinger says 11 symbolizes disorder, imperfection, confusion, disintegration. The KJV version has 8 statements. Bullinger says 8 symbolizes new beginnings, which doesn’t make sense here.
20. The KJV has, for the second Ac and Ad, “for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.”
21. We find a list of 11 items in 2-3. Bullinger says 11 refers to “Disorder, imperfection, confusion, disintegration.” There are 13 things taken away. 13 is “Rebellion, apostasy, defection, corruption, disintegration, revolution.”
22. Tanakh: bully; Gileadi: be insolent
23. The KJV version is in the spirit of giving up, the present signifies hope that the disaster can be avoided.
24. He refuses to serve because he has neither bread nor clothing. What do these have to do with the ability to rule? Lee Donaldson suggested years ago that clothing is symbolic of priesthood, and bread of ordinances. If this is so, we will find an interesting application in 14:1.
25. 2 Nephi 13:1-8. The lower case guide letters mark the structure found by Victor Ludlow, “Isaiah, Prophet, Seer, Poet,” Deseret Book Co., Salt Lake City, 1982, pp. 104-105.
26. The KJV says “Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.”
27. Here is an outline of a spiral reading of 12:6-13:11
  - AA<sub>1</sub> The Lord has forsaken his people. (12:6a) // The Lord of Hosts doth take away from Jerusalem, and from Judah. (13:1-7)
  - AA<sub>2</sub> Six reasons he has done so. (12:6b-8) // For Jerusalem is ruined, and Judah is fallen, because their tongues and their doings have been against the Lord. (13:8-11)
  - BB And the mean man boweth not down, and the great man humbleth himself not, (12:9) // Cease ye from man...for wherein is he to be accounted of? (12:22)
  - CC O ye wicked ones, enter into the rock, and hide thee in the dust, (12:10) // And they shall go into the holes of the rocks, and into the caves of the earth, (12:19-21)
  - DD The lofty looks of man shall be humbled (12:11) // And the loftiness of man shall be bowed down, (12:17-18)
  - EE For the day of the Lord of Hosts soon cometh upon all nations, yea, (12:12a) // upon every high tower, wall, all ships (12:15-16)
  - FF upon every one; yea, (12:12b) // upon every people (12:14b)
  - GG upon the proud and lofty, upon every one who is lifted up, (12:12c) // upon all which are lifted up (12:13-14a)
  - HH and he shall be brought low. (12:12d)

28. D&C 124:11 speaks of the temple as “the house of the daughters of Zion.” I infer that “daughters of Zion” refers to Israel, ancient and modern. Daughter of Zion, singular, is Jerusalem.
29. Tanakh says, “Instead of an apron, a rope.”
30. Tanakh says, “Instead of a diadem of beaten-work,”
31. Tanakh says, “Instead of a rich robe”
32. The Dead Sea scrolls Isaiah say “For shame shall take the place of beauty.”
33. This list of 5 items has temple implications. We will see that the second Ab speaks explicitly about the temple.
34. I want to turn this verse on its head. Most commentators think this refers to the fact that there will be a shortage of men because of the war. Early LDS polygamists thought it refers to polygamy. If the daughters of Zion refers to Israel, then the seven women could refer to Gentile churches. Seven implies spiritual perfection. We are dealing with the last days, approaching the Millennium and, in the subsequent verses, entering the Millennium. There will be other churches besides the LDS. They will be cleansed of their present telestial aspects and thus achieve a level of spiritual perfection. However, they will want their own priesthood (“apparel” here is the same Hebrew word as “clothing” in 3:6-7) and ordinances (bread), but want to be called by the name of the Lord, the “one man.” By the way, there is hardly any reproach for a woman to remain single in these “enlightened” days.
35. The second branch of the chevron in 2 Nephi 13:16-14:6 is in contrast to the first. When the daughters of Zion are in apostasy, the temple is missing (first Ab), when they are cleansed, the temple is restored (second Ab).
36. Five things he did for the vineyard. 5 signifies mercy and grace.
37. The KJV has a list of three “I will” statements, but the parallelism is better here. Bullinger says, among other things, 4 is the number of the world.
38. The New Living Translation says, “What sorrow for you who buy up house after house and field after field, until everyone is evicted and you live alone in the land.” Green’s Interlinear says, “Wo (to) those touching house to house, field to field they bring near until the end of space, and you are made to dwell alone in the midst of the land.”
39. 1 bath = 8.25 gallons.
40. 1 homer = 10 ephah.
41. 2 Nephi 15:25. DWP.
42. “His hand is stretched out still.” I have wondered whether the hand was stretched out open or clenched. Both have been proposed. John Gee wrote (Interpreter, May 2013) “This phrase was recently cited to me as an instance of God’s mercy. I can see how and why someone might take it that way, but doing so fails to understand the English, the underlying Hebrew, the scriptural context and the cultural context of the scriptural passages.” He goes on to show that the Lord is still ready to strike. The structure supports this view (compare the ii’s).
43. By comparing with the first I<sub>1</sub> we see that the ensign is the temple.

44. Note the contrast with the first  $I_3$ . The righteous will be taught; the wicked will look to worldly things, and find only darkness and sorrow. They will not receive the things of heaven.
45. Here is a summary of chapters 12-15 (Isaiah 2-5).

	First	Second
<b>I<sub>1</sub></b> 12:2a 15:26a	The mountain of the Lord's house shall be established in the top of the mountains.	He will lift up an ensign to the nations from far.
<b>I<sub>2</sub></b> 12:2b-3a 15:26b-30a	All nations shall flow unto it.	They shall come with speed swiftly.
<b>I<sub>3</sub></b> 12:3b-4 15:30b	He shall teach us of his ways, and we will walk in his paths. No war.	If they look unto the land, behold, darkness, sorrow, and no revelation.
<b>II</b> 12:5-8 15:18-25	Ye have all gone astray, every one to his wicked ways. Their land is full of material things and idols.	Wo unto the wicked, the wise in their own eyes, etc.
<b>III</b> 12:9-22 15:14-17	The proud shall be brought down. The Lord alone shall be exalted. They shall cast their idols to the moles and the bats.	The mean man and the might man shall be humbled. The Lord shall be exalted.
<b>IV</b> 13:1-3 15:13	The Lord doth take away from Jerusalem and Judah the stay of water and the staff of bread, and the mighty man, the judge, the prophet, etc.	My people are gone into captivity, because they have no knowledge, their honorable men are famished, and their multitude dried up with thirst.
<b>V</b> 13:4-13 15:8-12	Various conditions of apostasy, including wickedness and no bread or clothing	Desolation and wickedness.
<b>VI</b> 13:14-15 15:1-7	The ancients and princes have eaten up the vineyard and the spoil of the poor, and beat my people in pieces, and grind upon the face of the poor.	The vineyard of the Lord brought forth wild grapes, despite his care. He looked for judgment, but behold oppression, for righteousness, but behold a cry.
<b>VII</b> 13:16-14:6	The daughters of Zion and the temple.	

46. Chapter 9 in the 1830 edition.
47. This is an important concept. Once his sins had been purged, the Lord could speak with him. We find this theme frequently in the Doctrine and Covenants, where a revelation begins with a statement that their sins were forgiven. This can happen with us in Sacrament Meeting as we partake of the sacrament. If we are repentant, our sins are purged, and the Lord can speak to us. Spencer points out that the coal would come from the altar of incense.



48. Isaiah 6:13 (2 Nephi 16:13) is awkward in the KJV. The NIV says, “And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land.” New shoots will grow from the stump. The idea is that a righteous remnant will remain after the destructions.
49. Shearjashub = A remnant shall return (see 2 Nephi 20:21). The names of Isaiah and the three children mentioned each have meanings that can be expressed in complete sentences. Also, these sentences are reiterated later. Isaiah = Jehovah has redeemed. See 2 Nephi 18:18.
50. Hebrew *‘Adonay YHWH*. In the Bible Lord GOD. The Hebrews said *‘Adonay* when they read YHWH (Jehovah), so they pronounced *‘Adonay YHWH* as *‘Adonay Elohim*. The King James translators used GOD (all caps) in these cases, as they did for LORD, to tell us that the Hebrew was YHWH.
51. Immanuel = God is with us (see 2 Nephi 18:10), or God with us. This clearly a prophecy of the Christ. However, I speculate that there are to be two Immanuels, the first being Isaiah’s son. He certainly is a contemporary, since the northern kingdom will be destroyed before he is 8 years old, according to the following verse.
52. This prophecy clearly has two fulfillments. It refers to Jesus, but it also refers to a contemporary child which shall not reach the age of accountability before “the land that thou abhorrest shall be forsaken of both her kings.”
53. I love this name!
- Maher – Strong’s 4118, quickly, speedily.
- shalal – Strong’s 7998, prey, plunder, spoil, booty (usually “spoil”).
- hash – Strong’s 2363, to haste, make haste, hurry
- baz – Strong’s 957, spoil, booty, robbery, spoiling (usually “prey”).
- So, the name means Quickly spoil, hasten the prey. See 20:6.
54. This child shall not yet be able to talk before the predicted destruction shall take place.
55. Immanuel (2 Nephi 17:14).
56. 2 Nephi 17:1-18:12 (Isaiah 7:1-8:12)

	first	second
AA 17:1-7 18:9-12	Confederacy between Syria and Ephraim. Thus saith the Lord God: It shall not stand.	Associate yourselves, and ye shall be broken in pieces. It shall not stand; for God is with us.
BB 17:8 18:7-8	Within three score and five years shall Ephraim be broken that it be not a people.	The king of Assyria shall go over his banks and flood the land.
CC 17:9a 18:6b	And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son.	and rejoice in Rezin and Remaliah's son

DD 17:9b 18:5a	If ye will not believe surely ye shall not be established.	Forasmuch as this people refuseth the waters of Shiloah that go softly
EE <sub>1</sub> 17:10-13 18:1-2	The Lord spake unto Ahaz.	The word of the Lord said unto me.
EE <sub>2</sub> 17:14a 18:3a	Behold, a virgin shall conceive, and shall bear a son,	And I went unto the prophetess; and she conceived and bare a son.
EE <sub>3</sub> 17:14b 18:3b	and shall call his name Immanuel.	Then said the Lord to me: Call his name, Maher-shalal-hash-baz.
EE <sub>4</sub> 17:15-16 18:4	For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.	For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.
FF 17:17 17:20-25	The Lord shall bring upon thee days that have not come from the day Ephraim departed from Judah, the king of Assyria.	In the same day shall the Lord shave with a razor that is hire, by the king of Assyria, the head, feet and beard. Desolation in the land.
GG 17:18-19	The Lord shall hiss for the fly in Egypt and the bee in Assyria, and they shall come, and shall rest in the desolate valleys.	

57. This is a weird focal point for this chiasm. The statement is true enough, since he and his children all have symbolic names, but why did he put it in here. It seems to be out of context. Perhaps it is to remind us that Jehovah is salvation, God is with us, and a remnant shall return, despite the wars and the resulting taking of spoil and prey.
58. That described in the first A happens “because there is no light in them.”
59. This verse 1 in Tanakh. It hints of the latter day restoration.
60. The first DD speaks of the lack of light, the second is in contrast.
61. The second CC is in contrast with the first.
62. Modern translations are very different from the KJV and 2 Nephi. New Revised Standard Version—For all the boots of the tramping warriors and all the garments rolled in blood shall be burned as fuel for the fire.
63. Other translations say Wonderful Counselor.
64. The Father refers to the Son as God in Hebrews 1:8. “But unto the Son he saith, Thy throne, O God, is for ever and ever...”

65. Christ is referred to as the Father in many places. He is “the very Eternal Father of heaven and earth” in Mosiah 15:4 and Alma 11:39. He is “the very Eternal Father” in Mosiah 16:15 and Alma 11:38. He is our covenantal Father. He is the Creator, and therefore the Father of creation.
66. Both BB’s speak of the Messiah.
67. 2 Nephi 18:9-19:10 (Isaiah 8:9-9:10)

	first	second
AA 18:9-12 19:9-10	Associate yourselves, and ye shall be broken in pieces. It shall not stand; for God is with us.	And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart: The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars.
BB 18:13-14 19:6-8	The Lord of Hosts shall be for a sanctuary, but a rock of offense for both the houses of Israel, and a snare to the inhabitants of Jerusalem.	Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful Counselor...
CC 18:15 19:3-5	And many among them shall stumble and fall, and be broken, and be snared, and be taken.	Thou hast multiplied the nation, and increased the joy—they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.
DD 18:16-20 19:2	To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.	The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.
EE 18:21 19:1	Hardly bestead and hungry, and they shall curse their king and their God.	shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun...
FF 18:22	And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and shall be driven to darkness. Nevertheless, the dimness	

68. Note the two linked chevrons marked with double capital letters in 17:1 to 19:10. All three AA elements deal with the northern kingdom, Ephraim, and the confederacy with Syria.
69. 2 Nephi 19:10-12a is a double echelon with emphasis, ABABC.
70. Some cite the last half of this sentence as a statement of God’s mercy, despite his anger at Israel’s rebellion, but the context suggests otherwise. John Gee (Interpreter, posted 3 May 2013) makes a persuasive argument that his arm is raised, ready to strike. The punishments meted so far are insufficient to produce the needed reformation. Gee states, “This phrase was recently cited to me as an instance of God’s mercy. I can see how and why someone might take it that way, but doing so fails to understand the English, the underlying Hebrew, the scriptural context and the cultural context of the

scriptural passages.” Isaiah 5:25 certainly supports this interpretation. The same sentence also appears in 9:17, 21; and 10:4. The Lord’s hand being stretched out in perhaps a different context is stated in 14:26-27 and 23:11. The following sentence also supports the threatening of the raised arm. The second BB also supports this view.

71. In 2 Nephi 19:16-17 we see a paired echelon (AABBCCD) in which each pair of elements is a double echelon.
72. This fits perfectly the definition of the wrath of God being his withdrawal from the people, leaving them up to themselves, without his support. (See 2 Nephi 15:6 and the comment at the beginning of chapter 16.)
73. *As the fuel of the fire.* I think this hearkens back to the present and KJV version of verse 5.
74. Modern translations put a chilling spin on this. The NIV says “On the right they will devour, but still be hungry; on the left they will eat, but not be satisfied. Each will feed on the flesh of their own offspring.” This actually happened later when the Romans laid siege to Jerusalem.
75. The JST retains the KJV version.
76. The Hebrew words for “spoil” and “prey” are the same as in the name Maher-shalal-hash-bah (2 Nephi 18:1)
77. The Lord would use Assyria to punish the wicked northern kingdom. This is also a prophecy for the last days. The Lord will use the wicked to destroy the wicked.
78. “Found” makes more sense here. The printer’s manuscript has “founded.” The original manuscript is unavailable. Royal Skousen conjectures “found.” The JST has “founded.”
79. The JST retains the KJV.
80. The first DD has to do with the destruction of the northern kingdom, while the second is about Assyria. Both mention fire.
81. The first CC has to do with the destruction of the northern kingdom, while the second is about Assyria.
82. Shearjashub (2 Nephi 17:3).
83. Here is an outline of a spiral reading of 2 Nephi 19:11-20:23.
  - AA The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. (19:11-12a) // The remnant shall return, *yea*, even the remnant of Jacob, unto the mighty God. (20:21-23)
  - BB For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts. (19:12b-13) // The remnant of Israel shall no more again stay upon him that smote them, but shall stay upon the Lord. (20:20)
  - CC Northern kingdom to be destroyed by the Assyrians (19:14-17) // And shall consume the glory of his (the Assyrian’s) forest, and of his fruitful field, both soul and body (20:18-19)
  - DD For wickedness burneth as the fire; it shall devour the briers and thorns (more about the destruction of the northern kingdom) (19:18-20:4) // Destruction of Assyria as by fire (20:16-17)
  - EE The Assyrian sent against a hypocritical nation to take the spoil (20:5-6) // Shall the ax boast itself against him that heweth therewith? (20:15)
  - FF The Assyrian thinks he can conquer many lands (20:7-11) // The Assyrian claims to be strong and prudent. (20:13-14)

GG The Lord will punish the Assyrian when he has done the Lord's work. (20:12)

84. The Lord will not forget Israel because of the covenant, the anointing, but will rescue the righteous in the end.

85. Grow = "bear" (fruit) in Hebrew.

86. biblehub.com gives the interlinear as follows:

And there shall come forth  
 a rod  
     from the stem  
       of Jesse  
     and a branch  
     out of his roots  
 shall grow

87. The AA elements of the two linked overall chevrons in 2 Nephi 19:11-21:16 move from the predicted destruction of the northern kingdom (first AA) to the return of a remnant of Israel (second and third AA). The first chevron deals with the destruction of the northern kingdom and the second describes the gathering and restoration of Israel and the Millennium.

88. 2 Nephi 20:21-21:16

	first	second
AA 20:21-23 21:16	The remnant shall return, yea, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness.	And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.
BB 20:24-34 21:14-15	Be not afraid of the Assyrian. The Lord will stir up a scourge for him...after the manner of Egypt. And his burden shall be taken away. The Lord of Hosts shall lop the bough with terror, and Lebanon shall fall by a mighty one.	But they shall fly upon the shoulders of the Philistines towards the west; and they shall spoil them of the east together; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.
CC 21:1 21:10-13	There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.	And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.
DD 21:2-5 21:9b	The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding...the spirit of knowledge.	for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.
EE 21:6a 21:9a	The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together;	They shall not hurt nor destroy in all my holy mountain,

FF 21:6b 21:8	and a little child shall lead them.	And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.
GG 21:7	And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.	

89. Does this parallelism conflate the Father and the Son? No. We need look no further than 3 Nephi where the Son attributes all to the Father, even the things he himself did in the Old Testament. For instance, see 3 Nephi 24:1, where he says, "...write the words which the Father had given unto Malachi...", when we know it was Jehovah who gave Malachi the words.
90. Water is such a powerful metaphor for desert dwellers. Water makes life possible. "Waters of life" appears in Alma 5:34, Alma 42:27, and Doctrine Covenants 10:66. "Water of life" is in Rev 21:6 and 22:1 and 17. "Living water" appears in John 4:10-11, 7:38, and Doctrine and Covenants 63:23 and 133:29. "Living waters" appears in this context in 1 Nephi 11:25. And water proceeds from the temple in Ezekiel 47:1-5.
91. Chapter 10 in the 1830 edition.
92. "Banner" here is from the same word as "ensign" and, I am convinced, refers to the temple.
93. The meaning in the KJV is radically different. It says, "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness." This says that the Lord will call upon his sanctified ones to destroy Babylon. This is inconsistent with the notion that he will use the wicked to destroy the wicked, as in the case of Assyria and the northern kingdom. Also, it didn't happen that way in the destruction of ancient Babylon. By comparing the C elements we see it is the Lord who will destroy the wicked. But the second C doesn't exist in the KJV. Finally, the Book of Mormon version is more consistent with the second B, 2 Nephi 23:22c-24:3.
94. Seven items in the KJV, six in the Book of Mormon. The latter is consistent with Bullinger's interpretation of six, which makes more sense than seven, spiritual perfection.
95. Hebrew "scarcer."
96. This is likely metaphorical, indicating that earthly and apostate religious institutions will be shaken. However, "it" in verse 14 is clearly the earth.
97. "Proud" fits with the first G, while "found" would not.
98. The KJV says, "...which shall not regard silver; and as for gold, they shall not delight in it."
99. Details of the punishment spoken of in the first E.
100. The first D may be physical, but it is also metaphorical, representing the fall of Babylon.
101. The second C is a brief summary of the detailed first C. It doesn't exist in the KJV.
102. The KJV has Israel possessing the strangers as servants and handmaids. The Book of Mormon version has Israel being servants and handmaids to the Lord.
103. Trees is a metaphor for people. Satan, the feller, is bound.

104. In the end, people will be astounded at how weak Satan really is. He has no power. He only can tempt.
105. Lucifer is named only here and Doctrine and Covenants 76:26. Strong's 1966, heylel, Lucifer = "light-bearer," shining one, morning star. The Savior is the true morning star (Revelation 22:16). Ezekiel tells us that he was called to be a protector (anointed cherub that covereth) (the NIV says "guardian cherub") and was initially perfect in his ways until iniquity was found in him (Ezekiel 28:14-15).
106. "Remnant" doesn't make much sense, while "raiment" does. The original manuscript is missing here.
107. 2 Nephi 24:4-20. Outdated guide letters per Avraham Gileadi, "The Literary Message of Isaiah," Hebraeus Press, New York, 1994, p. 162.
108. "Break" in the original manuscript, "bring" in the printer's manuscript and 1830 and subsequent editions. The KJV is as follows:

That I will break the Assyrian  
     in my land, and  
     upon my mountains  
 tread him under foot:

then shall his yoke  
     depart from off them,  
 and his burden  
     depart from off their shoulders.

**NEPHI'S COMMENTARY; ISAIAH 29**

2 Nephi 25-27

- A a Now I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews. 2
- b For I, Nephi, have not taught them many things concerning the manner of the Jews; for their works were works of darkness, and their doings were doings of abominations. 3
- c Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken. 4
- B Wherefore, hearken,  
O my people,  
which are of the house of Israel,  
and give ear unto my words;[1]
- C for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy.
- D But I give unto you a prophecy, according to the spirit which is in me;
- D wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father;
- C for behold, my soul delighteth in plainness
- B unto my people, that they may learn. 5
- A a Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews. 6
- b But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about;
- c and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.[2] 7
- A But behold, I proceed with mine own prophecy, according to my plainness; in the which I know that no man can err;
- B nevertheless, in the days that the prophecies of Isaiah shall be fulfilled  
men shall know of a surety,  
at the times when they shall come to pass.[3][4] 8
- C Wherefore, they are of worth unto the children of men,
- D and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people;
- C for I know that they shall be of great worth unto them in the last days;[5]
- B for in that day shall they understand them;
- A wherefore, for their good have I written them. 9



- A And as one generation  
     hath been destroyed among the Jews  
         because of iniquity,  
     even so have they been destroyed  
 from generation to generation  
     according to their iniquities;  
     and never hath any of them been destroyed  
         save it were foretold them by the prophets of the Lord. 10  
     Wherefore, it hath been told them concerning the  
     destruction which should come upon them, immediately after my father left Jerusalem;  
     nevertheless, they hardened their hearts;[6]
- and according to my prophecy  
     they have been destroyed, save it be those which are carried away captive into Babylon. 11  
 And now this I speak because of the spirit which is in me.
- B And notwithstanding they have been carried away they shall return again, and possess the land of  
 Jerusalem;
- B wherefore, they shall be restored again to the land of their inheritance. 12
- A a But, behold, they shall have wars, and rumors of wars; and when the day cometh that  
     the Only Begotten of the Father, yea, even  
     the Father of heaven and of earth,  
         shall manifest himself unto them in the flesh, behold, they will reject him, because of  
             their iniquities, and  
             the hardness of their hearts, and  
             the stiffness of their necks. 13
- b i Behold, they will crucify him; and after he is laid in a sepulchre for the space of three  
     days he shall rise from the dead, with healing in his wings;[7]
- ii and all those who shall believe on his name shall be saved in the kingdom of God.
- c Wherefore, my soul delighteth to prophesy concerning him,
- d for I have seen his day,
- c and my heart doth magnify his holy name. 14
- b i And behold it shall come to pass that after the Messiah hath risen from the dead, and hath  
     manifested himself unto his people,
- ii unto as many as will believe on his name, behold,[8]
- a Jerusalem shall be destroyed again; for wo unto them that fight against God and the people of his  
 church. 15  
     Wherefore, the Jews shall be scattered among all nations:  
     yea, and also Babylon shall be destroyed;  
     wherefore, the Jews shall be scattered by other nations. 16
- B And after they have been scattered, and the Lord God hath scourged them by other nations for the  
 space of many generations,
- C yea, even down from generation to generation until they shall be persuaded to  
     believe in Christ, the Son of God,  
     and the atonement, which is infinite for all mankind-[9]

- C and when that day shall come that they shall  
believe in Christ,  
and worship the Father in his name,  
with pure hearts and clean hands,  
and look not forward any more for another Messiah,
- C then, at that time, the day will come that it must needs be expedient that they should  
believe these things.[10] 17
- B And the Lord will set his hand again the second time  
to restore his people from their lost and fallen state.  
Wherefore, he will proceed  
to do a marvelous work and a wonder among the children of men.[11] 18
- I A a Wherefore, he shall bring forth his words unto them,[12]  
II which words shall judge them at the last day,
- III b for they shall be given them for the purpose of convincing them of the true Messiah,  
c who was rejected by them;[13]  
d and unto the convincing of them that they need not look forward any more for a  
Messiah to come,  
e for there should not any come, save it should be a false Messiah which should  
deceive the people;  
d for there is save one Messiah spoken of by the prophets,  
c and that Messiah is he who should be rejected of the Jews. 19
- b For according to the words of the prophets,  
the Messiah cometh in six hundred years from the time that my father left Jerusalem;  
and according to the words of the prophets, and also the word of the angel of God,  
his name shall be Jesus Christ, the Son of God. 20
- IV a And now, my brethren, I have spoken plainly that ye cannot err.  
And as the Lord God liveth that  
brought Israel up out of the land of Egypt, and  
gave unto Moses power  
that he should heal the nations after they had been bitten by the poisonous serpents,  
if they would cast their eyes unto the serpent which he did raise up before them, and  
also  
gave him power  
that he should smite the rock and the water should come forth;  
yea, behold I say unto you, that as these things are true, and as the Lord God liveth,  
there is none other name given under heaven save it be this Jesus Christ, of which I have  
spoken, whereby man can be saved. 21
- I A Wherefore, for this cause hath the Lord God promised unto me that  
B these things which I write  
C shall be  
kept and  
preserved, and  
handed down unto my seed, from generation to generation,
- A that the promise may be fulfilled unto Joseph,  
C that his seed should never perish

- D as long as the earth should stand. 22
- B Wherefore, these things
- C shall go from generation to generation
- D as long as the earth shall stand; and
- C they shall go according to the will and pleasure of God;
- II E and the nations who shall possess them shall be judged of them according to the words which are written.[14][15] 23
- III A For we labor diligently to write, to persuade our children, and also our brethren,
- B to believe in Christ,  
and to be reconciled to God;  
for we know that it is by grace that we are saved,  
after all we can do. 24
- AA And, notwithstanding we believe in Christ,[16]
- C we keep the law of Moses,
- D and look forward with steadfastness unto Christ,
- BB E until the law shall be fulfilled. 25
- CC F For, for this end was the law given;
- DD<sub>1</sub> E wherefore the law hath become dead unto us,
- DD<sub>2</sub> D and we are made alive in Christ because of our faith;
- EE C yet we keep the law because of the commandments. 26 And
- FF B we talk of Christ,  
we rejoice in Christ,  
we preach of Christ,  
we prophesy of Christ, and  
we write according to our prophecies,
- EE A that our children may know
- B to what source they may look for a remission of their sins. 27
- C Wherefore, we speak concerning the law that our children may know the deadness of the law;
- DD<sub>1</sub> C and they, by knowing the deadness of the law,
- DD<sub>2</sub> B may look forward unto that life which is in Christ,  
and know for what end the law was given.
- CC And after the law is fulfilled in Christ,
- BB that they need not harden their hearts against him when the law ought to be done away.[17] 28
- AA
- IV A And now behold, my people, ye are a stiffnecked people; wherefore, I have spoken plainly unto you,  
that ye cannot misunderstand.  
And the words which I have spoken shall stand as a testimony against you;  
for they are sufficient to teach any man the right way;
- a for the right way is to believe in Christ and deny him not;
- b for by denying him ye also deny the prophets and the law. 29

- a And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your  
     might,  
     mind, and  
     strength, and  
     your whole soul;  
     and if ye do this ye shall in nowise be cast out.[18] 30
- b 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. 26:1
- B a And after Christ shall have risen from the dead he shall show himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the law which ye shall do. 2
  - b For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people. 3
- C And after the Messiah shall come there shall be signs given unto my people of his birth, and also of his death and resurrection;
  - D and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out
    - E prophets, and the saints,
    - F and stone them, and slay them;
    - G a wherefore the cry of the blood of the saints shall ascend up to God from the ground against them. 4
      - b Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble.[19] 5
    - F And they that kill
    - E the prophets, and the saints,
    - D the depths of the earth shall swallow them up,  
 saith the Lord of Hosts;  
 and mountains shall cover them,  
 and whirlwinds shall carry them away,  
 and buildings shall  
 fall upon them and  
 crush them to pieces and  
 grind them to powder. 6  
 And they shall be visited with  
 thunderings, and  
 lightnings, and  
 earthquakes, and  
 all manner of destructions,[20]
      - G a for the fire of the anger of the Lord shall be kindled against them,
      - b and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts. 7
- X O the pain, and the anguish of my soul for the loss of the slain of my people!
- Y For I, Nephi, have seen it, and it well nigh consumeth me before the presence of the Lord;

- Z but I must cry unto my God: Thy ways are just. 8
- C But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution--behold, they are they which shall not perish. 9
- B a But the Son of righteousness shall appear unto them; and he shall heal them, and they shall have peace with him,
- b until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness. 10 And when these things have passed away a speedy destruction cometh unto my people;
- X for, notwithstanding the pains of my soul,
- Y I have seen it;
- Z wherefore, I know that it shall come to pass;  
and they sell themselves for naught; for,  
for the reward of their pride and their foolishness  
they shall reap destruction;  
for because they yield unto the devil and choose works of darkness rather than light,  
therefore they must go down to hell. 11  
For the Spirit of the Lord will not always strive with man.  
And when the Spirit ceaseth to strive with man  
then cometh speedy destruction,[21]
- and this grieveth my soul. 12
- A And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God; 13 And that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every  
nation,  
kindred,  
tongue, and  
people,  
working mighty  
miracles,  
signs, and  
wonders,  
among the children of men according to their faith. 14
- But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men. 15
- A After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles;
- B yea, after the Lord God shall have  
camped against them round about, and shall have  
laid siege against them with a mount, and  
raised forts against them;[22] (3)  
and after they shall have been brought down low in the dust, even that they are  
not,[23] (4)
- C a yet the words of the righteous  
shall be written,  
and the prayers of the faithful  
shall be heard,
- b and all those who have dwindled in unbelief shall not be forgotten. 16

- D a For those who shall be destroyed shall speak unto them out of the ground,
  - b and their speech shall be low out of the dust,
  - E and their voice shall be as one that hath a familiar spirit;
  - F for the Lord God will give unto him power,
  - E that he may whisper concerning them,
  - D a even as it were out of the ground;
  - b and their speech shall whisper out of the dust. 17
- C a For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book,
- b and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God.[24] 18
- B Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their terrible ones shall be as chaff that passeth away--yea, thus saith the Lord God: It shall be at an instant, suddenly-- (5)19
- A And it shall come to pass, that those who have dwindled in unbelief shall be smitten by the hand of the Gentiles. 20
- A And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block,
- B that they have built up
- C many churches;
- D nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor. 21
- C And there are many churches
- B built up
- A which cause envyings, and strifes, and malice. 22
- A a And there are also secret combinations, even as in times of old, according to the combinations of the devil,
- b for he is the founder of all these things; yea, the founder of murder, and works of darkness;
- c yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever. 23
- d For behold, my beloved brethren, I say unto you that the Lord God worketh not in darkness. 24
  - He doeth not anything save it be for the benefit of the world;
  - for he loveth the world,
  - even that he layeth down his own life that he may draw all men unto him.
- Wherefore, he commandeth none that they shall not partake of his salvation. 25

- e
  - i Behold, doth he cry unto any, saying: Depart from me?
  - ii Behold, I say unto you, Nay;
  - iii but he saith: Come unto me all ye ends of the earth, buy milk and honey, without money and without price.[25] 26
  - i Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship?
  - ii Behold, I say unto you, Nay. 27
  - i Hath he commanded any that they should not partake of his salvation?
  - ii Behold I say unto you, Nay;
  - iii but he hath given it free for all men;
  - iv and he hath commanded his people that they should persuade all men to repentance. 28
  - i Behold, hath the Lord commanded any that they should not partake of his goodness?
  - ii Behold I say unto you, Nay;
  - iii but all men are privileged the one like unto the other,
  - iv and none are forbidden.[26] 29
- B He commandeth that there shall be no priestcrafts;  
 for, behold priestcrafts are that men preach and set themselves up for a light unto the world,  
 that they may get gain and praise of the world;  
 but they seek not the welfare of Zion. 30  
 Behold, the Lord hath forbidden this thing;
- C wherefore, the Lord God hath given a commandment that all men should have charity, which  
 charity is love,
- D and except they should have charity they were nothing.[27]
- C Wherefore, if they should have charity they would not suffer the laborer in Zion to perish. 31
- B But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish. 32
- A a And again, the Lord God hath commanded  
 that men should not murder;  
 that they should not lie;  
 that they should not steal;  
 that they should not take the name of the Lord their God in vain;  
 that they should not envy;  
 that they should not have malice;  
 that they should not contend one with another;  
 that they should not commit whoredoms; and  
 that they should do none of these things;[28]  
 for whoso doeth them shall perish. 33  
 For none of these iniquities come of the Lord;
- b for he doeth that which is good among the children of men;  
 and he doeth nothing save it be plain unto the children of men;

- c and he inviteth them all to come unto him[29] [30]
- d and partake of his goodness;
- e and he denieth none that come unto him,  
     black and white,  
     bond and free,  
     male and female;[31]  
     and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. 27:1

But, behold, in the last days, or in the days of the Gentiles--yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth,

- A behold, they will be drunken with iniquity and all manner of abominations--2
- B *And when that day shall come they shall* [Thou shalt] be visited of the Lord of Hosts,  
     with thunder and  
     with earthquake, and  
     with a great noise, and  
     with storm, and  
     with tempest, and  
     with the flame of devouring fire.[32] 3
- C And all the nations that fight against Zion,[33] and that distress her,  
     D shall be as a dream of a night vision; *yea, it shall be unto them,*  
         *even as unto a hungry man which dreameth,*  
         *and behold he eateth*  
             *but he awaketh* and his soul is empty;  
     or *like unto a thirsty man which dreameth,*  
         *and behold he drinketh*  
         *but he awaketh and behold* he is faint, and his soul hath appetite;
- C *yea, even* so shall the multitude of all the nations be that fight against Mount Zion. 4
- B *For behold, all ye that doeth iniquity,* stay yourselves and wonder, *for ye shall cry out,* and cry;
- A a *yea, ye shall be* [they are] drunken  
     but not with wine,  
*ye shall* [they] stagger  
     but not with strong drink.[34] 5
- b For *behold,*  
     the Lord hath poured out upon you the spirit of deep sleep.
- b For *behold,*  
     *ye have* [and hath] closed your eyes, *and*  
     *ye have rejected* the prophets;
- a and your rulers, *and* the seers hath he covered *because of your iniquity*. [35][36] 6
- A And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. 7 And behold the book shall be sealed;
- B and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. 8



- C Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.[37] 9
- D But the book shall be delivered unto a man,
- E and he shall deliver the words of the book,
- F which are the words of those who have slumbered in the dust,
- E and he shall deliver these words unto another; 10 But the words which are sealed he shall not deliver,
- D neither shall he deliver the book.
- C For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth;
- B for behold, they reveal all things from the foundation of the world unto the end thereof. 11
- A And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ;
- A and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth. 12
- B Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world,
- C a that the eyes of none shall behold it
- b save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered;
- c and they shall testify to the truth of the book
- d and the things therein. 13
- a And there is none other which shall view it,
- b save it be a few according to the will of God,[38]
- c to bear testimony of his word unto the children of men;
- d for the Lord God hath said that the words of the faithful should speak as if it were from the dead. 14
- e Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word;
- D a and wo be unto him that rejecteth the word of God! 15
- b i But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book:
- ii Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray

thee. And the learned shall say: Bring hither the book, and I will read them. 16 And now, because of the glory of the world and to get gain will they say this, and not for the glory of God. 17 And the man shall say: I cannot bring the book, for it is sealed. 18

iii Then shall the learned say: I cannot read it. 19

b i Wherefore it shall come to pass, that the Lord God will deliver again the book

ii and the words thereof to him that is not learned;

iii and the man that is not learned shall say: I am not learned.[39] 20

iv Then shall the Lord God say unto him: The learned shall not read them,

a for they have rejected them,

E and I am able to do mine own work;

F wherefore thou shalt read the words which I shall give unto thee.[40] 21  
Touch not the things which are sealed, for I will bring them forth in mine own due time;

E for I will show unto the children of men that I am able to do mine own work.[41] 22

D Wherefore, when thou hast read the words which I have commanded thee,

C and obtained the witnesses which I have promised unto thee,[42]

B then shalt thou seal up the book again, and hide it up unto me,

A that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men. 23

For behold,

I am God; and

I am a God of miracles; and

I will show unto the world that I am the same

yesterday,

today, and

forever; and

I work not among the children of men save it be according to their faith.[43] 24

And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him: 25

A [Wherefore the Lord said,] Forasmuch as this people draw near *unto* me[44]  
with their mouth, and  
with their lips

do honor me,

but have removed their hearts far from me,

and their fear towards me is taught by the precepts of men--26

B Therefore, [behold,] I will proceed to do a marvelous work among this people, *yea* [even], a marvelous work and a wonder,

- C for the wisdom of their wise *and learned* [men] shall perish,  
and the understanding of their prudent [men] shall be hid.[45] 27
- D *And* wo unto them that seek deep to hide their counsel from the Lord! And their works  
are in the dark;  
and they say:  
Who seeth us, and who knoweth us?  
*And they also say:*  
Surely, your turning of things upside down shall be esteemed as the potter's  
clay.[46]  
*But behold, I will show unto them, saith the Lord of Hosts, that I know all their works.*  
For shall the work say of him that made it,  
he made me not?  
Or shall the thing framed say of him that framed it,  
he had no understanding? 28
- E *But behold, saith the Lord of Hosts: I will show unto the children of men that it is*  
[Is it not] yet a very little while and Lebanon shall be turned into a fruitful field; and  
the fruitful field shall be esteemed as a forest. 29
- F And in that day shall the deaf  
hear the words of the book,  
and the eyes of the blind  
shall see out of obscurity and out of darkness. 30
- E *And* the meek  
also shall increase, *and* their joy *shall be*  
in the Lord,  
and the poor among men  
shall rejoice  
in the Holy One of Israel.[47] 31
- D *For assuredly as the Lord liveth they shall see that*  
the terrible one is brought to naught, and  
the scorner is consumed, and  
all that watch for iniquity are cut off; 32  
*And they* that make a man an offender for a word,  
and lay a snare for him that reproveth in the gate,  
and turn aside the just for a thing of naught. 33
- C Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob:  
Jacob shall not now be ashamed,  
neither shall his face now wax pale.[48] 34
- B But when he seeth his children, the work of my hands, in the midst of him, they shall  
sanctify my name, and  
sanctify the Holy One of Jacob, and shall  
fear the God of Israel.[49] 35
- A They also that erred in spirit  
shall come to understanding, and  
they that murmured  
shall learn doctrine.

### Notes

1. 2 Nephi 25:4. DWP.
2. This is the last time Nephi refers to his children. Then they disappear from the record. He uses the term again in 26:1, but it refers to his descendants in general. Spiritual leadership passes to Jacob and his descendants. We don't know about the kingship, except that the second king went astray spiritually, or at least failed to keep his people from doing so. (Jacob 1:15).
3. 2 Nephi 25:7. B as DWP.
4. Nephi has given us some keys to understanding the words of Isaiah.
  1. Understand the manner of prophesying among the Jews. I think this includes understanding literary patterns and how they can enhance the information content of the text.
  2. Have the spirit of prophecy.
  3. Understand the manner of the things of the Jews.
  4. Understand the context of Isaiah's prophecies, what was happening and about to happen when he wrote.
  5. See the fulfilment of Isaiah's prophecies. But this may be a little late.
5. Don't ignore Isaiah! His prophecies are of worth unto us. Jesus Christ also commands us to study Isaiah in 3 Nephi 20:11 and 23:1-3.
6. Disordered, with clear parallelism but not much formal structure. This is an example of disordered parallel being used to express distress or bad things.
7. A paraphrase of Malachi 4:2. Unbelievers would give this as an example of Joseph Smith using the Bible as a source, but it also can be explained in terms of parallel revelations to separate people.
 

So, what does healing in his wings mean? Perhaps there is a clue in Doctrine and Covenants 77:4, where it is stated that the wings of the beasts of Revelation 4:6 represents "power to move, act, etc."
8. This should not be construed too narrowly. It takes more than simply believing on his name. We must know, do, and become like him.
9. That the atonement is infinite is found only in the Book of Mormon (also in 2 Nephi 9:7 and Alma 34:12). Here is a mathematical representation.

$$(\text{sins})/(\text{atonement}) = \text{nothing}$$

since any number divided by infinity gives zero. For the sons of perdition the equation is

$$(\text{sins})/(\text{nothing}) = \text{infinity}$$

since any number divided by zero is undefined, but the limit as the denominator approaches zero becomes indefinitely large.

10. Unusual to have three central elements in a chevron.
11. This double echelon equates the restoration of his people with the marvelous work and a wonder.

12. The Roman numerals identify a double echelon (I II III IV I II III IV) in 18-30 that overlies the other structures.
13. Although the Jews rejected Jesus in the flesh, the rest of Israel had rejected him before he was born. When Jeroboam rejected the kingdom, he also apostatized, and carried Israel with him.
14. Verses 21-22 have disordered parallelism with a clear point of emphasis, E.
15. So we have a great obligation to pay attention to the Book of Mormon and the things written therein. We will be held accountable for our response to what is written, whether or not we go to the trouble of finding out for ourselves.
16. This little chevron tells us that all we can do is to be reconciled to God, after which we are saved by grace. Webster's 1828 dictionary has these definitions:  
  
reconcile – To conciliate anew; to call back into union and friendship the affections which have been alienated; to restore to friendship or favor after estrangement; as, to reconcile men or parties that have been at variance.  
  
conciliate – To lead or draw to, by moral influence or power; to win, gain or engage, as the affections, favor or good will; as, politeness and hospitality conciliate affection.  
  
So, how can we be reconciled to God? Love him. Converse with him often. Meet with him in his house. Be his hands. Align our life so that we can be comfortable in his presence.
17. 2 Nephi 25:24-27. The structure labeled with double letters is similar to that proposed by DWP.
18. This is not a trivial or casual exercise. Attending church on Sunday is necessary, but it is not sufficient. We need to worship always through our actions, words, and thoughts. Doctrine and Covenants 93:1 tells us how to worship. "Verily, thus saith the Lord: It shall come to pass that every soul who (1) forsaketh his sins and (2) cometh unto me, and (3) calleth on my name, and (4) obeyeth my voice, and (5) keepeth my commandments, shall see my face and know that I am;"
19. We come upon irregularities in this chevron. The second Ga and Gb come after the second D. Then we find X, Y, and Z elements inserted in two places. All of the parallels are strong. Why did Nephi, who has hitherto shown great literary skill, give us this fractured and distorted system? My speculation is that he wanted to express the intensity of the anguish of his soul.
20. The second D elaborates on the first.
21. The second Z details the justice of God testified of in the first.
22. Nephi begins to quote and paraphrase Isaiah 29, this being in verse 3. I won't attempt to show the differences between his writings and the KJV because of the paraphrasing. I'll just give the verse numbers in Isaiah and you can compare them if you wish.
23. Isaiah 29:4, which continues through verse 16, with some insertions by Nephi.
24. The Ca's tell us that the words shall be written and sealed up, and the Cb's show that they were written for future generations, withheld from the current unbelievers.
25. See Isaiah 55:1.
26. Verses 25-28 form an irregular multiple echelon with strong parallels.

27. This is a tall order! Without charity we are nothing. The Greek is *agape*, the highest form of love. Moroni 7:47 defines it as “the pure love of Christ,” which I interpret to mean to love as Christ loves. Without that level of love I am nothing. Do I possess that level of love? Probably not. Peter never declared himself so—he said “*philo*,” brotherly love, when asked if *he* “agapas” him more than the fish (John 21:15-17). Jesus repeated the question, got the same answer. Then he asked Peter if he “*phileis*” him. He brought it down to Peter’s level after failing to get the right response from Peter. There is a good lesson for me here.
28. Nine things to avoid. Bullinger says 9 = Divine judgment of man and his works.
29. The second Aa, Ab, and Ac are in contrast to the first. The Ac’s contrast Satan’s binding with the Lord’s inviting.
- 30.
31. Each member of this list of three includes everyone. Bullinger says 3 = Complete, real.
32. Isaiah 29:6.
33. “Ariel” in the KJV. The changes in verses 3 and 4 are so extensive I will only show the 2 Nephi alterations.
34. 2 Nephi 27:4. Some changes made after DWP.
35. The KJV says the Lord closed their eyes and covered their prophets, rulers and seers, with no mention of their iniquity.
36. This chevron, 1b-5, rewards careful pondering. The second A gives details about drunkenness and iniquity. The second B gives the results of the traumas of the first. The focal point, D, describes the emptiness of the efforts of Zion’s enemies.
37. This is not the only reason the plates were taken back. If they were available, people would try to translate them, and they would fail. Only by the Spirit can a translator know what the author was trying to say.
38. Including one woman, Mary Whitmer. see <http://www.mormoninterpreter.com/many-witnesses-to-a-marvelous-work/>
39. Verses 15-19 are similar to Isaiah 29:11-12.
40. See <https://journal.interpreterfoundation.org/joseph-smith-read-the-words/>
41. The coming forth of the Book of Mormon clearly demonstrates that the Lord is able to do his own work. No mortal of whatever intelligence could have produced the book, given its archaic language, extensive literary structure, and theological content.
42. The second C and D are summaries of the first.
43. To us personally, as well as to the world. The Lord does not bother the unbeliever. He only enlightens an inquiring mind. We have what we are willing to accept. We are reluctant sometimes for fear, perhaps, of what may be required of us if we learn more.
44. Compare verses 25-35 with Isaiah 29:13-24. The major differences are identified as usual.

- 45. Revelation trumps intellectualism. The truth will eventually supercede worldly “wisdom.” It is available to individuals already.
- 46. The present addition (And they also say) yields an echelon that is absent in the KJV.
- 47. This has a different flavor from the KJV, which says

The meek also  
           shall increase [their] joy  
                   in the LORD, and  
 the poor among men  
           shall rejoice  
                   in the Holy One of Israel.

The Bible says increase in their joy in the Lord, while the present version speaks of their increase, which is much broader.

- 48. The recovery of Jacob from shame is because worldly wisdom and understanding, which were employed in belittling Israel, perishes and are hid (first C).
- 49. The second B gives some aspects of the marvelous work and a wonder (first B).

# **NEPHI SPEAKS TO FUTURE GENERATIONS**

2 Nephi 28-33[1]

And now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass. 2

AA      And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel. 3

BB      For it shall come to pass in that day that  
           the churches which are built up, and not unto the Lord,  
           when the one shall say unto the other:  
               Behold, I, I am the Lord's;  
           and the others shall say:  
               I, I am the Lord's;  
           and thus shall every one say  
           that hath built up churches, and not unto the Lord--4  
           And they shall contend one with another;  
           and their priests shall contend one with another,  
           and they shall teach with their learning,  
           and deny the Holy Ghost,  
               which giveth utterance. 5  
           And they deny the power of God, the Holy One of Israel;  
           and they say unto the people: Hearken unto us, and hear ye our precept;  
           for behold there is no God today,  
               for the Lord and the Redeemer hath done his work,  
           and he hath given his power unto men; 6  
           Behold, hearken ye unto my precept;  
           if they shall say there is a miracle wrought by the hand of the Lord, believe it not;  
           for this day he is not a God of miracles; he hath done his work.[2] 7

CC    A      Yea, and there shall be many which shall say:

      B      Eat,  
               drink, and  
               be merry,

      C      for tomorrow we die;

      D      and it shall be well with us.[3] 8

      A      And there shall also be many which shall say:

      B      Eat,  
               drink, and  
               be merry;  
               nevertheless, fear God--he will justify in committing a little sin; yea,  
                   lie a little,  
                   take the advantage of one because of his words,  
                   dig a pit for thy neighbor;  
                   there is no harm in this;  
           and do all these things,

      C      for tomorrow we die;

      D      and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall  
               be saved in the kingdom of God.[4] 9



- DD A Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines,
- B and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark. 10 And the blood of the saints shall cry from the ground against them. 11
- C Yea, they have all gone out of the way; they have become corrupted. 12 Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted,
- D and their churches are lifted up;
- E because of pride they are puffed up. 13
- F They rob the poor
- G because of their fine sanctuaries;
- F they rob the poor
- G because of their fine clothing;
- F and they persecute the meek and the poor in heart,[5]
- E because in their pride they are puffed up. 14
- D They wear stiff necks and high heads;
- C yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men. 15
- B O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts,
- A and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord,
- EE wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell! 16
- FF Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth![6]
- For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.[7] 17
- EE But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.[8] 18

- DD But behold, that great and abominable church, the whore of all the earth,  
must tumble to the earth, and great must be the fall thereof. 19  
For the kingdom of the devil must shake,  
and they which belong to it  
must needs be stirred up unto repentance,  
or the devil will grasp them with his everlasting chains,[9]  
and they be stirred up to anger,  
and perish; 20  
For behold, at that day shall he rage  
in the hearts of the children of men,  
and stir them up to anger against that which is good.[10] 21
- CC A And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion;  
yea, Zion prospereth, all is well--
- B and thus the devil cheateth their souls, and leadeth them away carefully down to hell.[11][12] 22
- C And behold, others he flattereth away,
- D and telleth them there is no hell;
- E and he saith unto them:
- D I am no devil, for there is none--
- C and thus he whispereth in their ears,
- B until he grasps them with his awful chains,  
from whence there is no deliverance. 23  
Yea, they are grasped with death, and hell;  
and death,  
and hell,  
and the devil,  
and all that have been seized therewith  
must stand before the throne of God, and be judged according to their works,  
from whence they must go into the place prepared for them, even a lake of fire and brimstone,  
which is endless torment.[13][14] 24
- A Therefore, wo be unto him that is at ease in Zion! 25  
Wo be unto him that crieth: All is well![15] 26
- BB A Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift  
of the Holy Ghost![16] 27
- B Yea, wo be unto him that saith: We have received, and we need no more! 28
- C And in fine, wo unto all those who tremble,
- D and are angry because of
- E the truth of God!
- F For behold, he that is built upon the rock[17] receiveth
- E it
- D with gladness;
- C and he that is built upon a sandy foundation trembleth lest he shall fall. 29

- B Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! 30
- AA For behold, thus saith the Lord God: I will give unto the children of men  
 line upon line,  
 precept upon precept,  
 here a little and there a little;  
 and blessed are those who  
 hearken unto my precepts, and  
 lend an ear unto my counsel,  
 for they shall learn wisdom;  
 for unto him that receiveth  
 I will give more; and  
 from them that shall say, We have enough,  
 from them shall be taken away even that which they  
 have.[18] 31
- A Cursed is he that  
 putteth his trust in man, or  
 maketh flesh his arm, or shall  
 hearken unto the precepts of men,  
 save their precepts shall be given by the power of the Holy Ghost.[19] 32
- A Wo be unto the Gentiles,  
 saith the Lord God of Hosts!  
 For notwithstanding I shall lengthen out mine arm unto them from day to day,  
 they will deny me;  
 nevertheless, I will be merciful unto them, saith the Lord God,  
 if they will repent and come unto me;  
 for mine arm is lengthened out all the day long,  
 saith the Lord God of Hosts.[20] 29:1
- B But behold, there shall be many--at that day when I shall proceed to do a marvelous work among them,  
 - that I may remember my covenants which I have made unto the children of men,  
 - that I may set my hand again the second time to recover my people, which are of the house of Israel; 2 And also,  
 - that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed;[21]
- C and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel; 3 And because my words shall hiss forth--
- D many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible. 4
- E But thus saith the Lord God: O fools, they shall have a Bible;
- F and it shall proceed forth from the Jews, mine ancient covenant people.
- G And what thank they the Jews for the Bible which they receive from them?
- H Yea, what do the Gentiles mean? Do they remember  
 the travails, and  
 the labors, and  
 the pains of the Jews,
- I and their diligence unto me, in bringing forth salvation unto the Gentiles? 5

H O ye Gentiles, have ye remembered the Jews, mine ancient covenant people?

G Nay; but ye  
have cursed them, and  
have hated them, and  
have not sought to recover them.[22]

F But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people. 6

E Thou fool,

D that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews? 7

C a i Know ye not that there are more nations than one?

ii Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea;

iii and that I rule in the heavens above and in the earth beneath;

iv and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? 8

v Wherefore murmur ye, because that ye shall receive more of my word?

iv Know ye not that the testimony of two nations is a witness unto you that

iii I am God,

ii that I remember one nation like unto another?

i Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.[23] 9

b i And I do this that I may prove unto many that I am the same  
yesterday,  
today, and  
forever;

ii and that I speak forth my words according to mine own pleasure.

ii And because that I have spoken one word ye need not suppose that I cannot speak another;

i for my work is not yet finished;  
neither shall it be until the end of man,  
neither from that time henceforth and forever. 10

c Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. 11

- d For I command all men, both
      - in the east and
      - in the west, and
      - in the north, and
      - in the south, and
      - in the islands of the sea,
 that they shall write the words which I speak unto them;
    - c for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.[24] 12
    - b For behold, I shall speak unto the Jews
      - and they shall write it;
 and I shall also speak unto the Nephites
      - and they shall write it;
 and I shall also speak unto the other tribes of the house of Israel, which I have led away,
      - and they shall write it;
 and I shall also speak unto all nations of the earth
      - and they shall write it.[25] 13
    - a And it shall come to pass that
      - the Jews
        - shall have the words of
        - the Nephites, and
        - the Nephites
          - shall have the words of
      - the Jews;
        - and the Nephites and the Jews
          - shall have the words of
          - the lost tribes of Israel; and
          - the lost tribes of Israel
            - shall have the words of
- B
  - a
    - i And it shall come to pass that my people, which are of the house of Israel,
      - ii shall be gathered home unto the lands of their possessions;
    - b and my word
      - c also shall be gathered in one. And I will show unto them that fight against
    - b my word
      - a
        - i and against my people, who are of the house of Israel,
          - ii that I am God, and that I covenanted with Abraham that I would remember his seed forever. 30:1
- A And now behold, my beloved brethren, I would speak unto you; for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God
  - ye shall all likewise perish;
 and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed. 2
  - For behold, I say unto you that as many of the Gentiles
    - as will repent
      - are the covenant people of the Lord;
  - and as many of the Jews
    - as will not repent
      - shall be cast off;

for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel.[27][28] 3

- B And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. 4 And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. 5
- C And the gospel of Jesus Christ shall be declared among them;  
wherefore, they shall be restored unto the knowledge of their fathers,
- C and also to the knowledge of Jesus Christ,  
which was had among their fathers. 6
- B And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightsome people. 7
- A And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people. 8
- A a And it shall come to pass that the Lord God shall commence his work among all  
nations,  
kindreds,  
tongues, and  
people,  
to bring about the restoration of his people upon the earth. 9
- b i And with righteousness shall *the Lord God* [he] judge the poor,  
ii and reprove with equity for the meek of the earth.
- c And he shall smite the earth  
with the rod of his mouth;  
and with the breath of his lips  
shall he slay the wicked.[29] 10
- c For the time speedily cometh that the Lord God shall cause a great division among the people,  
and the wicked will he destroy;  
and he will spare his people,  
yea, even if it so be that he must destroy the wicked by fire. 11
- b i And righteousness shall be  
the girdle of his loins,  
and faithfulness  
the girdle of his reins.[30] 12
- ii *And then shall* the wolf [also shall] dwell with the lamb;  
and the leopard shall lie down with the kid,  
and the calf, and the young lion, and the fatling, together;  
and a little child shall lead them. 13  
And the cow and the bear shall feed;  
their young ones shall lie down together;  
and the lion shall eat straw like the ox. 14  
And the sucking child shall play  
on the hole of the asp,  
and the weaned child shall put his hand  
on the cockatrice's den.[31] 15

a They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.[32] 16

B Wherefore, the things of all nations shall be made known; yea, all things shall be made known

C unto the children of men. 17

D There is nothing which is secret  
 save it shall be revealed;  
 there is no work of darkness  
 save it shall be made manifest in the light;[33] and  
 there is nothing which is sealed upon the earth  
 save it shall be loosed. 18  
 Wherefore, all things which have been revealed[34]

C unto the children of men

B shall at that day be revealed;

A and Satan shall have power over the hearts of the children of men no more, for a long time.[35]

And now, my beloved brethren,

I make an end of my sayings.[36] 31:1[37]

And now I, Nephi, make an end of my prophesying

unto you, my beloved brethren.

And I cannot write but a few things, which I know must surely come to pass;  
 neither can I write but a few of the words of my brother Jacob. 2

Wherefore, the things which I have written sufficeth me,

save it be a few words which I must speak concerning the doctrine of Christ;

wherefore, I shall speak unto you plainly,

according to the plainness of my prophesying. 3

For my soul delighteth in plainness;

for after this manner doth the Lord God work among the children of men.

For the Lord God giveth light

unto the understanding;

for he speaketh unto men according to their language,

unto their understanding. 4

Wherefore, I would that ye should remember that I have spoken unto you concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world. 5

And now, if the Lamb of God,

he being holy,

should have need to be baptized by water,

to fulfil all righteousness,

O then, how much more need have we,

being unholy,

to be baptized, yea, even by water! 6

And now, I would ask of you, my beloved brethren, wherein the Lamb of God

did fulfil all righteousness

in being baptized by water? 7

Know ye not that he was holy?

But notwithstanding he being holy,

A he showeth unto the children of men that,

B according to the flesh he humbleth himself before the Father, and witnesseth unto the Father

C that he would be obedient unto him in keeping his commandments. 8

- D Wherefore, after he was baptized with water
  - E the Holy Ghost descended upon him in the form of a dove. 9
  - F And again, it showeth unto the children of men the straitness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. 10
- A And he said unto the children of men:
  - B Follow thou me.
  - C Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father? 11
  - D And the Father said:
    - Repent ye, repent ye, and be baptized in the name of my Beloved Son. 12
    - And also, the voice of the Son came unto me, saying:
      - He that is baptized in my name,
    - E to him will the Father give the Holy Ghost, like unto me;
      - F wherefore, follow me, and do the things which ye have seen me do. 13
  - A Wherefore, my beloved brethren,
    - B I know that if ye shall follow the Son, with full purpose of heart,
    - C acting no hypocrisy and no deception before God, but with real intent, repenting of your sins,
    - D witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism--yea, by following your Lord and your Savior down into the water, according to his word,
    - E behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost;
      - F and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel. 14
  - A But, behold, my beloved brethren,
    - B thus came the voice of the Son unto me, saying:
    - C After ye have repented of your sins,
    - D and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water,
    - E and have received the baptism of fire and of the Holy Ghost,
      - F and can speak with a new tongue, yea, even with the tongue of angels,
      - G and after this should deny me, it would have been better for you that ye had not known me.[38] 15
- And I heard a voice from the Father, saying:
  - Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved. 16



- A And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. 17
- B Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me,
- C that ye might know the gate by which ye should enter.
- C For the gate by which ye should enter is
- B repentance and baptism by water;  
and then cometh a remission of your sins by fire and by the Holy Ghost. 18  
And then are ye in this strait and narrow path which leads to eternal life; yea,  
ye have entered in by the gate;  
ye have done according to the commandments of the Father and the Son; and  
ye have received the Holy Ghost,  
which witnesses of the Father and the Son, unto the fulfilling of the promise  
which he hath made, that if ye entered in by the way ye should receive. 19
- A And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay;  
for ye have not come thus far  
save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits  
of him who is mighty to save. 20  
Wherefore, ye must press forward  
with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of  
all men.  
Wherefore, if ye shall press forward,  
feasting upon the word of Christ, and endure to the end,  
behold, thus saith the Father: Ye shall have eternal life.[39] 21
- A And now, behold, my beloved brethren, this is the way;  
and there is none other way nor name given under heaven whereby man can be saved in the kingdom  
of God.  
And now, behold, this is the doctrine of Christ,  
and the only and true doctrine  
of the Father, and  
of the Son, and  
of the Holy Ghost,  
which is one God, without end. Amen. 32:1[40]
- A And now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that  
which ye should do after ye have entered in by the way. But, behold, why do ye ponder these things in  
your hearts? 2
- B Do ye not remember that I said unto you that after ye had received the Holy Ghost  
ye could speak with the tongue of angels?  
And now, how could ye speak with the tongue of angels  
save it were by the Holy Ghost? 3 Angels speak by the power of the Holy Ghost;
- C wherefore, they speak  
the words of Christ.  
Wherefore, I said unto you, feast upon  
the words of Christ;  
for behold,  
the words of Christ
- D will tell you all things what ye should do. 4

- E Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark. 5
- B For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost,
- D it will show unto you all things what ye should do. 6
- C Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh.  
And when he shall manifest himself unto you in the flesh,
- D the things which he shall say unto you shall ye observe to do. 7
- E And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of  
the unbelief, and  
the wickedness, and  
the ignorance, and  
the stiffneckedness[41]  
of men;  
for they will not search knowledge, nor understand great  
knowledge, when it is given unto them in plainness, even as plain  
as word can be. 8
- A And now, my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing.[42]
- A For if ye would hearken unto the Spirit which teacheth a man to pray
- B ye would know that ye must pray;
- C for the evil spirit teacheth not a man to pray,
- C but teacheth him that he must not pray. 9
- B But behold, I say unto you that ye must pray always, and not faint;
- A that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ,  
that he will consecrate  
thy performance  
unto thee, that  
thy performance  
may be for the welfare of thy soul. 33:1[43]
- A And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men. 2
- B But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them;  
wherefore, they cast many things away which are written and esteem them as things of naught. 3  
But I, Nephi, have written what I have written,  
and I esteem it as of great worth, and especially unto my people.  
For I pray continually for them by day,  
and mine eyes water my pillow by night, because of them;  
and I cry unto my God in faith,

and I know that he will hear my cry. 4 And I know that the Lord God will consecrate my prayers for the gain of my people.

C And the words which I have written in weakness will be made strong unto them; for  
it persuadeth them to do good;  
it maketh known unto them of their fathers; and  
it speaketh of Jesus, and persuadeth them to believe in him,

D and to endure to the end,

E which is life eternal. 5

F And it speaketh harshly against sin, according to the plainness of the truth;  
wherefore, no man will be angry at the words which I have written save he  
shall be of the spirit of the devil. 6

G I glory in plainness;  
I glory in truth;  
I glory in my Jesus,

H for he hath redeemed my soul from hell. 7

G I have charity for my people,  
and great faith in Christ that I shall meet many souls spotless at his  
judgment-seat. 8  
I have charity for the Jew--  
I say Jew, because I mean them from whence I came. 9  
I also have charity for the Gentiles.

F But behold, for none of these can I hope except they shall  
be reconciled unto Christ, and  
enter into the narrow gate, and  
walk in the strait path

E which leads to life,

D and continue in the path until the end of the day of probation. 10

C And now, my beloved brethren,  
and also Jew,  
and all ye ends of the earth,  
hearken unto these words and believe in Christ;  
and if ye believe not in these words  
believe in Christ.  
And if ye shall believe in Christ  
ye will believe in these words,  
for they are the words of Christ, and he hath given them unto me;  
and they teach all men that they should do good. 11

B And if they are not the words of Christ, judge ye--for Christ will show unto you, with power and  
great glory, that they are his words, at the last day; and you and I shall stand face to face before his  
bar; and ye shall know that I have been commanded of him to write these things,

A notwithstanding my weakness. 12

B And I pray the Father in the name of Christ that many of us, if not all, may be saved in his kingdom  
at that great and last day. 13

C And now, my beloved brethren,  
all those who are of the house of Israel,  
and all ye ends of the earth,  
I speak unto you as the voice of one crying from the dust:  
Farewell until that great day shall come. 14  
And you that will not  
partake of the goodness of God, and  
respect  
the words of the Jews, and also  
my words, and  
the words which shall proceed forth out of the mouth of the Lamb  
of God,  
behold, I bid you an everlasting farewell,  
for these words shall condemn you at the last day. 15 For  
what I seal on earth, shall be brought against you at the  
judgment bar; for thus hath the Lord commanded me, and I  
must obey. Amen.[44]

## Notes

1. Chapter 12 in the 1830 edition.
2. There are traditional Christians who still believe in miracles, but none of them accept modern scripture. They buy the concept that God has done his work. Thus they put limitations on God. They must not believe that God is all powerful, that he could reveal new scriptures if he chose to do so. They misread Revelation 22:18, saying it applies to the entire Bible, when it only applies to Revelation, which was written before there was a New Testament and, in fact, before all the books of the New Testament had been written, especially one by the same author, John.
3. This is the song of the atheist and the agnostic. As Aldous Huxley said, "I have motives for not wanting the world to have a meaning, consequently assumed that it had none and was able without any difficulty to find satisfying reasons for this assumption....  
  
"For myself, as no doubt, for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation from...a certain system of morality. We objected to the morality because it interfered with our sexual freedom..." (Aldous Huxley, *Ends and Means*, pp. 312, 315)
4. I'm not sure people actually believe this, but it is consistent with some who hold that once you have received Jesus and been born again it doesn't much matter what you do afterward, you will be saved. However, I have heard preachers say that yes, you will be saved, but your place in the afterlife will depend upon your actions here.
5. This is an unusual central structure for a chevron.
6. 2 Nephi 28:16. DWP.
7. Parry and others have not noticed this emphasized form of the double echelon (ABABC).
8. The second EE is in contrast with the first. Also it equates destruction with being thrust down to hell.
9. "And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced." (Moses 7:26)
10. Note the similarities among elements at the same level of indentation.
11. 2 Nephi 28:21. Parry finds the following chiasm in this verse; it is an example of thematic as well as verbal parallelism:
 

A And others will he pacify,

B and lull them away into carnal security,

C that they will say: All is well

D in Zion;

D yea, Zion prospereth,

C all is well --

B and thus the devil cheateth their souls,

A and leadeth them away carefully down to hell.
12. How can we avoid letting the devil cheat our souls? Where do we put most of our thoughts, our time, and our energy? Elder Neal A. Maxwell said something to the effect that in the final analysis, things we think are important will not turn out to be so, and some things will be more important than even the most righteous person supposes.
13. Hell (first B) is defined here.

14. Endless is only endless in the minds of the sufferers at the time of their suffering. They will not be able to see an end to it. The Lord explains that endless punishment is called endless because it comes from him (Doctrine and Covenants 19:10-11). This needs a little explaining. In 19:20 we find that the punishment is the Lord withdrawing his Spirit. This would be far worse than physical pain. Also Mosiah 2:38-39 tell us that the suffering of the unrepentant sinners is of their own making.
15. The first CC and all except the A's here are concerned with the worldly. The A's here are a warning to members of the church.
16. Again, Augustine and those who follow his precepts. However, they are more to be pitied than censured (William B. Gray, 1898). And Enoch saw God weeping for such. (Moses 7:28)
17. "The rock" is Christ (1 Corinthians 10:1-4). The Greek in Matthew 7:24 and Luke 6:48 has the definite article, ("the" in English) instead of the indefinite article ("a"). thus we have "the rock" rather than "a rock."
18. In other words, we are given what we are willing to receive. The Lord stands ready to reveal all to each one of us as soon as we are willing to receive it. We show that willingness by treasuring any little truth we are given.

Style note: This is an irregular echelon, the usual form of which has two lines per element.

19. Here is the overall pattern.

	first	second
AA 2 30-31	The things which shall be written out of the book shall be of great worth unto the children of men.	I will give unto the children of men line upon line, precept upon precept. And blessed are those who hearken unto my precepts, for they shall learn wisdom.
BB 3-6 26-29	Many churches built up, teaching the precepts of men and denying miracles, saying God hath done his work.	Wo unto him that hearkeneth unto the precepts of men, and denieth the power of God, and saith: We have received, and we need no more.
CC 7-8 21-25	Many shall say: Eat, drink and be merry, for tomorrow we die.	Others he will pacify, and lull them away into carnal security.
DD 9-15a 18-20	Their churches have become corrupted.	The great and abominable church must tumble to the earth.
EE 15b 17	Wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!	But if they repent they shall not be destroyed, saith the Lord of Hosts.
FF 16	Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.	

20. This is the only place in scripture which speaks of his arm being lengthened out. There are 14 instances in the OT and two in the Doctrine and Covenants (103:17 and 136:2, both of which refer to the Exodus, which is where it is used several times in the OT) that use God's **stretched out** arm to characterize the power of God. Isaiah uses "his hand is stretched out still" to say that Israel's suffering to date is insufficient, and the Lord has more in store for them. God lengthening out his arm indicates his invitation to come unto him and be embraced.
21. Three aspects of the marvelous work—covenants made to the children of men, recovering Israel, promises made to Lehi and Nephi.
22. Instead of thanking them for the Bible (first G).
23. Apparently, this goes beyond the Jews and the Nephites, and there are more records to come forth. One wonders how this will happen. Will the records be found by archeologists, random diggers, or a prophet? If any but a prophet, they won't be able to translate them truly because of the bias of the translator in dealing with unfamiliar concepts.
24. We are judged by the relationship between our knowledge and our works. Where much is given, much is required. Luke 12:48, Doctrine and Covenants 82:3 We are saved by grace, but our final station depends upon what we have become. (Dallin H. Oaks, October Conference, 2000.)
25. Speaking to all the nations of the earth and they shall write it? The Qur'an? Rigveda? Other sacred texts? As far as I know, each of these teaches principles of righteousness that will assist the people who receive them in living good and useful lives. And probably each has been misapplied, as is the case with the Bible and perhaps even the latter-day scriptures.
26. This second C is a huge elaboration upon the theme of the first. Note the several chevrons within the second C. We shall encounter even more complex multiple level structures in the Isaiah chapters and in Christ's discussion of Isaiah.
27. Verse 2 is a double echelon with emphasis (ABCABCD). Unfortunately the page break cut the D off from the rest.
28. Note that the first A is in chapter 28, the last is in chapter 30, and the body is chapter 29. And pay close attention to the two A's, how they deal with the Gentiles.
29. Isaiah 11:4.
30. Isaiah 11:5.
31. Note the differences between 9-14 here and 2 Nephi 21:4-8 (Isaiah 11:4-8). There I emphasized the predators and their usual prey. Here I arranged it into a list of seven "and" elements, indicating spiritual perfection (Bullinger), prompted by the "And then shall" beginning of the verse.
32. Isaiah 11:9.
33. 2 Nephi 30:17. DWP.
34. We extend Parry's double echelon to a triple echelon with emphasis, the latter being the first sentence in verse 18 (the rest of D and the second C, B, and A).
35. The second A is a very brief statement about Satan that is consistent with much of the first A.

36. This sentence is a clear mark of a change in topic. Spencer finds this the end of “the atonement” section. “The veil” follows in chapters 31-33, where we read about special teachings and find mention of things that cannot be revealed.
37. Chapter 13 in the 1830 edition.
38. Parry’s treatment is similar, but he doesn’t notice this point of emphasis at the end (g).
39. Five requirements for eternal life (5 = mercy, grace).
  1. Having a perfect brightness of hope
  2. Having a love of God
  3. Having a love of all men
  4. Feasting upon the word of Christ
  5. Endure to the end
40. Chapter 14 in the 1830 edition.
41. A list of four. 4 = man in the world (Bullinger).
42. Verses 1-8a have irregular parallelism which has, nevertheless, strong parallelism, and an important point of emphasis, the E’s. And Nephi grieves that he cannot say more.
43. Chapter 15 in the 1830 edition.
44. Nephi finishes his record by adding a B and C that are similar to the B’s and C’s in the above chevron.



**THE WORDS OF JACOB TO THE NEPHITES**  
Jacob 2-6

The words which Jacob, the brother of Nephi, spake unto the people of Nephi, after the death of Nephi:[1] 2

- A a Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins,
  - b I come up into the temple this day that I might declare unto you the word of God. 3
- B And ye yourselves know that I have hitherto been diligent in the office of my calling;
  - C but I this day am weighed down with much more desire and anxiety for the welfare of your souls than I have hitherto been. 4 For behold, as yet, ye have been obedient unto the word of the Lord, which I have given unto you. 5 But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God. 6
    - D Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts. 7
    - D And also it grieveth me that I must use so much boldness of speech concerning you,
  - C a before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God; 8 And it supposeth me that they have come up hither to hear
    - b the pleasing word of God,
    - c yea, the word which healeth the wounded soul. 9
    - d Wherefore, it burdeneth my soul that I should be constrained,
      - e because of the strict commandment which I have received from God,
      - f to admonish you according to your crimes,
      - g to enlarge the wounds of those who are already wounded, instead of consoling and healing their wounds;
    - a and those who have not been wounded, instead of feasting upon
      - b the pleasing word of God
      - c have daggers placed to pierce their souls and wound their delicate minds. 10
      - d But, notwithstanding the greatness of the task,
        - e I must do according to the strict commands of God,
        - f and tell you concerning your wickedness and abominations,
        - g in the presence of the pure in heart, and the broken heart,
  - B (h) and under the glance of the piercing eye of the Almighty God.[2][3] 11
  - A a Wherefore, I must tell you the truth according to the plainness of the word of God. For behold, as I inquired of the Lord, thus came the word unto me, saying:

- b Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people. 12

And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and for all manner of precious ores, in the which this land, which is a land of promise unto you and to your seed, doth abound most plentifully. 13 And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches;

- A and because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they. 14
- B And now, my brethren, do ye suppose that God justifieth you in this thing?
- C Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you. 15  
     O that he would show you that he can pierce you,  
         and with one glance of his eye he can smite you to the dust! 16  
     O that he would rid you from this iniquity and abomination. And,  
     O that ye would listen unto the word of his commands,  
         and let not this pride of your hearts destroy your souls! 17
- D Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. 18
- E But before ye seek for riches,
- F seek ye for the kingdom of God. 19
- F And after ye have obtained a hope in Christ
- E ye shall obtain riches,
- D if ye seek them; and ye will seek them for the intent to do good--  
     to clothe the naked, and  
     to feed the hungry, and  
     to liberate the captive, and  
     administer relief to the sick and the afflicted. 20
- C And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it? 21
- B Do ye not suppose that such things are abominable unto him who created all flesh?

- A And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his commandments and glorify him forever. 22

And now I make an end of speaking unto you concerning this pride.

- A And were it not that I must speak unto you concerning a grosser crime,
- B my heart would rejoice exceedingly because of you. 23
- B But the word of God burdens me
- A because of your grosser crimes.
- A For behold, thus saith the Lord:

- B This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves
- C in committing whoredoms,
- D because of the things which were written concerning David, and Solomon his son. 24
- D Behold, David and Solomon
- C truly had many wives and concubines,
- B which thing was abominable before me,
- A saith the Lord. 25
- A Wherefore, thus saith the Lord,[4]
- B I have led this people forth out of the land of Jerusalem, by the power of mine arm,
- C that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. 26
- D Wherefore, I the Lord God will not suffer that this people shall do like unto them of old. 27
- E Wherefore, my brethren, hear me, and hearken to the word of the Lord:
- F For there shall not any man among you have save it be one wife; and concubines he shall have none; 28
- G For I, the Lord God, delight in the chastity of women.
- H And whoredoms are an abomination before me; thus saith the Lord of Hosts. 29
- I Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes. 30
- C For if I will, saith the Lord of Hosts, raise up seed unto me,
- F I will command my people;[5]
- E otherwise they shall hearken unto these things. 31
- J For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people,
- H because of the wickedness and abominations
- K of their husbands. 32
- J And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people,
- B which I have led out of the land of Jerusalem,
- K shall come up unto me against the men of my people, saith the Lord of Hosts. 33
- J For they shall not lead away captive the daughters of my people[6]

G because of their tenderness,

I save I shall visit them with a sore curse, even unto destruction;

D for they shall not commit whoredoms, like unto them of old,

A saith the Lord of Hosts. 34

A And now behold, my brethren, ye know that these commandments were given to our father, Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things which ye ought not to have done. 35

B Behold, ye have done greater iniquities than the Lamanites, our brethren.

C Ye have broken the hearts of your tender wives, and lost the confidence of your children,  
because of your bad examples before them;  
and the sobbings of their hearts  
ascend up to God against you.  
And because of the strictness of the word of God,  
which cometh down against you,  
many hearts died, pierced with deep wounds. 3:1

D But behold, I, Jacob, would speak unto you that are pure in heart.  
Look unto God with firmness of mind, and pray unto him with exceeding faith,  
and he will console you in your afflictions,  
and he will plead your cause,  
and send down justice upon those who seek your destruction. 2

D O all ye that are pure in heart,  
lift up your heads  
and receive the pleasing word of God,  
and feast upon his love;  
for ye may, if your minds are firm, forever. 3

C But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is cursed for your sakes;

B a and the Lamanites,  
which are not filthy like unto you,  
nevertheless they are cursed with a sore cursing,

b shall scourge you even unto destruction. 4

c And the time speedily cometh, that except ye repent

b they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you. 5

a Behold, the Lamanites your brethren,  
whom ye hate because of their filthiness  
and the cursing which hath come upon their skins,[7]

A are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our father--that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them. 6

And now,  
     this commandment  
         they observe to keep;  
             wherefore, because of this  
         observance, in keeping  
     this commandment,

the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people. 7

Behold,  
     their husbands  
         love their  
             wives, and  
         their wives  
         love their  
     husbands; and

A   their husbands and their wives love their children;

B   and their unbelief and their hatred towards you is because of the iniquity of their fathers;

C   wherefore, how much better are you than they, in the sight of your great Creator? 8

D   O my brethren, I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought with them before the throne of God. 9

C   Wherefore, a commandment I give unto you, which is the word of God,  
     that ye revile no more against them  
         because of the darkness of their skins;  
     neither shall ye revile against them  
         because of their filthiness;  
         but ye shall remember your own filthiness,

B   and remember that their filthiness came because of their fathers. 10

A   Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day. 11

O my brethren,  
     hearken unto my words;  
     arouse the faculties of your souls;  
     shake yourselves that ye may awake from the slumber of death; and  
     loose yourselves from the pains of hell  
         that ye may not become angels to the devil, to be cast into that lake of fire and brimstone which is  
         the second death. 12

And now I, Jacob, spake many more things unto the people of Nephi, warning them against fornication and lasciviousness, and every kind of sin, telling them the awful consequences of them. 13

A   And a hundredth part of the proceedings of this people, which now began to be numerous, cannot be written upon these plates; but many of their proceedings are written upon the larger plates, and their wars, and their contentions, and the reigns of their kings. 14

B   These plates are called the plates of Jacob, and they were made by the hand of Nephi. And I make an end of speaking these words. 4:1[8]

C   Now behold, it came to pass that I, Jacob, having ministered much unto my people in word,

- D (and I cannot write but a little of my words, because of the difficulty of engraving our words upon plates)
- E and we know that the things which we write upon plates must remain; 2
- E But whatsoever things we write upon anything save it be upon plates must perish and vanish away;
- D but we can write a few words upon plates,
- C which will give our children, and also our beloved brethren, a small degree of knowledge concerning us, or concerning their fathers--3
- B Now in this thing we do rejoice; and we labor diligently to engraven these words upon plates, hoping that our beloved brethren and our children will receive them with thankful hearts, and look upon them that they may learn with joy and not with sorrow, neither with contempt, concerning their first parents. 4
- A For, for this intent have we written these things, that they may know that we knew of Christ,
- B and we had a hope of his glory many hundred years before his coming;
- C a and not only we ourselves had a hope of his glory,
- b but also all the holy prophets which were before us. 5
- c Behold, they believed in Christ and worshiped the Father in his name, and also we worship the Father in his name.
- d And for this intent we keep the law of Moses, it pointing our souls to him;
- d and for this cause it is sanctified unto us for righteousness,
- c even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and his Only Begotten Son. 6
- b Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy;
- a and having all these witnesses we obtain a hope, and
- D a our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea. 7
- b Nevertheless, the Lord God sheweth us our weakness that we may know that it is by his grace, and his great condescensions unto the children of men, that we have power to do these things. 8
- E Behold, great and marvelous are the works of the Lord.
- F How unsearchable are the depths of the mysteries of him;
- G and it is impossible that man should find out all his ways.
- G And no man knoweth of his ways

- F    save it be revealed unto him;
- E    wherefore, brethren, despise not the revelations of God. 9
- D    a    For behold, by the power of his word man came upon the face of the earth,  
               which earth was created  
                       by the power of his word.  
               Wherefore, if God being able to speak  
               and the world was,  
               and to speak and man was created,  
                       O then, why not able to command the earth, or the workmanship of  
                       his hands upon the face of it, according to his will and pleasure? 10
- b    Wherefore, brethren, seek not to counsel the Lord, but to take counsel from  
               his hand. For behold, ye yourselves know that he counseleth  
                       in wisdom, and  
                       in justice, and  
                       in great mercy,  
                       over all his works. 11
- C    Wherefore, beloved brethren, be reconciled unto him through the atonement of Christ, his Only  
       Begotten Son, and ye may obtain a resurrection, according to the power of the resurrection  
       which is in Christ, and be presented as the first-fruits of Christ unto God, having faith,
- B    and obtained a good hope of glory in him before he manifesteth himself in the flesh. 12
- A    And now, beloved, marvel not that I tell you these things; for why not speak of the atonement of Christ,  
       and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to  
       come? 13
- A    Behold, my brethren, he that prophesieth,
- B    let him prophesy to the understanding of men;
- C    for the Spirit speaketh  
       the truth and lieth not.
- C    Wherefore, it speaketh  
       of things as they really are, and  
       of things as they really will be;
- B    wherefore, these things are manifested unto us plainly, for the salvation of our souls.
- A    But behold, we are not witnesses alone in these things; for God also spake them unto prophets of old. 14
- A    But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the  
       prophets,
- B    and sought for
- C    things that they could not understand.
- D    Wherefore, because of their blindness, which blindness came by looking beyond the  
       mark,
- E    they must needs fall;
- D    for God hath taken away his plainness from them,
- C    and delivered unto them many things which they cannot understand,

B because they desired it.

A And because they desired it God hath done it, that they may stumble. 15

A And now I, Jacob, am led on by the Spirit unto prophesying; for I perceive by the workings of the Spirit which is in me, that by the stumbling of the Jews

B they will reject the stone upon which they might build and have safe foundation. 16

C But behold, according to the scriptures, this stone shall become  
the great, and  
the last, and  
the only sure foundation,  
upon which the Jews can build. 17

B And now, my beloved, how is it possible that these, after having rejected the sure foundation, can ever build upon it, that it may become the head of their corner? 18

A Behold, my beloved brethren, I will unfold this mystery unto you; if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you. 5:1

Behold, my brethren, do ye not remember to have read the words of the prophet Zenos, which he spake unto the house of Israel, saying: 2 Hearken, O ye house of Israel, and hear the words of me, a prophet of the Lord. 3 For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive-tree, which a man took and nourished in his vineyard;

A and it grew,  
and waxed old,  
and began to decay. 4

And it came to pass that the master of the vineyard went forth, and he saw that his olive-tree began to decay;

B and he said: I will prune it, and  
dig about it, and  
nourish it,  
that perhaps it may shoot forth young and tender branches, and it perish not. 5

B And it came to pass that he pruned it, and  
dugged about it, and  
nourished it according to his word. 6  
And it came to pass that after many days it began to put forth somewhat a little,  
young and tender branches;[9]

A but behold, the main top thereof began to perish. 7

A And it came to pass that the master of the vineyard saw it, and he said unto his servant: It grieveth me that I should lose this tree;

B wherefore, go and pluck the branches from a wild olive-tree, and bring them hither unto me;

C and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned. 8

D And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will;

E and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself;

D wherefore, I will take these young and tender branches, and I will graft them whithersoever I will. 9



- B Take thou the branches of the wild olive-tree, and graft them in, in the stead thereof;[10]
- C and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard. 10
- B And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive-tree. 11
- A And the Lord of the vineyard caused that it should be  
 digged about,  
 and pruned,  
 and nourished,  
 saying unto his servant: It grieveth me that I should lose this tree;
- B wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. 12
- C Wherefore, go thy way; watch the tree, and nourish it, according to my words. 13
- D And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee;
- B and I do it that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof against the season, unto myself;
- A for it grieveth me that I should lose this tree and the fruit thereof. 14
- C And it came to pass that the Lord of the vineyard went his way,
- D and hid the natural branches of the tame olive-tree in the nethermost parts of the vineyard, some in one and some in another, according to his will and pleasure.[11] 15

And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard. 16 And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master: Behold, look here; behold the tree. 17

- A And it came to pass that the Lord of the vineyard looked and beheld the tree
- B in the which the wild olive branches
- C had been grafted;
- D and it had sprung forth and begun to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit. 18
- E And he said unto the servant: Behold, the branches
- F of the wild tree
- G have taken hold of the moisture of the root thereof, that the root thereof
- H hath brought forth much strength;
- H and because of the much strength
- G of the root thereof
- F the wild
- E branches

D have brought forth tame fruit.

C Now, if we had not grafted in

B these branches,

A the tree thereof would have perished.[12]

And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth;  
and the fruit thereof I shall lay up against the season, unto mine own self. 19

a And it came to pass that the Lord of the vineyard said unto the servant: Come, let us go to the  
nethermost part of the vineyard,

b and behold if the natural branches of the tree have not brought forth much fruit also,

c that I may lay up of the fruit thereof against the season, unto mine own self. 20

a And it came to pass that they went forth whither the master had hid the natural branches of the tree,

b and he said unto the servant: Behold these; and he beheld the first that it had brought forth  
much fruit; and he beheld also that it was good.

c And he said unto the servant: Take of the fruit thereof, and lay it up against the season,  
that I may preserve it unto mine own self;

d for behold, said he, this long time have I nourished it, and it hath brought forth  
much fruit. 21

e And it came to pass that the servant said unto his master: How comest thou  
hither to plant this tree, or this branch of the tree? For behold, it was the  
poorest spot in all the land of thy vineyard. 22

f And the Lord of the vineyard said unto him: Counsel me not;

e I knew that it was a poor spot of ground;

d wherefore, I said unto thee, I have nourished it this long time, and thou beholdest  
that it hath brought forth much fruit. 23

a And it came to pass that the Lord of the vineyard said unto his servant: Look hither; behold I have  
planted another branch of the tree also;

e and thou knowest that this spot of ground was poorer than the first.

d But, behold the tree. I have nourished it this long time, and it hath brought forth  
much fruit;

c therefore, gather it, and lay it up against the season, that I may preserve it unto mine own  
self. 24

a And it came to pass that the Lord of the vineyard said again unto his servant: Look hither, and  
behold another branch also, which I have planted;

d behold that I have nourished it also, and it hath brought forth fruit. 25

a And he said unto the servant: Look hither and behold the last.

e Behold, this have I planted in a good spot of ground;

- d and I have nourished it this long time,  
and only a part of the tree hath brought forth tame fruit,  
and the other part of the tree hath brought forth wild fruit;  
behold, I have nourished this tree like unto the others.[13] 26

And it came to pass that the Lord of the vineyard said unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire. 27 But behold, the servant said unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season. 28 And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard. 29

And it came to pass that a long time had passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self. 30

And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all sorts of fruit did cumber the tree. 31 And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number.

- A And the Lord of the vineyard said: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season much fruit. 32

- B But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit;

- C and it profiteth me nothing,

- D notwithstanding all our labor;

- E and now it grieveth me that I should lose this tree. 33 And the Lord of the vineyard said unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self? 34

- D And the servant said unto his master: Behold, because thou didst graft in the branches of the wild olive-tree they have nourished the roots, that they are alive and they have not perished; wherefore thou beholdest that they are yet good. 35

- C And it came to pass that the Lord of the vineyard said unto his servant: The tree profiteth me nothing, and the roots thereof profit me nothing

- B so long as it shall bring forth evil fruit. 36

- A Nevertheless, I know that the roots are good, and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit. 37

- A But behold, the wild branches have grown and have overrun the roots thereof:[14]

- B and because that the wild branches have overcome the roots thereof  
it hath brought forth much evil fruit;  
and because that it hath brought forth so much evil fruit  
thou beholdest that it beginneth to perish;

- C and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it. 38

And it came to pass that the Lord of the vineyard said unto his servant: Let us go down into the nethermost parts of the vineyard,  
and behold if the natural branches  
have also brought forth evil fruit. 39

And it came to pass that they went down into the nethermost parts of the vineyard.

And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first and the second and also the last; and they had all become corrupt. 40 And the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died. 41

D And it came to pass that the Lord of the vineyard wept, and said unto the servant: What could I have done more for my vineyard? 42

E Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now these which have once brought forth good fruit have also become corrupted; and now all the trees of my vineyard are good for nothing save it be to be hewn down and cast into the fire. 43

F And behold this last, whose branch hath withered away,

G I did plant in a good spot of ground;

H yea, even that which was choice unto me above all other parts of the land of my vineyard. 44

G And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof. 45

F And thou beheldest that a part thereof brought forth good fruit, and a part thereof brought forth wild fruit; and because I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch that it hath withered away. 46

E And now, behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof have become corrupted, that they bring forth no good fruit; and these I had hoped to preserve, to have laid up fruit thereof against the season, unto mine own self. But, behold, they have become like unto the wild olive-tree, and they are of no worth but to be hewn down and cast into the fire; and it grieveth me that I should lose them. 47

D But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it, Nay,  
I have nourished it, and  
I have digged about it, and  
I have pruned it, and  
I have dunged it; and  
I have stretched forth mine hand almost all the day long,  
and the end draweth nigh.[15]

C And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned.[16]

B Who is it that has corrupted my vineyard?[17] 48 And it came to pass that the servant said unto his master: Is it not the loftiness of thy vineyard--have not the branches thereof overcome the roots which are good?

A And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted? 49

A And it came to pass that the Lord of the vineyard said unto the servant: Let us go to and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard,

B for I have done all.

B What could I have done more for my vineyard? 50

A But, behold, the servant said unto the Lord of the vineyard: Spare it a little longer. 51 And the Lord said: Yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard. 52

A a Wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard,

b and let us graft them into the tree from whence they came;

b and let us pluck from the tree those branches whose fruit is most bitter,

a and graft in the natural branches of the tree in the stead thereof. 53

a And this will I do that the tree may not perish, that, perhaps,

b I may preserve unto myself the roots thereof for mine own purpose. 54

c And, behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive;

d wherefore, that I may preserve them also for mine own purpose,

c I will take of the branches of this tree,  
and I will graft them in unto them.  
Yea, I will graft in unto them  
the branches of their mother tree,

b that I may preserve the roots also unto mine own self,

a that when they shall be sufficiently strong perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard. 55

a And it came to pass that they took from the natural tree which had become wild,

b and grafted in

c unto the natural trees, which also had become wild. 56

c And they also took of the natural trees which had become wild,

b and grafted into

a their mother tree. 57

B And the Lord of the vineyard said unto the servant:

a Pluck not the wild branches from the trees, save it be those which are most bitter;

b and in them ye shall graft according to that which I have said. 58

c And we will nourish again the trees of the vineyard,

b and we will trim up the branches thereof;

a and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire. 59

- a And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the change of the branches,
- b that the good may overcome the evil. 60
- a And because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree,
- b that, perhaps, the trees of my vineyard may bring forth again good fruit;
- c and that I may have joy again in the fruit of my vineyard,  
and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit--61
- C a Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard,
- b that we may prepare the way,
- b that I may bring forth again the natural fruit, which natural fruit is good and the most precious above all other fruit. 62
- a Wherefore, let us go to and labor with our might this last time,
- D for behold the end draweth nigh,
- E and this is for the last time
- F that I shall prune my vineyard. 63
- G Graft in the branches;  
begin at the last  
that they may be first,  
and that the first  
may be last,
- G and dig about the trees,  
both old  
and young,  
the first  
and the last;  
and the last  
and the first,
- F that all may be nourished once again for the last time. 64 Wherefore,  
dig about them, and  
prune them, and  
dung them once more,
- E for the last time,
- D for the end draweth nigh.
- C a And if it be so that these last grafts shall grow,
- b and bring forth the natural fruit,
- b then shall ye prepare the way for them,

- a that they may grow. 65
- B a And as they begin to grow ye shall clear away the branches which bring forth bitter fruit,
  - b according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish,
  - c and I lose the trees of my vineyard. 66
  - d For it grieveth me
  - c that I should lose the trees of my vineyard;
  - b wherefore ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad,[18]
  - a and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard. 67
- A And the branches of the natural tree will I graft in again into the natural tree; 68  
 And the branches of the natural tree will I graft into the natural branches of the tree;  
 and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one. 69  
 And the bad shall be cast away, yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard. 70
- A And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few. 71
- B And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might.
  - C For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come. 72
- B And it came to pass that the servants did go and labor with their might; and the Lord of the vineyard labored also with them;
- A and they did obey the commandments of the Lord of the vineyard in all things. 73
- A And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof. 74
- B And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard,
  - C even until the bad had been cast away out of the vineyard,
  - D and the Lord had preserved unto himself that the trees had become again the natural fruit;
  - E and they became like unto one body; and the fruits were equal;
  - D and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning. 75 And it came to pass that when the Lord of the vineyard saw that his fruit was good,
  - C and that his vineyard was no more corrupt,

- B he called up his servants, and said unto them: Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning. And blessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments,
- A and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me because of the fruit of my vineyard. 76
- A For behold, for a long time
- B will I lay up of the fruit of my vineyard unto mine own self
- C against the season, which speedily cometh; and for the last time have I  
nourished my vineyard, and  
pruned it, and  
dug about it, and  
dunged it;
- B wherefore I will lay up unto mine own self of the fruit,
- A for a long time, according to that which I have spoken. 77

And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire. 6:1

- A a And now, behold, my brethren, as I said unto you that I would prophesy, behold, this is my prophecy--that the things which this prophet Zenos spake, concerning the house of Israel, in the which he likened them unto a tame olive-tree, must surely come to pass. 2 And the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh. 3
- b i And how blessed are they who have labored diligently in his vineyard;
- ii and how cursed are they who shall be cast out into their own place!
- B And the world shall be burned with fire. 4
- C And how merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long;
- D and they are a stiffnecked and a gainsaying people; but as many as will not harden their hearts shall be saved in the kingdom of God. 5 Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would  
repent, and  
come with full purpose of heart, and  
cleave unto God as he cleaveth unto you.
- E And while his arm of mercy is extended towards you in the light of the day, harden not your hearts. 6
- E Yea, today, if ye will hear his voice, harden not your hearts;
- D for why will ye die?[19] 7
- C For behold, after ye have been nourished by the good word of God all the day long,
- B will ye bring forth evil fruit, that ye must be hewn down and cast into the fire? 8



- A    a    Behold,  
           will ye reject these words?  
           Will ye reject the words of the prophets; and  
           will ye reject all the words which have been spoken concerning Christ, after so many have  
           spoken concerning him;  
           and deny  
               the good word of Christ, and  
               the power of God, and  
               the gift of the Holy Ghost,  
           and quench the Holy Spirit,  
           and make a mock of the great plan of redemption, which hath been laid for you? 9
- b        ii    Know ye not that if ye will do these things, that the power of  
                       the redemption and  
                       the resurrection, which is in Christ,  
                       will bring you to stand with  
                       shame and  
                       awful guilt  
                               before the bar of God? 10 And according to the power of  
                               justice, for justice cannot be denied, ye must go away into  
                               that lake of fire and brimstone,  
                                       whose flames are unquenchable, and  
                                       whose smoke ascendeth up forever and ever,  
                               which lake of fire and brimstone is  
                               endless torment. 11
- i        O then, my beloved brethren,  
               repent ye, and  
               enter in at the strait gate, and  
               continue in the way which is narrow,  
               until ye shall obtain eternal life.[20] 12

O be wise; what can I say more? 13

Finally, I bid you farewell, until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear. Amen.

## Notes

1. Chapter 2 in the 1830 edition.
  2. This (h) is the point of emphasis of the double echelon in 7b to here.
  3. Parry has the following chiasm (which is a functional chiasm).
- A    Yea, it grieveth my soul and causeth me to shrink with shame
- B    before the presence of my Maker,
- C    that I must testify unto you concerning the wickedness of your hearts. 7
- D    And also it grieveth me that I must use so much boldness of speech concerning you,
- E    before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God; 8
- F    And it supposeth me that they have come up hither to hear the pleasing word of God,
- G    yea, the word which healeth the wounded soul. 9
- H    Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to admonish you according to your crimes,
- I    to enlarge the wounds
- I    of those who are already wounded,
- H    instead of consoling
- G    and healing their wounds;
- F    and those who have not been wounded, instead of feasting upon the pleasing word of God
- E    have daggers placed to pierce their souls and wound their delicate minds. 10
- D    But, notwithstanding the greatness of the task, I must do according to the strict commands of God,
- C    and tell you concerning your wickedness and abominations,
- B    in the presence of the pure in heart, and the broken heart,
- A    and under the glance of the piercing eye of the Almighty God.
4. We now begin an extensive system with random placement of the elements. Pay attention to the parallels.
  5. Monogamy unless I command otherwise (F).

6. This is an unusual center, JKJKJ. The daughters appear three times and men twice. The burden is clearly placed on the men.
7. The a's, taken together, form a double echelon.
8. Chapter 3 in the 1830 edition.
9. Jacob 5:4-6. Small changes after DWP.
10. This B element breaks up the symmetry of the chevron, but its placement is driven by the verbal parallelism.
11. Verses 11-14 have every element twice, but not in a systematic order.
12. The A elements serve more as framing statements for the rest of the text rather than having a common theme.
13. We see random parallelism in 19-25. There are 5 a's (travel and observation), 2 b's (brought forth much fruit), 3 c's (gathering the fruit), 5 d's (nourished; 5 = mercy, grace), 4 e's (quality of ground; 4 = creation, man in the world).
14. Both A's of this chevron (37-48) have reference to Greek philosophy being incorporated into Christian theology, overcoming the truth.
15. The second D gives 5 things the Lord of the vineyard had done (see the first D).
16. The second C is a summary of the first.
17. Parry finds the following chiasm in 46-47.

A But, behold, they have become like unto the wild olive-tree,

B and they are of no worth but to be hewn down and cast into the fire;

C and it grieveth me that I should lose them. 47

D But what could I have done more in my vineyard?

E Have I slackened mine hand, that I have not nourished it,

F Nay, I have nourished it,  
and I have digged about it,  
and I have pruned it,  
and I have dunged it;

E and I have stretched forth mine hand

D almost all the day long, and the end draweth nigh.

C And it grieveth me

B that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned.

A Who is it that has corrupted my vineyard?

18. What a message for us today!

19. As we compare the D's we see that the death spoken of in the second is the spiritual death that results from failure to repent.

20. The Ab elements taken together include an abba chevron.

# KING BENJAMIN ADDRESSES HIS PEOPLE

Mosiah 1-5

And now there was no more contention in all the land of Zarahemla, among all the people who belonged to king Benjamin, so that king Benjamin had continual peace all the remainder of his days. 2

And it came to pass that he had three sons; and he called their names Mosiah, and Helorum, and Helaman.

A And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding;

B a and that they might know concerning the prophecies

b which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord. 3

C And he also taught them concerning the records which were engraven on the plates of brass, saying: My sons, I would that ye should remember that were it not for these plates, which contain these records and these commandments,

D we must have suffered in ignorance, even at this present time, not knowing the mysteries of God. 4

E For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the language of the Egyptians therefore he could read these engravings,

F and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time. 5

E I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand of his mysteries, and have his commandments always before our eyes,

D that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct. 6

C O my sons, I would that ye should remember that these sayings are true, and also that these records are true.

And behold, also the plates of Nephi, which contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true;

and we can know of their surety because we have them before our eyes. 7 And now, my sons, I would that ye should remember to search them diligently, that ye may profit thereby;

B a and I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises

b which the Lord made unto our fathers. 8

A And many more things did king Benjamin teach his sons, which are not written in this book. 9

And it came to pass that after king Benjamin had made an end of teaching his sons, that he waxed old, and he saw that he must very soon go the way of all the earth; therefore, he thought it expedient that he should confer the kingdom upon one of his sons. 10 Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying:

My son, I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla, and the people of Mosiah who dwell in the land, that thereby they may be gathered together; for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a king and a ruler over this people, whom the Lord our God hath given us. 11 And moreover, I shall give this people a name, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a diligent people in keeping the commandments of the Lord. 12 And I give unto them a name that never shall be blotted out, except it be through transgression. 13 Yea, and moreover I say unto you, that if this highly favored people of the Lord should fall into transgression, and become a wicked and an adulterous people, that the Lord will deliver them up, that thereby they become weak like unto their brethren; and he will no more preserve them by his matchless and marvelous power, as he has hitherto preserved our fathers. 14 For I say unto you, that if he had not extended his arm in the preservation of our fathers they must have fallen into the hands of the Lamanites, and become victims to their hatred.

And it came to pass that after king Benjamin had made an end of these sayings to his son, that he gave him charge concerning

all the affairs of the kingdom. 16

And moreover, he also gave him charge concerning

the records which were engraven on the plates of brass; and also

the plates of Nephi; and also,

the sword of Laban, and

the ball or director,

which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one according to the heed and diligence which they gave unto him.

17 Therefore, as they were unfaithful they did not prosper nor progress in their journey, but were driven back, and incurred the displeasure of God upon them; and therefore they were smitten with famine and sore afflictions, to stir them up in remembrance of their duty. 18

A And now, it came to pass that Mosiah

B went and did as his father had commanded him,

C and proclaimed unto all the people who were in the land of Zarahemla

D that thereby they might gather themselves together,

E to go up to the temple

F to hear the words which his father should speak unto them. 2:1

A And it came to pass that after Mosiah

B had done as his father had commanded him,

C and had made a proclamation throughout all the land,

D that the people gathered themselves together throughout all the land,

E that they might go up to the temple

F to hear the words which king Benjamin should speak unto them.[1] 2

And there were a great number, even so many that they did not number them; for they had multiplied exceedingly and waxed great in the land. 3 And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses; 4 And also that they might give thanks to the Lord their God, who had brought them out of the land of Jerusalem, and who had delivered them out of the hands of their enemies, and had appointed just men to be their teachers, and also a just man to be their king, who had established peace in the land of Zarahemla, and who had taught them to keep the commandments of God, that they might rejoice and be filled with love towards God and all men. 5

A And it came to pass that when they came up to the temple,

B they pitched their tents round about,

C every man according to his family,

D consisting of his wife, and his sons, and his daughters,

D and their sons, and their daughters, from the eldest down to the youngest,

C every family being separate one from another. 6

B And they pitched their tents round about

A the temple,[2]

every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them; 7

A For the multitude being so great

B that king Benjamin could not teach them all within the walls of the temple,

C therefore he caused a tower to be erected,

D that thereby his people might hear the words which he should speak unto them. 8

D And it came to pass that he began to speak to his people

C from the tower;

B and they could not all hear his words

A because of the greatness of the multitude:[3]

therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words. 9 And these are the words which he spake and caused to be written, saying:

A My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day;

for I have not commanded you to come up hither

to trifle with the words which I shall speak,

but that you should hearken unto me, and open

your ears

that ye may hear, and

your hearts

that ye may understand, and

your minds

that the mysteries of God may be unfolded to your view. 10

I have not commanded you to come up hither  
 that ye should fear me, or that ye should think that I of myself am more than a mortal man. 11  
 But I am like as yourselves, subject to all manner of infirmities in body and mind;

B yet I have been  
 chosen by this people, and  
 consecrated by my father, and was  
 suffered by the hand of the Lord  
 that I should be a ruler and a king over this people; and have been kept and preserved by  
 his matchless power, to serve you with all the  
     might,  
     mind and  
     strength  
         which the Lord hath granted unto me. 12

I say unto you that as I have been  
 suffered  
     to spend my days in your service, even up to this time,  
         and have not sought gold nor silver nor any manner of riches of you; 13  
         Neither have I suffered that ye should be  
             confined in dungeons, nor that ye should  
             make slaves one of another, nor that ye should  
             murder, or  
             plunder, or  
             steal, or  
             commit adultery;  
         nor even have I suffered that ye should  
             commit any manner of wickedness,  
         and have taught you that ye should  
             keep the commandments of the Lord, in all things which he hath  
             commanded you--14

And even I, myself,  
     have labored with mine own hands  
         that I might serve you,  
             and that ye should not be laden with taxes,  
                 and that there should nothing come upon you which was grievous to be  
                 borne--and of all these things which I have spoken, ye yourselves are  
                 witnesses this day. 15

Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that  
 thereby I might accuse you;  
     but I tell you these things that ye may know that I can answer a clear conscience before God  
     this day. 16

Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not  
 desire to boast,  
     for I have only been in the service of God. 17

C And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye  
 are in the service of your fellow beings ye are only in the service of your God. 18

B Behold, ye have called me your king; and if I, whom ye call your king,  
     do labor to serve you, then ought not ye to labor to serve one another? 19  
 And behold also, if I, whom ye call your king,  
     who has spent his days in your service, and yet has been in the service of God, do merit any  
     thanks from you,  
         O how you ought to thank your heavenly King! 20



- a I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess,
- b to that God who  
has created you, and  
has kept and preserved you, and  
has caused that ye should rejoice, and  
has granted that ye should live in peace one with another--21
- a I say unto you that if ye should serve
- b him who  
has created you from the beginning, and  
is preserving you from day to day,  
by lending you breath, that ye may  
live and  
move and  
do according to your own will, and  
even supporting you from one moment to another--
- a I say, if ye should serve
- b him
- c with all your whole souls yet ye would be unprofitable servants.[4] 22

And behold, all that he requires of you is to keep his commandments;  
and he has promised you that if ye would keep his commandments  
ye should prosper in the land;  
and he never doth vary from that which he hath said;  
therefore, if ye do keep his commandments  
he doth bless you and prosper you.[5] 23

And now, in the first place,  
he hath created you, and granted unto you your lives,  
for which ye are indebted unto him. 24

And secondly,  
he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you.  
And ye are still indebted unto him, and are, and will be, forever and ever;

therefore, of what have ye to boast? 25

And now I ask,  
can ye say aught of yourselves?

I answer you, Nay.

Ye cannot say that ye are even as much as the dust of the earth;

yet ye  
were created  
of the dust of the earth;  
but behold, it belongeth to him  
who created  
you. 26

And I, even I, whom ye call your king, am no better than ye yourselves are;  
for I am also of the dust.

And ye behold that I am old,  
and am about to yield up this mortal frame  
to its mother earth.[6] 27

- A Therefore, as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together,  
that I might be found blameless, and  
that your blood should not come upon me,  
when I shall stand to be judged of God of the things whereof he hath commanded me concerning you. 28
- I say unto you that I have caused that ye should assemble yourselves together  
that I might rid my garments of your blood,  
at this period of time when I am about to go down to my grave, that I might go down in peace,  
and my immortal spirit may join the choirs above in singing the praises of a just God. 29
- And moreover, I say unto you that I have caused that ye should assemble yourselves together,  
that I might declare unto you that I can no longer be your teacher, nor your king; 30 For even at this time, my whole frame doth tremble exceedingly while attempting to speak unto you;  
but the Lord God doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that my son Mosiah is a king and a ruler over you. 31
- A And now, my brethren, I would that ye should do as ye have hitherto done.  
As ye have kept my commandments, and also the commandments of my father,  
and have prospered,  
and have been kept from falling into the hands of your enemies,  
even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him,  
ye shall prosper in the land,  
and your enemies shall have no power over you. 32
- B a But, O my people, beware lest there shall arise contentions among you,  
and ye list to obey the evil spirit,  
which was spoken of by my father Mosiah. 33
- For behold, there is a wo pronounced upon him  
who listeth to obey that spirit;  
for if he listeth to obey him, and remaineth and dieth in his sins,
- b the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment,
- C having transgressed the law of God contrary to his own knowledge. 34
- D I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth
- E that ye are eternally indebted to your heavenly Father, to render to him all that you have and are;
- D and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lehi, left Jerusalem; 35 And also, all that has been spoken by our fathers until now. And behold, also, they spake that which was commanded them of the Lord; therefore, they are just and true. 36 And now, I say unto you, my brethren, that after ye have known and have been taught all these things,
- C if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved--37
- B a I say unto you, that the man that doeth this, the same cometh out in open rebellion against God;  
therefore he listeth to obey the evil spirit,  
and becometh an enemy to all righteousness;  
therefore, the Lord has no place in him, for he dwelleth not in unholy temples. 38
- Therefore if that man repenteth not, and remaineth and dieth an enemy to God,

b the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt,  
 which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever. 39  
 And now I say unto you, that mercy hath no claim on that man;  
 therefore his final doom is to endure a never-ending torment.[7] 40

A O, all ye old men,  
 and also ye young men,  
 and you little children who can understand my words,  
 for I have spoken plainly unto you that ye might understand,  
 I pray that ye should awake to a remembrance of the awful situation  
 of those that have fallen into transgression. 41  
 And moreover, I would desire that ye should consider on the blessed and happy state  
 of those that keep the commandments of God.  
 For behold, they are blessed in all things, both temporal and spiritual; and if they  
 hold out faithful to the end they are received into heaven, that thereby they may  
 dwell with God in a state of never-ending happiness.  
 O remember, remember that these things are true; for the Lord God hath spoken it. 3:1

And again my brethren, I would call your attention,  
 for I have somewhat more to speak unto you; for behold,  
 I have things to tell you concerning that which is to come. 2  
 And the things which I shall tell you are made known unto me by an angel from God.  
 And he said unto me: Awake;  
 and I awoke, and behold he stood before me. 3  
 And he said unto me: Awake,  
 and hear the words which I shall tell thee;  
 for behold, I am come to declare unto you the glad tidings of great joy. 4  
 For the Lord  
 hath heard thy prayers, and  
 hath judged of thy righteousness, and  
 hath sent me to declare unto thee  
 that thou mayest rejoice; and  
 that thou mayest declare unto thy people,  
 that they may also be filled with joy. 5  
 For behold, the time cometh, and is not far distant, that with power,  
 the Lord Omnipotent  
 who reigneth,  
 who was, and is  
 from all eternity  
 to all eternity,  
 shall come down from heaven among the children of  
 men, and  
 shall dwell in a tabernacle of clay, and  
 shall go forth amongst men,  
 working mighty miracles, such as  
 healing the sick,  
 raising the dead,  
 causing the lame to walk,  
 the blind to receive their sight, and  
 the deaf to hear, and  
 curing all manner of diseases. 6  
 And he shall cast out devils,  
 or the evil spirits which dwell in the hearts of the  
 children of men. 7  
 And lo, he shall suffer  
 temptations, and  
 pain of body,  
 hunger,  
 thirst, and  
 fatigue,

even more than man can suffer,  
except it be unto death;  
for behold, blood cometh from every  
pore,  
so great shall be his anguish for  
the wickedness and the  
abominations of his people.[8] 8

And he shall be called Jesus Christ,  
the Son of God,  
the Father of heaven and earth,  
the Creator of all things from the beginning;  
and his mother shall be called Mary. 9

And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name;

and even after all this they  
shall consider him a man, and  
say that he hath a devil, and  
shall scourge him, and  
shall crucify him. 10

And he shall rise the third day from the dead;  
and behold, he standeth to judge  
the world;  
and behold, all these things are done that a righteous judgment might come upon  
the children of men.[9] 11

For behold, and also his blood atoneth for the sins of those  
who have fallen by the transgression of Adam,  
who have died not knowing the will of God concerning them, or  
who have ignorantly sinned. 12

AA But wo, wo unto him who knoweth that he rebelleth against God!

BB For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ. 13

CC A And the Lord God hath sent his holy prophets among all the children of men, to declare these things to every kindred, nation, and tongue,

DD that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceedingly great joy, even as though he had already come among them. 14

EE B Yet the Lord God saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moses. 15

C And many  
signs, and  
wonders, and  
types, and  
shadows  
showed he unto them,  
concerning his coming;

C and also holy prophets  
spake unto them  
concerning his coming;

B and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood. 16

FF And even if it were possible that little children could sin  
they could not be saved;  
but I say unto you they are blessed; for behold,  
as in Adam, or by nature, they fall,  
even so the blood of Christ atoneth for their sins. 17

- GG A And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent. 18
- FF B For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy;
- EE C but men drink damnation to their own souls except they humble themselves
- DD D and become as little children,
- E and believe that salvation  
was,  
and is,  
and is to come,  
in and through the atoning blood of Christ, the Lord Omnipotent.[10] 19
- F For the natural man  
is an enemy to God,  
and has been from the fall of Adam,  
and will be, forever and ever,
- G unless he yields to the enticings of the Holy Spirit,
- F and putteth off the natural man
- E and becometh a saint through the atonement of Christ the Lord,
- D and becometh as a child,
- C submissive, meek, humble, patient, full of love,
- B willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. 20
- CC A And moreover, I say unto you, that the time shall come when the knowledge of the Savior shall spread throughout every nation, kindred, tongue, and people. 21
- BB And behold, when that time cometh, none shall be found blameless before God, except it be little children,  
only through repentance and faith on the name of the Lord God Omnipotent. 22  
And even at this time, when thou shalt have taught thy people the things which the Lord thy God hath commanded thee,  
even then are they found no more blameless in the sight of God,  
only according to the words which I have spoken unto thee. 23  
And now I have spoken the words which the Lord God hath commanded me. 24  
And thus saith the Lord:  
They shall stand as a bright testimony against this people,  
at the judgment day;  
whereof they shall be judged,  
every man according to his works,  
whether they be good,  
or whether they be evil. 25
- AA A And if they be evil they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord into a state of misery and endless torment,
- B from whence they can no more return;
- C therefore they have drunk damnation to their own souls. 26
- C Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit;

- B therefore, mercy could have claim on them no more forever. 27
- A And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord commanded me. Amen. 4:1[11]
- A And now, it came to pass that when king Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude,
- B and behold they had fallen to the earth, for the fear of the Lord had come upon them. 2
- C And they had viewed themselves  
in their own carnal state,  
even less than the dust of the earth.  
And they all cried aloud with one voice, saying:
- D O have mercy, and apply the atoning blood of Christ  
that we may receive forgiveness of our sins,  
and our hearts may be purified;  
for we believe in Jesus Christ, the Son of God,  
who created  
heaven and  
earth, and  
all things;  
who shall come down among the children of men. 3
- A And it came to pass that after they had spoken these words the Spirit of the Lord came upon them,
- B and they were filled with joy,
- C having received a remission of their sins, and having peace of conscience,
- D because of the exceeding faith which they had in Jesus Christ who should come,  
according to the words which king Benjamin had spoken unto them. 4
- And king Benjamin again opened his mouth and began to speak unto them, saying:  
My friends and  
my brethren,  
my kindred and  
my people,  
I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you. 5
- A For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your worthless and fallen state--6
- B I say unto you, if ye have come to a knowledge of  
the goodness of God, and  
his matchless power, and  
his wisdom, and  
his patience, and  
his long-suffering[12]  
towards the children of men;  
and also, the atonement which has been prepared from the foundation of the world,  
that thereby salvation might come to him  
that should put his trust in the Lord,  
and should be diligent in keeping his commandments,  
and continue in the faith even unto the end of his life, I mean the life of  
the mortal body--7  
I say, that this is the man who receiveth salvation,  
through the atonement which was prepared from the foundation of the world  
for all mankind,

which ever were since the fall of Adam, or  
 who are, or  
 who ever shall be, even unto the end of the world. 8

C And this is the means whereby salvation cometh.

D And there is none other salvation save this which hath been spoken of;

D neither are there any conditions whereby man can be saved

C except the conditions which I have told you. 9

Believe in God;  
 believe that he is,  
     and that he created all things, both  
         in heaven and  
         in earth;  
 believe that he has  
     all wisdom, and  
     all power, both  
         in heaven and  
         in earth;  
 believe that  
     man doth not comprehend  
         all the things which the  
     Lord can comprehend. 10 And again,  
 believe that ye must  
     repent of your sins and  
     forsake them, and  
     humble yourselves before God; and  
     ask in sincerity of heart that he would forgive you;  
     and now, if you believe all these things see that ye do them.[13] 11

B And again I say unto you as I have said before, that  
     as ye have come to the knowledge of the glory of God,  
     or if ye have known of his goodness  
     and have tasted of his love,  
     and have received a remission of your sins,  
     which causeth such exceedingly great joy in your souls,

A even so I would that ye should remember, and always retain in remembrance,  
     the greatness of God, and  
     your own nothingness, and  
     his goodness and long-suffering towards you,  
     unworthy creatures,  
     and humble yourselves even in the depths of humility,  
     calling on the name of the Lord daily, and  
     standing steadfastly in the faith of that which is to come, which was spoken by the  
     mouth of the angel. 12

And behold, I say unto you that if ye do this  
     ye shall always rejoice,  
     and be filled with the love of God,  
     and always retain a remission of your sins;  
     and ye shall grow  
         in the knowledge of the glory of him that created you, or  
         in the knowledge of that which is just and true. 13  
 And ye will not have a mind to injure one another,  
     but to live peaceably,  
     and to render to every man according to that which is his due. 14  
 And ye will not suffer your children that they go

hungry, or  
 naked;  
 neither will ye suffer that they transgress the laws of God, and  
 fight and quarrel one with another, and  
 serve the devil,  
     who is the master of sin, or  
     who is the evil spirit which hath been spoken of by our fathers,  
         he being an enemy to all righteousness. 15

But ye will teach them  
     to walk in the ways of truth and soberness;  
 ye will teach them  
     to love one another, and  
     to serve one another. 16

And also, ye yourselves will[14]

A   succor those that stand in need of your succor;  
     ye will administer of your substance unto him that standeth in need; and  
     ye will not suffer that the beggar  
         putteth up his petition to you in vain,  
         and turn him out to perish. 17

B   Perhaps thou shalt say:  
     The man has brought upon himself his misery;  
         therefore I will stay my hand, and will not give unto him of my food,  
         nor impart unto him of my substance that he may not suffer,  
         for his punishments are just--18  
 But I say unto you, O man,

C   whosoever doeth this the same hath great cause to repent;  
     and except he repenteth of that which he hath done  
         he perisheth forever, and hath no interest in the kingdom of God. 19

D   For behold, are we not all beggars?

E   Do we not all depend upon the same Being, even God,  
     for all the substance which we have,  
         for both food and raiment, and  
         for gold, and  
         for silver, and  
     for all the riches which we have of every kind? 20

F   And behold, even at this time, ye have been  
     calling on his name, and  
     begging for a remission of your sins.

G   And has he suffered that ye have begged in vain? Nay;

H   he has poured out his Spirit upon you, and  
     has caused that your hearts should be filled with joy, and  
     has caused that your mouths should be stopped  
         that ye could not find utterance, so exceedingly great was  
         your joy. 21

H   And now, if God,  
     who has created you,  
     on whom you are dependent  
         for your lives and  
         for all that ye have and are,  
         doth grant unto you whatsoever ye ask that is  
         right, in faith, believing that ye shall receive,

G   O then, how ye ought to impart of the substance that ye have one to  
     another. 22



F And if ye judge the man who putteth up his petition to you  
for your substance that he perish not,  
and condemn him,  
how much more just will be  
your condemnation  
for withholding your substance,

E which doth not belong to you  
but to God,  
to whom also  
your life belongeth;

D and yet ye put up no petition,

C nor repent of the thing which thou hast done. 23  
I say unto you, wo be unto that man,  
for his substance shall perish with him; and now,  
I say these things unto those who are rich  
as pertaining to the things of this world. 24

B And again, I say unto the poor,  
ye who have not and  
yet have sufficient, that ye remain from day to day;  
I mean all you who deny the beggar,  
because ye have not;  
I would that ye say in your hearts that:  
I give not because  
I have not, but  
if I had  
I would give. 25  
And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your  
condemnation is just for ye covet that which ye have not received. 26

A And now, for the sake of these things which I have spoken unto you--that is,  
for the sake of retaining a remission of your sins from day to day,  
that ye may walk guiltless before God--  
I would that ye should impart of your substance to the poor,  
every man according to that which he hath, such as  
feeding the hungry,  
clothing the naked,  
visiting the sick and administering to their relief,  
both spiritually and  
temporally,  
according to their wants.[15] 27

And see that all these things are done in wisdom and order;  
for it is not requisite that a man should run faster than he has strength.  
And again, it is expedient that he should be diligent,  
that thereby he might win the prize;  
therefore, all things must be done in order. 28

And I would that ye should remember, that whosoever among you borroweth of his neighbor should return the  
thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause  
thy neighbor to commit sin also. 29

And finally,

I cannot tell you  
 all the things  
     whereby ye may commit sin;  
     for there are divers ways and means,  
     even so many that I cannot number them. 30  
 But this much I can tell you,  
     that if ye do not  
     watch  
         yourselves, and  
         your thoughts, and  
         your words, and  
         your deeds, and  
     observe  
         the commandments of God, and  
     continue in the faith of what ye have heard  
         concerning the coming of our Lord, even unto the end of your lives,  
         ye must perish.

And now, O man, remember, and perish not. 5:1[16]

A And now, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they believed the words which he had spoken unto them. 2 And they all cried with one voice, saying:

B a Yea, we believe all the words which thou hast spoken unto us;  
     b and also, we know of their surety and truth,  
         c because of the Spirit of the Lord Omnipotent, which has wrought a mighty change  
         in us, or in our hearts,  
         d that we have no more disposition to do evil, but to do good continually. 3

C And we, ourselves, also, through the infinite goodness of God, and the manifestations of his Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

B a And it is the faith which we have had on the things which our king has spoken unto us  
     b that has brought us to this great knowledge,  
         c whereby we do rejoice with such exceedingly great joy. 5  
         d And we are willing to enter into a covenant with our God  
             to do his will, and  
             to be obedient to his commandments in all things that he shall command  
             us,  
                 all the remainder of our days,  
                 that we may not bring upon ourselves a never-ending torment,  
                 as has been spoken by the angel,  
                 that we may not drink out of the cup of the wrath of God.[17] 6

A And now, these are the words which king Benjamin desired of them; and therefore he said unto them:

A Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant. 7  
 And now, because of the covenant which ye have made

B ye shall be called the children of Christ,

C his sons, and his daughters;

- D for behold, this day he hath spiritually begotten you;
- E for ye say that your hearts are changed through faith on his name;
- D therefore, ye are born of him
- C and have become his sons and his daughters. 8
- B And under this head ye are made free,  
and there is no other head whereby ye can be made free.  
There is no other name given whereby salvation cometh;  
therefore, I would that ye should take upon you the name of Christ,
- A all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. 9
- A And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ. 10
- B And now it shall come to pass, that whosoever shall not take upon him the name of Christ
- C must be called by some other name;
- D therefore, he findeth himself on the left hand of God. 11
- E And I would that ye should remember also, that this is the name that I said I should give unto you
- F that never should be blotted out,
- G except it be through transgression;
- G therefore, take heed that ye do not transgress,
- F that the name be not blotted out of your hearts. 12
- E I say unto you, I would that ye should remember to retain the name written always in your hearts,
- D that ye are not found on the left hand of God,
- C but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.[18] 13
- B For how knoweth a man the master  
whom he has not served, and  
who is a stranger unto him,  
and is far from the thoughts and intents of his heart? 14  
And again, doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you,  
Nay;  
he will not even suffer that he shall feed among his flocks,  
but will drive him away,  
and cast him out.  
I say unto you, that even so shall it be among you if ye know not the name by which ye are called. 15
- A Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the  
wisdom, and  
power, and  
justice, and  
mercy  
of him who created all things, in heaven and in earth, who is God above all. Amen.

### Notes

1. Mosiah 1:18-2:1. DWP.
2. Mosiah 2:5-6. DWP.
3. Mosiah 2:7-8. DWP.
4. A triple echelon with a final point of emphasis, c.
5. A double echelon with a point of emphasis after the first echelon.
6. Mosiah 2:25-26. After DWP.
7. The B<sub>2</sub> elements yield an important insight. The first speaks of damnation and an everlasting punishment. The second tells us what that punishment is, an awareness of his own guilt in the presence of the Lord.
8. Verses 1-7 are shown as an irregular echelon with lists of similar themes that bear the stamp of number symbolism (3 = complete, 5 = mercy, grace, 6 = imperfection). The last part of verse 7 is the point of emphasis of this echelon.
9. Mosiah 3:10. DWP.
10. The blood of Christ is said 5 times here. Jesus bled 5 times in life, in Gethsemane, when scourged by the Jews, the crown of thorns, when scourged by the Romans, and when nailed to the cross.
11. Chapter 2 in the 1830 edition.
12. 5 = mercy, grace.
13. The second C is an elaboration on the first. It includes 5 “believe” statements.
14. Seven results of remembering and humbling ourselves even to the depths of humility. 7 = spiritual perfection. And verses 16-26 give details of the last one.
15. Mosiah 4:16-26. The overall structure was discovered after seeing DWP's chiasm in 18-23, and has some similarities to it. His is more verbal and mine thematic.
16. Chapter 3 in the 1830 edition.
17. The second B<sub>4</sub> elaborates on the first.
18. Mosiah 5:10-12 is where John Welch first discovered chiasmus in the Book of Mormon (Personal communication).

# **ABINADI ADDRESSES KING NOAH AND HIS PRIESTS**

Mosiah 12-16

And it came to pass that after the space of two years that Abinadi came among them in disguise, that they knew him not, and began to prophesy among them, saying:[1]

- A   a    Thus has the Lord commanded me, saying--
  - b    Abinadi, go and prophesy
- B   unto this my people,
- C   for they have hardened their hearts against my words; they have repented not of their evil doings;
- D   therefore, I will visit them
  - E    in my anger, yea,
  - E    in my fierce anger
- D   will I visit them
- C   in their iniquities and abominations. 2
- B   Yea, wo be unto this generation!
- A   a    And the Lord said unto me:
  - b    Stretch forth thy hand and prophesy saying:
- A   Thus saith the Lord, it shall come to pass that this generation,
- B   because of their iniquities,
- C   shall be brought into bondage, and shall be smitten on the cheek;
- D   yea, and shall be driven by men,
  - E    and shall be slain; and  
       the vultures of the air, and  
       the dogs, yea, and  
       the wild beasts,  
       shall devour their flesh. 3
- F   And it shall come to pass that the life of king Noah shall be valued even as a garment in a hot furnace; for he shall know that I am the Lord. 4
- E   And it shall come to pass that I will smite this my people  
      with sore afflictions, yea,  
      with famine and  
      with pestilence;  
      and I will cause that they shall howl all the day long. 5
- D   Yea, and I will cause that they shall have burdens lashed upon their backs; and they shall be driven before like a dumb ass. 6
- C   And it shall come to pass that I will send forth hail among them,  
      and it shall smite them;  
      and they shall also be smitten with the east wind;  
      and insects shall pester their land also, and devour their grain. 7  
      And they shall be smitten  
      with a great pestilence--

B and all this will I do because of their iniquities and abominations. 8

A And it shall come to pass that except they repent I will utterly destroy them from off the face of the earth; yet they shall leave a record behind them, and I will preserve them for other nations which shall possess the land; yea, even this will I do that I may discover the abominations of this people to other nations.

And many things did Abinadi prophesy against this people. 9 And it came to pass that they were angry with him; and they took him and carried him bound before the king, and said unto the king:

A Behold, we have brought a man before thee

B who has prophesied evil concerning thy people, and saith that God will destroy them. 10

C And he also prophesieth evil concerning thy life,  
and saith that thy life shall be  
as a garment in a furnace of fire. 11  
And again, he saith that thou shalt be  
as a stalk, even as a dry stalk of the field,  
which is run over by the beasts and trodden under foot. 12  
And again, he saith thou shalt be  
as the blossoms of a thistle,  
which, when it is fully ripe, if the wind bloweth, it is driven forth upon the  
face of the land.  
And he pretendeth the Lord hath spoken it.

D And he saith all this shall come upon thee except thou repent, and this because of thine iniquities. 13 And now, O king, what great evil hast thou done,

E or what great sins have thy people committed,

F that we should be condemned of God or judged of this man? 14

E And now, O king, behold, we are guiltless,

D and thou, O king, hast not sinned;

C therefore, this man has lied concerning you,

B and he has prophesied in vain.[2] 15  
And behold, we are strong,  
we shall not come into bondage,  
or be taken captive by our enemies;  
yea, and thou hast prospered in the land,  
and thou shalt also prosper. 16

A Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good. 17

A And it came to pass that king Noah caused that Abinadi should be cast into prison;

B and he commanded that the priests should gather themselves together that he might hold a council with them what he should do with him. 18

B And it came to pass that they said unto the king: Bring him hither that we may question him;

A and the king commanded that he should be brought before them. 19

A And they began to question him, that they might cross him, that thereby they might have wherewith to accuse him;

B but he answered them boldly,  
     C and withstood all their questions,  
         D yea, to their astonishment;  
     C for he did withstand them in all their questions,  
 B and did confound them in all their words. 20

A And it came to pass that one of them said unto him: What meaneth the words which are written, and which have been taught by our fathers, saying: 21

How beautiful upon the mountains 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; 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 nations,  
         and all the ends of the earth  
     shall see  
     the salvation  
     of our God?[3] 25

And now Abinadi said unto them:

A Are you priests, and pretend to teach this people,  
     B and to understand the spirit of prophesying, and yet desire to know of me what these things mean? 26  
     C I say unto you, wo be unto you for perverting the ways of the Lord!  
         D For if ye understand these things ye have not taught them;  
     C therefore, ye have perverted the ways of the Lord. 27  
     B Ye have not applied your hearts to understanding; therefore, ye have not been wise.

A Therefore, what teach ye this people? 28

And they said: We teach the law of Moses. 29 And again he said unto them:

A If ye teach the law of Moses why do ye not keep it?

B Why do ye set your hearts upon riches?

Why do ye

commit whoredoms and  
spend your strength with harlots, yea, and  
cause this people to commit sin,

C that the Lord has cause to send me to prophesy  
against this people,  
yea, even a great evil  
against this people? 30

D Know ye not that I speak the truth?

D Yea, ye know that I speak the truth;

C and you ought to tremble before God. 31 And it shall come to pass that ye shall be smitten

B for your iniquities,

A for ye have said that ye teach the law of Moses.

And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye?

32 And they answered and said that salvation did come by the law of Moses. 33

But now Abinadi said unto them:

I know if ye keep the commandments of God ye shall be saved;

yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of Sinai, saying: 34

I am the Lord thy God, who hath brought thee

out of the land of Egypt,

out of the house of bondage. 35

Thou shalt have no other God before me. 36

Thou shalt not make unto thee

any graven image, or

any likeness of any

thing in heaven above, or

things which are in the earth beneath. 37

Now Abinadi said unto them,

Have ye done all this?

I say unto you, Nay, ye have not.

And have ye taught this people that they should do all these things?

I say unto you, Nay, ye have not. 13:1

A a And now when the king had heard these words,

b he said unto his priests: Away with this fellow, and slay him; for what have we to do with him,

c for he is mad. 2

d And they stood forth and attempted to lay their hands on him;

e but he withstood them,

f and said unto them: 3 Touch me not, for God shall smite you if ye lay  
your hands upon me,

B for I have not delivered the message which the Lord sent me to deliver; neither have I told you that  
which ye requested that I should tell;

C therefore, God will not suffer that I shall be destroyed at this time. 4



- B But I must fulfil the commandments wherewith God has commanded me;
- A a and because I have told you the truth
- b ye are angry with me.
- c And again, because I have spoken the word of God ye have judged me that I am mad. 5
- d Now it came to pass after Abinadi had spoken these words that the people of king Noah durst not lay their hands on him,
- e for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord. 6
- f And he spake with power and authority from God;[4]
- and he continued his words, saying: 7
- A Ye see that ye have not power to slay me,
- B therefore I finish my message.
- C Yea, and I perceive that it cuts you to your hearts
- D because I tell you the truth
- E concerning your iniquities. 8
- D Yea, and my words
- C fill you with wonder and amazement, and with anger. 9
- B But I finish my message;
- A and then it matters not whither I go, if it so be that I am saved. 10 But this much I tell you, what you do with me, after this, shall be as a type and a shadow of things which are to come. 11
- AA And now I read unto you the remainder of the commandments of God, for I perceive that they are not written in your hearts;
- BB I perceive that ye have studied and taught iniquity the most part of your lives. 12
- CC And now, ye remember that I said unto you: Thou shalt not make unto thee any graven image, or any likeness of things which are  
in heaven above, or which are  
in the earth beneath, or which are  
in the water under the earth. 13
- And again: Thou shalt not bow down thyself unto them, nor serve them;  
for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me; 14 And showing mercy unto thousands of them that love me and keep my commandments. 15
- Thou 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. 16
- A Remember the sabbath day,  
to keep it holy. 17
- B Six days shalt thou labor,  
and do all thy work; 18

C But the seventh day, the sabbath of the Lord thy God, 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;[5] 19

B For in six days the Lord made heaven and earth, and the sea,  
 and all that in them is;

A 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. 21

Thou shalt not kill. 22

Thou shalt not commit adultery.

Thou shalt not steal. 23

Thou shalt not bear false witness against thy neighbor. 24

Thou shalt not covet  
 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. 25[6]

BB 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 do all these things for to keep these commandments? 26

AA I say unto you, Nay; for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people. 27

A a And now ye have said that salvation cometh by the law of Moses.

b I say unto you that it is expedient that ye should keep the law of Moses as yet;

b but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses. 28

a And moreover, I say unto you, that 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. 29

B a And now I say unto you that it was expedient that there should be a law given

b to the children of Israel,

B a yea, even a very strict law;

- b for they were  
a stiffnecked people,  
quick to do iniquity, and  
slow to remember the Lord their God; 30
- C Therefore there was a law given them, yea, a law of performances and of ordinances,  
D a law which they were to observe strictly from day to day,  
E to keep them in remembrance of God  
D and their duty towards him. 31
- C But behold, I say unto you, that all these things were types of things to come. 32
- B a And now, did they understand the law? I say unto you, Nay, they did not all understand the law;  
b and this because of the hardness of their hearts;[7]
- A a for they understood not that there could not any man be saved except it were through the redemption of God. 33  
b For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people?  
b Yea, and even all the prophets who have prophesied ever since the world began--have they not spoken more or less concerning these things? 34  
a Have they not said that 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? 35  
Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted? 14:1
- Yea, even doth not Isaiah say:[8]
- Who hath believed our report,  
and to whom is the arm of the Lord revealed? 2
- A For he shall grow up before him as a tender plant,  
and as a root out of dry ground;  
he hath no form nor comeliness;  
and when we shall see him  
there is no beauty  
that we should desire him. 3  
He is despised and  
rejected of men;  
a man of sorrows,  
and acquainted with grief;  
and we hid as it were our faces from him;  
he was despised,  
and we esteemed him not. 4
- B Surely he has borne our griefs,  
and carried our sorrows;

- C yet we did esteem him  
stricken,  
smitten of God (Elohim), and  
afflicted. 5
- D But he was wounded for our transgressions,  
he was bruised for our iniquities;  
the chastisement of our peace was upon him;  
and with his stripes we are healed. 6
- E All we, like sheep, have gone astray;
- E we have turned every one to his own way;
- D and the Lord (Jehovah) hath laid on him (Messiah) the iniquities of us all. 7  
He was oppressed,  
and he was afflicted,  
yet he opened not his mouth;  
he is brought as a lamb to the slaughter,  
and as a sheep before her shearers is dumb  
so he opened not his mouth. 8  
He was taken from prison and from judgment;  
and who shall declare his generation?  
For he was cut off out of the land of the living;  
for the transgressions of my people was he stricken. 9  
And he made his grave  
with the wicked,  
and with the rich  
in his death;  
because he had done no evil,  
neither was any deceit in his mouth. 10
- C Yet it pleased the Lord (Jehovah) to bruise him (Messiah);[9]  
he hath put him to grief;
- B when thou shalt make his soul an offering for sin  
he shall see his seed,  
he shall prolong his days,  
and the pleasure of the Lord shall prosper in his hand. 11  
He shall see the travail of his soul, and shall be satisfied;  
by his knowledge shall my righteous servant justify many;  
for he shall bear their iniquities. 12
- A Therefore will I divide him a portion with the great,  
and he shall divide the spoil with the strong;  
because he hath poured out his soul unto death;  
and he was numbered with the transgressors;  
and he bore the sins  
of many,  
and made intercession  
for the transgressors. 15:1
- A And now Abinadi said unto them: I would that ye should understand that God himself shall come down  
among the children of men, and shall redeem his people. 2
- B And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh  
to the will of the Father,

- C being the Father and the Son--3
  - D The Father, because he was conceived by the power of God;
  - D and the Son, because of the flesh;
- C thus becoming the Father and Son--4 And they are one God, yea, the very Eternal Father of heaven and of earth.[10] 5
- B And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be
  - mocked, and
  - scourged, and
  - cast out, and
  - disowned by his people.[11] 6
- C And after all this, after working many mighty miracles 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. 7
- C Yea, even so he shall be led, crucified, and slain,
- B the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father. 8
- A And thus God breaketh the bands of death, having gained the victory over death;
  - giving the Son power to make intercession for the children of men--9 Having ascended into heaven,
  - having the bowels of mercy; being filled with compassion towards the children of men;
  - standing betwixt them and justice;
 having broken the bands of death,
  - taken upon himself their iniquity and their transgressions,
  - having redeemed them,
  - and satisfied the demands of justice. 10
- A And now I say unto you, who shall declare his generation?
- B Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed? 11
- C Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord--
  - D a I say unto you, that all those who have
    - b hearkened unto their words, and
    - believed that the Lord would redeem his people, and have
    - looked forward to that day for a remission of their sins,
  - c I say unto you, that these are his seed, or they are heirs of the kingdom of God. 12
- D a For these are they
  - b whose sins he has borne;
- D a these are they
  - b for whom he has died, to redeem them from their transgressions.
  - c And now, are they not his seed? 13

- C Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began?
- B I say unto you that they are his seed. 14
- A And these are they  
 who have published peace,  
 who have brought good tidings of good,  
 who have published salvation;  
 and said unto Zion: Thy God reigneth! 15  
 And O how beautiful upon the mountains  
 were their feet! 16  
 And again, how beautiful upon the mountains  
 are the feet of those that are still publishing peace! 17  
 And again, how beautiful upon the mountains  
 are the feet of those who shall hereafter publish peace, yea,  
 from this time  
 henceforth and  
 forever! 18  
 And behold, I say unto you, this is not all. For O how beautiful upon the mountains  
 are the feet of  
 him that bringeth good tidings,  
 that is the founder of peace,  
 yea, even the Lord,  
 who has redeemed his people; yea,  
 him who has granted salvation unto his people; 19  
 For were it not for the redemption  
 which he hath made for his people,  
 which was prepared from the foundation of the world, I say unto  
 you,  
 were it not for this,  
 all mankind must have perished.[12] 20
- A But behold, the bands of death
- B shall be broken,
- C and the Son reigneth, and hath power over the dead;
- D therefore, he bringeth to pass the resurrection of the dead. 21 And there cometh a resurrection, even a first resurrection;
- E yea, even a resurrection of those that have been, and who are, and who shall be,
- F even until the resurrection of Christ--for so shall he be called. 22
- E And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God,
- D shall come forth in the first resurrection; therefore, they are the first resurrection. 23
- C They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ,
- B who has broken
- A the bands of death.[13] 24
- A And these are those who have part in the first resurrection;
- B and these are they that have died before Christ came,

- C in their ignorance,  
C not having salvation declared unto them.
- B And thus the Lord bringeth about the restoration of these;
- A and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. 25 And little children also have eternal life. 26
- A But behold, and fear, and tremble before God, for ye ought to tremble;
- B for the Lord redeemeth none such
- C that rebel against him
- D and die in their sins;
- D yea, even all those that have perished in their sins ever since the world began,
- C that have wilfully rebelled against God, that have known the commandments of God, and would not keep them;
- B these are they that have no part in the first resurrection. 27
- A Therefore ought ye not to tremble?  
For salvation cometh to none such;  
for the Lord hath redeemed none such;  
yea, neither can the Lord redeem such;  
for he cannot deny himself;  
for he cannot deny justice when it has its claim. 28
- A And now I say unto you that the time shall come that the salvation of the Lord
- B shall be declared to every nation, kindred, tongue, and people. 29
- C Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing;  
for they shall see eye to eye,  
when the Lord shall bring again Zion. 30
- C Break forth into joy, sing together, ye waste places of Jerusalem;  
for the Lord hath comforted his people,  
he hath redeemed Jerusalem.[14] 31
- B The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth
- A shall see the salvation of our God.[15] 16:1

And now, it came to pass that after Abinadi had spoken these words he stretched forth his hand and said: The time shall come when all  
shall see the salvation of the Lord;  
when every  
nation,  
kindred,  
tongue, and  
people  
shall see eye to eye and shall confess before God that his judgments are just. 2

- A And then shall the wicked be cast out, and they shall have cause to  
 howl, and  
 weep, and  
 wail, and  
 gnash their teeth;  
 and this because they would not hearken unto the voice of the Lord;  
 therefore the Lord redeemeth them not. 3
- B a For they are
- b carnal and  
 devilish,
- c and the devil has power over them;
- C yea, even that old serpent that did beguile our first parents,
- B a which was the cause of their fall;  
 which was the cause of all mankind becoming
- b carnal,  
 sensual,  
 devilish,
- c knowing evil from good, subjecting themselves to the devil. 4
- A Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God  
 redeemed his people from their lost and fallen state. 5
- B But remember that he that persists in his own carnal nature, and goes on in the ways of sin and  
 rebellion against God,
- C remaineth in his fallen state
- C and the devil hath all power over him.
- B Therefore, he is as though there was no redemption made, being an enemy to God; and also is the  
 devil an enemy to God. 6
- A a And now if Christ had not come into the world, speaking of things to come as though they had  
 already come,
- b there could have been no redemption. 7
- a And if Christ had not risen from the dead,
- b or have broken the bands of death  
 that the grave should have no victory, and that death should have no sting,  
 there could have been no resurrection. 8  
 But there is a resurrection,  
 therefore the grave hath no victory, and the sting of death  
 is swallowed up
- a in Christ. 9  
 He is the light and the life of the world;  
 yea, a light that is endless,  
 that can never be darkened;  
 yea, and also a life which is endless,  
 that there can be no more death. 10



- b Even this mortal  
shall put on immortality,  
and this corruption  
shall put on incorruption,
- B and shall be brought to stand before the bar of God, to be judged of him according to their works  
whether they be good or whether they be evil—[16] 11
- C If they be good,  
to the resurrection of endless life and happiness;  
and if they be evil,  
to the resurrection of endless damnation, being delivered up to the devil, who hath  
subjected them, which is damnation—[17] 12
- B Having gone according to their own carnal wills and desires;  
having never called upon the Lord
- C while the arms of mercy were extended towards them;
- C for the arms of mercy were extended towards them,
- B and they would not;  
they being warned of their iniquities  
and yet they would not depart from them;  
and they were commanded to repent  
and yet they would not repent. 13
- A And now, ought ye not to tremble and repent of your sins,  
and remember that only in and through Christ ye can be saved? 14  
Therefore, if ye teach the law of Moses,  
also teach that it is a shadow of those things which are to come—15  
Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father. Amen.[18]

### Notes

1. This is in chapter 7 of the 1830 edition.
2. Abinadi has sealed his own fate. Noah and his priests believed they were adhering to the law of Moses. Deuteronomy 19:16-19 gives the law of false witnesses. He who bears false witness was to receive the punishment the claimed crime would dictate. By saying the king would burn, which they took to be a false witness, they decided he should burn.
3. Isaiah 52:7-10.
4. Consider the parallels in the deep double echelon formed by the 5 part A elements.
5. A list of 7 about the 7<sup>th</sup> day. 7 = spiritual perfection.
6. Chapter 8 in the 1830 edition.
7. The B elements together form a triple echelon: B<sub>1</sub>, law, B<sub>2</sub>, children of Israel.
8. Isaiah 53.
9. Paul Y. Hoskisson presented the following paraphrase of Isaiah 53:10 at the 2001 CES Conference: "Yet it pleased Jehovah to bruise Messiah; Jehovah hath put Messiah to grief: when Jehovah shalt make Messiah's soul an offering for sin, Messiah shall see Messiah's seed, Jehovah shall prolong Messiah's days, and the pleasure of Jehovah shall prosper in Messiah's hand. Jehovah shall see of the travail of Messiah's soul, and shall be satisfied: by Messiah's knowledge shall my righteous servant (Messiah) justify many; for Messiah shall bear their iniquities."

Jehovah, in the premortal council, realized that a Messiah must suffer for the people, and volunteered to be that Messiah. In effect, Jehovah bruised Messiah.

10. Note "being" in the first C and "becoming" in the second. Jehovah became the Father and the Son through his mortal ministry.  
  
This is a difficult passage, but we can sort it out. The God of the Old Testament was Jehovah (1 Corinthians 10:1-4). Thus the God of verse 1 is Jehovah. There are two meanings of "Father," covenantal and genealogical. Jesus Christ is the covenantal "very Eternal Father of heaven and earth." We become his covenantal sons and daughters (Mosiah 5:7). He is the Father (of heaven and earth) and the Son (of Elohim) (verse 2). He subjected himself to the will of the Father (Matthew 26:39, 42; Mark 14:36; Luke 22:42) (verse 7) and broke the bands of death (verse 8).
11. A list of four items. 4 = man in the created world. Jehovah took upon him flesh, a created man.
12. Here is an example of an irregular echelon with a clear point of emphasis, the last line.
13. Mosiah 15:20-23. AB split after DWP.
14. The C's taken together form a double echelon, the second elements of which tell us that seeing eye to eye brings comfort to the Lord's people.
15. This is a reprise of Isaiah 52:8-10 which first appeared as 12:22-24. I formatted it differently because of the lead-in, verse 28.
16. The B is also the point of emphasis of the double echelon above it.
17. Mosiah 16:11. After DWP.
18. End of chapter 8 in the 1830 edition.

# ALMA DELIVERS THE WORD OF GOD UNTO THE PEOPLE

Alma 5[1]

Now it came to pass that Alma began to deliver the word of God unto the people, first in the land of Zarahemla, and from thence throughout all the land. 2 And these are the words which he spake to the people in the church which was established in the city of Zarahemla, according to his own record, saying: 3

## ***AA I, Alma, having authority; church[2]***

- A I, Alma, having been consecrated by my father, Alma, to be a high priest over the church of God, he having power and authority from God to do these things, behold, I say unto you that he began to establish a church in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon. 4

## ***BB Delivery***

- B And behold, I say unto you, they were delivered out of the hands of the people of king Noah, by the mercy and power of God. 5

- C And behold, after that, they were brought into bondage by the hands of the Lamanites in the wilderness;

- C yea, I say unto you, they were in captivity,

- B and again the Lord did deliver them out of bondage by the power of his word; and we were brought into this land,

- A and here we began to establish the church of God throughout this land also. 6

## ***CC Changed hearts; delivery from death***

And now behold, I say unto you, my brethren, you that belong to this church,

- A have you sufficiently retained  
     in remembrance  
         the captivity  
             of your fathers?[3]  
 Yea, and have you sufficiently retained  
     in remembrance  
         his mercy and long-suffering  
             towards them?  
 And moreover, have ye sufficiently retained  
     in remembrance  
         that he has delivered  
             their souls from hell? 7[4]

- B Behold, he changed their hearts;

- C yea, he  
     awakened  
         them  
             out of a deep sleep, and  
         they  
     awoke unto  
     God.

- B Behold, they were in the midst of darkness; nevertheless, their souls were illuminated by the light of the everlasting word;

- A a yea, they were encircled about  
 b by the bands of death, and the chains of hell,  
 c and an everlasting destruction did await them. 8  
 d And now I ask of you, my brethren, were they destroyed?  
 c Behold, I say unto you, Nay, they were not. 9  
 b And again I ask, were the bands of death broken, and the chains of hell  
 a which encircled them about,  
 were they loosed?  
 I say unto you, Yea,  
 they were loosed, and  
 their souls did expand, and  
 they did sing redeeming love.  
 And I say unto you that  
 they are saved.[5] 10

***DD Testimony; faith; repentance; endurance***

- A And now I ask of you  
 on what conditions are they saved?  
 Yea, what grounds had they to hope for salvation?  
 What is the cause of their being loosed from  
 the bands of death, yea, and also  
 the chains of hell? 11
- B Behold, I can tell you--did not my father Alma believe in
- C the words
- D which were delivered
- E by the mouth of Abinadi?
- E And was he not a holy prophet?
- D Did he not speak
- C the words of God,
- B and my father Alma believe them? 12
- A And according to his faith  
 there was a mighty change wrought in his heart.  
 Behold I say unto you that this is all true. 13  
 And behold, he preached the word unto your fathers,  
 and a mighty change was also wrought in their hearts,  
 and they humbled themselves  
 and put their trust in the true and living God.  
 And behold, they were faithful until the end; therefore they were saved. 14

*EE Spiritual rebirth*

- A a And now behold, I ask of you, my brethren of the church,
- b have ye spiritually been born of God?  
Have ye received his image in your countenances?
- B Have ye experienced this mighty change in your hearts? 15  
Do ye exercise faith in the redemption of him who created you?
- C Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body? 16
- D I say unto you, can you imagine to yourselves  
that ye hear the voice of the Lord,  
saying unto you, in that day:  
Come unto me ye blessed, for behold, your works have been the works  
of righteousness  
upon the face of the earth? 17  
Or do ye imagine to yourselves  
that ye can lie unto the Lord in that day,  
and say--  
Lord, our works have been righteous works  
upon the face of the earth--  
and that he will save you?[6] 18
- C Or otherwise, can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having  
a remembrance of all your guilt, yea,  
a perfect remembrance of all your wickedness, yea,  
a remembrance that ye have set at defiance the commandments of God? 19
- B I say unto you, can ye look up to God at that day with a pure heart and clean hands?
- A a I say unto you,
- b can you look up, having the image of God engraven upon your countenances? 20
- B I say unto you, can ye think of being saved
- C when you have yielded yourselves to become subjects to the devil? 21
- D I say unto you, ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white;
- E yea, his garments must be purified until they are cleansed from all stain,
- F through the blood of him of whom it has been spoken by our fathers, who should come
- E to redeem his people from their sins. 22
- D And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood and all manner of filthiness?
- C Behold, what will these things testify against you? 23 Behold will they not testify that ye are murderers, yea, and also that ye are guilty of all manner of wickedness? 24

- B a Behold, my brethren, do ye suppose that such an one
- b can have a place to sit down in the kingdom of God,
- c with Abraham,  
with Isaac, and  
with Jacob, and  
also all the holy prophets,  
whose garments are cleansed and are  
spotless,  
pure and  
white? 25
- d I say unto you, Nay; except ye  
make our Creator a liar from the beginning, or  
suppose that he is a liar from the beginning,
- a ye cannot suppose that such
- b can have place in the kingdom of heaven;
- c but they shall be cast out for they are the children of the kingdom of the devil. 26

***EE If reborn, can ye feel so now?***

- A a And now behold, I say unto you, my brethren,
- b if ye have experienced a change of heart,
- B and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now? 27
- C Have ye walked, keeping yourselves blameless before God?
- D Could ye say, if ye were called to die at this time, within yourselves,  
that ye have been sufficiently humble?  
That your garments  
have been cleansed  
and made white  
through the blood of Christ, who will come to redeem his people  
from their sins?[7] 28
- Behold, are ye stripped of pride?  
I say unto you, if ye are not ye are not prepared to meet God.  
Behold ye must prepare quickly;  
for the kingdom of heaven is soon at hand,  
and such an one hath not eternal life. 29
- Behold, I say, is there one among you who is not stripped of envy?  
I say unto you that such an one is not prepared;  
and I would that he should prepare quickly,  
for the hour is close at hand,  
and he knoweth not when the time shall come;  
for such an one is not found guiltless. 30
- And again I say unto you, is there one among you that doth make a mock of his brother,  
or that heapeth upon him persecutions? 31
- Wo unto such an one, for he is not prepared,  
and the time is at hand that he must repent or he cannot be saved! 32

***DD Call to repentance; testimony***

- E Yea, even wo unto all ye workers of iniquity; repent, repent,

- F for the Lord God hath spoken it! 33
- F Behold, he sendeth an invitation unto all men,  
for the arms of mercy are extended towards them, and he saith:
- E Repent, and I will receive you. 34  
Yea, he saith: Come unto me  
and ye shall partake of the fruit of the tree of life;  
yea, ye shall eat and drink of the bread and the waters of life freely; 35  
Yea, come unto me  
and bring forth works of righteousness, and ye shall not be hewn down and cast into  
the fire--36
- D For behold, the time is at hand that whosoever bringeth forth not good fruit,
- C or whosoever doeth not the works of righteousness,
- B the same have cause to wail and mourn.[8] 37
- A O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to  
have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd,
- B notwithstanding a shepherd hath called after you and is still calling after you,
- C but ye will not hearken unto his voice! 38 Behold, I say unto you, that the good shepherd doth  
call you; yea,
- D and in his own name he doth call you,
- D which is the name of Christ;
- C and if ye will not hearken unto the voice of the good shepherd,
- B to the name by which ye are called, behold,
- A a ye are not the sheep of the good shepherd. 39
- b And now if ye are not the sheep of the good shepherd, of what fold are ye?
- B Behold, I say unto you, that the devil is your shepherd, and ye are of his fold;
- C and now, who can deny this?
- C Behold, I say unto you, whosoever denieth this is a liar
- B and a child of the devil. 40
- A a For I say unto you that whatsoever is good cometh from God,
- b and whatsoever is evil cometh from the devil. 41
- A a i Therefore, if a man bringeth forth good works
- ii he hearkeneth unto the voice of the good shepherd,
- iii and he doth follow him;
- b i but whosoever bringeth forth evil works,
- ii the same becometh a child of the devil, for he hearkeneth unto his voice,
- iii and doth follow him. 42

iv And whosoever doeth this must receive his wages of him;  
 therefore, for his wages he receiveth death,  
 as to things pertaining unto righteousness,  
 being dead  
 unto all good works.[9] 43

A And now, my brethren, I would that ye should hear me, for  
 I speak in the energy of my soul; for behold,  
 I have spoken unto you plainly that ye cannot err,  
 or have spoken according to the commandments of God. 44

B For I am called to speak after this manner, according to the holy order of God,

C which is in Christ Jesus; yea, I am commanded to stand and testify unto this people the things  
 which have been spoken by our fathers concerning the things which are to come. 45

D And this is not all. Do ye not suppose that I know of these things myself?

E Behold, I testify unto you that I do know that these things whereof I have spoken  
 are true.

F And how do ye suppose that I know of their surety? 46

G Behold, I say unto you they are made known unto me by the Holy Spirit  
 of God.

H Behold, I have fasted and prayed many days that I might know  
 these things of myself.

H And now I do know of myself that they are true;

G for the Lord God hath made them manifest unto me by his Holy Spirit;

F and this is the spirit of revelation which is in me. 47 And moreover, I say unto  
 you that it has thus been revealed unto me,

E that the words which have been spoken by our fathers are true, even so according  
 to the spirit of prophecy which is in me, which is also by the manifestation of the  
 Spirit of God. 48

D I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that  
 which is to come, is true;

C and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten  
 of the Father, full of grace, and mercy, and truth. And behold, it is he that cometh to take away  
 the sins of the world, yea, the sins of every man who steadfastly believeth on his name. 49

B And now I say unto you that this is the order after which I am called,

A yea, to preach unto  
 my beloved brethren,  
 yea, and every one that dwelleth in the land;  
 yea, to preach unto  
 all,  
 both old and young,  
 both bond and free;  
 yea, I say unto  
 you  
 the aged, and also  
 the middle aged, and  
 the rising generation;



yea, to cry unto  
them

( )

that they must repent and be born again.[10] 50

A Yea, thus saith the Spirit:

B Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand;

C yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion.

D Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth;

C and also the King of heaven shall very soon shine forth among all the children of men. 51

B And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying: Go forth and say unto this people--Repent, for except ye repent ye can in nowise inherit the kingdom of heaven. 52

A And again I say unto you, the Spirit saith:

B Behold, the ax is laid at the root of the tree;  
therefore every tree that bringeth not forth good fruit shall be hewn down and cast into the fire,  
yea, a fire  
which cannot be consumed,  
even an unquenchable  
fire. Behold, and remember, the Holy One hath spoken it. 53

***CC If not changed hearts, then hell***

C And now my beloved brethren, I say unto you, can ye withstand these sayings;

D yea, can ye lay aside these things, and trample the Holy One under your feet;

E yea, can ye be puffed up in the pride of your hearts;

F yea, will ye still persist  
in the wearing of costly apparel  
and setting your hearts upon the vain things of the world,  
upon your riches? 54

F Yea, will ye persist in supposing that ye are better one than another;

E yea, will ye persist in the persecution of your brethren,  
who humble themselves and do walk after the holy order of God,  
wherewith they have been brought into this church,  
having been sanctified by the Holy Spirit,  
and they do bring forth works which are meet for repentance--55

D Yea, and will you persist  
in turning your backs upon the poor, and the needy,  
and in withholding your substance from them?[11] 56

C And finally, all ye that will persist in your wickedness,

B I say unto you that these are they who shall be hewn down and cast into the fire except they speedily repent. 57

**BB Delivery**

- A And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; and behold, their names shall be blotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith: The names of the wicked shall not be mingled with the names of my people; 58 For the names of the righteous shall be written in the book of life, and unto them will I grant an inheritance at my right hand.

And now, my brethren, what have ye to say against this? I say unto you, if ye speak against it, it matters not, for the word of God must be fulfilled. 59

For what shepherd is there among you having many sheep doth not watch over them, that the wolves enter not and devour his flock?

And behold, if a wolf enter his flock doth he not drive him out?

Yea, and at the last, if he can, he will destroy him. 60

- And now I say unto you that the good shepherd doth call after you; and if you will hearken unto his voice he will bring you into his fold, and ye are his sheep; and he commandeth you that ye suffer no ravenous wolf to enter among you, that ye may not be destroyed. 61

**AA I Alma, having authority; church**

- A And now I, Alma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you. 62
- B I speak by way of command
- C unto you that belong to the church;
- C and unto those who do not belong to the church
- B I speak by way of invitation,
- A saying: Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life.[12]

### Notes

1. Chapter 3 in the 1830 edition.
2. I list the topics of the overall structure since it is topical.
3. There are 42 question marks in this chapter. Some follow multiple question sentences.
4. Verse 7 is the point of emphasis of the triple echelon in verse 6.
5. Alma 5:7-9. DWP has the following chiasm here that prompted a revision of my original format of 6-9, utilizing, in part, his result.

Behold, he changed their hearts; yea, he awakened them out of a deep sleep, and they awoke unto God.

- A Behold, they were in the midst of darkness; nevertheless,
- B their souls were illuminated by the light of the everlasting word;
- C yea, they were encircled about
- D by the bands of death, and the chains of hell,  
and an everlasting destruction did await them. 8
- E And now I ask of you, my brethren, were they destroyed?
- E Behold, I say unto you, Nay, they were not. 9
- D And again I ask, were the bands of death broken, and the chains of hell
- C which encircled them about, were they loosed? I say unto you,
- B Yea, they were loosed, and their souls did expand, and they did sing redeeming love.
- A And I say unto you that they are saved.

6. Alma 5:16-17. DWP. However, he lumps “and that he will save you?” in with the last element, thus missing this point of emphasis.
7. An irregular echelon with a point of emphasis, redemption through the blood of Christ.
8. Note the contrast with the first B.
9. Alma 5:41-42. Note that the abcabcd structure is incorporated into the Aa Ab structure. Also, the Aa and Ab elements of this irregular chevron form a triple echelon.
10. This irregular quadruple echelon is missing the last c element, but this last line is a clear point of emphasis. By the way, 43-49 can be read word-for-word as a spiral (AABBCC...HH).
11. By comparing the D’s we see that turning the back on the poor and needy is equivalent to trampling the Holy One under one’s feet.
12. Alma 5:62. After DWP.

## ALMA TO THE PEOPLE OF GIDEON

Alma 7[1]

- AA A Behold my beloved brethren, seeing that I have been permitted to come unto you,  
therefore I attempt to address you in my language;  
yea, by my own mouth,  
seeing that it is the first time that I have spoken unto you  
by the words of my mouth,[2]
- B I having been wholly confined to the judgment-seat,
- C having had much business that I could not come unto you. 2
- C And even I could not have come now at this time
- B were it not that the judgment-seat hath been given to another, to reign in my stead;
- A and the Lord in much mercy hath granted that I should come unto you. 3
- BB<sub>1</sub> A And behold, I have come having great hopes and much desire  
that I should find  
that ye had humbled yourselves before God, and  
that ye had continued in the supplicating of his grace,  
that I should find  
that ye were blameless before him,  
that I should find  
that ye were not in the awful dilemma that our brethren were in at Zarahemla. 4
- BB<sub>2</sub> B But blessed be the name of God, that he hath given me to know, yea, hath given unto me the  
exceedingly great joy of knowing that they are established again in the way of his righteousness. 5
- C And I trust, according to the Spirit of God which is in me, that I shall also have joy over you;
- B nevertheless I do not desire that my joy over you should come by the cause  
of so much afflictions and sorrow which I have had for the brethren at Zarahemla,  
for behold, my joy cometh over them  
after wading through much affliction and sorrow.[3] 6
- BB<sub>3</sub> A But behold,  
I trust that ye are not in a state of so much unbelief as were your brethren;  
I trust that ye are not lifted up in the pride of your hearts; yea,  
I trust that ye have not set your hearts upon riches and the vain things of the world; yea,  
I trust that you do not worship idols,  
but that ye do worship the true and living God,
- BB<sub>4</sub> and that ye look forward for the remission of your sins, with an everlasting faith, which is to  
come. 7
- CC A For behold, I say unto you there be many things to come; and behold, there is one thing which is of more  
importance than they all--
- B for behold, the time is not far distant that the Redeemer liveth
- C and cometh among his people. 8
- C Behold, I do not say that he will come among us
- B at the time of his dwelling in his mortal tabernacle;

- A for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word. 9 But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying--  
 Repent ye,  
     and prepare the way of the Lord,  
 and walk in his paths, which are straight;  
     for behold, the kingdom of heaven is at hand,  
     and the Son of God cometh upon the face of the earth. 10  
     And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers,  
     she being a virgin,  
     a precious and chosen vessel,  
     who shall be overshadowed  
     and conceive by the power of the Holy Ghost,  
     and bring forth a son, yea,  
     even the Son of God.[4] 11
- DD A a And he shall go forth, suffering pains and afflictions and temptations of every kind;  
 b and this that the word might be fulfilled which saith he will take upon him the **pains** and the **sicknesses** of his people. 12  
 c And he will take upon him **death**, that he may loose the bands of death which bind his people;
- B and he will take upon him their **infirmities**,  
 C that his bowels may be filled with mercy,  
 D according to the flesh,  
 E that he may know[5]  
 D according to the flesh  
 C how to succor his people  
 B according to their infirmities. 13
- A a Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh  
 b that he might take upon him the **sins of his people**, that he might blot out their transgressions  
 c according to the power of his deliverance:[6][7]
- CC A and now behold, this is the testimony which is in me. 14  
 B a Now I say unto you that ye must repent,  
 b and be born again;  
 c for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven;  
 C therefore come and be baptized unto repentance, that ye may be washed from your sins,  
 D that ye may have faith on the Lamb of God,  
     who taketh away the sins of the world,  
     who is mighty to save  
 C and to cleanse from all unrighteousness. 15

- B a Yea, I say unto you come and fear not,  
     and lay aside every sin,  
         which easily doth beset you,  
         which doth bind you down to destruction,  
 yea, come and go forth,  
     and show unto your God that ye are willing to repent of your sins
- b and enter into a covenant with him to keep his commandments, and witness it unto him  
 this day by going into the waters of baptism. 16
- c And whosoever doeth this, and keepeth the commandments of God from  
 thenceforth,  
     the same will remember that I say unto him,  
     yea, he will remember that I have said unto him,  
     he shall have eternal life,[8]

A according to the testimony of the Holy Spirit, which testifieth in me. 17

A And now my beloved brethren, do you believe these things?

B Behold, I say unto you, yea, I know that ye believe them;

C and the way that I know that ye believe them is by the manifestation of the Spirit which is in  
 me.

B And now because your faith is strong concerning that, yea, concerning the things which I have  
 spoken, great is my joy. 18

BB<sub>1</sub> A For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma  
 like your brethren,

BB<sub>2</sub> even so I have found that my desires have been gratified.[9] 19

BB<sub>3</sub> B For I perceive that  
     ye are in the paths of righteousness;  
 I perceive that  
     ye are in the path which leads to the kingdom of God; yea,  
 I perceive that  
     ye are making his paths straight. 20  
 I perceive that  
     it has been made known unto you, by the testimony of his word, that he cannot walk in crooked  
 paths;

C neither doth he vary from that which he hath said;  
 neither hath he a shadow of turning

D from the right to the left, or

D from that which is right to that which is wrong;

C therefore, his course is one eternal round. 21

B And he  
     doth not dwell in  
         unholy temples;  
     neither can filthiness or anything which is unclean  
     be received into the kingdom of  
 God;

BB<sub>4</sub> A therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall  
 remain in his filthiness. 22

A And now my beloved brethren, I have said these things unto you

B that I might awaken you to a sense of your duty to God,  
 that ye may walk blameless before him,  
 that ye may walk after the holy order of God, after which ye have been received. 23  
 And now I would that ye should be  
     humble, and be  
     submissive and  
     gentle;  
     easy to be entreated;  
     full of patience and long-suffering;  
     being temperate in all things;  
     being diligent in keeping the commandments of God at all times;[10]  
         asking for whatsoever things ye stand in need, both spiritual and temporal;  
         always returning thanks unto God for whatsoever things ye do receive. 24  
 And see that ye have  
     faith,  
     hope, and  
     charity,  
         and then ye will always abound in good works. 25

C And may the Lord bless you,  
     and keep your garments spotless,  
         that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the  
         holy prophets who have been ever since the world began,  
     having your garments spotless  
     even as their garments are spotless,  
 in the kingdom of heaven

D to go no more out. 26

AA A And now my beloved brethren, I have spoken these words unto you

B according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the  
 exceeding diligence and heed which ye have given unto my word. 27

C And now, may the peace of God rest  
     upon you, and  
     upon your houses and lands, and  
     upon your flocks and herds, and all that you possess, your women and your children,  
         according to your faith and good works,

D from this time forth and forever.

And thus I have spoken. Amen.

**Notes**

1. Chapter 5 in the 1830 edition.
2. Alma 7:1. DWP.
3. Alma 7:5. DWP.
4. This paired echelon leads to its point of emphasis, verses 11-13.
5. A key point in the atonement, that he may know what it is to be mortal.
6. Five things Jesus Christ took upon himself. 5 = mercy, grace.
7. Verses 11-13 are the focal point of the whole chapter. This is perhaps the broadest statement of the atonement in all scripture, and my all-time favorite passage of scripture. I remember it as the name of a convenience store, Al's 7-Eleven.
8. The second B series elaborates upon the first.
9. The second  $BB_1$  and  $BB_2$  summarize the first, while the second  $BB_3$  and  $BB_4$  expand upon the first.
10. A list of 7 items. 7 = spiritual perfection.



**ALMA AND AMULEK TO THE PEOPLE OF AMMONIHAH**

Alma 9-13[1]

- A And again, I, Alma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people who were in the city of Ammonihah, it came to pass as I began to preach unto them,
- B they began to contend with me,
- C saying: 2  
     Who art thou?  
     Suppose ye that we shall believe the testimony of one man,  
     although he should preach unto us that the earth should pass away? 3
- D Now they understood not the words which they spake;  
     for they knew not that the earth should pass away. 4
- E And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day. 5
- D Now they knew not that God could do such marvelous works,  
     for they were a hard-hearted and a stiffnecked people. 6
- C And they said:  
     Who is God,  
     that sendeth no more authority than one man among this people,  
     to declare unto them the truth of such great and marvelous things? 7
- B And they stood forth to lay their hands on me; but behold, they did not.
- A And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying:[2] 8
- A Behold, O ye wicked and perverse generation, how have ye forgotten the tradition of your fathers;
- B yea, how soon ye have forgotten the commandments of God. 9
- C Do ye not remember that our father, Lehi, was brought out of Jerusalem by the hand of God?
- D a Do ye not remember that they were all led by him through the wilderness? 10
- b And have ye forgotten so soon how many times he delivered our fathers out of the hands of their enemies,
- c and preserved them from being destroyed,
- b even by the hands of their own brethren? 11
- a Yea, and if it had not been for his matchless power, and his mercy, and his long-suffering towards us, we should unavoidably have been cut off from the face of the earth long before this period of time, and perhaps been consigned to a state of endless misery and woe. 12
- E Behold, now I say unto you that he commandeth you to repent;
- F and except ye repent, ye can in nowise inherit the kingdom of God.
- E But behold, this is not all--he has commanded you to repent,

D or he will utterly destroy you from off the face of the earth;  
     yea, he will visit you  
         in his anger,  
         and in his fierce anger  
     he will not turn away.[3] 13

C Behold, do ye not remember the words which he spake unto Lehi, saying that:

B Inasmuch as ye shall keep my commandments,  
     ye shall prosper in the land? And again it is said that:  
 Inasmuch as ye will not keep my commandments  
     ye shall be cut off from the presence of the Lord. 14

A a i Now I would that ye should remember, that inasmuch as the Lamanites have not kept the  
     commandments of God,

ii they have been cut off from the presence of the Lord.

b Now we see that the word of the Lord has been verified in this thing, and the Lamanites have  
     been cut off from his presence,

c from the beginning of their transgressions in the land. 15

d Nevertheless I say unto you, that it shall be more tolerable for them  
     in the day of judgment  
         than for you,  
             if ye remain in your sins,  
     yea, and even more tolerable for them  
         in this life  
         than for you,  
         except ye repent. 16

c For there are many promises which are extended to the Lamanites; for it is because of the  
     traditions of their fathers that caused them to remain in their state of ignorance;

b therefore the Lord will be merciful unto them and prolong their existence in the land. 17

a i And at some period of time they will be brought to believe in his word, and to know of the  
     incorrectness of the traditions of their fathers;

ii and many of them will be saved, for the Lord will be merciful unto all who call on his  
     name.[4] 18

A But behold, I say unto you that if ye persist in your wickedness that your days shall not be prolonged in  
     the land,

for the Lamanites shall be sent upon you;  
     and if ye repent not

they shall come in a time when you know not, and ye shall be visited with utter  
     destruction; and it shall be according to the fierce anger of the Lord. 19

For he will not suffer you that ye shall live in your iniquities, to destroy his people.

I say unto you, Nay; he would rather suffer that the Lamanites  
     might destroy all his people who are called the people of Nephi,

B a if it were possible that they could fall into sins and transgressions,

b after **having** had so much light and so much knowledge given unto them of the Lord their  
     God; 20 Yea,

C after **having** been such a highly favored people of the Lord; yea,  
     after **having** been favored above every other nation, kindred, tongue, or people;

- D after **having** had all things made known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come; 21
- E **Having** been visited by the Spirit of God;
- F **having** conversed with angels,
- E and **having** been spoken unto by the voice of the Lord; and
- D **having** the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation; 22 Yea, and
- C after **having** been delivered of God out of the land of Jerusalem, by the hand of the Lord;
- having** been saved from famine, and from sickness, and all manner of diseases of every kind; and they
- having** waxed strong in battle, that they might not be destroyed;
- having** been brought out of bondage time after time, and
- having** been kept and preserved until now; and they have been prospered until they are rich in all manner of things--[5]23
- B a And now behold I say unto you, that if this people, who have received so many blessings from the hand of the Lord, should transgress
  - b contrary to the light and knowledge which they do have,
- A a I say unto you that if this be the case, that if they should fall into transgression,
  - b it would be far more tolerable for the Lamanites than for them. 24
  - b For behold, the promises of the Lord are extended to the Lamanites,
  - a but they are not unto you if ye transgress; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth? 25
- A And now for this cause, that ye may not be destroyed, the Lord has sent his angel to visit many of his people, declaring unto them that they must go forth and cry mightily unto this people, saying:
- B Repent ye, for the kingdom of heaven is nigh at hand; 26
- C And not many days hence the Son of God
  - D shall come
  - E in his glory;
  - E and his glory
  - D shall be
- C the glory of the Only Begotten of the Father,
  - full of
  - grace,
  - equity, and
  - truth,

full of  
 patience,  
 mercy, and  
 long-suffering,  
 quick  
 to hear the cries of his people and  
 to answer their prayers. 27

- B And behold, he cometh to redeem those who will be baptized unto repentance, through faith on his name. 28 Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a reward of their works, according to that which they have been--  
 if they have been righteous  
 they shall reap the salvation of their souls,  
 according to the power and deliverance of Jesus Christ; and  
 if they have been evil  
 they shall reap the damnation of their souls,  
 according to the power and captivation of the devil.[6] 29

- A Now behold, this is the voice of the angel, crying unto the people. 30

And now, my beloved  
 brethren,  
 for ye are my brethren,  
 and ye ought to be beloved,

and ye ought to bring forth works which are meet for repentance,

- A seeing that your hearts have been grossly hardened against the word of God,

- B and seeing that ye are a lost and a fallen people. 31

- C Now it came to pass that when I, Alma, had spoken these words, behold, the people were wroth with me

- A because I said unto them that they were a hard-hearted and a stiffnecked people. 32

- B And also because I said unto them that they were a lost and a fallen people

- C they were angry with me,

- D and sought to lay their hands upon me,  
 that they might cast me into prison. 33

But it came to pass that the Lord did not suffer them that they should take me at that time  
 and cast me into prison. 34

And it came to pass that Amulek went and stood forth, and began to preach unto them also.

And now the words of Amulek are not all written, nevertheless a part of his words are written in this book. 10:1[7]

Now these are the words which Amulek preached unto the people who were in the land of Ammonihah, saying: 2

I am Amulek;

I am the son of Giddonah,

who was the son of Ishmael,

who was a descendant of Aminadi;

and it was the same Aminadi who interpreted the writing which was upon the wall of the temple,  
 which was written by the finger of God. 3

And Aminadi was a descendant of Nephi,

who was the son of Lehi,

who came out of the land of Jerusalem,

who was a descendant of Manasseh,  
 who was the son of Joseph  
 who was sold into Egypt by the hands of his brethren. 4 And behold,  
 I am also a man of no small reputation among all those who know me; yea, and behold,  
 I have many kindreds and friends, and  
 I have also acquired much riches by the hand of my industry. 5

A Nevertheless, after all this, I never have known much of the ways of the Lord,

B and his mysteries and marvelous power.

C I said I never had known much of these things;

D but behold, I mistake,

C for I have seen much

B of his mysteries and his marvelous power; yea, even in the preservation of the lives of this people. 6

A a Nevertheless, I did harden my heart,

b for I was called many times  
 and I would not hear;

b therefore I knew concerning these things,  
 yet I would not know;

a therefore I went on rebelling against God, in the wickedness of my heart, even until the fourth day  
 of this seventh month, which is in the tenth year of the reign of the judges. 7

A As I was journeying to see a very near kindred, behold an angel of the Lord appeared unto me and said:  
 Amulek, return to thine own house,

B for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God;

C for he has fasted many days

D because of the sins of this people,

C and he is an hungered,

B and thou shalt receive him into thy house and feed him, and he shall bless thee and thy house; and  
 the blessing of the Lord shall rest upon thee and thy house. 8

A And it came to pass that I obeyed the voice of the angel, and returned towards my house.

A And as I was going thither I found the man whom the angel said unto me: Thou shalt receive into thy  
 house--

B and behold it was this same man who has been speaking unto you concerning the things of God. 9

C And the angel

D said unto me

E he is a holy man;

F wherefore I know

E he is a holy man

- D because it was said by
- C an angel of God. 10
- B And again, I know that the things whereof he hath testified are true; for behold I say unto you, that as the Lord liveth, even so has he sent his angel to make these things manifest unto me;
- A and this he has done while this Alma hath dwelt at my house. 11 For behold,
  - he hath blessed mine house,
  - he hath blessed me, and
    - my women, and
    - my children, and
    - my father and
    - my kinsfolk; yea, even all
    - my kindred hath he blessed,
  - and the blessing of the Lord hath rested upon us according to the words which he spake. 12

And now, when Amulek had spoken these words the people began to be astonished, seeing there was more than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the spirit of prophecy which was in them. 13

- A Nevertheless, there were some among them who
  - B thought
    - C to question them,
      - D a that by their cunning devices
        - b they might catch them in their words, that they might find witness against them,
      - E that they might deliver them to their judges that they might be judged according to the law,
      - F and that they might be slain or cast into prison,
      - G according to the crime which they could make appear or witness against them. 14
    - F Now it was those men who sought to destroy them,
      - E who were lawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people before the judges. 15
    - D a Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skilful in their profession. 16
      - b And it came to pass that they began to question Amulek, that thereby they might make him cross his words, or contradict the words which he should speak. 17 Now they knew not that Amulek could know of their designs.
  - C But it came to pass as they began to question him,
  - B he perceived their thoughts,
  - A and he said unto them:
    - A a O ye wicked and perverse generation, ye lawyers and hypocrites,
      - for ye are laying the foundation of the devil;
      - for ye are laying traps and snares to catch the holy ones of God. 18
      - Ye are laying plans to pervert the ways of the righteous,

b and to bring down the wrath of God upon your heads, even to the utter destruction of this people. 19

B Yea, well did Mosiah say, who was our last king,  
 when he was about to deliver up the kingdom, having no one to confer it upon, causing that this  
 people should be governed by their own voices--  
 yea, well did he say  
 that if the time should come that the voice of this people should choose iniquity,  
 that is, if the time should come that this people should fall into transgression,  
 they would be ripe for destruction. 20

And now I say unto you that well doth the Lord judge of your iniquities;

well doth he cry unto this people, by the voice of his angels:  
 Repent ye, repent, for the kingdom of heaven is at hand. 21

Yea, well doth he cry, by the voice of his angels that:  
 I will come down among my people, with equity and justice in my hands. 22

C Yea, and I say unto you that if it were not for the prayers of the righteous, who are now in the  
 land, that ye would even now be visited with utter destruction;

D yet it would not be by flood, as were the people in the days of Noah, but it would be by  
 famine, and by  
 pestilence, and by  
 the sword. 23

C But it is by the prayers of the righteous that ye are spared;

B now therefore, if ye will cast out the righteous from among you then will not the Lord stay his hand;

A a but in his fierce anger he will come out against you;

b then ye shall be smitten by  
 famine, and by  
 pestilence, and by  
 the sword;  
 and the time is soon at hand except ye repent. 24

A a And now it came to pass that the people were more angry with Amulek, and they cried out, saying:

b This man doth revile against our laws which are just,  
 c and our wise lawyers whom we have selected. 25

B s But Amulek stretched forth his hand, and cried the mightier unto them, saying:

b O ye wicked and perverse generation, why hath Satan got such great hold upon your  
 hearts?

C Why will ye yield yourselves unto him that he may have power over you, to blind your eyes,  
 that ye will not understand the words which are spoken, according to their truth? 26

D For behold, have I testified against your law?

E Ye do not understand;

D ye say that I have spoken against your law;

C but I have not, but I have spoken in favor of your law, to your condemnation. 27

B a And now behold, I say unto you,

- b that the foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges. 28
  - A
    - a And now it came to pass that when Amulek had spoken these words the people cried out against him, saying:
      - b Now we know that this man is a child of the devil, for he hath lied unto us; for he hath spoken against our law. And now he says that he has not spoken against it. 29
      - c And again, he has reviled against our lawyers, and our judges. 30
- A And it came to pass that the lawyers put it into their hearts that they should remember these things against him. 31
- B And there was one among them whose name was Zeezrom. Now he was the foremost to accuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people. 32
- C Now the object of these lawyers was to get gain; and they got gain according to their employ. 11:1
- D Now it was in the law of Mosiah that
  - E every man who was a judge of the law, or those who were appointed to be judges, should receive wages according to the time which they labored to judge those who were brought before them to be judged. 2
    - F Now if a man owed another, and he would not pay that which he did owe, he was complained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences which were brought against him, and thus the man was
      - compelled to pay that which he owed,
      - or be stripped,
      - or be cast out from among the people as a thief and a robber. 3
  - E And the judge received for his wages according to his time--a senine of gold for a day, or a senum of silver, which is equal to a senine of gold;
- D and this is according to the law which was given. 4

Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Mosiah. 5 Now the reckoning is thus--

- a senine of gold,
- a seon of gold,
- a shum of gold, and
- a limnah of gold. 6

- A senum of silver,
- an amnor of silver,
- an ezrom of silver,
- and an onti of silver. 7

A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain. 8

- Now the amount of a seon of gold was twice the value of a senine. 9

- And a shum of gold was twice the value of a seon. 10

- And a limnah of gold was the value of them all.[8] 11

- And an amnor of silver was as great as two senums. 12

- And an ezrom of silver was as great as four senums. 13

- And an onti was as great as them all. 14



Now this is the value of the lesser numbers of their reckoning-- 15

A shiblon is half of a senum; therefore, a shiblon for half a measure of barley. 16

And a shiblum is a half of a shiblon. 17

And a leah is the half of a shiblum. 18

Now this is their number, according to their reckoning. 19

Now an antion of gold is equal to three shiblons.[9] 20

C Now, it was for the sole purpose to get gain, because they received their wages according to their employ,  
therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness,  
that they might have more employ,  
that they might get money according to the suits which were brought before them;  
therefore they did stir up the people against Alma and Amulek. 21

B And this Zeezrom began to question Amulek, saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was expert in the devices of the devil, that he might destroy that which was good;

therefore, he said unto Amulek:

Will ye answer the questions which I shall put unto you? 22

And Amulek said unto him:

Yea, if it be according to the Spirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord.

And Zeezrom said unto him:

Behold, here are six onties of silver, and all these will I give thee if thou wilt deny the existence of a Supreme Being.[10] 23

Now Amulek said:

a O thou child of hell,

b why tempt ye me? Knowest thou that the righteous yieldeth to no such temptations? 24

c Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God,

d but thou lovest that lucre more than him. 25

e And now thou hast lied before God unto me.

e Thou saidst unto me--Behold these six onties, which are of great worth, I will give unto thee--

d when thou hadst it in thy heart to retain them from me;

c and it was only thy desire that I should deny the true and living God,

b that thou mightest have cause to destroy me.

a And now behold, for this great evil thou shalt have thy reward. 26

And Zeezrom said unto him:

Thou sayest there is a true and living God? 27

And Amulek said:

Yea, there is a true and living God. 28

Now Zeezrom said:

Is there more than one God? 29

And he answered,

No. 30

Now Zeezrom said unto him again:

How knowest thou these things? 31

And he said:

An angel hath made them known unto me. 32

And Zeezrom said again:

Who is he that shall come? Is it the Son of God? 33

And he said unto him,

Yea. 34

And Zeezrom said again:

Shall he save his people in their sins?

And Amulek answered and said unto him:

I say unto you he shall not, for it is impossible for him to deny his word. 35

- A Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall not save his people--as though he had authority to command God. 36

Now Amulek saith again unto him:

- a Behold thou hast lied, for thou sayest that I spake as though I had authority to command God because I said

he shall not save his people in their sins. 37

And I say unto you again

that he cannot save them in their sins;

for I cannot deny his word,

- b and he hath said that no unclean thing can inherit the kingdom of heaven;

- b therefore, how can ye be saved, except ye inherit the kingdom of heaven?

- a Therefore, ye cannot be saved in your sins. 38

Now Zeezrom saith again unto him:

Is the Son of God the very Eternal Father? 39

And Amulek said unto him:

Yea, he is the very Eternal Father

*He is the covenantal Father.*

of heaven and

of earth, and

all things which in them are;

he is the beginning and the end,

the first and the last; 40

And he shall come into the world to redeem

his people;

and he shall take upon him the transgressions of

those who believe on his name;

and these are they

that shall have

eternal life,

and salvation

cometh

to none else.[11] 41

Therefore the wicked

remain as though there had been no redemption made, except it be the loosing of the bands of death;

- A a for behold, the day cometh that all shall rise from the dead

- b and stand before God,

- c and be judged according to their works. 42

- B Now, there is a death which is called a temporal death;
- C and the death of Christ shall loose the bands
- B of this temporal death,
- A a that all shall be raised from this temporal death. 43  
     The spirit and the body shall be reunited again  
         in its perfect form;  
     both limb and joint shall be restored  
         to its proper frame, even as we now are at this time;
- b and we shall be brought to stand before God,
- c knowing even as we know now,  
     and have a bright recollection of all our guilt.[12] 44
- a Now, this restoration shall come to all,  
     both old and young,  
     both bond and free,  
     both male and female,  
     both the wicked and the righteous;[13]  
 and even there shall not so much as a hair of their heads be lost;  
 but every thing shall be restored to its perfect frame, as it is now, or in the body,
- b and shall be brought and be arraigned before the bar of  
     Christ the Son, and  
     God the Father, and the  
     Holy Spirit,  
         which is one Eternal God,
- c to be judged according to their works,  
     whether they be good or  
     whether they be evil.[14] 45
- AA A Now, behold, I have spoken unto you concerning the death of the mortal body,
- BB B and also concerning the resurrection
- C of the mortal body.
- CC D I say unto you that
- C this mortal body
- B is raised to an immortal body,
- DD A that is from death, even from the first death
- B unto life, that they can die no more;
- CC C their spirits uniting with their bodies,
- C never to be divided;
- BB B thus the whole becoming spiritual and immortal,
- AA A that they can no more see corruption.[15] 46
- A a Now, when Amulek had finished these words the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written. 12:1[16]

b Now Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done. 2 Now the words that Alma spake unto Zeezrom were heard by the people round about; for the multitude was great, and he spake on this wise: 3

B Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, he knows all thy thoughts, and thou seest that thy thoughts are made known unto us by his Spirit; 4

And thou seest that we know that thy plan was a very subtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to revile us and to cast us out--5

Now this was a plan of thine adversary,  
and he hath exercised his power in thee.

B Now I would that ye should remember that what I say unto thee I say unto all. 6

And behold I say unto you all that this was a snare of the adversary, which he has laid to catch this people,

that he might bring you into subjection unto him,  
that he might encircle you about with his chains,  
that he might chain you down to everlasting destruction,  
according to the power of his captivity. 7

A a Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy. 8

And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. And he said unto Alma: What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works? 9

b And now Alma began to expound these things unto him, saying:

AA It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. 10

A And therefore, he that will harden his heart,

B the same receiveth the lesser portion of the word;

A and he that will not harden his heart,

B to him is given the greater portion of the word,

C until it is given unto him to know the mysteries of God until he know them in full. 11

A And they that will harden their hearts,

B to them is given the lesser portion of the word

C until they know nothing concerning his mysteries;

BB A a and then they are taken captive by the devil, and led by his will down to destruction.

b Now this is what is meant by the chains of hell.[17] 12

- B c And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and
- d being brought before the bar of God, to be judged according to our works. 13
- C e Then if our hearts have been hardened,  
yea, if we have hardened our hearts against the word, insomuch that it has not been found in us,
- D then will our state be awful, for  
then we shall be condemned. 14 For
- f our words will condemn us, yea, all  
our works will condemn us;  
we shall not be found spotless; and  
our thoughts will also condemn us;[18]
- E e and in this awful state  
we shall not dare to look up to our God; and  
we would fain be glad if we could command the rocks and the mountains  
to fall upon us to hide us from his presence. 15
- F d But this cannot be; we must come forth and stand before him  
in his glory, and  
in his power, and  
in his might, majesty, and dominion,
- E and acknowledge to our everlasting shame  
D that all his judgments are just;  
that he is just in all his works, and  
that he is merciful unto the children of men, and  
that he has all power to save every man  
C that believeth on his name  
and bringeth forth fruit meet for repentance. 16
- B c And now behold, I say unto you  
then cometh a death,  
even a second death,  
which is a spiritual death;  
then is a time that whosoever dieth in his sins,  
as to a temporal death,  
shall also die a spiritual death;  
yea, he shall die as to things pertaining unto righteousness. 17
- A b Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and
- a then is the time that they shall be chained down to an everlasting destruction,  
according to the power and captivity of Satan,  
he having subjected them  
according to his will. 18
- Then, I say unto you, they shall be as though there had been no redemption made;  
for they cannot be redeemed according to God's justice;  
and they cannot die, seeing there is no more corruption.[19][20] 19
- CC Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished; 20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state that the soul can never die? 21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever. 22

Now Alma said unto him: This is the thing which I was about to explain,  
 now we see that Adam did fall by the partaking of the forbidden fruit,  
 according to the word of God;  
 and thus we see, that by his fall, all mankind became a lost and fallen people. 23

A And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time,

B there would have been no death,

C and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die. 24

D And we see that death comes upon mankind,  
 yea, the death which has been spoken of by Amulek, which is the temporal death;

E nevertheless there was a space granted unto man in which he might repent;  
 therefore this life became  
 a probationary state;  
 a time to prepare  
 to meet God;  
 a time to prepare  
 for that endless state

F which has been spoken of by us,  
 which is after the resurrection of the dead. 25  
 Now, if it had not been for the plan of redemption, which was laid  
 from the foundation of the world,  
 there could have been no resurrection of the dead;  
 but there was a plan of redemption laid,  
 which shall bring to pass the resurrection of the dead,  
 of which has been spoken. 26

DD A And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life

B they would have been forever miserable, having no preparatory state;

C and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect. 27

D But behold, it was not so; but it was appointed unto men that they must die;

E and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.[21] 28

CC A And after God had appointed that these things should come unto man,  
 behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them; 29

a Therefore he sent angels to converse with them,

b who caused men to behold

c of his glory. 30

d And they began from that time forth to call on his name;

a therefore God conversed with men,

b and made known unto them

- c the plan of redemption, which had been prepared from the foundation of the world;
  - d and this he made known unto them according to their faith and repentance and their holy works.[22] 31
- B Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods,
- C knowing good
  - D from evil,
    - E placing themselves in a state to act,
    - E or being placed in a state to act according to their wills and pleasures,
    - D whether to do evil
  - C or to do good--32
- B Therefore God gave unto them commandments,
- A after having made known unto them the plan of redemption,
- BB that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God. 33
- AA But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying:
  - A If ye will repent and harden not your hearts,
  - B then will I have mercy upon you, through mine Only Begotten Son; 34
  - A Therefore, whosoever repenteth, and hardeneth not his heart,
  - B he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins;
  - C and these shall enter into my rest. 35
  - A And whosoever will harden his heart and will do iniquity,
  - B behold, I swear in my wrath
  - C that he shall not enter into my rest.[23] 36
  - A And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord;
  - B therefore your iniquity provoketh him
  - C that he sendeth down his wrath upon you
  - D as in the first provocation,
    - E yea, according to his word
    - D in the last provocation as well as the first,
    - F to the everlasting destruction of your souls;

- E therefore, according to his word,
- D unto the last death, as well as the first. 37
- A And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts,
- B that we provoke not the Lord our God
- C to pull down his wrath upon us
- D in these his second commandments which he has given unto us;
- F but let us enter into the rest of God, which is prepared
- E according to his word.[24] 13:1
- AA And again, my brethren, I would cite your minds forward[25] to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people. 2
- BB A And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. 3 And this is the manner after which they were ordained--
- B being called and prepared from the foundation of the world according to the foreknowledge of God,
- C on account of their exceeding faith and good works;
- D in the first place being left to choose good or evil;
- D therefore they having chosen good,
- C and exercising exceedingly great faith,
- B are called with a holy calling, yea, with that holy calling
- A which was prepared with, and according to, a preparatory redemption for such. 4
- B And thus they  
  - have been called to this holy calling
  - on account of their faith,
while others  
  - would reject the Spirit of God
  - on account of the hardness of their hearts and blindness of their minds,
- C while, if it had not been for this they might have had as great privilege as their brethren. 5
- C Or in fine, in the first place they were on the same standing with their brethren;
- B thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts,
- A being in and through the atonement of the Only Begotten Son, who was prepared--6
- AA(A) And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest--7



- B    a    This high priesthood  
           b    being after the order of his Son,  
               c    which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things--8
- C    Now they were ordained after this manner--  
           being called with a holy calling,  
               and ordained with a holy ordinance,  
                   and taking upon them the high priesthood of the holy order,  
           which calling,  
               and ordinance,  
                   and high priesthood,  
                   is without beginning or end--9
- B    a    Thus they become high priests forever,  
           b    after the order of the Son, the Only Begotten of the Father,  
               c    who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.[26] 10
- A    Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God;
- B    and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish; 11 Therefore they were called after this holy order,
- C    and were sanctified,  
           and their garments were washed white
- D    through the blood of the Lamb. 12
- C    Now they, after being sanctified by the Holy Ghost,  
           having their garments made white,
- B    being pure and spotless before God, could not look upon sin save it were with abhorrence;
- A    and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God. 13
- A    And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest. 14
- B    Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. 15
- C    And it was this same Melchizedek to whom Abraham paid tithes;
- C    yea, even our father Abraham paid tithes of one-tenth part of all he possessed. 16
- B    Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order,
- A    and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.[27] 17

- A Now this Melchizedek was a king over the land of Salem;
- B and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness; 18
- C But Melchizedek having  
exercised mighty faith, and  
received the office of the high priesthood according to the holy order of God,  
did preach repentance unto his people.
- B And behold, they did repent; and Melchizedek did establish peace in the land in his days;
- A therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.[28] 19 Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention. 20

Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction. 21

And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying:

- A Now is the time to repent, for the day of salvation draweth nigh; 22
- B Yea, and the voice of the Lord, by the mouth of angels,
- C doth declare it unto all nations; yea, doth declare it,
- D that they may have glad tidings of great joy; yea, and he doth sound these glad tidings among all his people,
- E yea, even to them that are scattered abroad upon the face of the earth;
- F wherefore they have come unto us. 23
- F And they are made known unto us in plain terms,  
that we may understand,  
that we cannot err;
- E and this because of our being wanderers in a strange land;
- D therefore, we are thus highly favored, for we have these glad tidings
- C declared unto us in all parts of our vineyard. 24
- B For behold, angels are declaring it unto many at this time in our land;
- C and this is for the purpose of preparing the hearts of the children of men to receive his word
- D at the time of his coming in his glory. 25
- E And now we only wait to hear the joyful news declared unto us by the mouth of angels, of his coming;
- F for the time cometh, we know not how soon.
- F Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice. 26
- E And it shall be made known unto just and holy men, by the mouth of angels,

- D at the time of his coming,
- C that the words of our fathers may be fulfilled,
- B according to that which they have spoken concerning him, which was according to the spirit of prophecy which was in them. 27
- A And now, my brethren, I wish  
     from the inmost part of my heart, yea,  
     with great anxiety even unto pain,  
         that ye would  
             hearken unto my words, and  
             cast off your sins, and  
             not procrastinate the day of your repentance; 28
- B But that ye would humble yourselves before the Lord,
- C and call on his holy name,
- D and watch
- C and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit,
- B becoming  
     humble,  
     meek,  
     submissive,  
     patient,  
     full of love and all long-suffering; 29  
 Having faith on the Lord;  
 having a hope that ye shall receive eternal life;  
 having the love of God always in your hearts,  
     that ye may be lifted up at the last day and enter into his rest.[29] 30
- A And may the Lord grant unto you repentance,  
     that ye may not bring down his wrath upon you,  
     that ye may not be bound down by the chains of hell,  
     that ye may not suffer the second death. 31

And Alma spake many more words unto the people, which are not written in this book.

## Notes

1. Chapter 7 in the 1830 edition.
2. 9:1-7 can be read word-for-word as a spiral. The two branches are separated by //.
 

(A) And again, I, Alma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people who were in the city of Ammonihah, it came to pass as I began to preach unto them, // And I stood with boldness to declare unto them, yea, I did boldly testify unto them

(B) they began to contend with me, // And they stood forth to lay their hands on me; but behold, they did not.

(C) saying: Who art thou? Suppose ye that we shall believe the testimony of one man, although he should preach unto us that the earth should pass away? // And they said: Who is God, that sendeth no more authority than one man among this people, to declare unto them the truth of such great and marvelous things?

(D) Now they understood not the words which they spake; for they knew not that the earth should pass away. // Now they knew not that God could do such marvelous works, for they were a hard-hearted and a stiffnecked people.

(E) And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day.
3. Alma 9:12. DWP.
4. The tradition of the fathers ties these two A elements together. The forgotten traditions of the Nephites is contrasted with the remembered traditions of the Lamanites. Both lead to bad results.
5. 13 “having” statements. 13 = Rebellion, apostasy, defection, corruption, disintegration, revolution.
6. The second B elaborates upon the first.
7. Chapter 8 in the 1830 edition.
8. This is an octal number system, and an efficient coinage for commerce (1, 2, 4, 7).
9. Verses 4-19 are an aside to put a value on the bribe that is to follow.
10. 6 = imperfection, man without God, evil.
11. Alma 11:40. Last six lines after DWP.
12. The second A<sub>3</sub> tells us that an important issue in our judgment will be “a bright recollection of our guilt.”
13. Each category includes everyone. 4 = all that was created, man in the world.
14. The A’s taken together form a triple echelon.
15. Verse 45 is an example of an overall system that pays almost no attention to the substructure.
16. Chapter 9 in the 1830 edition.

17. The structure in verses 10-11 can be extended to the end of 11, with the form ABABCABCD. The D is a clear point of emphasis.
  18. Three things will condemn us. 3 = complete.
  19. This is the sons of perdition (see D&C 88:24, 32).
  20. The capital and lower case guide letters show alternative structures. Both make sense. The focal point of the lower case system is our condemnation, that of the capital system is God's glory. This would be invisible in the standard linear format.
  21. The first E refers to meeting God, and the second talks of judgment upon that meeting. The F is a clear point of emphasis.
  22. Consider the implications of the parallelism in the c and d . The plan of redemption (second c) enables glorification of God (first c) through glorification of his children. Calling upon God (first d) in faith (second d) yields revelation.
  23. Notice the parallels in the irregular (first C is missing) triple echelon. A: not harden, not harden, harden the heart. B: mercy, mercy, wrath. C: rest, not rest.
  24. Another example of random verbal parallelism. The focal point, F, has the opposites: destruction (first) and rest (second).
  25. The appearance of "forward" here has bothered me for decades. I have come to speculate that Joseph Smith said "foreward" and Oliver wrote "forward."
- <https://en.wiktionary.org/wiki/foreward> (26 July 2015) doesn't have it as an adverb. As an adjective in Old English it means the first part. I wonder if "foreward" ever was an adverb. The fore part of time is the beginning of time. "Foreward" as an adverb makes more sense than "forward," which looks to the future, not the past. The latter is so used in 2 and twice in 16. Foreward does not appear in modern dictionaries.
26. Alma 13:7-9. Some modifications of my original finding were made after seeing Parry's work. His labeling is different from mine, but the parallels are almost the same. One exception is that he doesn't find the point of emphasis of the double echelon in verse 8, "is without beginning or end." As I have noted before, previous investigators have not found points of emphasis in multiple echelons.
  27. Alma 13:13-14. There are several interesting connections in this little chevron. Humility and repentance enable remission of sins and entrance into the rest of the Lord (A's). The ordinances of the high priesthood gave the ancient saints anticipation of the coming of the Son (B's). The high priesthood is the order of the Son of God (B's). Tithing is a central issue in entering into the rest of the Lord (C's).
  28. Melchizedek is clearly a type of Christ, who reigns under his father.
  29. A list of 5 (mercy, grace) and a list of 3 (complete) items in this B.

# ANTI-NEPHI-LEHI TO HIS PEOPLE

Alma 24

- A a And it came to pass that the Amalekites and the Amulonites and the Lamanites who were in the land of Amulon, and also in the land of Helam, and who were in the land of Jerusalem, and in fine, in all the land round about, who had not been converted and had not taken upon them the name of Anti-Nephi-Lehi,[1] were stirred up by the Amalekites and by the Amulonites to anger against their brethren. 2
- b And their hatred became exceedingly sore against them, even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king;
- c therefore, they took up arms against the people of Anti-Nephi-Lehi. 3 Now the king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi. 4 And the king died in that selfsame year that the Lamanites began to make preparations for war against the people of God. 5
- B Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites. 6 Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not. 7
- C Now, these are the words which he said unto the people concerning the matter:
- D I thank my God, my beloved people,  
     that our great God has in goodness sent these our brethren, the Nephites, unto us to  
     preach unto us,  
     and to convince us of the traditions of our wicked fathers. 8  
 And behold, I thank my great God  
     that he has given us a portion of his Spirit to soften our hearts,  
     that we have opened a correspondence with these brethren, the Nephites. 9  
 And behold, I also thank my God,  
     that by opening this correspondence  
     we have been convinced of our sins, and of the many murders which we have  
     committed. 10
- And I also thank my God, yea, my great God,
- a that he hath granted unto us that we might repent of these things,
- b and also that he hath forgiven us
- c of those our many sins and murders which we have committed,
- d and taken away the guilt from our hearts, through the merits  
     of his Son. 11
- c And now behold, my brethren, since it has been all that we could  
     do, (as we were the most lost of all mankind) to repent of all our  
     sins and the many murders which we have committed,
- b and to get God to take them away from our hearts,
- a for it was all we could do to repent sufficiently before God that he would take  
     away our stain--12
- E Now, my best beloved brethren, since God hath taken away our stains,

F and our swords have become bright,  
then let us stain our swords no more with the blood of our  
brethren. 13

Behold, I say unto you, Nay, let us retain our swords  
that they be not stained with the blood of our brethren;

G for perhaps, if we should stain our swords again

H they can no more be washed bright through the blood of the Son  
of our great God, which shall be shed for the atonement of our  
sins. 14

I And the great God

J has had mercy on us,

K and made these things known unto us that we  
might not perish; yea, and he has made these  
things known unto us beforehand,

L because he loveth our souls as well as he  
loveth our children:[2]

K therefore, in his mercy he doth visit us by his  
angels, that the plan of salvation might be made  
known unto us as well as unto future  
generations. 15

J Oh, how merciful

I is our God!

H And now behold, since it has been as much as we could do[3]

G to get our stains taken away from us,

F and our swords are made bright, let us hide them away that they may be  
kept bright,  
as a testimony to our God at the last day,  
or at the day that we shall be brought to stand before him to be  
judged,  
that we have not stained our swords in the blood of our brethren

E since he imparted his word unto us and has made us clean thereby. 16

D And now, my brethren, if our brethren seek to destroy us, behold, we will hide away  
our swords, yea, even we will bury them deep in the earth, that they may be kept  
bright, as a testimony that we have never used them, at the last day; and if our brethren  
destroy us, behold, we shall go to our God and shall be saved.[4] 17

C And now it came to pass that when the king had made an end of these sayings,

B a and all the people were assembled together, they took their swords, and all the weapons  
which were used for the shedding of man's blood, and they did bury them up deep in the  
earth. 18

b And this they did,  
it being in their view a testimony to God, and also to men,  
that they never would use weapons again for the shedding of man's blood;

- b and this they did,  
vouching and covenanting with God,  
that rather than shed the blood of their brethren  
they would give up their own lives;  
and rather than take away from a brother  
they would give unto him;  
and rather than spend their days in idleness  
they would labor abundantly with their hands.[5] 19
    - a And thus we see that,  
when these Lamanites were brought to believe and to know the truth, they were firm,  
and would suffer even unto death rather than commit sin;  
and thus we see that  
they buried their weapons of peace, or they buried the weapons of war, for peace. 20
  - A a And it came to pass that their brethren, the Lamanites, made preparations for war,  
    - b and came up to the land of Nephi for the purpose of destroying the king, and to place  
another in his stead,
    - c and also of destroying the people of Anti-Nephi-Lehi out of the land. 21
- A Now when the people saw that they were coming against them they went out to meet them, and  
prostrated themselves before them to the earth, and began to call on the name of the Lord; and thus  
they were in this attitude when the Lamanites began to fall upon them, and began to slay them with the  
sword. 22
- B And thus without meeting any resistance, they did slay a thousand and five of them;
- C and we know that they are blessed, for they have gone to dwell with their God. 23
- D Now when the Lamanites saw that their brethren would not flee from the sword,  
neither would they turn aside to the right hand or to the left, but that they would lie  
down and perish, and praised God even in the very act of perishing under the sword--  
24 Now when the Lamanites saw this they did forbear from slaying them;
- E and there were many whose hearts had swollen in them for those of their  
brethren who had fallen under the sword,
- F for they repented of the things which they had done. 25
- F And it came to pass that they threw down their weapons of war, and they  
would not take them again,
- E for they were stung for the murders which they had committed;
- D and they came down even as their brethren, relying upon the mercies of those whose  
arms were lifted to slay them. 26 And it came to pass that the people of God were  
joined that day by more than the number who had been slain;
- C and those who had been slain were righteous people,  
therefore we have no reason to doubt but what they were saved. 27  
And there was not a wicked man slain among them;
- B but there were more than a thousand brought to the knowledge of the truth;
- A thus we see that the Lord worketh in many ways to the salvation of his people.[6] 28



- A Now the greatest number of those of the Lamanites who slew so many of their brethren
  - B were Amalekites and Amulonites, the greatest number of whom were after the order of the Nehors. 29
- A Now, among those who joined the people of the Lord,
  - B there were none who were Amalekites or Amulonites, or who were of the order of Nehor, but they were actual descendants of Laman and Lemuel. 30
  - C And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things.

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### Notes

1. The name signifies Lehighes who are not descendants of Nephites.
2. Their children would include those who became Helaman's stripling warriors.
3. The H's are forced into position by the strong parallels in the G's and I's, which forces us to consider their relationship with each other. The first emphasizes the king's perception of the futility of a second cleansing, while the second emphasizes the enormity of their effort for the cleansing they have received.
4. The second D is the king's proposal to seal the cleansing detailed in the first.
5. In the second b they add two other behaviors in addition to not fighting, generosity and industry. The gospel really does transform one.
6. The A's are framing statements rather than parallels. Nevertheless, the chevron in 21-27 can be read word-for-word as a spiral (AABBCC...FF).

# AMMON GLORIES IN THE LORD

Alma 26

And now, these are the words of Ammon to his brethren, which say thus:

- AA A a My brothers and my brethren, behold I say unto you, how great reason have we to rejoice; for could we have supposed when we started from the land of Zarahemla that God would have granted unto us such great blessings? 2  
                     And now, I ask,  
                     what great blessings  
                     has he bestowed upon us? Can ye tell? 3
- b Behold, I answer for you; for our brethren, the Lamanites,  
     c were in darkness, yea, even in the darkest abyss, but behold, how many of them are brought to behold the marvelous light of God!
- B And this is the blessing which hath been bestowed upon us, that we have been made instruments in the hands of God to bring about this great work. 4
- C Behold, thousands of them do rejoice, and have been brought into the fold of God. 5  
     Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your might, yea, all the day long did ye labor;  
     and behold the number of your sheaves!
- D a And they shall be gathered into the garners,  
     b that they are not wasted. 6  
     Yea, they shall not be beaten down by the storm  
         at the last day;  
     yea, neither shall they be harrowed up by the whirlwinds;  
     E but when the storm cometh
- D a they shall be gathered together in their place,  
     b that the storm cannot penetrate to them;  
     yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them. 7
- C But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last day. 8
- B Blessed be the name of our God;  
     let us sing  
         to his praise,  
     yea, let us give thanks  
         to his holy name,  
         for he doth work righteousness forever. 9
- A a For if we had not come up out of the land of Zarahemla,  
     b these our dearly beloved brethren, who have so dearly beloved us,  
     c would still have been racked with hatred against us,  
         yea, and they would also have been strangers to God. 10
- BB And it came to pass that when Ammon had said these words, his brother Aaron rebuked him, saying: Ammon, I fear that thy joy doth carry thee away unto boasting. 11 But Ammon said unto him:

- CC A I do not boast in my own strength,  
nor in my own wisdom;  
but behold, my joy is full,  
yea, my heart is brim with joy,  
and I will rejoice in my God. 12  
Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself,  
but I will boast of my God,  
for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land,
- B for which we will praise his name forever. 13
- DD<sub>1</sub> C Behold, how many thousands of our brethren has he loosed from the pains of hell; and they are brought to sing redeeming love,  
D and this because of the power of his word which is in us,  
E therefore have we not great reason to rejoice? 14
- DD<sub>2</sub> B Yea, we have reason to praise him forever, for he is the Most High God,  
C and has loosed our brethren from the chains of hell. 15  
F Yea, they were encircled about with everlasting darkness and destruction;  
G but behold, he has brought them  
into his everlasting light,  
yea, into everlasting salvation;  
F and they are encircled about with the matchless bounty of his love;
- EE D yea, and we have been instruments in his hands of doing this great and marvelous work. 16  
E Therefore, let us glory,  
yea, we will glory in the Lord;  
yea, we will rejoice,  
for our joy is full;  
B yea, we will praise our God forever.
- A Behold, who can glory too much in the Lord?  
Yea, who can say too much of  
his great power, and of  
his mercy, and of  
his long-suffering towards the children of men?  
Behold, I say unto you, I cannot say the smallest part which I feel.[1] 17
- FF A Who could have supposed that our God would have been so merciful as to have snatched us from our awful, sinful, and polluted state? 18 Behold, we went forth even in wrath, with mighty threatenings to destroy his church. 19  
B Oh then, why did he not consign us to an awful destruction, yea, why did he not let the sword of his justice fall upon us, and doom us to eternal despair? 20  
C Oh, my soul, almost as it were, fleeth at the thought.  
B Behold, he did not exercise his justice upon us,  
A but in his great mercy hath brought us over that everlasting gulf of death and misery, even to the salvation of our souls. 21

- EE A And now behold, my brethren, what natural man is there  
that knoweth these things?  
I say unto you, there is none  
that knoweth these things,  
save it be the penitent. 22
- A Yea, he that  
repenteth and  
exerciseth faith, and  
bringeth forth good works, and  
prayeth continually without ceasing--
- B unto such it is given to know the mysteries of God;
- B yea, unto such it shall be given to reveal things which never have been revealed;
- C yea, and it shall be given unto such to bring thousands of souls to repentance,
- C even as it has been given unto us to bring these our brethren to repentance. 23
- D Now do ye remember, my brethren, that we said unto our brethren in the land of  
Zarahemla, we go up to the land of Nephi, to preach unto our brethren, the Lamanites,  
and they laughed us to scorn? 24
- D For they said unto us:  
Do ye suppose that ye can bring the Lamanites  
to the knowledge of the truth?  
Do ye suppose that ye can convince the Lamanites  
of the incorrectness of the traditions of their fathers,  
as stiffnecked a people as they are;  
whose hearts delight in the shedding of blood;  
whose days have been spent in the grossest iniquity;  
whose ways have been the ways of a transgressor from the beginning?  
Now my brethren, ye remember that this was their language. 25
- E a And moreover they did say: Let us take up arms against them, that we destroy  
them and their iniquity out of the land,  
b lest they overrun us and destroy us. 26
- E a But behold, my beloved brethren, we came into the wilderness not with the  
intent to destroy our brethren,  
b but with the intent that perhaps we might save some few of their  
souls. 27
- F Now when our hearts were depressed, and we were about to turn back,  
behold, the Lord comforted us, and said:  
a Go amongst thy brethren, the Lamanites,  
b and bear with patience thine afflictions,  
c and I will give unto you success. 28
- a And now behold, we have come, and been forth amongst them;  
b i and we have been patient in our sufferings, and we have  
suffered every privation;

- ii 1 yea, we have traveled from house to house, relying upon the mercies of the world--not upon the mercies of the world alone
      - 2 but upon the mercies of God. 29
    - iii And we have entered into their houses and taught them,
    - iv and we have taught them in their streets;
    - iv yea, and we have taught them upon their hills;
    - iii and we have also entered into their temples and their synagogues and taught them;
  - ii 1 and we have been cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been stoned, and taken and bound with strong cords, and cast into prison;
  - 2 and through the power and wisdom of God we have been delivered again. 30
  - i And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul; and we supposed that our joy would be full if perhaps we could be the means of saving some. 31
- DD<sub>1</sub> c Now behold, we can look forth and see the fruits of our labors; and are they few? I say unto you, Nay, they are many; yea, and we can witness of their sincerity, because of their love towards their brethren and also towards us.[2] 32
- DD<sub>2</sub> A For behold, they had rather sacrifice their lives
  - B than even to take the life of their enemy;
  - C and they have buried their weapons of war deep in the earth, because of their love towards their brethren. 33
  - D And now behold I say unto you, has there been so great love in all the land?
  - D Behold, I say unto you, Nay, there has not, even among the Nephites. 34
  - C For behold, they would take up arms against their brethren;
  - B they would not suffer themselves to be slain.
  - A But behold how many of these have laid down their lives; and we know that they have gone to their God, because of their love and of their hatred to sin. 35
- CC A Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away,

- BB B even unto boasting in my God;
- C for he has  
all power,  
all wisdom, and  
all understanding;  
he comprehendeth all things, and  
he is a merciful Being, even unto salvation, to those who will repent and believe on his name. 36
- B Now if this is boasting, even so will I boast;
- AA A for this is  
my life and  
my light,  
my joy and  
my salvation, and  
my redemption from everlasting wo.
- B Yea, blessed is the name of my God,  
who has been mindful of this people,  
who are a branch of the tree of Israel, and has been lost from its body in a strange land;  
yea, I say, blessed be the name of my God,  
who has been mindful of us,  
wanderers in a strange land. 37  
Now my brethren, we see that God  
is mindful of every people,  
whatsoever land they may be in; yea, he numbereth his people,  
and his bowels of mercy are over all the earth.
- A Now this is  
my joy, and  
my great thanksgiving;  
yea, and I will give thanks unto my God forever. Amen.[3]

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### Notes

1. Verses 11-16 possess an irregular parallel form, with each element appearing twice except the B's, concerning praise, of which there are three, and the G, the point of emphasis.
2. In verses 21-31 we find a complex and informative paired echelon. The point of emphasis, F, is itself complex, extending from verse 27 through 31. It is a double echelon, with the second b being a chevron.
3. The complex structure of this chapter rewards careful consideration. Ponder the relationships between the paired elements of the overall structure (double capital letters) and the substructure. Notice how the substructure pays little attention to the overall structure. What level of literary skill is required to do this?

**O THAT I WERE AN ANGEL!**

**Alma 29**

- A    a    O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! 2
- b    Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. 3
- B    But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me. 4
- C    I ought not to harrow up in my desires, the firm decree of a just God,
- D    for I know that
- E    a    he granteth unto men according to their desire,
- b    whether it be unto death or unto life;
- F    a    yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable,
- b    according to their wills, whether they be unto salvation or unto destruction. 5
- F    a    Yea, and I know that good and evil have come before all men;
- b    he that knoweth not good from evil is blameless; but he that knoweth good and evil,
- E<sub>1</sub>    to him it is given according to his desires,
- E<sub>2</sub>    whether he desireth good or evil, life or death, joy or remorse of conscience. 6
- D    Now, seeing that I know these things,
- C    why should I desire more than
- B    to perform the work to which I have been called? 7
- A    a    Why should I desire that I were an angel, that I could speak unto all the ends of the earth? 8
- b    For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true. 9
- A    I know that which the Lord hath commanded me,  
       and I glory in it.  
       I do not glory of myself,  
       but I glory in  
       that which the Lord hath commanded me;
- yea, and this is my glory,  
       that perhaps I may be an instrument in the hands of God to bring some soul to repentance;  
 and this is my joy. 10
- And behold, when I see many of my brethren truly penitent, and coming to the Lord their God,  
       then is my soul filled with joy;

- B a then do I remember  
what the Lord has done for me, yea, even that he hath heard my prayer;  
yea, then do I remember  
his merciful arm which he extended towards me. 11  
Yea, and I also remember  
the captivity of my fathers;
- b for I surely do know that the Lord did deliver them out of bondage,  
c and by this did establish his church;
- C yea, the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob, did  
deliver them out of bondage. 12
- B a Yea, I have always remembered the captivity of my fathers;
- b and that same God who delivered them out of the hands of the Egyptians did deliver  
them out of bondage. 13  
c Yea, and that same God did establish his church among them;
- A yea, and that same God hath called me by a holy calling, to preach the word unto this people, and hath  
given me much success, in the which my joy is full. 14
- A But I do not joy in my own success alone, but my joy is more full
- B because of the success of my brethren, who have been up to the land of Nephi. 15
- C Behold, they have labored exceedingly, and have brought forth much fruit; and how great  
shall be their reward! 16
- B Now, when I think of the success of these my brethren
- A my soul is carried away, even to the separation of it from the body, as it were, so great is my joy. 17
- And now may God grant unto these, my brethren, that they may sit down in the kingdom of God; yea, and  
also all those who are the fruit of their labors that they may go no more out, but that they may praise him  
forever. And may God grant that it may be done according to my words, even as I have spoken. Amen.



# ALMA AND AMULEK TO THE ZORAMITES

Alma 32-34

And it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues,  
and into their houses;  
yea, and even they did preach the word in their streets. 2

AA A And it came to pass that after much labor among them, they began to have success among the poor class of people;

B a for behold, they were cast out of the synagogues

b because of the coarseness of their apparel--3

c Therefore they were not permitted to enter into their synagogues to worship God,

C being esteemed as filthiness;  
therefore they were poor;  
yea, they were esteemed by their brethren as dross;

D therefore they were poor as to things of the world;

E and also they were poor in heart. 4

F Now, as Alma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him, who were those of whom we have been speaking,

E of whom were poor in heart,

D because of their poverty as to the things of the world. 5

C And they came unto Alma; and the one who was the foremost among them said unto him: Behold, what shall these my brethren do, for they are despised of all men because of their poverty, yea, and more especially by our priests;

B a for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out

b because of our exceeding poverty;

c and we have no place to worship our God; and behold, what shall we do? 6

A And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their afflictions had truly humbled them and that they were in a preparation to hear the word. 7

BB Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them: 8

A a I behold that ye are lowly in heart;

b and if so, blessed are ye. 9

B Behold thy brother hath said, What shall we do?--for we are cast out of our synagogues,

C that we cannot worship our God. 10

D Behold I say unto you, do ye suppose that ye cannot worship God save it be in your synagogues only? 11

C Moreover, I would ask, do ye suppose that ye must not worship God only once in a week? 12

B I say unto you, it is well that ye are cast out of your synagogues,

CC A a i that ye may be humble,

ii and that ye may learn wisdom;  
for it is necessary that ye should learn wisdom;

iii for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding poverty,

ii that ye are brought to a lowliness of heart;  
for ye are necessarily brought to be humble.[1] 13

i And now, because ye are compelled to be humble

b i blessed are ye;

ii for a man sometimes, if he is compelled to be humble,

iii seeketh repentance; and now surely,  
whosoever repenteth  
shall find mercy;  
and he that findeth mercy  
and endureth to the end the same shall be saved. 14

ii And now, as I said unto you, that because ye were compelled to be humble

i ye were blessed,

ii do ye not suppose that they are more blessed who truly humble themselves because of the word? 15 Yea, he that truly humbleth himself,

iii and repenteth of his sins,  
and endureth to the end,

i the same shall be blessed--

ii yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.[2] 16

A Therefore, blessed are they who humble themselves

B without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe. 17

DD C Yea, there are many who do say:

If thou wilt show unto us a sign from heaven, then we shall know of a surety;  
then we shall believe. 18

Now I ask, is this faith? Behold, I say unto you, Nay;  
for if a man knoweth a thing  
he hath no cause to believe, for he knoweth it. 19

And now, how much more cursed is he that knoweth the will of God and doeth it not,  
than he that only believeth, or only hath cause to believe, and falleth into transgression? 20

Now of this thing ye must judge.

- D Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work. 21
- E And now as I said concerning faith--faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.[3] 22
- D And now, behold, I say unto you, and I would that ye should remember, that God is merciful unto all who believe on his name;[4]
- C therefore he desireth, in the first place, that ye should believe, yea, even on his word. 23 And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned. 24
- B And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out--now I do not desire that ye should suppose that I mean to judge you only according to that which is true-- 25 For I do not mean that ye all of you have been compelled to humble yourselves;
- A for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might. 26
- A Now, as I said concerning faith--that it was not a perfect knowledge--even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. 27
- B a But behold, if ye will awake and arouse your faculties, even to an experiment upon my words,
- b and exercise a particle of faith, yea,
- c even if ye can no more than desire to believe,
- c let this desire work in you, even until ye believe
- b in a manner that ye can give place for a portion of my words. 28
- a Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart,
- C behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord,
- D behold, it will begin to swell within your breasts; and when you feel these swelling motions,
- E ye will begin to say within yourselves--It must needs be that this is a good seed, or that the word is good,  
for it beginneth to enlarge my soul;  
yea, it beginneth to enlighten my understanding,  
yea, it beginneth to be delicious to me. 29
- F Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge. 30
- G But behold, as the seed swelleth, and sprouteth, and beginneth to grow,
- H then you must needs say that the seed is good;

G for behold it swelleth, and sprouteth, and beginneth to grow.

F And now behold, will not this strengthen your faith? Yea, it will strengthen your faith:

E for ye will say I know that this is a good seed;

D for behold it sprouteth and beginneth to grow. 31

C And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness. 32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away. 33

B And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good. 34

A a And now, behold, is your knowledge perfect?

b Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because ye know,

c for ye know that the word hath swelled your souls,

d and ye also know that it hath sprouted up,

d that your understanding doth begin to be enlightened,

c and your mind doth begin to expand. 35

b O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good;

a and now behold, after ye have tasted this light is your knowledge perfect? 36

B a Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good. 37 And behold, as the tree beginneth to grow, ye will say:

b Let us nourish it with great care,  
that it may get root,  
that it may grow up,  
and bring forth fruit unto us.

b And now behold, if ye nourish it with much care  
it will get root,  
and grow up,  
and bring forth fruit. 38

C a But if ye neglect the tree, and take no thought for its nourishment,  
behold it will not get any root;  
and when the heat of the sun cometh and scorcheth it,  
because it hath no root  
it withers away, and ye pluck it up and cast it out.[5] 39

D Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable;

C a but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof. 40

- b And thus, if ye will not nourish
- c the word,
- d looking forward with an eye of faith to the fruit thereof,
- e ye can never pluck of the fruit of the tree of life. 41

B f But if ye will nourish the word, yea, nourish the tree as it  
beginneth to grow, by your faith with great diligence, and  
with patience, looking forward to the fruit thereof, it shall  
take root;

- e and behold it shall be a tree springing up unto everlasting  
life.[6] 42

d And because of your diligence and your faith and your patience

c with the word

b in nourishing it, that it may take root in you, behold,

- a by and by ye shall pluck the fruit thereof, which is most precious,  
which is sweet above all that is sweet,  
and which is white above all that is white,  
yea, and pure above all that is pure;  
and ye shall feast upon this fruit even until ye are filled, that ye hunger not,  
neither shall ye thirst.[7] 43

A Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and  
long-suffering, waiting for the tree to bring forth fruit unto you. 33:1

EE Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should  
believe in one God, that they might obtain this fruit of which he had spoken, or how they should plant the seed,  
or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they  
should begin to exercise their faith. 2

And Alma said unto them: Behold, ye have said that ye could not worship your God because ye are cast out  
of your synagogues. But behold, I say unto you, if ye suppose that ye cannot worship God, ye do greatly err,  
and ye ought to search the scriptures; if ye suppose that they have taught you this, ye do not understand them. 3

A Do ye remember to have read what Zenos, the prophet of old,  
has said concerning  
prayer or  
worship? 4  
For he said:

- a Thou art merciful, O God,
- b for thou hast heard my prayer,
- c even when I was in the wilderness; yea,
- a thou wast merciful
- d when I prayed
- e concerning those who were mine enemies, and thou didst turn them to me. 5
- a Yea, O God, and thou wast merciful unto me
- d when I did cry unto thee
- c in my field;
- d when I did cry unto thee
- f in my prayer,

- b and thou didst hear me. 6  
 c And again, O God, when I did turn to my house  
 b thou didst hear me  
     f in my prayer. 7  
 c And when I did turn unto my closet, O Lord,  
     d and prayed unto thee,  
 b thou didst hear me. 8  
 a Yea, thou art merciful unto thy children  
     d when they cry unto thee,  
 b to be heard of thee and not of men,  
 b and thou wilt hear them. 9  
 a Yea, O God, thou hast been merciful unto me,  
 b and heard  
     d my cries  
     c in the midst of thy congregations. 10  
 b Yea, and thou hast also heard me  
     c when I have been cast out  
         e and have been despised by mine enemies;  
 b yea, thou didst hear  
     d my cries,  
         e and wast angry with mine enemies, and thou didst visit them in thine anger  
         with speedy destruction. 11  
 b And thou didst hear me  
         g because of mine afflictions  
         g and my sincerity;
- FF B(h) and it is because of thy Son  
     that thou hast been thus merciful unto me,  
         therefore I will cry unto thee in all mine afflictions, for in thee is my joy;  
     for thou hast turned thy judgments away from me,  
     because of thy Son. 12
- A And now Alma said unto them:  
     Do ye believe  
         those scriptures which have been written by them of old? 13  
     Behold, if ye do, ye must believe  
         what Zenos said; for, behold he said:
- B Thou hast turned away thy judgments because of thy Son. 14
- GG A Now behold, my brethren, I would ask if ye have read  
     the scriptures?  
         If ye have, how can ye disbelieve on the Son of God? 15  
     For it is not written that Zenos alone spake of these things,  
     but Zenock also spake of these things--16 For behold, he said:
- B Thou art angry, O Lord, with this people, because they will not understand thy mercies which thou  
     hast bestowed upon them because of thy Son. 17
- A And now, my brethren, ye see that
- a a second prophet of old has testified of  
     b the Son of God,  
         c and because the people would not understand his words they stoned him to death. 18  
 a But behold, this is not all; these are not the only ones who have spoken concerning  
     b the Son of God. 19  
 a Behold, he was spoken of by Moses; yea, and behold  
 HH b a type was raised up in the wilderness,  
     d that whosoever would look upon it  
     e might live.

d And many did look  
 e and live. 20  
 c But few understood the meaning of those things,  
 f and this because of the hardness of their hearts.  
 f But there were many who were so hardened that  
 d they would not look,  
 e therefore they perished.  
 d Now the reason they would not look is because  
 c they did not believe that it  
 e would heal them.[8] 21

HH O my brethren,

a if ye could be healed  
 b by merely casting about your eyes  
 a that ye might be healed,  
 b would ye not behold  
 c quickly,  
 d or would ye rather harden your hearts in unbelief,  
 c and be slothful,  
 b that ye would not cast about your eyes,  
 a that ye might perish? 22  
 e If so, wo shall come upon you;  
 b but if not so, then cast about your eyes and  
 d begin to believe in the Son of God,  
 f that he will come to redeem his people, and  
 f that he shall suffer and die  
 g to atone for their sins; and  
 f that he shall rise again from the dead,  
 g which shall bring to pass the resurrection,  
 e that all men shall stand before him, to be judged at the last and judgment day,  
 according to their works.[9] 23

B And now, my brethren,  
 I desire that ye shall plant this word in your hearts,  
 and as it beginneth to swell even so nourish it by your faith.  
 And behold, it will become a tree, springing up in you unto everlasting life.  
 And then may God grant unto you that your burdens may be light, through the  
 joy of his Son.  
 And even all this can ye do if ye will.[10] Amen. 34:1

GG And now it came to pass that after Alma had spoken these words unto them he sat down upon the ground, and Amulek arose and began to teach them, saying: 2

A My brethren, I think that  
 it is impossible that ye should be ignorant of the things which have been spoken concerning the  
 coming of Christ, who is taught by us to be the Son of God;  
 yea, I know that  
 these things were taught unto you bountifully before your dissension from among us. 3  
 B And as ye have desired of my beloved brother that he should make known unto you what ye should  
 do, because of your afflictions;  
 C and he hath spoken somewhat unto you to prepare your minds;  
 C yea, and he hath exhorted you unto faith and to patience--4  
 B Yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may  
 try the experiment of its goodness. 5

A And we have beheld that the great question which is in your minds is whether the word be in the Son of God, or whether there shall be no Christ. 6

And ye also beheld that my brother has proved unto you, in many instances, that the word is in Christ unto salvation. 7

My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenock; and also he has appealed unto Moses, to prove that these things are true. 8

FF A And now, behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it. 9  
For it is expedient that an atonement should be made; for according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made. 10

B For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice;

C but it must be an infinite and eternal sacrifice. 11

D Now there is not any man that can sacrifice his own blood which will atone for the sins of another.

D Now, if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, Nay. 12 But the law requireth the life of him who hath murdered;

C therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world. 13

B Therefore, it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.[11] 14  
And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice;

A and that great and last sacrifice will be the Son of God, yea, infinite and eternal. 15 And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. 16  
And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety,



- B while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice;
- C therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption. 17
- B Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; 18
- A Yea, cry unto him for mercy; for he is mighty to save. 19
- EE A Yea, humble yourselves, and continue in prayer unto him. 20
- B a Cry unto him when ye are in your fields,
- b yea, over all your flocks. 21
- c Cry unto him in your houses, yea, over all your household,  
both morning,  
mid-day, and  
evening. 22
- C Yea, cry unto him against the power of your enemies. 23
- C Yea, cry unto him against the devil, who is an enemy to all righteousness. 24
- B a Cry unto him over the crops of your fields, that ye may prosper in them. 25
- b Cry over the flocks of your fields, that they may increase. 26
- c But this is not all; ye must pour out your souls  
in your closets, and  
your secret places, and  
in your wilderness.[12] 27
- A Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. 28
- B And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things,
- C if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need--
- B I say unto you, if ye do not any of these things,
- A behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith. 29  
Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men. 30
- DD And now, my brethren, I would that,  
after ye have received so many witnesses,  
seeing that the holy scriptures testify of these things,  
ye come forth and bring fruit unto repentance. 31  
Yea, I would that ye would come forth and harden not your hearts any longer;  
for behold, now is the time and the day of your salvation;  
and therefore, if ye will repent  
and harden not your hearts,  
immediately shall the great plan of redemption be brought about unto you. 32

- A For behold, this life is the time
- B for men to prepare to meet God; yea, behold
- C the day of this life
- D is the day for men to perform their labors. 33
- E And now, as I said unto you before,
- E as ye have had so many witnesses,
- D therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end;
- C for after this day of life,
- B which is given us to prepare for eternity, behold,
- A if we do not improve our time while in this life,
- A then cometh the night of darkness wherein there can be no labor performed. 34
- Ye cannot say, when ye are brought to that awful crisis,  
that I will repent,  
that I will return to my God.
- Nay, ye cannot say this;  
for that same spirit  
which doth possess your bodies at the time that ye go  
out of this life,  
that same spirit  
will have power to possess your body  
in that eternal world. 35
- For behold, if ye have procrastinated the day of your repentance even until death, behold,
- B ye have become subjected to the spirit of the devil, and he doth seal you his; therefore,
- C the Spirit of the Lord  
hath withdrawn from you, and  
hath no place in you,
- B and the devil hath all power over you;
- A and this is the final state of the wicked.[13] 36
- And this I know,
- A because the Lord hath said he dwelleth not
- B in unholy temples,
- B but in the hearts of the righteous
- A doth he dwell;  
yea, and he has also said that the righteous  
shall sit down in his kingdom, to go no more out;  
but their garments should be made white through the blood of the Lamb. 37
- CC And now, my beloved brethren, I desire that ye should remember these things,

- A and that ye should work out your salvation with fear before God,
- B and that ye should no more deny the coming of Christ; 38
- C That ye contend no more against the Holy Ghost,
- C but that ye receive it,
- B and take upon you the name of Christ;
- A that ye humble yourselves even to the dust,
- BB and worship God, in whatsoever place ye may be in,  
in spirit and  
in truth;  
and that ye live in thanksgiving daily, for the  
many mercies  
and blessings  
which he doth bestow upon you. 39
- Yea, and I also exhort you, my brethren,  
that ye be watchful unto prayer continually,  
that ye may not be led away by the temptations of the devil,  
that he may not overpower you,  
that ye may not become his subjects at the last day;  
for behold, he rewardeth you no good thing. 40
- AA And now my beloved brethren, I would exhort you  
to have patience,  
and that ye bear with all manner of afflictions;  
that ye do not revile against those who do cast you out because of your exceeding poverty, lest  
ye become sinners like unto them; 41
- But that ye have patience,  
and bear with those afflictions,  
with a firm hope that ye shall one day  
rest from all your afflictions.[14]

### Notes

1. The b's compare learning wisdom and humility. Taken together they form a double echelon.
2. The second Aa and Ab elaborate on the first.
3. This important definition of faith lies at the center, the focal point, of the chevron in 16-25.
4. The D's relate work and belief in God.
5. This completes the 36-38 abba chevron.
6. In contrast with the first e. However, note the parallelism between the tree of life (first e) and eternal life (second e).
7. In contrast with the first a.
8. A second example of irregular parallelism (17-20). The f's are a clear point of emphasis.
9. A third case of irregular parallelism (21-22), with the emphasis on judgment (the g's).
10. I show this as a single echelon, with increasing force leading to the conclusion, personal agency.
11. Alma 34:13. Minor changes after DWP.
12. There are 7 "cry unto/over" statements. 7 = spiritual perfection. Note that Amulek reiterates Alma's teachings on prayer, including the locations of prayer.
13. The entire verse 35 is the focal point of the emphasized double echelon in verse 34.
14. Here is a table that summarizes the overall themes of these three chapters.

### Alma 32-34

	First	Second
AA 32:2-6 34:40-41	Poor who were cast out of the synagogues.	Do not revile against those who do cast you out because of your exceeding poverty.
BB 32:7-12a 34:38b-39	Do ye suppose that ye cannot worship God save it be in your synagogues only?	Worship God, in whatsoever place ye may be in.
CC 32:12b-16 34:37-38a	Humility, and being humbled.	Remember these things, work out your salvation with fear before God, and humble yourselves even to the dust.

DD 32:17-43 34:30-36	Faith, and planting the seed.	Do not procrastinate the day of your repentance.
EE 33:1-11a 34:19-29	Prayer or worship; Zenos prayed in wilderness, field, house, closet, congregations.	Humble yourselves, and continue in prayer in your fields, etc.
FF 33:11b-13 34:8-18	It is because of thy Son.	Christ shall come among the children of men, to take upon him the transgressions of his people.
GG 33:14-19a 34:1-7	Zenos, Zenock and Moses cited.	Zenos, Zenock and Moses cited.
HH 33:19b-21 33:21-23	A type was raised in the wilderness, that whosoever would look upon it might live.	If ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly?

**ALMA TO HIS SONS**

Alma 36-42

**HELAMAN**

A My son, give ear to my words;[1][2]

B a for I swear unto you,

b that inasmuch as ye shall keep the commandments of God

c ye shall prosper in the land. 2

C I would that ye should do as I have done,

D in remembering the captivity of our fathers;

E for they were in bondage,

F and none could deliver them except it was

the God of Abraham, and

the God of Isaac, and

the God of Jacob;

and he surely did deliver them in their afflictions. 3

G And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God

H shall be supported in

their trials, and

their troubles, and

their afflictions, and

shall be lifted up at the last day. 4

I a And I would not that ye think that I know of myself--

b not of the temporal

but of the spiritual,

not of the carnal mind

but of God. 5

J Now, behold, I say unto you,

if I had not been born of God

I

should not have known

these things;

but God has, by the mouth of his holy angel,

made these things

known unto

me,

not of any worthiness of myself. 6

K For I went about with the sons of Mosiah,

seeking to destroy the church of God; but behold, God sent his

holy angel

to stop us by the way. 7

- L a And behold, he spake unto us, as it were the voice of thunder,  
and the whole earth did tremble beneath our feet;
- b and we all fell to the earth,
- c for the fear of the Lord came upon us. 8
- d i But behold, the voice said unto me: Arise. And  
I arose and stood up, and beheld the angel. 9  
And he said unto me:
- ii If thou wilt of thyself be destroyed, seek no  
more to destroy the church of God. 10
- e And it came to pass that I fell to the earth;
- f and it was for the space of three days and  
three nights that I could not open my mouth,
- e neither had I the use of my limbs. 11
- d i And the angel spake more things unto me, which  
were heard by my brethren, but I did not hear  
them; for when I heard the words--
- ii If thou wilt be destroyed of thyself, seek no  
more to destroy the church of God--
- c I was struck with such great fear and amazement lest  
perhaps I should be destroyed,
- b that I fell to the earth
- a and I did hear no more. 12
- M a But I was racked with eternal torment,  
for my soul was harrowed up to the greatest degree  
and racked with all my sins. 13 Yea,  
I did remember all my sins and iniquities,  
for which I was tormented with the pains of hell;
- b yea, I saw that I had rebelled against my God,
- c and that I had not kept his holy commandments. 14
- d Yea, and I had murdered many of his children,
- d or rather led them away unto destruction;
- c yea, and in fine so great had been my iniquities,
- b that the very thought of coming into the presence of my  
God
- a did rack my soul with inexpressible horror. 15

N Oh, thought I,  
 that I could be banished and become extinct both soul  
 and body,  
 that I might not be brought to stand in the presence of  
 my God, to be judged of my deeds. 16  
 And now, for three days and for three nights was I  
 racked, even with the pains of a damned soul. 17

O And it came to pass that as I was thus racked with  
 torment,

P while I was harrowed up by the memory of my  
 many sins,

Q a behold, I remembered also to have heard my  
 father prophesy unto the people concerning  
 the coming of one Jesus Christ, a Son of  
 God,

b to atone for the sins of the world. 18

Q a Now, as my mind caught hold upon this  
 thought, I cried within my heart: O Jesus,  
 thou Son of God,

b have mercy on me, who am in the gall of  
 bitterness, and am encircled about by the  
 everlasting chains of death. 19

P And now, behold, when I thought this,  
 I could remember my pains no more; yea,  
 I was harrowed up by the memory of my sins no  
 more. 20

O And oh, what joy, and what marvelous light I did  
 behold;  
 yea, my soul was filled with joy as exceeding as was my  
 pain! 21

N Yea, I say unto you, my son,  
 that there could be nothing  
 so exquisite  
 and so bitter  
 as were my pains.

Yea, and again I say unto you, my son,  
 that on the other hand, there can be nothing  
 so exquisite  
 and sweet  
 as was my joy. 22

M Yea, methought I saw, even as our father Lehi saw, God sitting  
 upon his throne,  
 surrounded with numberless concourses of angels, in the  
 attitude of singing and praising their God;  
 yea, and my soul did long to be there. 23

L But behold, my limbs did receive their strength again, and I stood  
 upon my feet, and did manifest unto the people that I had been  
 born of God. 24



K Yea, and from that time even until now, I have labored without ceasing,  
 that I might bring souls unto repentance;  
 that I might bring them to taste of the exceeding joy of which I did taste;  
 that they might also be born of God, and be filled with the Holy Ghost. 25

Yea, and now behold, O my son, the Lord doth give me exceedingly great joy in the fruit of my labors; 26

J For because of the word which he has imparted unto me,  
 behold, many have been born of God,  
 and have tasted as I have tasted,  
 and have seen eye to eye as I have seen;

I a therefore they do know of these things of which I have spoken, as I do know;

b and the knowledge which I have is of God. 27

H And I have been supported under  
 trials and  
 troubles of every kind, yea, and in  
 all manner of afflictions;  
 yea, God has delivered me  
 from prison, and  
 from bonds, and  
 from death; yea,

G and I do put my trust in him,

F and he will still deliver me. 28 And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for

E a he has brought our fathers out of Egypt, and  
 he has swallowed up the Egyptians in the Red Sea; and  
 he led them by his power into the promised land; yea, and  
 he has delivered them out of bondage and captivity

b from time to time. 29 Yea, and

a he has also brought our fathers out of the land of Jerusalem; and  
 he has also, by his everlasting power, delivered them out of bondage and captivity,

b from time to time even down to the present day;

D and I have always retained in remembrance their captivity;

C yea, and ye also ought to retain in remembrance, as I have done, their captivity. 30

B a But behold, my son, this is not all; for ye ought to know as I do know,

b that inasmuch as ye shall keep the commandments of God

c ye shall prosper in the land;

a and ye ought to know also,

b that inasmuch as ye will not keep the commandments of God

c ye shall be cut off from his presence.

A Now this is according to his word. 37:1

A And now, my son Helaman, I command you  
     that ye take the records which have been entrusted with me; 2  
 And I also command you  
     that ye keep a record of this people, according as I have done, upon the plates of Nephi,  
     and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise  
     purpose that they are kept. 3

B a And these plates of brass, which contain these engravings, which have the records of the holy  
     scriptures upon them, which have the genealogy of our forefathers, even from the beginning--4  
     Behold, it has been prophesied by our fathers, that they should be kept and handed down from  
     one generation to another, and be kept and preserved by the hand of the Lord until they should  
     go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries  
     contained thereon. 5 And now behold, if they are kept they must retain their brightness; yea,  
     and they will retain their brightness; yea, and also shall all the plates which do contain that  
     which is holy writ. 6 Now ye may suppose that this is foolishness in me; but behold I say unto  
     you, that by small and simple things

b are great things

c brought to pass;

d and small means in many instances doth confound the wise. 7

e And the Lord God doth work by means to bring about his great and  
     eternal purposes;

d and by very small means the Lord doth confound the wise

c and bringeth about

b the salvation of many souls. 8

a And now, it has hitherto been wisdom in God that these things should be preserved;

I C a for behold, they have

II i enlarged the memory of this people, yea, and  
 III convinced many of the error of their ways, and  
 IV brought them to the knowledge of their God  
     unto the salvation of their souls. 9

I ii Yea, I say unto you, were it not for these things that these records do contain,

iii which are on these plates,

II iv Ammon and his brethren could not have convinced so many  
     thousands of the Lamanites of the incorrect tradition of their  
     fathers;

III iii yea, these records

ii and their words

IV i brought them unto repentance; that is, they  
     brought them to the knowledge of the Lord their God,  
     and to rejoice in Jesus Christ their Redeemer. 10

b And who knoweth but what they will be the means of bringing many thousands of  
     them, yea, and also many thousands of our stiffnecked brethren, the Nephites, who

are now hardening their hearts in sin and iniquities, to the knowledge of their Redeemer? 11 Now these mysteries are not yet fully made known unto me; therefore I shall forbear. 12 And it may suffice if I only say they are preserved for a wise purpose, which purpose is known unto God; for  
     he doth counsel in wisdom over all his works, and  
     his paths are straight, and  
     his course is one eternal round. 13

D   a   O remember, remember, my son Helaman, how strict are the commandments of God. And he said:

    If ye will keep my commandments  
         ye shall prosper in the land--but  
     if ye keep not his commandments  
         ye shall be cut off from his presence. 14

    b   And now remember, my son, that God has entrusted you with these things, which are sacred,  
         which he has kept sacred, and also  
         which he will keep and preserve for a wise purpose in him,  
         that he may show forth his power unto future generations. 15

E   a   And now behold, I tell you by the spirit of prophecy, that if ye transgress the commandments of God,

    b   behold, these things which are sacred shall be taken away from you by the power of God, and ye shall be delivered up unto Satan, that he may sift you as chaff before the wind. 16

E   a   But if ye keep the commandments of God, and do with these things which are sacred according to that which the Lord doth command you, (for you must appeal unto the Lord for all things whatsoever ye must do with them)

    b   behold, no power of earth or hell can take them from you, for God is powerful to the fulfilling of all his words. 17

D   a   For he will fulfil all his promises  
         which he shall make unto you,  
     for he has fulfilled his promises  
         which he has made unto our fathers.[1] 18

    b   For he promised unto them that he would preserve these things for a wise purpose in him, that he might show forth his power unto future generations. 19

C   a   And now behold, one purpose hath he fulfilled, even to the restoration of many thousands of the Lamanites to the knowledge of the truth;

    b   and he hath shown forth his power in them, and he will also still show forth his power in them unto future generations;

B   therefore they shall be preserved. 20

A   Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be diligent in keeping the commandments of God as they are written. 21

A   And now, I will speak unto you concerning those twenty-four plates, that ye keep them,

    a   that the mysteries and the works of darkness, and their secret works, or the secret works of those people who have been destroyed,

    b   may be made manifest unto this people;

- B a yea, all their murders, and robbings, and their plunderings, and all their wickedness and abominations,  
 b may be made manifest unto this people;
- C c yea, and that ye preserve these interpreters. 22
- D a For behold, the Lord saw that his people began to work in darkness, yea, work secret murders and abominations;  
 d therefore the Lord said, if they did not repent they should be destroyed from off the face of the earth. 23
- E c And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light,  
 b that I may discover unto my people who serve me,  
 that I may discover unto them
- D a the works of their brethren, yea,  
 their secret works,  
 their works of darkness, and  
 their wickedness and abominations. 24
- C c And now, my son, these interpreters were prepared that the word of God might be fulfilled, which he spake, saying: 25
- B b I will bring forth out of darkness unto light  
 a all their secret works and their abominations;  
 d and except they repent I will destroy them from off the face of the earth;  
 b and I will bring to light  
 a all their secrets and abominations, unto every nation that shall hereafter possess the land. 26  
 d And now, my son, we see that they did not repent; therefore they have been destroyed,
- A c and thus far the word of God has been fulfilled;  
 a yea, their secret abominations  
 b have been brought out of darkness and made known unto us.[2] 27
- A a I And now, my son, I command you that ye retain all  
 their oaths, and  
 their covenants, and  
 their agreements  
 in their secret abominations; yea, and all  
 their signs and  
 their wonders  
 ye shall keep from this people, that they know them not,  
 ii lest peradventure they should fall into darkness also and be destroyed. 28  
 iii For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe;

- ii therefore I desire that this people might not be destroyed. 29
- i Therefore ye shall keep these secret plans of their oaths and their covenants from this people,
- b and only their wickedness and their murders and their abominations shall ye make known unto them; and ye shall teach them to abhor such wickedness and abominations and murders;
- B and ye shall also teach them that these people were destroyed on account of their wickedness and abominations and their murders. 30
- C For behold, they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities;
  - C and the blood of those whom they murdered did cry unto the Lord their God for vengeance upon those who were their murderers;
- B and thus the judgments of God did come upon these workers of darkness and secret combinations. 31  
Yea, and cursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe. 32
- A
  - a And now, my son, remember the words which I have spoken unto you; trust not those secret plans unto this people,
  - b but teach them an everlasting hatred against sin and iniquity. 33
- A Preach unto them repentance, and faith on the Lord Jesus Christ;
- B teach them to humble themselves and to be meek and lowly in heart;
- A teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ. 34
- B Teach them to never be weary of good works, but to be meek and lowly in heart;
- C for such shall find rest to their souls. 35
- A O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God. 36
- B Yea, and cry unto God
- C for all thy support;
  - D yea, let all thy doings
  - E be unto the Lord,
    - F and whithersoever thou goest let it be in the Lord;
    - F yea, let all thy thoughts be directed unto the Lord;
    - F yea, let the affections of thy heart be placed upon the Lord forever. 37
  - E Counsel with the Lord
  - D in all thy doings,
  - C and he will direct thee for good;

- B    yea, when thou liest down at night  
       lie down unto the Lord, that he may watch over you in your sleep;  
       and when thou risest in the morning  
       let thy heart be full of thanks unto God;
- A    and if ye do these things, ye shall be lifted up at the last day.[3] 38
- A    And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or  
       director--or our fathers called it Liahona, which is, being interpreted, a compass;
- B    and the Lord prepared it. 39 And behold, there cannot any man work after the manner of so curious  
       a workmanship.
- C    And behold, it was prepared to show unto our fathers the course which they should travel in  
       the wilderness. 40
- D    And it did work for them according to their faith in God; therefore, if they had faith to  
       believe that God could cause that those spindles should point the way they should go,  
       behold, it was done; therefore they had this miracle, and also many other miracles  
       wrought by the power of God, day by day. 41
- E    Nevertheless, because those miracles were worked by small means it did show unto  
       them marvelous works.  
       They were slothful, and forgot to exercise their faith and diligence  
       and then those marvelous works ceased,  
       and they did not progress in their journey; 42  
       Therefore, they tarried in the wilderness,  
       or did not travel a direct course,  
       and were afflicted with hunger and thirst,  
       because of their transgressions. 43
- F    And now, my son, I would that ye should understand that these things are not  
       without a shadow;
- E    for as our fathers were slothful to give heed to this compass (now these things were  
       temporal) they did not prosper; even so it is with things which are spiritual. 44
- D    For behold, it is as easy to give heed to the word of Christ,  
       which will point to you a straight course to eternal bliss,  
       as it was for our fathers to give heed to this compass,  
       which would point unto them a straight course to the promised land. 45
- C    And now I say, is there not a type in this thing?  
       For just as surely as this director  
       did bring our fathers,  
       by following its course,  
       to the promised land,  
       shall the words of Christ,  
       if we  
       follow their course,  
       carry us beyond this vale of sorrow into a far better land of promise. 46
- B    O my son, do not let us be slothful because of the easiness of the way;  
       for so was it with our fathers;  
       for so was it prepared for them,  
       that if they would look they might live;  
       even so it is with us.  
       The way is prepared,  
       and if we will look we may live forever.[4] 47

- A And now, my son, see that ye take care of these sacred things, yea, see that ye look to God and live. Go unto this people and declare the word, and be sober. My son, farewell. 38:1

### SHIBLON

- A My son, give ear to my words, for I say unto you, even as I said unto Helaman, that inasmuch as ye shall keep the commandments of God  
ye shall prosper in the land;  
and inasmuch as ye will not keep the commandments of God  
ye shall be cut off from his presence. 2
- B a And now, my son, I trust that I shall have great joy in you,  
b because of your steadiness and your faithfulness unto God;
- C for as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments;
- C for blessed is he that endureth to the end. 3
- B a I say unto you, my son, that I have had great joy in thee already,  
b because of  
thy faithfulness and  
thy diligence, and  
thy patience and  
thy long-suffering among the people of the Zoramites. 4 For  
I know that thou wast in bonds; yea, and  
I also know that thou wast stoned for the word's sake;  
and thou didst bear all these things with patience because the Lord was  
with thee; and now  
thou knowest that the Lord did deliver thee. 5
- A And now my son, Shiblon, I would that ye should remember, that as much as ye shall put your trust in God even so much ye shall be delivered out of  
your trials, and  
your troubles, and  
your afflictions,  
and ye shall be lifted up at the last day. 6
- A Now, my son, I would not that ye should think that I know these things of myself,  
B but it is the Spirit of God which is in me which maketh these things known unto me;  
B for if I had not been born of God I should not have known these things. 7
- A But behold, the Lord in his great mercy sent his angel  
to declare unto me that I must stop the work of destruction among his people;  
yea, and I have seen an angel face to face,  
and he spake with me, and his voice was as thunder, and it shook the whole earth. 8
- And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul;  
and never, until I did cry out unto the Lord Jesus Christ for mercy,  
did I receive a remission of my sins.  
But behold, I did cry unto him  
and I did find peace to my soul. 9
- And now, my son, I have told you this  
that ye may learn  
wisdom,

that ye may learn of me that  
 there is no other way or means whereby man can be saved, only in and through Christ.  
 Behold, he is the life and the light of the world.  
 Behold, he is the word of truth and righteousness. 10

And now, as ye have begun to teach the word even so I would that ye should continue to teach;  
 and I would that ye would be diligent  
 and temperate in all things. 11  
 See that ye are not lifted up unto pride; yea,  
 see that ye do not boast in your own wisdom, nor of your much strength. 12  
 Use boldness, but not overbearance;  
 and also see that ye bridle all your passions,  
 that ye may be filled with love;  
 see that ye refrain from idleness. 13  
 Do not pray as the Zoramites do,  
 for ye have seen that they pray to be heard of men, and to be praised for their wisdom. 14  
 Do not say:  
 O God, I thank thee that we are better than our brethren;  
 but rather say:  
 O Lord, forgive my unworthiness, and remember my brethren in mercy--  
 yea, acknowledge your unworthiness before God at all times. 15

And may the Lord bless your soul, and receive you at the last day into his kingdom, to sit down in peace. Now go, my son, and teach the word unto this people. Be sober. My son, farewell. 39:1

### CORINTON

- A And now, my son, I have somewhat more to say unto thee than what I said unto thy brother;  
 for behold, have ye not observed  
 the steadiness of thy brother,  
 his faithfulness,  
 and his diligence in keeping the commandments of God?  
 Behold, has he not set a good example for thee? 2  
 For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites.
- B Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom.  
 3 And this is not all, my son.
- a Thou didst do that which was grievous unto me;
- b for thou didst forsake the ministry,
- c and did go over into the land of Siron, among the borders of the Lamanites, after the harlot Isabel. 4
- c Yea, she did steal away the hearts of many; but this was no excuse for thee, my son.
- b Thou shouldst have tended to the ministry wherewith thou wast entrusted. 5
- a Know ye not, my son, that these things are an abomination in the sight of the Lord;
- C yea, most abominable above all sins save it be the shedding of innocent blood
- D or denying the Holy Ghost? 6
- D For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable;



- C    yea, and whosoever murdereth against the light and knowledge of God,  
       it is not easy for him to obtain forgiveness;  
   yea, I say unto you, my son, that  
       it is not easy for him to obtain a forgiveness. 7
- B    a    And now, my son, I would to God that ye had not been guilty of so great a crime.
- b    I would not dwell upon your crimes, to harrow up your soul, if it were not for your  
           good. 8
- c    But behold, ye cannot hide your crimes from God;
- b    and except ye repent they will stand as a testimony against you at the last day. 9
- a    Now my son, I would that ye should repent and forsake your sins, and go no more after the  
           lusts of your eyes,  
           but cross[5] yourself in all these things;  
               for except ye do this  
                   ye can in nowise inherit the kingdom of God.  
               Oh, remember, and take it upon you,  
           and cross yourself in these things. 10
- A    And I command you to take it upon you to counsel  
       with your elder brothers  
       in your undertakings;  
           for behold, thou art in thy youth,  
           and ye stand in need to be nourished  
       by your brothers.  
   And give heed to their counsel. 11
- A    Suffer not yourself to be led away by any vain or foolish thing;
- B    a    suffer not the devil to lead away your heart again after those wicked harlots.
- b    Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw  
           your conduct they would not believe in my words. 12
- C    And now the Spirit of the Lord doth say unto me: Command thy children to do good,
- D    lest they lead away the hearts of many people to destruction;
- C    therefore I command you, my son, in the fear of God, that ye refrain from your iniquities; 13  
       That ye turn to the Lord with all your mind, might, and strength;
- B    a    that ye lead away the hearts of no more to do wickedly;
- b    but rather return unto them, and acknowledge your faults and that wrong which ye have  
           done. 14
- A    Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you. 15
- A    And now, my son, I would say somewhat unto you concerning
- B    the coming
- C    of Christ.
- D    Behold, I say unto you, that it is he that surely shall come to take away the sins of the  
       world;

E yea, he cometh to declare glad tidings of salvation unto his people. 16

F And now, my son, this was the ministry unto which ye were called,

E to declare these glad tidings unto this people

D to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time

C of his

B coming. 17

A And now I will ease your mind somewhat on this subject.

Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God

as a soul will be at the time of his coming? 18

Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children? 19

Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming? 40:1

A Now my son, here is somewhat more I would say unto thee; for I perceive that thy mind is worried concerning the resurrection of the dead. 2

B Behold, I say unto you,

C that there is no resurrection--or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption--

D until after the coming of Christ. 3

D Behold, he bringeth to pass the resurrection of the dead.

C But behold, my son, the resurrection is not yet.

B Now, I unfold unto you a mystery; nevertheless, there are many mysteries which are kept, that no one knoweth them save God himself.

A But I show unto you one thing which I have inquired diligently of God that I might know--that is concerning the resurrection. 4

B Behold, there is a time appointed that all shall come forth from the dead.

C Now when this time cometh no one knows;

but God knoweth the time which is appointed. 5

Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not;

for God knoweth all these things;

and it sufficeth me to know that this is the case--that there is a time appointed that all shall rise from the dead. 6

D Now there must needs be a space betwixt the time of death and the time of the resurrection. 7

A And now I would inquire what becometh of the souls of men

B From this time of death to the time appointed for the resurrection? 8

- C Now whether there is more than one time appointed for men to rise  
it mattereth not;  
for all do not die at once,  
and this mattereth not;  
all is as one day with God, and time only is measured unto men. 9
- D Therefore, there is a time appointed unto men that they shall rise from the dead; and there  
is a space between the time of death and the resurrection.
- A And now, concerning this space of time, what becometh of the souls of men is the thing which I have  
inquired diligently of the Lord to know; and this is the thing of which I do know. 10
- B And when the time cometh when all shall rise,
- C then shall they know that God knoweth all the times which are appointed unto man. 11
- D Now, concerning the state of the soul between death and the resurrection--Behold, it has  
been made known unto me by an angel, that
- E a the spirits of all men,  
as soon as they are departed from this mortal body,  
yea, the spirits of all men, whether they be good or evil,  
are taken home to that God who gave them life.[6] 12
- b And then shall it come to pass, that the spirits of those who are righteous  
are received into  
a state of happiness, which is called paradise,  
a state of rest,  
a state of peace,  
where they shall rest from all their  
troubles and from all  
care, and  
sorrow. 13
- b And then shall it come to pass, that the spirits of the wicked, yea, who are evil--for behold, they  
have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than  
good; therefore the spirit of the devil did enter into them, and take possession of their house--  
and these shall be cast out into  
outer darkness;  
there shall be  
weeping, and  
wailing, and  
gnashing of teeth,  
and this because of their own iniquity, being led captive by the will  
of the devil. 14 Now this is the state of the souls of the wicked,  
yea,  
in darkness,  
and a state of  
awful, fearful looking for the fiery indignation of the wrath of God upon  
them;
- a thus they remain in this state, as well as the righteous in paradise, until the time of their  
resurrection. 15
- i Now, there are some that have understood that this state of happiness and this state of misery  
of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a  
resurrection, the raising of the spirit or the soul and their consignment to happiness or misery,  
according to the words which have been spoken. 16

- ii And behold, again it hath been spoken, that there is a first resurrection, a resurrection of all those
    - who have been, or
    - who are, or
    - who shall be,
 down to the resurrection of Christ from the dead. 17
- i Now, we do not suppose that this first resurrection, which is spoken of in this manner, can be the resurrection of the souls and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth. 18
  - ii Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body, of those from the days of Adam down to the resurrection of Christ. 19
- b Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say;
  - c let it suffice; that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. 20
  - d Now, my son, I do not say that their resurrection cometh at the resurrection of Christ;
  - c but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven. 21
- b But whether it be at his resurrection or after, I do not say;
- a but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body,
- a and be brought to stand before God, and be judged according to their works. 22
  - b Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets. 23
    - c The soul shall be restored
      - d to the body,
      - d and the body
    - c to the soul;
  - b yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame. 24 And now, my son, this is the restoration of which has been spoken by the mouths of the prophets--25
- a And then shall the righteous shine forth in the kingdom of God. 26
  - But behold, an awful death cometh upon the wicked;
    - for they die as to things pertaining to things of righteousness;
    - for they are unclean,
    - and no unclean thing
 can inherit the kingdom of God; but they are cast out,
 and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup. 41:1

And now, my son, I have somewhat to say concerning the restoration of which has been spoken;  
 for behold, some have wrested the scriptures,  
 and have gone far astray because of this thing.  
 And I perceive that thy mind has been worried also concerning this thing.  
 But behold, I will explain it unto thee. 2

A I say unto thee, my son, that the plan of restoration is requisite with the justice of God;  
 for it is requisite that all things should be restored to their proper order.  
 Behold, it is requisite and just, according to the power and resurrection of Christ,  
 that the soul of man should be restored to its body, and that every part of the body should be restored  
 to itself. 3  
 And it is requisite with the justice of God  
 that men should be judged according to their works;

B a and if their works were good in this life, and the desires of their hearts were good,  
 that they should also, at the last day, be restored unto that which is good. 4

b And if their works are evil  
 they shall be restored unto them for evil.

c Therefore, all things shall be restored to their proper order, every thing to its natural  
 frame--  
 mortality  
 raised to immortality,  
 corruption  
 to incorruption--

a raised to endless happiness  
 to inherit the kingdom of God,

b or to endless misery  
 to inherit the kingdom of the devil,

a the one on one hand, the other on the other--5

b The one raised to  
 happiness according to his desires of happiness, or  
 good according to his desires of good;  
 and the other to  
 evil according to his desires of evil;

c for as he has desired to do evil all the day long

d even so shall he have his reward of evil when the night cometh. 6

a And so it is on the other hand.

b If he hath repented of his sins,

c and desired righteousness until the end of his days,

d even so he shall be rewarded unto righteousness. 7 These are they that are  
 redeemed of the Lord; yea, these are they that are taken out, that are delivered  
 from that endless night of darkness;

C and thus they stand or fall;

D for behold, they are their own judges, whether to do good or do evil. 8

- E Now, the decrees of God are unalterable;
- D therefore, the way is prepared that whosoever will may walk therein and be saved. 9
- C And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin. 10
- B a Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness.
- b Behold, I say unto you, wickedness never was happiness. 11
- c And now, my son, all men that are in a state of nature,
- d or I would say, in a carnal state,
- e are in the gall of bitterness
- e and in the bonds of iniquity;[7]
- d they are without God in the world,
- c and they have gone contrary to the nature of God;
- b therefore, they are in a state contrary to the nature of happiness. 12
- a And now behold, is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature? 13
- a O, my son, this is not the case; but the meaning of the word restoration
- b is to bring back again
- c evil for evil, or  
     carnal for carnal, or  
     devilish for devilish--  
         good for that which is good;  
         righteous for that which is righteous;  
         just for that which is just;  
         merciful for that which is merciful. 14
- Therefore, my son, see that you are  
     merciful unto your brethren;  
     deal justly,  
     judge righteously, and  
     do good continually;  
         and if ye do all these things then shall ye  
         receive your reward;  
         yea, ye shall have mercy restored unto you again;  
         ye shall have justice restored unto you again;  
         ye shall have a righteous judgment restored unto you again;  
         and ye shall have good rewarded unto you again.[8] 15
- b For that which ye do send out shall return unto you again, and be restored;
- a therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all. 42:1

- A And now, my son,  
     I perceive there is somewhat more which doth worry your mind, which ye cannot understand--which  
     is concerning the justice of God in the punishment of the sinner; for ye do try to suppose that it is  
     injustice that the sinner should be consigned to a state of misery. 2  
 Now behold, my son,  
     I will explain this thing unto thee.
- A For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from  
 whence they were taken--yea, he drew out the man,
- B and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned  
 every way, to keep the tree of life--3  
     Now, we see that the man had become as God, knowing good and evil; and lest he should put  
     forth his hand, and take also of the tree of life, and eat and live forever,  
     the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit--4
- C And thus we see, that there was  
     a time granted unto man to repent, yea,  
     a probationary time,  
     a time to repent and serve God. 5
- D For behold, if Adam had put forth his hand immediately, and partaken of the tree of life,  
 he would have lived forever, according to the word of God,
- C having no space for repentance;  
 yea, and also the word of God would have been void,  
 and the great plan of salvation would have been frustrated. 6
- B But behold, it was appointed unto man to die--therefore, as they were cut off from the tree of life  
 they should be cut off from the face of the earth--and man became lost forever, yea, they became  
 fallen man. 7
- A And now, ye see by this that our first parents were cut off both temporally and spiritually from the  
 presence of the Lord; and thus we see they became subjects to follow after their own will. 8
- B Now behold, it was not expedient that man should be reclaimed from this temporal death,
- C for that would destroy the great plan of happiness. 9
- B Therefore, as the soul could never die,
- A and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off  
 from the presence of the Lord,
- B it was expedient that mankind should be reclaimed from this spiritual death. 10
- C Therefore, as they had become  
     carnal,  
     sensual, and  
     devilish,  
     by nature,  
 this probationary state became a state for them to prepare; it became a preparatory state. 11
- D And now remember, my son, if it were not for the plan of redemption, (laying it aside)
- E as soon as they were dead their souls were miserable, being cut off from the  
 presence of the Lord. 12
- E And now, there was no means to reclaim men from this fallen state, which man had  
 brought upon himself because of his own disobedience; 13

- D Therefore, according to justice, the plan of redemption could not be brought about,  
 C only on conditions of repentance of men in this probationary state, yea, this preparatory state;  
 B for except it were for these conditions, mercy could not take effect  
     except it should destroy  
         the work of justice.  
     Now the work of justice  
     could not be destroyed;  
     if so, God would cease to be God.[9] 14
- A And thus we see that all mankind were fallen,  
     and they were in the grasp of justice;  
     yea, the justice of God,  
 which consigned them forever to be cut off from his presence. 15
- B And now, the plan of mercy could not be brought about except an atonement should be made;  
 therefore God himself atoneth for the sins of the world,  
 C to bring about the plan of mercy,  
     D a to appease the demands of justice,  
         b that God might be a perfect, just God, and a merciful God also. 16  
     E Now, repentance could not come unto men
- F' F except there were a punishment,  
     which also was eternal as the life of the soul should be,  
     affixed opposite to the plan of happiness,  
     which was as eternal also as the life of the soul. 17
- G' Now, how could a man repent  
     (a) except he should sin?  
     (a) How could he sin  
         (b) if there was no law?  
         (b) How could there be a law  
 H' (c) save there was a punishment? 18
- H' (c) Now, there was a punishment affixed,  
 G' G (d) and a just law given, which brought remorse of conscience unto  
     man. 19[10]
- H Now, if there was no law given--  
     if a man murdered  
         he should die--  
         would he be afraid  
         he would die  
         if he should murder? 20  
     And also, if there was no law given against sin  
     men would not be afraid to sin. 21  
     And if there was no law given,  
     if men sinned what could justice do, or mercy either,  
     for they would have no claim upon the creature? 22
- G (a) But there is a law given,  
 F' F (a) and a punishment affixed,[11]
- i E (b) and a repentance granted;  
 ii (b) which repentance (c) mercy claimeth;



- iii D a otherwise, (c) justice claimeth the creature and executeth (d) the law,  
iv and (d) the law inflicteth the punishment;
- b (e) if not so, the works of justice would be destroyed,  
v (f) and God would cease to be God. 23 (f) But God ceaseth not to be God,
- vi C (g) and mercy claimeth the penitent,
- B (g) and mercy cometh because of  
vii (h) the atonement; and  
vii (h) the atonement bringeth to pass  
vi (I) the resurrection of the dead; and  
(i) the resurrection of the dead  
v (j) bringeth back men into the presence of God;
- iv A (j) and thus they are restored into his presence, (k) to be judged according to their works, according to the law and justice. 24[12]
- iii B For behold, justice exerciseth all his demands,
- ii C and also mercy claimeth all which is her own;
- i D and thus, none but the truly penitent are saved.[13] 25
- C What, do ye suppose that mercy
- B can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God. 26
- A And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.[14] 27
- A Therefore, O my son, whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come;
- B but in the last day it shall be restored unto him according to his deeds. 28
- C If he
- D has desired to do
- E evil,
- F and has not repented in his days, behold,
- E evil
- D shall be done unto
- C him,
- B according to the restoration of God. 29
- A a And now, my son, I desire that ye should let these things trouble you no more,
- b and only let your sins trouble you, with that trouble which shall bring you down unto repentance. 30
- B O my son, I desire that ye should deny the justice of God no more.
- C Do not endeavor to excuse yourself in the least point because of your sins,

- B    by denying the justice of God;
- A    a    but do you let the justice of God, and his mercy, and his long-suffering have full sway in your heart;
- b    and let it bring you down to the dust in humility. 31

And now, O my son, ye are called of God to preach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them. And may God grant unto you even according to my words. Amen.

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1. Alma 37:17, DWP.
  2. Alma 37:21-26. The capital letter labels are after DWP. The original formatting is preserved because of the parallels indicated.
  3. Alma 37:35-37. The A's are really an introduction and conclusion of the matter between. There are eight statements that include God or Lord in B..F..B.
  4. Alma 37:38-47. The two B's are found to be parallel because of the fact that the results spoken of in the second B are prepared by the Lord, and "there cannot any man work after the manner of so curious workmanship".
  5. Alma 39:9. Cross: to erase, to cancel (Webster's 1828 dictionary).
  6. Alma 40:11. The E extends through verse 26.
  7. Alma 41:11. Changes in dee after DWP.
  8. Alma 41:13-14. The general form of the c element structure was identified by John W. Welch, "Chiasmus in the Book of Mormon", Book of Mormon Authorship, Noel B. Reynolds, Ed., Bookcraft, Salt Lake City, Utah, 1982, p. 48. This system includes climax and both inverted and direct parallelism
  9. Alma 42:13. DWP found a nice chiasm in this verse.
  10. Letters in parentheses show an imbedded climax.
  11. The primed letters show an alternative inner portion of this system.
  12. Letters in parentheses show an imbedded climax, which is slightly irregular because the e element is unrepeatd. The k element extends through verse 25.
  13. The lower case "Roman numerals show an imbedded inverted system centering on the atonement.
  14. Alma 42:2-26 is a series of connected inverted systems in which all of the A elements mention man's being cut off from and restored to the presence of the Lord. There exists some broken symmetry in the B's in verses 8 and 9 and in verses 9 and 13.

**MORMON'S COMMENTARY**

Helaman 12

- A And thus we can behold how false, and also the unsteadiness of the hearts of the children of men;
- B yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him. <sup>2</sup>
- C Yea, and we may see at the very time when he doth prosper his people,
- D yea, in the increase of  
their fields,  
their flocks and  
their herds, and  
in gold, and  
in silver, and  
in all manner of precious things of every kind and art;<sup>[1]</sup>
- E sparing their lives, and  
delivering them out of the hands of their enemies;  
softening the hearts of their enemies  
that they should not declare wars against them; yea, and in fine,  
doing all things for the welfare and happiness of his people;<sup>4 = man in the world</sup>
- F yea, then is the time that they  
do harden their hearts, and  
do forget the Lord their God, and  
do trample under their feet the Holy One— *3 = complete*
- E yea, and this because of their ease,
- D and their exceedingly great prosperity. <sup>3</sup>
- C And thus we see that  
except the Lord doth chasten his people  
with many afflictions, yea,  
except he doth visit them  
with death and  
with terror, and  
with famine and  
with all manner of pestilence,
- B they will not remember him. <sup>4</sup>
- A a O how foolish, and  
how vain, and  
how evil, and devilish, and  
how quick  
to do iniquity, and  
how slow  
to do good,  
are the children of men; yea,
- b how quick  
to hearken unto the words of the evil one, and  
to set their hearts upon the vain things of the world! <sup>5</sup> Yea,

- c    how quick  
      to be lifted up in pride; yea,
- c    how quick  
      to boast, and  
      do all manner of that which is iniquity; and

- b    how slow are they  
      to remember the Lord their God, and  
      to give ear unto his counsels, yea,  
how slow  
      to walk in wisdom's paths! 6

Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them;  
notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels,  
and they will not that he should be their guide. 7

- a    O how great is the nothingness of the children of men;  
      yea, even they are less than the dust of the earth.[2] 8  
      For behold, the dust of the earth moveth hither and thither, to the dividing asunder,  
      at the command of our great and everlasting God.[3] 9

Yea, behold at his voice do the hills and the mountains tremble and quake. 10  
And by the power of his voice they are broken up, and become smooth, yea, even like unto a valley. 11  
Yea, by the power of his voice doth the whole earth shake; 12  
Yea, by the power of his voice, do the foundations rock, even to the very center. 13

Yea, and if he say unto the earth--  
Move--  
      it is moved. 14  
Yea, if he say unto the earth--  
Thou shalt go back, that it lengthen out the day for many hours--  
      it is done; 15 And thus, according to his word the earth goeth back, and it appeareth unto man that  
      the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the  
      sun. 16

And behold, also, if he say unto the waters of the great deep--  
Be thou dried up--  
      it is done. 17  
Behold, if he say unto this mountain--  
Be thou raised up, and come over and fall upon that city, that it be buried up--  
      behold it is done. 18

And behold, if a man hide up a treasure in the earth,  
and the Lord shall say--  
Let it be accursed, because of the iniquity of him who hath hid it up--  
      behold, it shall be accursed. 19  
And if the Lord shall say--  
Be thou accursed, that no man shall find thee from this time henceforth and forever--  
      behold, no man getteth it henceforth and forever. 20

A    And behold, if the Lord shall say unto a man--  
      Because of thine iniquities, thou shalt be accursed forever--  
      it shall be done. 21

And if the Lord shall say--

Because of thine iniquities thou shalt be cut off from my presence--  
he will cause that it shall be so. 22

And wo unto him to whom he shall say this, for it shall be unto him that will do iniquity,

B and he cannot be saved;

C therefore, for this cause, that men might be saved, hath repentance been declared. 23

D Therefore, blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved. 24

C And may God grant, in his great fulness, that men might be brought unto repentance and good works,

B that they might be restored unto grace for grace, according to their works. 25 And I would that all men might be saved.

A But we read that in the great and last day there are some  
who shall be cast out, yea,  
who shall be cast off from the presence of the Lord; 26 Yea,  
who shall be consigned to a state of endless misery,  
fulfilling the words which say:  
They that have done good shall have everlasting life; and  
they that have done evil shall have everlasting damnation.  
And thus it is. Amen.

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### Notes

1. An interesting list of six items. Six usually is associated with imperfection, evil. Here it refers to the people's prosperity (see the second D). It infers, and the rest of the text confirms, that when people become prosperous they tend to forget their Redeemer.
2. Eleven "how" statements. 11 = Disorder, imperfection, confusion, disintegration.
3. The second A is a huge elaboration of the first.

# **SAMUEL THE LAMANITE**

Helaman 13-15

And now it came to pass in the eighty and sixth year, the Nephites did still remain in wickedness, yea in great wickedness, while the Lamanites did observe strictly to keep the commandments of God, according to the law of Moses.[1] 2

A And it came to pass that in this year there was one Samuel, a Lamanite, came into the land of Zarahemla,  
B and began to preach unto the people.

C And it came to pass that he did preach, many days, repentance unto the people, and they did cast him out, and he was about to return to his own land. 3

A But behold, the voice of the Lord came unto him, that he should return again,

B and prophesy unto the people whatsoever things should come into his heart. 4

C And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the wall thereof, and stretched forth his hand and cried with a loud voice,

B and prophesied unto the people whatsoever things the Lord put into his heart. 5 And he said unto them:

A Behold, I, Samuel, a Lamanite, do speak the words of the Lord  
which he doth put into my heart;  
and behold he hath put it into my heart  
to say unto this people that[2]

A the sword of justice hangeth over this people;

B and four hundred years pass not away save the sword of justice falleth upon this people. 6

C Yea, heavy destruction awaiteth this people, and it surely cometh unto this people,

D and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for his people. 7

E And behold, an angel of the Lord hath declared it unto me, and he did bring glad tidings to my soul. And behold,

F I

G was sent unto

H you

I to declare it unto you also, that ye might have glad tidings;  
but behold

H ye

G would not receive

F me. 8

E Therefore, thus saith the Lord:

D Because of the hardness of the hearts of the people of the Nephites, except they repent

C I will take away my word from them, and  
 I will withdraw my Spirit from them, and  
 I will suffer them no longer, and  
 I will turn the hearts of their brethren against them. 9

B And four hundred years shall not pass away before I will cause that they shall be smitten;

A yea, I will visit them  
 with the sword and  
 with famine and  
 with pestilence. 10

Yea, I will visit them in my fierce anger,  
 and there shall be those of the fourth generation  
 who shall live, of your enemies, to behold your utter destruction;  
 and this shall surely come except ye repent,  
 saith the Lord;  
 and those of the fourth generation  
 shall visit your destruction. 11  
 But if ye will repent and return unto the Lord your God I will turn away mine anger,  
 saith the Lord;  
 yea, thus saith the Lord,  
 blessed are they who will repent and turn unto me,  
 but wo unto him that repenteth not.[3] 12

A Yea, wo unto this great city of Zarahemla;  
 for behold, it is because of those who are righteous that it is saved;  
 yea, wo unto this great city,

B for I perceive, saith the Lord, that there are many, yea, even the more part of this great city, that will  
 harden their hearts against me, saith the Lord. 13

C But blessed are they who will repent, for them will I spare.

D But behold, if it were not for the righteous who are in this great city, behold, I would  
 cause that fire should come down out of heaven and destroy it. 14

C But behold, it is for the righteous' sake that it is spared.

B But behold, the time cometh, saith the Lord, that when ye shall cast out the righteous from among  
 you, then shall ye be ripe for destruction;

AA A a yea, wo be unto this great city,

b because of the wickedness and abominations which are in her. 15

a Yea, and wo be unto the city of Gideon,

b for the wickedness and abominations which are in her. 16

a Yea, and wo be unto all the cities which are in the land round about, which are possessed by the  
 Nephites,

b because of the wickedness and abominations which are in them. 17

c And behold, a curse shall come upon the land, saith the Lord of Hosts,  
 because of the people's sake who are upon the land, yea,  
 because of their wickedness and their abominations. 18

- BB And it shall come to pass, saith the Lord of Hosts, yea, our great and true God, that whoso shall hide up treasures in the earth shall find them again no more, because of the great curse of the land,  
 save he be a righteous man  
 and shall hide it up unto the Lord. 19  
 For I will, saith the Lord, that they shall hide up their treasures unto me; and cursed be they who hide not up their treasures unto me;  
 for none hideth up their treasures unto me  
 save it be the righteous;
- B a and he that hideth not up his treasures unto me,  
 b cursed is he, and also the treasure,  
 c and none shall redeem it because of the curse of the land. 20
- C And the day shall come that they shall hide up their treasures,  
 D because they have set their hearts upon riches;  
 D and because they have set their hearts upon their riches,  
 C and will hide up their treasures when they shall flee before their enemies;
- B a because they will not hide them up unto me,  
 b cursed be they and also their treasures;  
 c and in that day shall they be smitten, saith the Lord. 21
- A a Behold ye, the people of this great city, and hearken unto my words; yea, hearken unto the words which the Lord saith;  
 for behold, he saith that ye are cursed because of your riches,  
 and also are your riches cursed because ye have set your hearts upon them,  
 and have not hearkened unto the words of him who gave them unto you. 22
- b Ye do not remember the Lord your God in the things with which he hath blessed you,  
 but ye do always remember your riches, not to thank the Lord your God for them;
- b yea, your hearts are not drawn out unto the Lord,  
 but they do  
 swell  
 with great  
 pride,  
 unto boasting,  
 and unto great  
 swelling,  
 envyings,  
 strifes,  
 malice,  
 persecutions and  
 murders, and  
 all manner of iniquities. 23
- a For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches, and this because of your iniquities. 24



- CC     Yea, wo unto this people, because of this time which has arrived,  
           that ye do cast out the prophets, and do mock them,  
           and cast stones at them,  
           and do slay them, and do all manner of iniquity unto them,  
           even as they did of old time. 25  
           And now when ye talk, ye say:  
           If our days had been in the days of our fathers of old,  
           we would not have slain the prophets;  
           we would not have stoned them,  
           and cast them out. 26
- DD     Behold ye are worse than they; for as the Lord liveth, if a prophet come among you and declareth unto  
           you the word of the Lord, which testifieth of your sins and iniquities,  
           ye are angry with him,  
           and cast him out  
           and seek all manner of ways to destroy him;  
           yea, you will say that he is a false prophet, and that he is a sinner, and of the devil,  
           because he testifieth that your deeds are evil. 27
- DD     But behold, if a man shall come among you  
           and shall say:  
           Do this, and there is no iniquity;  
           do that and ye shall not suffer;  
           yea, he will say:  
           Walk after the pride of your own hearts; yea,  
           walk after the pride of your eyes,  
           and do whatsoever your heart desireth--  
           and if a man shall come among you and say this,  
           ye will receive him, and say that he is a prophet. 28 Yea,  
           ye will lift him up, and  
           ye will give unto him of your substance;  
           ye will give unto him of your gold, and of your silver, and  
           ye will clothe him with costly apparel;  
           and because he speaketh flattering words unto you, and he saith that all is well, then  
           ye will not find fault with him.[4] 29
- CC   A     O ye wicked and  
           ye perverse generation;  
           ye hardened and  
           ye stiffnecked people,
- B     how long will ye suppose that the Lord will suffer you?  
           Yea, how long will ye suffer yourselves to be led by foolish and blind guides?  
           Yea, how long will ye choose darkness rather than light? 30  
           Yea, behold, the anger of the Lord is already kindled against you;
- BB     C     behold, he hath cursed the land because of your iniquity. 31 And behold, the time cometh that  
           he curseth your riches, that they become slippery, that ye cannot hold them; and in the days of  
           your poverty ye cannot retain them. 32
- D     And in the days of your poverty ye shall cry unto the Lord;  
           and in vain shall ye cry,  
           for your desolation is already come upon you, and  
           your destruction is made sure;

D and then shall ye weep and howl in that day, saith the Lord of Hosts.  
 And then shall ye lament, and say: 33  
 O that I had repented, and had not killed the prophets, and stoned them, and  
 cast them out.

C Yea, in that day ye shall say:

a O that we had remembered the Lord our God in the day that he gave us our riches,  
 b and then they would not have become slippery that we should lose them; for behold,  
 our riches are gone from us. 34  
 c Behold, we lay a tool here and on the morrow it is gone;  
 c and behold, our swords are taken from us in the day we have sought them for  
 battle. 35  
 b Yea, we have hid up our treasures and they have slipped away from us, because of  
 the curse of the land. 36  
 a O that we had repented in the day that the word of the Lord came unto us;  
 for behold the land is cursed, and all things are become slippery, and we cannot hold them. 37  
 Behold,

AA B we are surrounded by demons, yea,  
 we are encircled about by the angels of him who hath sought to destroy our souls.

A Behold, our iniquities are great.

A O Lord, canst thou not turn away thine anger from us?

B And this shall be your language in those days. 38

C But behold, your days of probation  
 are past;  
 ye have procrastinated the day of your salvation  
 until it is everlastingly too late,  
 and your destruction is made sure;

C yea, for ye have sought all the days of your lives  
 for that which ye could not obtain;  
 and ye have sought  
 for happiness in doing iniquity,  
 which thing is contrary to the nature of that righteousness which is in our great and  
 Eternal Head. 39

B O ye people of the land, that ye would hear my words!

A And I pray that the anger of the Lord be turned away from you, and that ye would repent and be  
 saved. 14:1

And now it came to pass that Samuel, the Lamanite, did prophesy a great many more things which cannot be  
 written. 2 And behold, he said unto them:

Behold, I give unto you a sign; for five years more cometh, and behold,

A then cometh the Son of God to redeem all those who shall believe on his name. 3

B And behold, this will I give unto you for a sign at the time of his coming;

- C for behold, there shall be great lights in heaven,  
 D insomuch that in the night before he cometh  
 E there shall be no darkness, insomuch that it shall appear unto man as if it was day. 4  
 F Therefore, there shall be one day and a night and a day, as if it were one day and there were no night;  
 G and this shall be unto you for a sign;  
 F for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night;  
 E nevertheless the night shall not be darkened;  
 D and it shall be the night before he is born. 5  
 C And behold, there shall a new star arise, such an one as ye never have beheld;  
 B and this also shall be a sign unto you. 6 And behold this is not all, there shall be many signs and wonders in heaven. 7 And it shall come to pass that ye shall all be amazed, and wonder, insomuch that ye shall fall to the earth. 8  
 A And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life. 9  
 A a And behold, thus hath the Lord commanded me, by his angel,  
     that I should come and tell this thing unto you;  
 yea, he hath commanded  
     that I should prophesy these things unto you;  
 yea, he hath said unto me:  
     Cry unto this people, repent  
 b and prepare the way of the Lord. 10  
 B And now, because I am a Lamanite, and have spoken unto you the words which the Lord hath commanded me, and because it was hard against you,  
     ye are angry with me  
     and do seek to destroy me,  
     and have cast me out from among you. 11  
 C And ye shall hear my words,  
 D for, for this intent have I come up upon the walls of this city,  
 C that ye might hear  
 B and know of the judgments of God which do await you because of your iniquities,  
 A a and also that ye might know the conditions of repentance; 12  
 b And also that ye might know of the coming of Jesus Christ,  
     the Son of God,  
     the Father of heaven and of earth,  
     the Creator of all things from the beginning;  
 and that ye might know of the signs of his coming,  
     to the intent that ye might believe on his name. 13  
     And if ye believe on his name

- a ye will repent of all your sins,
- b that thereby ye may have a remission of them through his merits.[5] 14
- A And behold, again, another sign I give unto you, yea, a sign of his death. 15
- B For behold, he surely must die  
that salvation may come;  
yea, it behooveth him and becometh expedient that he dieth,  
to bring to pass the resurrection of the dead,
- C that thereby men may be brought into the presence of the Lord.[6] 16
- D Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind
- E from the first death--that spiritual death;
- F for all mankind, by the fall of Adam being cut off from the presence of the Lord,
- E are considered as dead, both as to things temporal and to things spiritual. 17
- D But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind,
- C and bringeth them back into the presence of the Lord. 18
- B a Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth
- b the same is not hewn down and cast into the fire;
- a but whosoever repenteth not
- b is hewn down and cast into the fire;
- c and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness. 19
- a Therefore repent ye, repent ye, lest by knowing these things and not doing them
- b ye shall suffer yourselves to come under condemnation,
- c and ye are brought down unto this second death. 20
- A But behold, as I said unto you concerning another sign, a sign of his death,
- A a behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days,
- b to the time that he shall rise again from the dead. 21
- B Yea, at the time that he shall yield up the ghost there shall be thunderings and lightnings for the space of many hours,
- C a and the earth shall shake and tremble;
- b and the rocks which are upon the face of this earth,  
which are both above the earth and beneath,
- c which ye know at this time are solid, or the more part of it is one solid mass,

- d shall be broken up; 22
- d Yea, they shall be rent in twain,
- c and shall ever after be found  
in seams and  
in cracks, and  
in broken fragments
- b upon the face of the whole earth,  
yea, both above the earth and beneath.[7] 23
- a And behold, there shall be great tempests,
- AA D and there shall be many mountains laid low,
- E like unto a valley,
- E and there shall be many places which are now called valleys
- D which shall become mountains, whose height is great. 24
- BB C And many highways shall be broken up, and many cities shall become desolate. 25
- Ab And many graves shall be opened,  
and shall yield up many of their dead;  
and many saints shall appear unto many.[8] 26
- B And behold, thus hath the angel spoken unto me; for he said unto me that there should be  
thunderings and lightnings for the space of many hours. 27 And he said unto me that while the  
thunder and the lightning lasted, and the tempest, that these things should be,
- Aa and that darkness should cover the face of the whole earth for the space of three days. 28
- CC And the angel said unto me that many shall see greater things than these,
- a to the intent that
- b they might believe that these signs and these wonders should come to pass upon all the face of this  
land,
- a to the intent that
- b there should be no cause for unbelief among the children of men--29 And this
- a to the intent that
- b whosoever will believe  
might be saved, and that  
whosoever will not believe,  
a righteous judgment might come upon them;  
and also if they are condemned they bring upon themselves their own condemnation. 30
- DD A And now remember, remember, my brethren, that  
whosoever perisheth,  
perisheth unto himself; and  
whosoever doeth iniquity,  
doeth it unto himself;  
for behold, ye are free;
- CC B ye are permitted to act for yourselves;

C for behold, God hath given unto you a knowledge

D and he hath made you free. 31

C He hath given unto you that ye might know good from evil,

B and he hath given unto you that ye might choose life or death;

A and ye can do good  
and be restored unto that which is good,  
or have that which is good restored unto you;  
or ye can do evil,  
and have that which is evil restored unto you. 15:1

BB A And now, my beloved brethren, behold, I declare unto you that except ye shall repent

B your houses shall be left unto you desolate. 2

A Yea, except ye repent,

B your women shall have great cause to mourn in the day that they shall give suck;  
for ye shall attempt to flee and there shall be no place for refuge;  
yea, and wo unto them which are with child,  
for they shall be heavy and cannot flee;  
therefore, they shall be trodden down and shall be left to perish. 3

AA A Yea, wo unto this people who are called the people of Nephi except they shall repent, when they shall see all these signs and wonders which shall be showed unto them;[9]

B for behold, they have been a chosen people of the Lord; yea, the people of Nephi  
hath he loved,  
and also hath he chastened them;  
yea, in the days of their iniquities  
hath he chastened them  
because he loveth  
them. 4

A But behold my brethren, the Lamanites hath he hated because their deeds have been evil continually,

B and this because of the iniquity of the tradition of their fathers.

C But behold, salvation hath come unto them through the preaching of the Nephites;

D and for this intent hath the Lord prolonged their days. 5

E a And I would that ye should behold that the more part of them are in the path  
of their duty,  
and they do walk circumspectly before God,  
and they do observe to keep  
his commandments and  
his statutes and  
his judgments  
according to the law of Moses. 6  
Yea, I say unto you, that the more part of them are doing this,

b and they are striving with unwearied diligence

c that they may bring the remainder of their brethren to the  
knowledge of the truth;

d therefore there are many who do add to their numbers daily. 7

- c i And behold, ye do know of yourselves, for ye have witnessed it,
  - ii that as many of them as
    - iii 1 are brought to the knowledge of the truth,
      - 2 and to know of the wicked and abominable traditions of their fathers,
    - iii 1 and are led to
      - 2 believe the holy scriptures, yea, the prophecies of the holy prophets, which are written,
        - which leadeth them to faith on the Lord, and unto repentance,
        - which faith and repentance bringeth a change of heart unto them--8
  - ii Therefore, as many as have come to this,
    - i ye know of yourselves
      - b are firm and steadfast in the faith,
      - a and in the thing wherewith they have been made free. 9
- F And ye know also that they have buried their weapons of war,
  - G and they fear to take them up lest by any means they should sin;
  - G yea, ye can see that they fear to sin--
- F for behold they will suffer themselves that they be trodden down and slain by their enemies, and will not lift their swords against them, and this because of their faith in Christ. 10
- E And now, because of their steadfastness when they do believe in that thing which they do believe, for because of their firmness when they are once enlightened,
- D behold, the Lord shall bless them and prolong their days, notwithstanding their iniquity--11
  - Yea, even if they should dwindle in unbelief the Lord shall prolong their days,
- C until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets,
- B concerning the restoration of our brethren, the Lamanites, again to the knowledge of the truth--12
- A a Yea, I say unto you, that in the latter times the promises of the Lord have been extended to our brethren, the Lamanites;
  - b and notwithstanding the many afflictions which they shall have,

- b and notwithstanding  
     they shall be driven to and fro upon the face of the earth,  
         and be hunted,  
     and shall be smitten and scattered abroad,  
         having no place for refuge,  
         the Lord shall be merciful unto them. 13
- a And this is according to the prophecy, that they shall again be brought to the true knowledge, which is knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep. 14
- A Therefore I say unto you, it shall be better for them than for you except ye repent. 15
- B For behold, had the mighty works been shown unto them which have been shown unto you,
- C yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief. 16
- D Therefore, saith the Lord:
- E I will not utterly destroy them,
- F but I will cause that in the day of my wisdom they shall return again unto me,
- G saith the Lord. 17
- G And now behold, saith the Lord,
- F concerning the people of the Nephites: If they will not repent, and observe to do my will,
- E I will utterly destroy them,
- D saith the Lord,
- C because of their unbelief
- B notwithstanding the many mighty works which I have done among them;
- A and as surely as the Lord liveth shall these things be, saith the Lord.

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### Notes

- Chapter 5 in the 1830 edition.
- Verses 2-5 have an unusual structure, ABCABCBA.
- The second A gives details of what is said briefly in the first.
- Six “ye will” statements. 6 = imperfection, evil.
- Here is an outline of the Hebrew poem embedded in the A elements in the chiasm in 14:9-13.
  - Cry unto this people, repent (9a)
  - and prepare the way of the Lord. (9b)



- a and also that ye might know the conditions of repentance; (11e)
  - b And also that ye might know of the coming of Jesus Christ, (12-13a)
  - a ye will repent of all your sins, (13b)
  - b that thereby ye may have a remission of them through his merits. (13c)
- 6. B and C together are of the form ABABC, with the emphasis on C.
- 7. Helaman 14:21-22. Minor changes after DWP.
- 8. Verse 25 is clearly out of place, in contrast to the strong structuring of Samuel's discourse, and this chapter in particular, indicating that this verse was added later (cf. 3 Nephi 23:7-13). See D. Lynn Johnson, "The Missing Scripture", J. Book of Mormon Studies, 3 [4], 84-93, (1994).
- 9. We now enter the second AA of the highly imbalanced chevron that extends from 14:23 through chapter 15. The mountains and valleys of the first AA are metaphors for the Nephites and Lamanites of the second. The following table shows the themes and some of the text.

**Helaman 14:23-15:17**

	First	Second
AA 14:23b 15:3-17	and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called valleys which shall become mountains, whose height is great.	Destruction of the Nephites and blessings to the Lamanites, in detail.
BB 14:24-27 15:1-2	Destructions and darkness at the death of Jesus detailed.	And now, my beloved brethren, behold, I declare unto you that except ye shall repent your houses shall be left unto you desolate. Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for refuge; yea, and wo unto them which are with child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.
CC 14:28-29 14:30b-31	And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation.	ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free. He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.
DD 14:30a	And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free;	

# CHRIST TO THE SURVIVORS

3 Nephi 11-30

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful;[1]

A and they were marveling and wondering one with another,

B and were showing one to another the great and marvelous change which had taken place. 2

C And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death. 3

D a And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven;

b and they cast their eyes round about, for they understood not the voice which they heard;

and it was not a harsh voice,  
neither was it a loud voice;

nevertheless, and notwithstanding it being a small voice

it did pierce them that did hear to the center,

insomuch that there was no part of their frame that it  
did not cause to quake;

yea, it did pierce them to the very soul,

and did cause their hearts to burn. 4

a And it came to pass that again they heard the voice,

b and they understood it not. 5

a And again the third time they did hear the voice,

b and did open their ears to hear it;

and their eyes were towards the sound thereof;

and they did look steadfastly towards heaven, from whence the sound came. 6

And behold, the third time they did understand the voice which they  
heard; and it said unto them: 7

Behold my Beloved Son, in whom I am well pleased, in whom I  
have glorified my name--hear ye him. 8

C And it came to pass, as they understood they cast their eyes up again towards heaven;

and behold, they saw a Man descending out of heaven;

and he was clothed in a white robe;

and he came down and stood in the midst of them;

and the eyes of the whole multitude were turned upon him,

B and they durst not open their mouths, even one to another,

A and wist not what it meant, for they thought it was an angel that had appeared unto them. 9

And it came to pass that he stretched forth his hand and spake unto the people, saying: 10

A Behold, I am Jesus Christ, whom the prophets testified shall come into the world. 11

B And behold, I am the light and the life of the world;

and I have drunk out of that bitter cup which the Father hath given me,

and have glorified the Father in taking upon me the sins of the world,

in the which I have suffered the will of the Father in all things from the beginning. 12

C And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth;

D for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven. 13

C And it came to pass that the Lord spake unto them saying: 14 Arise and come forth unto me,

B that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet,

that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. 15

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet;

and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record,

A that it was he, of whom it was written by the prophets, that should come. 16

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying: 17

Hosanna! Blessed be the name of the Most High God!

And they did fall down at the feet of Jesus, and did worship him. 18

And it came to pass that he spake unto Nephi (for Nephi was among the multitude) and he commanded him that he should come forth. 19

And Nephi arose and went forth,

and bowed himself before the Lord and did kiss his feet. 20

And the Lord commanded him that he should arise.

And he arose

and stood before him. 21

And the Lord said unto him: I give unto you power that ye shall baptize this people when I am again ascended into heaven. 22 And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them:

A a On this wise shall ye baptize;

b and there shall be no disputations among you. 23

B Verily I say unto you, that whoso repenteth of his sins through your words and desireth to be baptized in my name, on this wise shall ye baptize them--

a Behold, ye shall go down and stand in the water,

b and in my name shall ye baptize them. 24

c And now behold, these are the words which ye shall say, calling them by name, saying: 25

Having authority given me of Jesus Christ, I baptize you in the name  
of the Father, and  
of the Son, and  
of the Holy Ghost. Amen. 26

a And then shall ye immerse them in the water, and come forth again out of the water. 27

b And after this manner shall ye baptize in my name;

c for behold, verily I say unto you, that  
the Father, and the Son, and the Holy Ghost are one;  
and I am  
in  
the Father, and  
the Father  
in  
me,  
and the Father and I are one. 28

A a And according as I have commanded you thus shall ye baptize.

b And there shall be no disputations among you, as there have hitherto been;

A neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. 29

For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil,  
who is the father of contention,

and he stirreth up the hearts of men to contend with anger, one with another. 30

Behold, this is not my doctrine,  
to stir up the hearts of men with anger, one against another;

B a but this is my doctrine, that such things should be done away. 31

Behold, verily, verily, I say unto you, I will declare unto you my doctrine. 32

And this is my doctrine,  
and it is the doctrine which the Father hath given unto me;

b i and I bear record of the Father, and the Father beareth record of me, and the Holy  
Ghost beareth record of the Father and me;

ii and I bear record that the Father commandeth all men, everywhere, to repent  
and believe in me. 33

iii And whoso believeth in me, and is baptized, the same shall be saved;

iv and they are they who shall inherit the kingdom of God. 34

iii And whoso believeth not in me, and is not baptized, shall be damned. 35

ii Verily, verily, I say unto you, that this is my doctrine, and I bear record of it  
from the Father; and whoso believeth in me believeth in the Father also; and  
unto him will the Father bear record of me, for he will visit him with fire and  
with the Holy Ghost. 36

i And thus will the Father bear record of me, and the Holy Ghost will bear record  
unto him of the Father and me; for the Father, and I, and the Holy Ghost are one. 37

C And again I say unto you,  
ye must repent,  
and become as a little child,  
and be baptized in my name,  
or ye can in nowise receive these things. 38

C And again I say unto you,  
ye must repent,  
and be baptized in my name,  
and become as a little child,  
or ye can in nowise inherit the kingdom of God. 39

B a Verily, verily, I say unto you, that this is my doctrine,  
       b and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not  
       prevail against them. 40

A And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil,  
 and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open  
 to receive such when the floods come and the winds beat upon them. 41

Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth. 12:1

And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called,  
 (now the number of them who had been called, and received power and authority to baptize, was twelve) and  
 behold, he stretched forth his hand unto the multitude, and cried unto them, saying:

A Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you  
 to minister unto you, and to be your servants; and unto them I have given power that they may baptize you  
 with water; and after that ye are baptized with water,

B behold, I will baptize you with fire and with the Holy Ghost;

C therefore blessed are ye if ye shall  
       believe in me and  
       be baptized,

D after that ye have seen me and know that I am. 2

E And again, more blessed are they who shall believe in your words because that ye  
       shall testify

D that ye have seen me, and that ye know that I am.

C Yea, blessed are they who shall  
       believe in your words, and  
       come down into the depths of humility and  
       be baptized,

B for they shall be visited with fire and with the Holy Ghost,

A and shall receive a remission of their sins. 3

A Yea, blessed are the poor in spirit who come unto me,  
       for theirs is the kingdom of heaven. 4  
 And again, blessed are all they that mourn,  
       for they shall be comforted. 5  
 And blessed are the meek,  
       for they shall inherit the earth. 6  
 And blessed are all they who do hunger and thirst after righteousness,  
       for they shall be filled with the Holy Ghost. 7

B And blessed are the merciful,  
       for they shall obtain mercy. 8

C And blessed are all the pure in heart,  
       for they shall see God. 9

D And blessed are all the peacemakers,

- E for they shall be called the children of God. 10
- F And blessed are all they who are persecuted for my name's sake,  
for theirs is the kingdom of heaven. 11
- F And blessed are ye when men shall revile you and persecute, and shall say all  
manner of evil against you falsely, for my sake; 12  
For ye shall have great joy and be exceedingly glad, for great shall be  
your reward in heaven; for so persecuted they the prophets who were  
before you. 13
- E Verily, verily, I say unto you, I give unto you to be the salt of the earth;  
but if the salt shall lose its savor wherewith shall the earth be salted? The salt  
shall be thenceforth good for nothing, but to be cast out and to be trodden  
under foot of men. 14
- a Verily, verily, I say unto you, I give unto you to be the light of this people.
- b A city that is set on a hill cannot be hid. 15
- b Behold, do men light a candle and put it under a bushel?
- a Nay, but on a candlestick, and it giveth light to all that are in the house; 16  
Therefore let your light so shine before this people, that they may see your  
good works and glorify your Father who is in heaven. 17
- a Think not that I am come to destroy the law or the prophets.  
I am not come to destroy  
but to fulfil; 18  
For verily I say unto you, one jot nor one tittle hath not passed away from the  
law,  
but in me it hath all been fulfilled. 19
- b And behold, I have given you the law and the commandments of my  
Father,
- c that ye shall believe in me,  
and that ye shall repent of your sins,
- c and come unto me  
with a broken heart and a contrite spirit.
- b Behold, ye have the commandments before you,
- a and the law is fulfilled. 20
- Therefore come unto me and be ye saved; for verily I say unto you, that except ye  
shall keep my commandments, which I have commanded you at this time, ye shall  
in no case enter into the kingdom of heaven.[2] 21
- D Ye have heard that it hath been said by them of old time, and it is also written before you,  
that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment of  
God; 22  
But I say unto you, that whosoever is angry with his brother  
shall be in danger of his judgment.  
And whosoever shall say to his brother, Raca,  
shall be in danger of the council;  
and whosoever shall say, Thou fool,  
shall be in danger of hell fire. 23

Therefore, if ye shall come unto me,  
 or shall desire to come unto me,  
     and rememberest that thy brother  
     hath aught against thee--24  
         Go thy way unto thy brother,  
         and first be reconciled  
         to thy brother,  
 and then come unto me with full purpose of heart, and I will receive you.[3] 25

Agree with thine adversary quickly while thou art in the way with him,  
 lest at any time he shall get thee, and thou shalt be cast into prison. 26 Verily,  
 verily, I say unto thee, thou shalt by no means come out thence until thou hast paid  
 the uttermost senine. And while ye are in prison can ye pay even one senine?  
 Verily, verily, I say unto you, Nay.[4] 27

- C Behold, it is written by them of old time, that thou shalt not commit adultery; 28  
 But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed  
 adultery already in his heart. 29 Behold, I give unto you a commandment, that ye suffer  
 none of these things to enter into your heart; 30 For it is better that ye should deny  
 yourselves of these things, wherein ye will take up your cross, than that ye should be cast  
 into hell. 31

It hath been written, that whosoever shall put away his wife, let him give her a writing of  
 divorcement. 32

Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause  
 of fornication, causeth her to commit adultery; and whoso shall marry her who is  
 divorced committeth adultery. 33

And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine  
 oaths; 34

But verily, verily, I say unto you, swear not at all;  
     neither by heaven,  
         for it is God's throne; 35  
     Nor by the earth,  
         for it is his footstool; 36  
     Neither shalt thou swear by thy head,  
         because thou canst not make one hair black or white; 37  
 But let your communication be Yea, yea; Nay, nay; for whatsoever cometh of more than  
 these is evil.[5] 38

- B And behold, it is written, an eye for an eye, and a tooth for a tooth; 39  
 But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right  
 cheek,  
     turn to him the other also; 40  
 And if any man will sue thee at the law and take away thy coat,  
     let him have thy cloak also; 41  
 And whosoever shall compel thee to go a mile,  
     go with him twain. 42

Give  
     to him that asketh thee,  
     and from him that would borrow of thee  
 turn thou not away. 43

And behold it is written also, that thou shalt love thy neighbor and hate thine enemy; 44

But behold I say unto you,  
     love your enemies,  
     bless them that curse you,  
     do good to them that hate you, and  
     pray for them who despitefully use you and persecute you; 45  
     That ye may be the children of your Father who is in heaven; for he maketh his sun  
     to rise on the evil and on the good.[6] 46

Therefore those things which were of old time, which were under the law,  
in me are all fulfilled. 47  
Old things are done away,  
and all things have become new. 48

A Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.[7] 13:1

AA A Verily, verily, I say that I would that ye should do alms unto the poor;

B but take heed that ye do not your alms before men to be seen of them;

C otherwise ye have no reward of your Father who is in heaven. 2

A Therefore, when ye shall do your alms

B do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men.

C Verily I say unto you, they have their reward. 3

A But when thou doest alms

B let not thy left hand know what thy right hand doeth; 4 That thine alms may be in secret;

C and thy Father who seeth in secret, himself shall reward thee openly. 5

BB A And when thou prayest

B thou shalt not do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men.

C Verily I say unto you, they have their reward. 6

A But thou, when thou prayest,

B enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret;

C and thy Father, who seeth in secret, shall reward thee openly. 7

A But when ye pray,

B use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them,

C for your Father knoweth what things ye have need of before ye ask him. 9

CC

D After this manner therefore pray ye:

Our Father who art in heaven, hallowed be thy name. 10

Thy will be done on earth

as it is in heaven. 11

And forgive us our debts,

as we forgive our debtors. 12

And lead us not into temptation,

but deliver us from evil. 13

For thine is

the kingdom, and

the power, and

the glory,

forever. Amen. 14



For, if ye forgive men their trespasses  
 your heavenly Father will also forgive you; 15  
 But if ye forgive not men their trespasses  
 neither will your Father forgive your trespasses.[8] 16

BB A Moreover, when ye fast

B be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast.

C Verily I say unto you, they have their reward. 17

A But thou, when thou fastest,

B anoint thy head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father, who is in secret;

C and thy Father, who seeth in secret, shall reward thee openly. 19

AA Lay not up for yourselves treasures upon earth,  
 where moth and rust doth corrupt,  
 and thieves break through and steal; 20  
 But lay up for yourselves treasures in heaven,  
 where neither moth nor rust doth corrupt,  
 and where thieves do not break through nor steal. 21  
 For where your treasure is, there will your heart be also.[9] 22

The light of the body is the eye;  
 if, therefore, thine eye be single,  
 thy whole body shall be full of light. 23  
 But if thine eye be evil,  
 thy whole body shall be full of darkness.  
 If, therefore, the light that is in thee be darkness, how great is that darkness! 24

No man can serve two masters;  
 for either he will hate the one  
 and love the other,  
 or else he will hold to the one  
 and despise the other.  
 Ye cannot serve God and Mammon. 25[10]

And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people.

A a Therefore I say unto you, take no thought for your life,  
 what ye shall eat, or  
 what ye shall drink;  
 nor yet for your body,  
 what ye shall put on.

b Is not the life more than meat,  
 and the body than raiment? 26

B a Behold the fowls of the air,  
 for they sow not,  
 neither do they reap  
 nor gather into barns;

b yet your heavenly Father feedeth them. Are ye not much better than they? 27

- C Which of you by taking thought can add one cubit unto his stature? 28
- C And why take ye thought for raiment?
- B a Consider the lilies of the field how they grow;  
they toil not,  
neither do they spin; 29  
And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one  
of these. 30
- b Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast  
into the oven, even so will he clothe you, if ye are not of little faith. 31
- A Therefore take no thought, saying,  
What shall we eat? or,  
What shall we drink? or,  
Wherewithal shall we be clothed? 32
- B For your heavenly Father knoweth that ye have need of all these things. 33
- C But seek ye first the kingdom of God and his righteousness, and all these things shall be added  
unto you. 34
- A Take therefore no thought  
for the morrow,  
for the morrow  
shall take thought for the things of itself.[11]
- B Sufficient is the day unto the evil thereof.[12] 14:1

And now it came to pass that when Jesus had spoken these words he turned again to the multitude, and did open his mouth unto them again, saying:

- Verily, verily, I say unto you, Judge not, that ye be not judged. 2  
For with what judgment ye judge,  
ye shall be judged;  
and with what measure ye mete,  
it shall be measured to you again. 3
- A And why beholdest thou the mote that is in thy brother's eye,  
B but considerest not the beam that is in thine own eye? 4
- A Or how wilt thou say to thy brother: Let me pull the mote out of thine eye--  
B and behold, a beam is in thine own eye? 5
- C Thou hypocrite,  
B first cast the beam out of thine own eye;
- A and then shalt thou see clearly to cast the mote out of thy brother's eye. 6
- Give not that which is holy  
unto the dogs,  
neither cast ye your pearls  
before swine,  
lest they trample them under their feet, and turn again and rend you.[13] 7

- A Ask,  
and it shall be given unto you;  
seek,  
and ye shall find;  
knock,  
and it shall be opened unto you. 8
- B For every one that asketh,  
receiveth;  
and he that seeketh,  
findeth;  
and to him that knocketh,  
it shall be opened. 9
- A Or what man is there of you, who, if his son ask bread,  
will give him a stone? 10  
Or if he ask a fish,  
will he give him a serpent? 11
- B If ye then, being evil,  
know how to give good gifts unto your children,  
how much more shall your Father who is in heaven  
give good things to them that ask him? 12
- C Therefore, all things whatsoever ye would that men should do to you, do ye even so to them,  
for this is the law and the prophets. 13
- Enter ye in at the strait gate;  
for wide is the gate,  
and broad is the way,  
which leadeth to destruction,  
and many there be who go in thereat; 14  
Because strait is the gate,  
and narrow is the way,  
which leadeth unto life,  
and few there be that find it. 15
- A Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. 16
- B Ye shall know them
- C by their fruits.
- D Do men gather grapes of thorns, or figs of thistles? 17
- E Even so every good tree bringeth forth good fruit;  
but a corrupt tree bringeth forth evil fruit. 18
- E A good tree cannot bring forth evil fruit,  
neither a corrupt tree bring forth good fruit. 19
- D Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20
- C Wherefore, by their fruits
- B ye shall know them. 21

A Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;  
but he that doeth the will of my Father who is in heaven. 22

Many will say to me in that day: Lord, Lord,  
have we not prophesied in thy name,  
and in thy name have cast out devils,  
and in thy name done many wonderful works? 23

And then will I profess unto them: I never knew you; depart from me,  
ye that work iniquity. 24

A Therefore, whoso heareth these sayings of mine and doeth them,

B I will liken him unto a wise man, who built his house upon a rock-- 25

C And the rain descended,  
and the floods came,  
and the winds blew, and beat upon that house;

D and it fell not, for it was founded upon a rock.[14] 26

A And every one that heareth these sayings of mine and doeth them not

B shall be likened unto a foolish man, who built his house upon the sand-- 27

C And the rain descended,  
and the floods came,  
and the winds blew, and beat upon that house;

D and it fell, and great was the fall of it. 15:1[15]

And now it came to pass that when Jesus had ended these sayings he cast his eyes round about on the multitude,  
and said unto them:

A a Behold, ye have heard the things which I taught before I ascended to my Father; therefore, whoso  
remembereth these sayings of mine and doeth them, him will I raise up at the last day. 2

b And it came to pass that when Jesus had said these words he perceived that there were some  
among them who marveled, and wondered what he would concerning the law of Moses;  
for they understood not the saying that old things had passed away,  
and that all things had become new. 3

And he said unto them:

Marvel not that I said unto you that old things had passed away,  
and that all things had become new. 4

B a Behold, I say unto you that the law is fulfilled that was given unto Moses. 5

b Behold, I am he that gave the law,

C 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. 6

D 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. 7

E And because I said unto you that old things have passed away,

D I do not destroy that which hath been spoken concerning things which are to come. 8

C For behold, the covenant which I have made with my people is not all fulfilled;

- B a but the law which was given unto Moses hath an end in me. 9
  - b Behold, I am the law, and the light.
- A a 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. 10
  - b Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me. 11

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen: 12

- A Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. 13 And behold, this is the land of your inheritance; and the Father hath given it unto you. 14
- B And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem. 15
- C Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. 16
- D This much did the Father command me, that I should tell unto them: 17  
That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 18
- E And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. 19
  - F But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity;
  - G therefore it is because of their iniquity that they know not of you. 20
  - F And verily, I say unto you again that the other tribes hath the Father separated from them;
  - E and it is because of their iniquity that they know not of them. 21
- D And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 22  
And they understood me not,  
for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching. 23  
And they understood me not  
that I said they shall hear my voice;  
and they understood me not  
that the Gentiles should not at any time hear my voice--that I should not manifest myself unto them save it were by the Holy Ghost. 24  
But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. 16:1
- C a And verily, verily, I say unto you that I have other sheep which are  
not of this land,  
neither of the land of Jerusalem,  
neither in any parts of that land round about whither I have been to minister. 2

- b For they of whom I speak are they who have not as yet heard my voice;
  - c neither have I at any time manifested myself unto them. 3
- a But I have received a commandment of the Father that I shall go unto them,
- b and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd;
  - c therefore I go to show myself unto them. 4
- B And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of,
- A that these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed,
- B who shall be scattered forth upon the face of the earth because of their unbelief,
    - may be brought in, or
    - may be brought to a knowledge of me, their Redeemer. 5
 And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel. 6
  - C And blessed are the Gentiles, because of their belief in me,
    - D in and of the Holy Ghost, which witnesses unto them of me and of the Father. 7
  - C Behold, because of their belief in me, saith the Father,
  - B and because of the unbelief of you, O house of Israel,
  - A in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them. 8
  - A But wo,
  - B saith the Father,
  - C unto the unbelieving of the Gentiles--
    - D for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel;
      - and my people who are of the house of Israel
 have been cast out from among them, and have been trodden under feet by them; 9
    - E And because of the mercies of the Father unto the Gentiles,
    - E and also the judgments of the Father upon my people who are of the house of Israel,
    - D verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel
      - to be smitten, and
      - to be afflicted, and
      - to be slain, and
      - to be cast out from among them, and
      - to become hated by them, and
      - to become a hiss and a byword among them--10

C And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations;[16] and if they shall do all those things, and shall reject the fulness of my gospel,

B behold, saith the Father,

A I will bring the fulness of my gospel from among them. 11

A And then will I remember my covenant which I have made unto my people, O house of Israel,

B and I will bring my gospel unto them. 12

C And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you;

A but I will remember my covenant unto you, O house of Israel,

B and ye shall come unto the knowledge of the fulness of my gospel. 13

C a But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel. 14

b And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father. 15

a But if they will not turn unto me, and hearken unto my voice,

b I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel. 16

Verily, verily, I say unto you, thus hath the Father commanded me--that I should give unto this people this land for their inheritance. 17

And then the words of the prophet Isaiah shall be fulfilled, which say: 18

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. 19

Break forth into joy, sing together, ye waste places of Jerusalem;

for the Lord hath comforted his people, he hath redeemed Jerusalem. 20

The Lord hath made bare his holy arm in the eye of all the nations; and all the ends of the earth shall see the salvation of God. 17:1[17]

- A Behold, now it came to pass that when Jesus had spoken these words he looked round about again on the multitude,
- B and he said unto them: Behold, my time is at hand. 2
- C I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time. 3
- D Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name,
- C that ye may understand, and prepare your minds for the morrow, and I come unto you again. 4
- B But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them. 5
- A And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude,
- A and beheld they were in tears,
- B and did look steadfastly upon him as if they would ask him to tarry a little longer with them. 6
- C a And he said unto them: Behold, my bowels are filled
- b with compassion towards you. 7
- c i Have ye any that are sick among you?
- ii Bring them hither.
- c i Have ye any that are  
lame, or  
blind, or  
halt, or  
maimed, or  
leprous, or that are  
withered, or that are  
deaf, or that are  
afflicted in any manner?[18]
- ii Bring them hither and I will heal them,
- b for I have compassion upon you;
- a my bowels are filled with mercy. 8
- D For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem,
- D for I see that your faith is sufficient that I should heal you. 9
- C And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with  
their sick and  
their afflicted, and  
their lame, and with  
their blind, and with  
their dumb,  
and with all them that were afflicted in any manner;  
and he did heal them every one as they were brought forth unto him. 10



- B And they did all, both they who had been healed and they who were whole,  
bow down at his feet,  
and did worship him;  
and as many as could come for the multitude did kiss his feet,
- A insomuch that they did bathe his feet with their tears. 11
- A And it came to pass that he commanded that their little children  
should be brought. 12  
So they brought  
their little children and set them down upon the ground round about him,  
and Jesus stood in the midst;  
and the multitude gave way till they had all been brought  
unto him. 13  
And it came to pass that when they had all been brought,  
and Jesus stood in the midst,
- B a he commanded the multitude that they should kneel down upon the ground. 14 And it came to  
pass that when they had knelt upon the ground,
- b Jesus groaned within himself, and said: Father, I am troubled because of the wickedness  
of the people of the house of Israel. 15
- C And when he had said these words, he himself also knelt upon the earth; and behold he prayed  
unto the Father,
- D and the things which he prayed cannot be written,
- E and the multitude did bear record who heard him. 16
- E And after this manner do they bear record:
- D The eye hath never seen,  
neither hath the ear heard, before,  
so great and marvelous things as we saw and heard Jesus speak unto the Father; 17  
And no tongue can speak,  
neither can there be written by any man,  
neither can the hearts of men conceive  
so great and marvelous things as we both saw and heard Jesus speak;  
and no one can conceive of the joy which filled our souls  
at the time we heard him pray for us unto the Father. 18
- C And it came to pass that when Jesus had made an end of praying unto the Father, he arose;
- B a but so great was the joy of the multitude that they were overcome. 19 And it came to pass that  
Jesus spake unto them, and bade them arise. 20 And they arose from the earth,
- b and he said unto them: Blessed are ye because of your faith. And now behold, my joy is  
full. 21 And when he had said these words, he wept, and the multitude bare record of  
it,[19]
- A and he took their little children, one by one, and blessed them, and prayed unto the Father for them. 22  
And when he had done this he wept again; 23
- A And he spake unto the multitude, and said unto them:
- B Behold your little ones. 24 And as they looked to behold they cast their eyes towards heaven,
- C and they saw the heavens open, and they saw angels descending out of heaven
- D as it were in the midst of fire;

- E and they came down and encircled those little ones about,
  - E and they were encircled about
  - D with fire;
  - C and the angels did minister unto them. 25
- B And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself;
- A and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children. 18:1
- A And it came to pass that Jesus commanded his disciples
  - that they should bring forth some bread and wine unto him. 2
  - And while they were gone for bread and wine,
  - he commanded the multitude that they should sit themselves down upon the earth. 3
  - And when the disciples had come with bread and wine,
- a he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat. 4 And when they had eaten and were filled,
  - b he commanded that they should give unto the multitude. 5 And when the multitude had eaten and were filled,
  - c he said unto the disciples:
    - Behold there shall one be ordained among you, and to him will I give power that
    - he shall break bread
    - and bless it
    - and give it unto the people of my church,
    - unto all those who shall believe and be baptized in my name. 6
    - And this shall ye always observe to do, even as I have done,
    - even as I have broken bread
    - and blessed it
    - and given it unto you. 7
  - d And this shall ye do in remembrance of my body, which I have shown unto you.
  - e And it shall be a testimony unto the Father that ye do always remember me.
  - f And if ye do always remember me ye shall have my Spirit to be with you. 8
- a And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and
  - drink of it, and that they should also give unto the multitude that they might
  - drink of it. 9 And it came to pass that they did so, and did
  - drink of it and were filled;
- b and they gave unto the multitude, and they did drink, and they were filled. 10
- c And when the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. 11 And this shall ye always do to those who repent and are baptized in my name;
  - d and ye shall do it in remembrance of my blood, which I have shed for you,
  - e that ye may witness unto the Father that ye do always remember me.

f And if ye do always remember me ye shall have my Spirit to be with you. 12

B And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock. 13

C But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation; and when  
the rain descends, and  
the floods come, and  
the winds blow, and beat upon them,  
they shall fall, and the gates of hell are ready open to receive them. 14

D Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you. 15

E Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him. 16 And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name.

F a Behold I am the light;

b I have set an example for you. 17

G And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude and said unto them: 18 Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat. 19

H Therefore ye must always pray unto the Father in my name; 20

I And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. 21

H a Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. 22

G b And behold, ye shall meet together oft;

c and ye shall not forbid any man

d from coming unto you

e when ye shall meet together, but suffer them that they

d may come unto you

c and forbid them not; 23

b But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft

a ye shall pray for them unto the Father, in my name.[20] 24

F a Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up--

b that which ye have seen me do.

- E Behold ye see that I have prayed unto the Father, and ye all have witnessed. 25
- D And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world;
- C and whosoever breaketh this commandment suffereth himself to be led into temptation. 26
- B And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them: 27 Behold verily, verily, I say unto you, I give unto you another commandment, and then I must go unto my Father that I may fulfil other commandments which he hath given me. 28
- A a And now behold, this is the commandment which I give unto you,
- b that ye shall not suffer any one knowingly  
to partake of my flesh and blood  
unworthily, when ye shall minister it; 29  
For whoso eateth and drinketh my flesh and blood unworthily eateth and  
drinketh damnation to his soul;  
therefore if ye know that a man is unworthy  
to eat and drink of my flesh and blood  
ye shall forbid him. 30
- b i 1 Nevertheless, ye shall not cast him out from among you,
- 2 but ye shall minister unto him and shall pray for him unto the Father, in my  
name;
- 3 and if it so be that he repenteth and is baptized in my name,
- 4 then shall ye receive him, and shall minister unto him of my flesh  
and blood. 31
- ii But if he repent not he shall not be numbered
- iii among my people,
- iv that he may not destroy my people,
- iii for behold I know my sheep,
- ii and they are numbered. 32
- i 1 Nevertheless, ye shall not cast him out of your synagogues, or your places of  
worship,
- 2 for unto such shall ye continue to minister;
- 3 for ye know not but what they will return and repent, and come unto me  
with full purpose of heart, and I shall heal them;
- 4 and ye shall be the means of bringing salvation unto them. 33
- a Therefore, keep these sayings which I have commanded you that ye come not under condemnation;  
for wo unto him whom the Father condemneth. 34 And I give you these commandments because of  
the disputations which have been among you. And blessed are ye if ye have no disputations among  
you.[21] 35
- A And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes. 36

B And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them. 37

C And the multitude heard not the words which he spake, therefore they did not bear record;

C but the disciples bare record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true. 38

B And it came to pass that when Jesus had touched them all,

A there came a cloud and overshadowed the multitude that they could not see Jesus. 39 And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven. 19:1[22]

And now it came to pass that when Jesus had ascended into heaven, the multitude did disperse, and every man did take his wife and his children and did return to his own home. 2

And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself on the morrow unto the multitude. 3 Yea, and even all the night it was noised abroad concerning Jesus; and insomuch did they send forth unto the people that there were many, yea, an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself unto the multitude. 4

A And it came to pass that on the morrow, when the multitude was gathered together,

B behold, Nephi and his brother whom he had raised from the dead, whose name was Timothy, and also his son, whose name was Jonas, and also Mathoni, and Mathonihah, his brother, and Kumen, and Kumenonhi, and Jeremiah, and Shemnon, and Jonas, and Zedekiah, and Isaiah--now these were the names of the disciples whom Jesus had chosen--

C and it came to pass that they went forth and stood in the midst of the multitude. 5

C And behold, the multitude was so great that they did cause that they should be separated into twelve bodies. 6

B And the twelve did teach

A the multitude;

A a and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father  
in the name of Jesus. 7  
And the disciples did pray unto the Father also  
in the name of Jesus.

b And it came to pass that they arose and ministered unto the people. 8

b And when they had ministered those same words which Jesus had spoken--nothing varying from the words which Jesus had spoken--

a behold, they knelt again and prayed to the Father  
in the name of Jesus. 9

B And they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them. 10

C And when they had thus prayed they went down unto the water's edge, and the multitude followed them. 11

D And it came to pass that Nephi went down into the water and was baptized. 12

- E And he came up out of the water and began to baptize.
- E And he baptized all those whom Jesus had chosen. 13
- D And it came to pass when they were all baptized
- C and had come up out of the water,
- B the Holy Ghost did fall upon them,  
and they were filled with the Holy Ghost  
and with fire. 14  
And behold, they were encircled about as if it were by fire;  
and it came down from heaven, and the multitude did witness it, and did bear record;  
and angels did come down out of heaven  
and did minister unto them. 15  
And it came to pass that while the angels were ministering unto the disciples,  
behold, Jesus came and stood in the midst and ministered unto them. 16
- A And it came to pass that he spake unto the multitude, and commanded them that they should kneel down again upon the earth, and also that his disciples should kneel down upon the earth. 17 And it came to pass that when they had all knelt down upon the earth, he commanded his disciples that they should pray. 18 And behold, they began to pray; and they did pray unto Jesus, calling him their Lord and their God. 19
- And it came to pass that Jesus departed out of the midst of them, and went a little way off from them and bowed himself to the earth, and he said: 20
- A Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world. 21
- B Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words. 22
- A Father, thou hast given them the Holy Ghost  
because they believe in me;  
and thou seest that they believe in me  
because thou hearest them, and they pray unto me;  
and they pray unto me  
because I am with them. 23
- B And now Father, I pray unto thee for them, and also for all those who shall believe on their words,
- C that they may believe in me, that I may be in them as thou, Father, art in me, that we may be one. 24
- A And it came to pass that when Jesus had thus prayed unto the Father, he came unto his disciples,
- B and behold, they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire. 25
- C And it came to pass that Jesus blessed them as they did pray unto him;  
and his countenance did smile upon them,  
and the light of his countenance did shine upon them,
- D and behold they were as white as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof. 26 And Jesus said unto them: Pray on; nevertheless they did not cease to pray. 27
- E And he turned from them again, and went a little way off and bowed himself to the earth; and he prayed again unto the Father, saying: 28

F Father, I thank thee that thou hast purified those whom I have chosen, because of their faith,  
     and I pray for them,  
         and also for them who shall believe on their words,  
             that they may be purified in me, through faith on their words,  
                 even as they are purified in me. 29

Father,  
     I pray not for the world,  
         but for those whom thou hast given me out of the world, because of their faith,  
             that they may be purified in me,  
                 that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them. 30

A And when Jesus had spoken these words he came again unto his disciples;

B and behold they did pray steadfastly, without ceasing, unto him;

C and he did smile upon them again;

D and behold they were white, even as Jesus. 31

E And it came to pass that he went again a little way off and prayed unto the Father; 32

F a And tongue cannot speak the words which he prayed,

b neither can be written by man

c the words which he prayed. 33

d And the multitude did hear and do bear record; and their hearts were open and they did understand in their hearts the words which he prayed. 34

c Nevertheless, so great and marvelous were the words which he prayed

b that they cannot be written,

a neither can they be uttered by man. 35

G And it came to pass that when Jesus had made an end of praying he came again to the disciples, and said unto them: So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief. 36

Verily I say unto you, there are none of them that have seen so great things

as ye have seen;

neither have they heard so great things

as ye have heard. 20:1

A And it came to pass that

he commanded the multitude that they should cease to pray,  
     and also his disciples.

And he commanded them that they should not cease to pray  
     in their hearts. 2

And he commanded them that they should arise and stand up upon their feet.

And they arose up and stood upon their feet. 3

B And it came to pass that he brake bread again and blessed it, and gave to the disciples to eat. 4  
And when they had eaten he commanded them that they should break bread, and give unto the multitude. 5

And when they had given unto the multitude he also gave them wine to drink,  
and commanded them that they should give unto the multitude. 6

C Now, there had been no bread, neither wine, brought by the disciples, neither by the multitude; 7

D But he truly gave unto them bread to eat, and also wine to drink. 8

C And he said unto them: He that eateth this bread  
eateth of my body to his soul;  
and he that drinketh of this wine  
drinketh of my blood to his soul;  
and his soul shall never hunger nor thirst, but shall be filled. 9

B Now, when the multitude had all eaten and drunk,

A behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus,  
whom they both saw and heard. 10

And it came to pass that when they had all given glory unto Jesus, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel.[23] 11

AA A a Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled--  
behold they are written,  
ye have them before you,  
therefore search them--12

BB And verily, verily, I say unto you, that when they shall be fulfilled

b then is the fulfilling of the covenant

c which the Father hath made

d unto his people, O house of Israel. 13

e i And then shall the remnants, which shall be scattered abroad upon the face of the earth,

ii be gathered in from the east and from the west, and from the south and from the north;

f and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. 14

g And the Father hath commanded me that I should give unto you this land, for your inheritance. 15

CC<sub>1</sub> f And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people--16

e i 1 Then shall ye, who are a remnant of the house of Jacob, go forth among them;  
and ye shall be in the midst of them who shall be many;  
and ye shall be among them

2 as a lion  
among the beasts of the forest,  
and as a young lion  
among the flocks of sheep,



- 3 who, if he goeth through both treadeth down and teareth in pieces,
- 2 and none can deliver. 17
- 1 Thy hand shall be lifted up upon thine adversaries,  
and all thine enemies shall be cut off. 18
- ii And I will gather my people together as a man gathereth his sheaves into the floor. 19
- d For I will make my people with whom
- c the Father
- b hath covenanted,
- a yea, I will make thy horn iron,  
and I will make thy hoofs brass.  
And thou shalt beat in pieces many people;  
and I will consecrate their gain unto the Lord,  
and their substance unto the Lord of the whole earth.  
And behold, I am he who doeth it. 20
- B And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles. 21
- C And it shall come to pass that I will establish my people, O house of Israel. 22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem.  
And the powers of heaven shall be in the midst of this people;  
yea, even I will be in the midst of you. 23
- D Behold, I am he of whom Moses spake, saying:
- E A prophet shall the Lord your God raise up unto you of your brethren, like unto me;  
him  
shall ye hear  
in all things whatsoever he shall say unto you. And it shall come  
to pass that every soul  
who will not hear  
that prophet  
shall be cut off from among the people. 24
- D Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me. 25
- CC<sub>2</sub> C And behold, ye are the children of the prophets;  
and ye are of the house of Israel;  
and ye are of the covenant  
which the Father made with your fathers, saying unto Abraham:  
And in thy seed shall all the kindreds of the earth be blessed. 26  
The Father having raised me up unto you first, and sent me to bless you in  
turning away every one of you from his iniquities;  
and this because ye are the children of the covenant--27  
And after that ye were blessed then fulfilleth the Father the covenant which he made with  
Abraham, saying:  
In thy seed shall all the kindreds of the earth be blessed--

- B    unto the pouring out of the Holy Ghost through me upon the Gentiles,  
       which blessing upon the Gentiles shall make them mighty above all,  
       unto the scattering of my people, O house of Israel. 28  
       And they shall be a scourge unto the people of this land.  
       Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden  
       their hearts against me  
       I will return their iniquities upon their own heads, saith the Father. 29
- A    a    And I will remember the covenant which I have made with my people;
- b    i    and I have covenanted with them that I would gather them together in mine own due time,
- ii    that I would give unto them again the land of their fathers for their inheritance,  
               which is the land of Jerusalem, which is the promised land unto them forever, saith  
               the Father. 30
- c    And it shall come to pass that the time cometh, when the fulness of my gospel shall be  
       preached unto them; 31 And they shall believe in me, that I am Jesus Christ, the Son of  
       God, and shall pray unto the Father in my name. 32 Then shall their watchmen lift up  
       their voice, and with the voice together shall they sing; for they shall see eye to  
       eye.[24] 33
- b    i    Then will the Father gather them together again,
- ii    and give unto them Jerusalem for the land of their inheritance. 34
- a    Then shall they break forth into joy--Sing together, ye waste places of Jerusalem; for the Father hath  
       comforted his people, he hath redeemed Jerusalem.[25] 35
- B    The Father  
       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 the Father;  
       and the Father and I are one. 36
- C    And then shall be brought to pass that which is written:
- D    a    i    Awake, awake again, and put on thy strength,  
               O Zion;
- ii    put on thy beautiful garments,  
               O Jerusalem, the holy city,
- iii    for henceforth there shall no more come into thee the  
               uncircumcised and the unclean. 37
- ii    Shake thyself from the dust; arise, sit down,  
               O Jerusalem;
- i    loose thyself from the bands of thy neck,  
               O captive daughter of Zion. 38
- b    For thus saith the Lord: Ye have sold yourselves for naught,
- c    and ye shall be redeemed without money. 39
- d    Verily, verily, I say unto you, that my people shall know my name;  
       yea, in that day they shall know that I am he that doth speak. 40

- E And then shall they say: How beautiful upon the mountains are the feet of him  
that bringeth good tidings unto them,  
that publisheth peace;  
that bringeth good tidings unto them of good,  
that publisheth salvation;  
that saith unto Zion: Thy God reigneth! 41
- CC<sub>3</sub> D a And then shall a cry go forth:  
Depart ye,  
depart ye,  
go ye out from thence,  
touch not that which is unclean;  
go ye out of the midst of her;  
be ye clean that bear the vessels of the Lord. 42  
For ye shall not go out with haste nor go by flight;  
for the Lord will go before you,  
and the God of Israel shall be your rearward. 43
- DD b Behold, my servant shall deal prudently; he shall be exalted and extolled and  
be very high. 44
- EE As many were astonished at thee--  
his visage was so marred,  
more than any man,  
and his form  
more than the sons of men--[26] 45
- FF c So shall he sprinkle[27][28] many nations;
- GG d the kings shall shut their mouths at him,  
for that which had not been told them  
shall they see;  
and that which they had not heard  
shall they consider. 46
- HH C Verily, verily, I say unto you, all these things shall surely come, even as the Father hath  
commanded me.
- B Then shall this covenant which the Father hath covenanted with his people be fulfilled;
- A and then shall Jerusalem be inhabited again with my people, and it shall be the land of their  
inheritance. 21:1
- II A And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be  
about to take place--that I shall gather in, from their long dispersion, my people, O house of Israel, and  
shall establish again among them my Zion; 2 And behold, this is the thing which I will give unto you for  
a sign--
- JJ B for verily I say unto you that when these things which I declare unto you, and which I shall declare  
unto you hereafter of myself,
- KK C a and by the power of the Holy Ghost which shall be given unto you of the Father,  
b shall be made known unto the Gentiles  
c that they may know concerning this people  
d who are a remnant of the house of Jacob,  
c and concerning this my people who shall be scattered by them; 3
- LL b Verily, verily, I say unto you, when these things shall be made known unto them

- a of the Father, and shall come forth of the Father, from them unto you; 4
- MM D For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; 5
- LL C a Therefore, when these works and the works which shall be wrought among you hereafter
- b shall come forth from the Gentiles,
- c unto your seed which shall dwindle in unbelief because of iniquity; 6
- KK a For thus it behooveth the Father that it
- b should come forth from the Gentiles, that he may show forth his power unto the Gentiles,
- c for this cause that the Gentiles, if they will  
not harden their hearts,  
that they may repent  
and come unto me  
and be baptized in my name  
and know of the true points of my doctrine,
- d that they may be numbered among my people, O house of Israel; 7
- JJ B And when these things come to pass that thy seed shall begin to know these things--
- II A it shall be a sign unto them,  
HH that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. 8
- GG And when that day shall come, it shall come to pass that kings shall shut their mouths;  
for that which had not been told them  
shall they see;  
and that which they had not heard  
shall they consider. 9
- FF For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them;[29]
- EE and there shall be among them those who will not believe it, although a man shall declare it unto them. 10  
But behold, the life of my servant shall be in my hand; therefore they shall not hurt him,  
although he shall be marred because of them.
- DD Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. 11
- CC<sub>1</sub> A Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said)
- B a i they shall be cut off from among my people who are of the covenant. 12
- ii And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them  
as a lion among the beasts of the forest, as a young lion among the flocks of sheep,  
who, if he go through both treadeth down and teareth in pieces,  
and none can deliver. 13  
Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. 14

- b Yea, wo be unto the Gentiles except they repent;
- c for it shall come to pass in that day,
- d saith the Father,
- e i that I will cut off thy horses out of the midst of thee,  
and I will destroy thy chariots; 15  
And I will cut off the cities of thy land,  
and throw down all thy strongholds; 16
- ii And I will cut off witchcrafts out of thy land,
- f and thou shalt have no more soothsayers; 17
- g Thy graven images  
I will also cut off,  
and thy standing images  
out of the midst of thee,  
and thou shalt no more worship the works of thy  
hands; 18
- f And I will pluck up thy groves out of the midst of thee;
- e i so will I destroy thy cities. 19
- ii And it shall come to pass that all  
lyings, and  
deceivings, and  
envyings, and  
strifes, and  
priestcrafts, and  
whoredoms,  
shall be done away. 20
- d For it shall come to pass, saith the Father,
- c that at that day
- b whosoever will not repent and come unto my Beloved Son,
- a i them will I cut off from among my people, O house of Israel; 21
- ii And I will execute vengeance and fury upon them, even as upon the heathen, such  
as they have not heard. 22

CC<sub>2</sub> A But if they will repent and hearken unto my words, and harden not their hearts,

- B a I will establish my church among them,
- b and they shall come in unto the covenant and be numbered among this
- c the remnant of Jacob,
- d unto whom I have given this land for their inheritance; 23 And they shall assist  
my people,
- c the remnant of Jacob,
- b and also as many of the house of Israel as shall come,
- a that they may build a city, which shall be called the New Jerusalem. 24

- CC<sub>3</sub> And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. 25
- A And then shall the power of heaven come down among them; and I also will be in the midst. 26
- B And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people.
- C Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. 27
- C Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. 28
- B Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. 29 And they shall go out from all nations; and they shall not go out in haste, nor go by flight,
- A for I will go before them, saith the Father, and I will be their rearward. 22:1[30]
- BB *And then shall that which is written come to pass:*
- A Sing, O barren,  
thou that didst not bear;  
break forth into singing, and cry aloud,  
thou that didst not travail with child;
- B for more are the children of the desolate than the children of the married wife, saith the Lord. 2
- C Enlarge the place of thy tent,  
and let them stretch forth the curtains of thy habitations; spare not,  
lengthen thy cords  
and strengthen thy stakes; 3
- B For thou shalt break forth on the right hand and on the left,  
and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.[31] 4
- A Fear not,  
for thou shalt not be ashamed;  
neither be thou confounded,  
for thou shalt not be put to shame;  
for thou shalt forget the shame of thy youth,  
and shalt not remember the reproach of thy youth,  
*and shalt not remember the reproach of thy widowhood* any more. 5  
For thy maker, [is thine] *thy* husband, the Lord of Hosts is his name;  
and thy Redeemer, the Holy One of Israel--the God of the whole earth shall he be called. 6
- A For the Lord hath called thee as a woman forsaken  
and grieved in spirit,  
and a wife of youth,  
when thou wast refused,
- B saith thy God. 7
- A For a small moment have I forsaken thee,  
but with great mercies will I gather thee. 8  
In a little wrath I hid my face from thee for a moment,  
but with everlasting kindness will I have mercy on thee,
- B saith the Lord thy Redeemer. 9

- A For this, [is as] the waters of Noah unto me, for as I have sworn  
that the waters of Noah should no more go over the earth,  
so have I sworn  
that I would not be wroth with thee [nor rebuke thee]. 10  
For the mountains shall depart  
and the hills be removed,  
but my kindness shall not depart from thee,  
neither shall the covenant of my peace be removed,
- B saith the Lord that hath mercy on thee. 11
- A O thou afflicted, tossed with tempest, and not comforted! Behold,
- B I will lay thy stones with fair colors,  
and lay thy foundations with sapphires. 12  
And I will make thy windows of agates,  
and thy gates of carbuncles,  
and all thy borders of pleasant stones. 13  
And all thy children shall be taught of the Lord;  
and great shall be the peace of thy children. 14  
In righteousness shalt thou be established;  
thou shalt be far from oppression for thou shalt not fear,  
and from terror for it shall not come near thee.[32] 15
- A Behold, they shall surely gather together *against thee*, [but]  
not by me;  
whosoever shall gather together against thee  
shall fall for thy sake. 16
- B Behold, I have created the smith  
that bloweth the coals in the fire,  
and that bringeth forth an instrument for his work;  
and I have created the waster  
to destroy. 17
- A No weapon that is formed against thee  
shall prosper;  
and every tongue that shall *revile* [rise] against thee in judgment  
thou shalt condemn.
- B This is the heritage of the servants of the Lord,  
and their righteousness is of me, saith the Lord. 23:1
- AA A And now, behold, I say unto you,  
that ye ought to search these things.  
Yea, a commandment I give unto you  
that ye search these things diligently;  
for great are the words of Isaiah. 2  
For surely he spake as touching all things  
concerning my people which are of the house of Israel;  
therefore it must needs be that he must speak  
also to the Gentiles. 3  
And all things that he spake  
have been and  
shall be,  
even according to the words which he spake.[33] 4
- B Therefore give heed to my words;
- C write the things which I have told you; and according to the time and the will of the Father they  
shall go forth unto the Gentiles. 5
- B And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved.

A Search the prophets, for many there be that testify of these things. 6

A And now it came to pass that when Jesus had said these words  
     he said unto them again,  
 after he had expounded all the scriptures unto them which they had received,  
     he said unto them:[34]

B Behold, other scriptures I would that ye should write, that ye have not. 7

C And it came to pass that he said unto Nephi: Bring forth the record which ye have kept. 8 And when Nephi had brought forth the records, and laid them before him,

D he cast his eyes upon them and said: 9 Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so? 10

E And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. 11

D And Jesus said unto them: How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them? 12

C And it came to pass that Nephi remembered that this thing had not been written. 13

B And it came to pass that Jesus commanded  
     that it should be written;  
     therefore it was written  
 according as he commanded.[35] 14[36]

A And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them. 24:1

AA And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them.

BB And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi--

CC A a Behold, I will send my messenger,

b and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. 2

c But who may abide the day of his coming,  
 and who shall stand when he appeareth?

d For he is  
     like a refiner's fire, and  
     like fuller's soap. 3

And he shall sit as a refiner and purifier of silver;  
 and he shall purify the sons of Levi,  
 and purge them as gold and silver,  
     that they may offer unto the Lord an offering in  
 righteousness. 4

B Then shall the offering of Judah and Jerusalem be pleasant unto the Lord,  
     as in the days of old, and  
     as in former years. 5



- C And I will come near to you to judgment; and I will be a swift witness  
 against the sorcerers, and  
 against the adulterers, and  
 against false swearers, and  
 against those  
     that oppress  
         the hireling in his wages,  
         the widow and  
         the fatherless, and  
 that turn aside the stranger [from his right],  
 and fear not me,  
         saith the Lord of Hosts. 6
- D For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. 7
- E Even from the days of your fathers ye are gone away from mine ordinances, and  
 have not kept them.
- F ( ) [37]  
     Return unto  
         me  
         and I  
     will return unto  
 you,  
         saith the Lord of Hosts.
- But ye say: Wherein shall we return? 8  
     Will a man rob God?  
     Yet ye have robbed me.
- But ye say:  
     Wherein have we robbed thee?  
         In tithes and offerings. 9  
         Ye are cursed with a curse,  
     for ye have robbed me,  
 even this whole nation. 10
- G Bring ye all the tithes into the storehouse, that there may be meat in my  
 house; and prove me now herewith, saith the Lord of Hosts, if I will not  
 open you the windows of heaven, and pour you out a blessing that there  
 shall not be room enough to receive it. 11  
     And I will rebuke the devourer for your sakes,  
     and he shall not destroy the fruits of your ground;  
     neither shall your vine cast her fruit before the time in the fields,  
         saith the Lord of Hosts. 12  
     And all nations shall call you blessed, for ye shall be a delightsome  
     land,  
         saith the Lord of Hosts. 13
- H Your words have been stout against me, saith the Lord.  
     Yet ye say: What have we spoken [so much] against thee? 14  
 Ye have said:  
     It is vain to serve God,  
     and what *doth it* profit [is it]  
         that we have kept his ordinances and  
         that we have walked mournfully before the Lord of  
         Hosts? 15
- I And now we call the proud happy;  
 yea, they that work wickedness are set up;  
 yea, they that tempt God are even delivered. 16

H Then they that feared the Lord spake often one to another, and the Lord hearkened and heard [it]; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. 17

G And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.[38] 18

F Then shall ye return and discern  
between the righteous and the wicked,  
between him that serveth God and him that serveth him not. 25:1

E For behold, the day cometh that shall burn as an oven;  
and all the proud, yea, and all that do wickedly, shall be stubble;  
and the day that cometh shall burn them up, saith the Lord of Hosts,  
that it shall leave them neither root nor branch. 2

D But unto you that fear my name, shall the *Son* [Sun] of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves *in* [of] the stall. 3

C And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. 4

B Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. 5

A a Behold, I will send you Elijah the prophet

b before the coming of the great and dreadful day of the Lord; 6

c And he shall turn the heart of the fathers  
to the children,  
and the heart of the children  
to their fathers,

d lest I come and smite the earth with a curse.[39] 26:1

BB And now it came to pass that when Jesus had told these things he expounded them unto the multitude; and he did expound all things unto them, both great and small. 2

AA And he saith: These scriptures, which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be given unto future generations. 3

And he did expound all things, even from the beginning

until the time that he should come in his glory--

yea, even all things which should come upon the face of the earth,

even until

the elements should melt with fervent heat, and  
the earth should be wrapt together as a scroll, and  
the heavens and the earth should pass away; 4

And even unto the great and last day, when

all people, and  
all kindreds, and  
all nations and tongues  
shall stand before God, to be judged of their works,

whether they be good  
 or whether they be evil--5  
 If they be good, to the resurrection of everlasting life;  
 and if they be evil, to the resurrection of damnation;

being on a parallel, the one on the one hand and the other on the other hand,

according to  
 the mercy, and  
 the justice, and  
 the holiness which is in Christ,

who was before the world began. 6[40]

- A a And now there cannot be written in this book even a hundredth part  
 b of the things which Jesus did truly teach unto the people; 7
- B a But behold the plates of Nephi  
 do contain the more part of the things which he taught the people. 8  
 And these things have I written,  
 which are a lesser part of the things which he taught the people;  
 and I have written them to the intent that they may be brought again unto this  
 people, from the Gentiles, according to the words which Jesus hath spoken. 9
- b And when they shall have received this, which is expedient that they should have first,  
 to try their faith,
- C a and if it shall so be that they shall believe these things  
 b then shall the greater things be made manifest unto them. 10
- C a And if it so be that they will not believe these things,  
 b then shall the greater things be withheld from them, unto their condemnation. 11
- B a Behold, I was about to write them, all which were engraven upon the plates of Nephi,  
 b but the Lord forbade it, saying: I will try the faith of my people. 12
- A a Therefore I, Mormon,  
 do write the things which have been commanded me of the Lord.  
 And now I, Mormon, make an end of my sayings,  
 and proceed to write the things which have been commanded me. 13
- b Therefore, I would that ye should behold that the Lord truly did teach the people, for the space  
 of three days; and after that he did show himself unto them oft, and did break bread oft, and  
 bless it, and give it unto them. 14
- A And it came to pass that he did teach and minister unto the children of the multitude of whom hath been  
 spoken,  
 and he did loose their tongues, and they did speak  
 unto their fathers  
 great and marvelous things, even greater than he had revealed  
 unto the people;  
 and he loosed their tongues that they could utter. 15
- B And it came to pass that after he had ascended into heaven--the second time that he showed himself  
 unto them, and had gone unto the Father,

- C    after having  
       healed all their sick,  
       and their lame,  
       and opened the eyes of their blind  
       and unstopped the ears of the deaf,  
       and even had done all manner of cures among them,  
       and raised a man from the dead,  
       and had shown forth his power unto them,
- B    and had ascended unto the Father--16
- A    Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them. 17
- B    And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. 18
- A    And many of them saw and heard unspeakable things, which are not lawful to be written. 19
- And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. 20 And it came to pass that they did do all things even as Jesus had commanded them. 21
- A    And they who were baptized in the name of Jesus were called the church of Christ. 27:1 And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus,
- B    it came to pass that the disciples were gathered together and were united in mighty prayer and fasting. 2  
       And Jesus again showed himself unto them,
- B    for they were praying unto the Father in his name;  
       and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you? 3
- A    a    And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church;
- b    for there are disputations among the people concerning this matter. 4
- c    And the Lord said unto them: Verily, verily, I say unto you,
- b    why is it that the people should murmur and dispute because of this thing? 5
- a    Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; 6
- A    And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day. 7
- B    a    Therefore, whatsoever ye shall do, ye shall do it in my name;  
       therefore ye shall call the church in my name;
- b    and ye shall call upon the Father in my name
- c    that he will bless the church for my sake. 8
- C    And how be it my church

- D save it be called in my name?
- E For if a church be called in Moses' name then it be Moses' church;
- E or if it be called in the name of a man then it be the church of a man;
- D but if it be called in my name
- C then it is my church, if it so be that they are built upon my gospel. 9 Verily I say unto you, that ye are built upon my gospel;
- B a therefore ye shall call whatsoever things ye do call, in my name;
- b therefore if ye call upon the Father, for the church, if it be in my name
- c the Father will hear you; 10 And if it so be that the church is built upon my gospel then will the Father show forth his own works in it. 11
- A But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return. 12 For their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you. 13
- a A a Behold I have given unto you my gospel,  
a and this is the gospel which I have given unto you--  
b that I came into the world to do the will of my Father, because my Father sent me. 14  
b And my Father sent me  
c that I might be lifted up upon the cross;
- c b and after that I had been lifted up upon the cross,  
d that I might draw all men unto me,  
that as I  
have been lifted up  
by men  
even so should men  
be lifted up  
by the Father,  
to stand before me, to be judged of their works, whether they be good or whether they be evil--15  
And for this cause have I been lifted up;  
therefore, according to the power of the Father I will draw all men unto me,  
that they may be judged according to their works.[41] 16
- d  
e
- B a And it shall come to pass, that whoso repenteth
- b and is baptized in my name
- c shall be filled;
- d and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world. 17
- C And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father. 18
- D And this is the word
- E which he hath given unto the children of men.

- F And for this cause he fulfilleth the words
- E which he hath given,
- D and he lieth not, but fulfilleth all his words. 19
- C a And no unclean thing
- b can enter into his kingdom;
- b therefore nothing entereth into his rest
- a save it be those who have washed their garments in my blood,[42]  
because of their faith,  
and the repentance of all their sins,  
and their faithfulness unto the end. 20
- B a Now this is the commandment: Repent, all ye ends of the earth,
- b and come unto me and be baptized in my name,
- c that ye may be sanctified by the reception of the Holy Ghost,
- d that ye may stand spotless before me at the last day. 21
- A a Verily, verily, I say unto you, this is my gospel;  
and ye know the things that ye must do in my church;  
for the works which ye have seen me do that shall ye also do;  
for that which ye have seen me do even that shall ye do; 22
- b Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day. 23[43]
- A Write the things which ye have seen and heard, save it be those which are forbidden. 24  
Write the works of this people, which shall be, even as hath been written, of that which hath been. 25
- B For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men. 26
- A And behold, all things are written by the Father;
- B therefore out of the books which shall be written shall the world be judged. 27
- C And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am. 28
- And now I go unto the Father. And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you. 29 Therefore,
- A ask,  
and ye shall receive;
- B knock,  
and it shall be opened unto you;
- A for he that asketh,  
receiveth;
- B and unto him that knocketh,  
it shall be opened. 30

A And now, behold, my joy is great,

B even unto fulness,

C a because of you, and also this generation;  
yea, and even the Father  
rejoiceth,  
and also all the holy angels,  
because of you and this generation;

b for none of them are lost. 31

C a Behold, I would that ye should understand; for I mean them who are now alive of this generation;

b and none of them are lost;

B and in them I have fulness

A of joy. 32

But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me

for silver and

for gold, and

for that which moth doth corrupt and which thieves can break through and steal.

And in that day will I visit them, even in turning their works upon their own heads. 33

And it came to pass that when Jesus had ended these sayings he said unto his disciples: Enter ye in at the strait gate;

for strait is the gate, and narrow is the way that leads to life,

and few there be that find it;

but wide is the gate, and broad the way which leads to death,

and many there be that travel therein,

until the night cometh, wherein no man can work. 28:1

And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them:

A What is it that ye desire of me, after that I am gone to the Father? 2

B And they all spake, save it were three, saying:

C We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom. 3

D And he said unto them: Blessed are ye because ye desired this thing of me;

C therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest. 4

B And when he had spoken unto them, he turned himself unto the three, and said unto them:

A What will ye that I should do unto you, when I am gone unto the Father? 5

And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. 6 And he said unto them: Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me. 7

- AA A Therefore, more blessed are ye,
- B for ye shall never taste of death; but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven. 8
- C And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father. 9
- BB B And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand. 10
- A And for this cause ye shall have fulness of joy;  
and ye shall sit down in the kingdom of my Father;  
yea, your joy shall be full,  
even as the Father  
hath given me fulness of joy;  
  
and ye shall be even as I am,  
and I am  
even as the Father;  
and the Father and I are one; 11  
And the Holy Ghost beareth record of the Father and me;  
and the Father giveth the Holy Ghost unto the children of men,  
because of me. 12
- And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger save it were the three who were to tarry, and then he departed. 13
- CC<sub>1</sub> A And behold, the heavens were opened, and they were caught up into heaven,
- B and saw and heard
- C unspeakable things. 14
- D And it was forbidden them that they should utter;
- D neither was it given unto them power that they could utter
- C the things which they
- B saw and heard; 15
- CC<sub>2</sub> A a And whether they were in the body or out of the body, they could not tell;  
for it did seem unto them like a transfiguration of them,
- b that they were changed from this body of flesh into an immortal state,  
that they could behold the things of God. 16
- DD b But it came to pass that they did again minister upon the face of the earth;  
EE nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven. 17
- a And now, whether they were mortal or immortal,  
from the day of their transfiguration, I know not; 18



- FF A a But this much I know, according to the record which hath been given--they did go forth upon the face of the land, and did minister unto all the people,
- b uniting as many to the church as would believe in their preaching; baptizing them, and as many as were baptized did receive the Holy Ghost. 19
- GG B And they were cast into prison by them who did not belong to the church.  
And the prisons could not hold them, for they were rent in twain. 20  
And they were cast down into the earth;  
but they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them. 21  
And thrice they were cast into a furnace  
and received no harm. 22  
And twice were they cast into a den of wild beasts;  
and behold they did play with the beasts as a child with a suckling lamb, and received no harm. 23
- FF A a And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land;
- b and they were converted unto the Lord, and were united unto the church of Christ, and thus the people of that generation were blessed, according to the word of Jesus. 24
- EE And now I, Mormon, make an end of speaking concerning these things for a time. 25 Behold, I was about to write the names of those who were never to taste of death, but the Lord forbade; therefore I write them not, for they are hid from the world.[44] 26
- DD A But behold, I have seen them, and they have ministered unto me. 27
- B And behold they will be among the Gentiles, and the Gentiles shall know them not. 28
- C They will also be among the Jews, and the Jews shall know them not. 29
- D And it shall come to pass, when the Lord seeth fit in his wisdom
- C that they shall minister unto all the scattered tribes of Israel,
- B and unto all  
nations,  
kindreds,  
tongues and  
people,  
and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them. 30
- A And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good. 31
- Therefore, great and marvelous works shall be wrought by them,  
before the great and coming day when all people must surely stand before the judgment-seat of Christ; 32  
Yea even among the Gentiles shall there be a great and marvelous work wrought by them,  
before that judgment day.[45] 33
- A And if ye had all the scriptures which give an account of all the marvelous works of Christ,
- B ye would according to the words of Christ, know that these things must surely come. 34

C And wo be

D a unto him that will not hearken unto the words of Jesus,  
b and also to them whom he hath chosen and sent among them;

D a for whoso receiveth not the words of Jesus  
b and the words of those whom he hath sent receiveth not him;

C and therefore he will not receive them at the last day; 35 And it would be better for them if they had not been born.

B For do ye suppose that ye can get rid of the justice of an offended God,

A who hath been trampled under feet of men, that thereby salvation might come?[46] 36

CC<sub>1</sub> And now behold, as I spake concerning those whom the Lord hath chosen, yea, even three who were caught up into the heavens,

CC<sub>2</sub> that I knew not whether they were cleansed from mortality to immortality--37 But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death; 38 Therefore, that they might not taste of death there was a change wrought upon their bodies,

BB that they might not suffer pain nor sorrow save it were for the sins of the world.[47] 39

AA A Now this change was not equal to that which shall take place

B at the last day;

C but there was a change wrought upon them,

D insomuch that Satan could have no power over them, that he could not tempt them;

E and they were sanctified in the flesh,

E that they were holy,

D and that the powers of the earth could not hold them. 40

C And in this state they were to remain

B until the judgment day of Christ; and at that day

A they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens. 29:1

A And now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles according to his word,

B then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance,

C is already beginning to be fulfilled. 2

D And ye may know that the words of the Lord, which have been spoken by the holy prophets, shall all be fulfilled;

- E and ye need not say that the Lord delays his coming unto the children of Israel. 3
- D And ye need not imagine in your hearts that the words which have been spoken are vain,
- C for behold, the Lord will remember
- B his covenant which he hath made unto his people of the house of Israel. 4
- A And when ye shall see these sayings coming forth among you,
- A a then ye need not any longer
- b spurn at
- v the doings of the Lord,
- B for the sword of his justice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you. 5
- C Wo unto him that spurneth at the doings of the Lord;
- D a yea, wo unto him that shall deny the Christ
- b and his works! 6
- D a Yea, wo unto him that shall deny the revelations of the Lord,
- b and that shall say the Lord no longer worketh  
by revelation, or  
by prophecy, or  
by gifts, or  
by tongues, or  
by healings, or  
by the power of the Holy Ghost![48] 7
- C Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ;
- B for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ! 8
- A a Yea, and ye need not any longer
- b hiss, nor  
spurn, nor  
make game
- c of the Jews, nor any of the remnant of the house of Israel;
- i for behold, the Lord remembereth his covenant unto them,
- ii and he will do unto them according to that which he hath sworn. 9
- ii Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left,
- i that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel. 30:1

Hearken, O ye Gentiles,

and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying: 2

A Turn, all ye Gentiles,

B from your wicked ways;

C and repent of

D your evil doings, of  
your lyings and deceivings, and of  
your whoredoms, and of  
your secret abominations, and  
your idolatries, and of  
your murders, and  
your priestcrafts, and  
your envyings, and  
your strifes, and from all  
your wickedness and abominations,

C and come unto me,

B and be baptized in my name,  
that ye may receive a remission of your sins,  
and be filled with the Holy Ghost,

A that ye may be numbered with my people who are of the house of Israel.

## Notes

1. Chapter 5 in the 1830 edition.
2. The second E, 13-20, gives characteristics of the children of God (first E).
3. 3 Nephi 12:23-24. The chiasm found by DWP prompted reformatting of these verses; the result bears some similarity to his.
4. The second D, 21-26, gives characteristics of peacemakers (first D).
5. The second C, 27-37, gives characteristics of the pure in heart (first C).
6. The second B, 38-45, gives characteristics of the merciful (first B). Verses 46 and 47 are added beyond Matthew 5 since the law had by now been fulfilled.
7. Years ago Lee Donaldson discovered the parallels in B through F in Matthew 5 as described above. We are left with the first four Beatitudes and verse 48.

The Greek word *teleios* is translated as *perfect* in Matthew 5:48. It literally means *complete*. Note that Christ does not use himself as a model of completion in Matthew, but he does here, after his resurrection. We will not become complete (“perfect”) until our own resurrection.

We see that the first two verses of this chapter pertain to baptism and the gift of the Holy Ghost. This leads to the following equivalences: poor in spirit = faith; mourn = repentance; meek = baptism; hunger and thirst after righteousness = gift of the Holy Ghost. These first principles and ordinances of the gospel lead to the completion (“perfection”) stated in verse 48.

8. 3 Nephi 13:14-15. DWP.
9. 3 Nephi 13:19-21. Slight changes after DWP, but he doesn’t recognize the final line as the point of emphasis of the double echelon.
10. Chapter 6 in the 1830 edition.
11. 3 Nephi 13:34. DWP.
12. Notice the difference in this sentence from the KJB, which says “Sufficient unto the day is the evil thereof.” The NIV says, “Each day has enough trouble of its own.” Other modern translations are similar. The double echelon, therefore, doesn’t exist in the Bible. The present version seems to make more sense, and is consistent with the first B—Heavenly Father, through his knowledge, will provide a sufficiency for the day.
13. This can also be represented as a chevron.
 

Give not that which is holy unto the dogs,  
                   neither cast ye your pearls before swine,  
                   lest they trample them under their feet,  
                   and turn again and rend you.
14. In Matthew 7:24-25 the Greek has the definite article, giving “the rock.” The rock is Christ (1 Corinthians 10:4.)
15. Chapter 7 in the 1830 edition.

16. This list of five members is a rare exception to the use of 5, which almost always signifies mercy and grace.
17. Chapter 8 in the 1830 edition.
18. 8 = new beginnings.
19. Notice the contrast in the Bb's.
20. The Gs are an example where two elements which at first glance appear to be unrelated are placed in parallel by virtue of the strong parallels that surround them. In this case the F's and the H's are obvious and strong parallels. On reflection, we recognize the importance of meeting together oft to assist us in watching and praying to avoid temptation. Moreover, we are to welcome everyone, including saint, sinner and investigator.
21. The second A extends to here. The first details the sacrament, while the second defines those worthy to partake.
22. Chapter 9 in the 1830 edition.
23. After partaking of the sacrament the people are prepared to be taught, and Christ teaches them by quoting and discussing Isaiah. The structure is so complex from here to 23:3, where Christ commands us to search Isaiah, that I shall not attempt to discuss it all in endnotes. Instead, I have placed my analysis in Appendix 2, a paper I wrote a few years ago.
24. Christ begins to quote Isaiah 52, but he rearranges the text to fit the larger structure (see Appendix 2 for a detailed analysis).
25. The joy and comfort result from the Father remembering the covenant (a's).
26. 3 Nephi 20:44. DWP.
27. Sprinkle: Strong 5137, *nazah*; to spirt, i.e. besprinkle (expec. in expiation):-sprinkle.
28. "The verb for **shall he sprinkle** is a technical term found in the Mosaic Law for the sprinkling of blood in order to cleanse or purify from sin." The King James Study Bible, Thomas Nelson Publishers, Nashville, 1988, p. 1083. Thus this is the atonement. See Appendix 2 for further discussion.
29. The first FF tells of sprinkling of many nations, the atonement, which is the great and marvelous work (second FF).
30. Isaiah 54 with a little introduction.
31. The second B is the point of emphasis of the double echelon in the C.
32. Ten items. 10 = ordinal perfection, everything in proper order.
33. 3 Nephi 23:1-3. after DWP.
34. 3 Nephi 23:6. DWP.
35. 3 Nephi 23:13. DWP.

36. Chapter 11 in the 1830 edition.
37. Implied "You."
38. At first glance the G's do not match. However, the F's and H's are strong matches, so the G's are forced into the parallel arrangement. We can thus see that those who pay tithes will be the Lord's when he makes up his jewels, and they will be spared.
39. Ponder each of the pairs of sub-elements in the A's.
40. Chapter 12 in the 1830 edition.
41. 3 Nephi 27:13-15 can also be seen to be a paired echelon, with the chevron inserted, as shown by the lower case guide letters.
42. 3 Nephi 27:19. DWP.
43. Chapter 13 in the 1830 edition.
44. Both EE's speak of hidden information.
45. Verses 26-32, the second DD, are a detailed elaboration on the ministering mentioned briefly in the first.
46. The chevron in 33-35 is an aside placed between the second DD and CC<sub>1</sub>. There is nothing to match it in the first branch of the overall chevron.
47. The second BB is a brief reprise of the first.
48. 3 Nephi 29:6. An interesting use of a six member list. Wo unto those who think these six things are evil.

# MORMON TO THE PEOPLE WHO ARE SPARED

Mormon 7

- A And now, behold, I would speak somewhat unto the remnant of this people who are spared, if it so be that God may give unto them my words,
- B that they may know of the things of their fathers;  
     yea, I speak unto you,  
         ye remnant of the house of Israel;  
     and these are the words which I speak: 2  
         Know ye that ye are of the house of Israel. 3
- C Know ye that ye must come unto repentance,
- D or ye cannot be saved. 4
- E Know ye that ye must  
     lay down your weapons of war, and  
         delight no more in the shedding of blood, and  
     take them not again, save it be that God shall command you. 5  
     Know ye that ye must  
     come to the knowledge of your fathers, and  
     repent of all your sins and iniquities,  
     and believe in Jesus Christ,  
         that he is the Son of God, and  
         that he was slain by the Jews,
- F and by the power of the Father he hath risen again,
- G whereby he hath gained the victory over the grave;
- G and also in him is the sting of death swallowed up. 6
- F And he bringeth to pass the resurrection of the dead,
- E whereby man must be raised to stand before his judgment-seat. 7
- D And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end. 8
- C Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you,  
     not only in this record  
     but also in the record  
         which shall come unto the Gentiles  
         from the Jews,  
     which record  
         shall come from the Gentiles  
         unto you. 9
- B For behold, this is written  
     for the intent that ye may believe that;  
     and if ye believe that  
 ye will believe this also;  
 and if ye believe this  
     ye will know concerning your fathers,  
     and also the marvelous works which were wrought by the power of God among them. 10



- A And ye will also know that ye are a remnant of the seed of Jacob;  
therefore ye are numbered among the people of the first covenant;  
and if it so be that ye  
believe in Christ,  
and are baptized, first  
with water, then  
with fire and  
with the Holy Ghost,  
following the example of our Savior, according to that which he hath  
commanded us,  
it shall be well with you in the day of judgment. Amen.
- 

1. One purpose of the Book of Mormon is to attest to the truth of the Bible. But if you really believe the Bible, you will also believe the Book of Mormon. Why do I say this? John 10:16, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." And the two sticks of Ezekiel 37:16-20 can be interpreted to be the Bible as the stick of Judah, and the Book of Mormon as the stick of Joseph, in the hand of Ephraim.

**MORONI TO THE READER**

Mormon 8-9

Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father.[1] 2

- A And now it came to pass that after the great and tremendous battle at Cumorah,
- B behold, the Nephites who had escaped into the country southward
- C were hunted
- D by the Lamanites,
- E until they were all destroyed. 3
- F And my father also was killed by them,
- G and I even remain alone
- H to write the sad tale of the destruction of my people. But behold, they are gone,
- I and I fulfil the commandment of my father.
- J And whether they will slay me, I know not. 4
- K Therefore I will write and hide up the records in the earth;
- J and whither I go it mattereth not. 5
- I Behold, my father hath made this record, and he hath written the intent thereof.
- H And behold, I would write it also if I had room upon the plates, but I have not; and ore I have none,
- G for I am alone.
- F My father hath been slain in battle,
- E and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not. 6 Behold, four hundred years have passed away since the coming of our Lord and Savior. 7
- D And behold, the Lamanites
- C have hunted
- B my people, the Nephites, down from city to city and from place to place,
- A even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites. 8 And behold, it is the hand of the Lord which hath done it.

And behold also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war. 9 And now, behold, I say no more concerning them, for there are none save it be the Lamanites and robbers that do exist upon the face of the land. 10

And there are none that do know the true God save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land no man knoweth. 11 But behold, my father and I have seen them, and they have ministered unto us. 12

A And whoso receiveth this record, and shall not condemn it

B because of the imperfections which are in it,

C the same shall know of greater things than these.

D Behold, I am Moroni;

and were it possible, I would make all things known unto you. 13 Behold, I make an end of speaking concerning this people.

I am the son of Mormon,

and my father was a descendant of Nephi. 14

And I am the same who hideth up this record unto the Lord;

the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth;

E and whoso shall bring it to light,

F him

G will the Lord bless. 15

H For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord. 16

G And blessed be

F he

E that shall bring this thing to light;

D for it shall be brought out of darkness unto light,

according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth

out of darkness,[2]

C and come unto the knowledge of the people; and it shall be done by the power of God. 17

B And if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things;

A a therefore, he that condemneth, let him be aware

b lest he shall be in danger of hell fire. 18

c i And he that saith: Show unto me, or ye shall be smitten--

ii let him beware lest he commandeth that which is forbidden of the Lord. 19 For behold, the same that judgeth rashly shall be judged rashly again;

iii for according to his works shall his wages be;

- c
      - i therefore, he that smiteth shall be smitten again, of the Lord. 20 Behold what the scripture says--man shall not smite,
      - ii neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay. 21
      - iii And he that shall breathe out wrath and strifes  
 against the work of the Lord,  
 and against the covenant people of the Lord who are the house of Israel,  
 and shall say: We will destroy  
 the work of the Lord,  
 and the Lord will not remember his covenant which he hath made unto the house of Israel--
    - b the same is in danger to be hewn down and cast into the fire; 22
  - a For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.[3] 23
- A Search the prophecies of Isaiah. Behold, I cannot write them.
- B Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land,
- C shall cry,
- D yea, even from the dust will they cry unto the Lord;
- E and as the Lord liveth he will remember the covenant which he hath made with them. 24
- F And he knoweth their prayers, that they were in behalf of their brethren.
- G And he knoweth their faith,  
 for in his name  
 could they remove mountains;  
 and in his name  
 could they cause the earth to shake;
- G and by the power of his word  
 did they cause prisons to tumble to the earth;  
 yea, even the fiery furnace could not harm them,  
 neither wild beasts  
 nor poisonous serpents,  
 because of the power of his word. 25
- F And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth. 26
- E And no one need say they shall not come, for they surely shall, for the Lord hath spoken it;
- D for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away;
- C and it shall come even as if one should speak
- B from the dead. 27

- A And it shall come in a day when  
the blood of saints shall cry unto the Lord, because of secret combinations and the works of  
darkness. 28
- Yea, it shall come in a day when  
the power of God shall be denied, and churches become defiled and be lifted up in the pride of their  
hearts;
- yea, even in a day when  
leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them  
who belong to their churches. 29
- Yea, it shall come in a day when  
there shall be heard of  
fires, and  
tempests, and  
vapors of smoke  
in foreign lands; 30
- And there shall also be heard of  
wars,  
rumors of wars, and  
earthquakes  
in divers places. 31
- Yea, it shall come in a day when  
there shall be  
great pollutions upon the face of the earth;  
there shall be  
murders, and  
robbing, and  
lying, and  
deceivings, and  
whoredoms, and  
all manner of abominations;[4]
- when there shall be  
many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at  
the last day.  
But wo unto such for they are in the gall of bitterness and in the bonds of iniquity. 32
- Yea, it shall come in a day when  
there shall be churches built up that shall say: Come unto me, and for your money you shall be  
forgiven of your sins.[5][6] 33
- O ye wicked and perverse and stiffnecked people,  
why have ye built up churches unto yourselves to get gain?  
Why have ye transfigured the holy word of God,  
that ye might bring damnation upon your souls?
- Behold, look ye unto the revelations of God;  
for behold, the time cometh at that day when all these things must be fulfilled. 34
- Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly  
come,  
at that day when these things shall come forth among you. 35
- Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath  
shown you unto me, and I know your doing. 36
- And I know that ye do walk in the pride of your hearts; and there are none save a few only who  
do not lift themselves up in the pride of their hearts,  
unto the  
wearing of very fine apparel, unto  
envying, and  
strifes, and  
malice, and  
persecutions, and  
all manner of iniquities;  
and your churches, yea, even every one, have become polluted because of the pride of your  
hearts. 37

For behold, ye do love  
 money, and  
 your substance, and  
 your fine apparel, and  
 the adorning of your churches,  
 more than ye love  
 the poor and  
 the needy,  
 the sick and  
 the afflicted. 38

O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker,  
 why have ye polluted the holy church of God?  
 Why are ye ashamed to take upon you the name of Christ?  
 Why do ye not think that  
 greater is the value of an endless happiness than that misery which never dies--because of the praise  
 of the world? 39  
 Why do ye adorn yourselves with that which hath no life,  
 and yet suffer  
 the hungry, and  
 the needy, and  
 the naked, and  
 the sick and  
 the afflicted  
 to pass by you, and notice them not? 40 Yea,  
 why do ye build up your secret abominations to get gain,  
 and cause that widows should mourn before the Lord,  
 and also orphans to mourn before the Lord,  
 and also the blood of their fathers and their husbands to cry unto the Lord from the ground,  
 for vengeance upon your heads? 41  
 Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth  
 the blood of the saints upon you,  
 for he will not suffer their cries any longer. 9:1

- A And now, I speak also concerning those who do not believe in Christ. 2 Behold, will ye believe  
 B in the day of your visitation--behold, when the Lord shall come, yea,  
 C even that great day  
 D when the earth shall be rolled together as a scroll,  
 D and the elements shall melt with fervent heat, yea,  
 C in that great day  
 B when ye shall be brought to stand before the Lamb of God--  
 A then will ye say that there is no God? 3  
 Then will ye longer deny the Christ, or  
 can ye behold the Lamb of God?  
 B Do ye suppose that ye shall dwell with him  
 under a consciousness of your guilt?  
 Do ye suppose that ye could be happy to dwell with that holy Being,  
 when your souls are racked with a consciousness of guilt that ye have ever abused his laws? 4  
 Behold, I say unto you that ye would be more miserable to dwell  
 C with a holy and just God,  
 D under a consciousness of your filthiness before him,

E than ye would to dwell with the damned souls in hell.[7] 5

D For behold, when ye shall be brought to see your nakedness before God, and also

C the glory of God, and the holiness of Jesus Christ,

B it will kindle a flame of unquenchable fire upon you.[8] 6

AA A O then ye unbelieving,  
     turn ye unto the Lord;  
         cry mightily unto the Father in the name of Jesus,  
             that perhaps ye may be found  
                 spotless,  
                 pure,  
                 fair, and  
                 white,  
                     having been cleansed by the blood of the Lamb, at that great and last day. 7

BB A And again I speak unto you who  
     deny  
         the revelations of God, and  
     say  
         that they are  
             done away,  
         that there are  
             no revelations,  
             nor prophecies,  
             nor gifts,  
             nor healing,  
             nor speaking with tongues,  
             and the interpretation of tongues; 8

*6 = imperfection*

A Behold I say unto you,  
     he that denieth these things  
         knoweth not the gospel of Christ; yea,  
         he has not read the scriptures; if so,  
         he does not understand them. 9

CC For do we not read that God is the same  
     yesterday,  
     today, and  
     forever, and  
     in him there is no variableness neither shadow of changing? 10

B And now if ye have imagined up unto yourselves  
     a god who doth vary,  
     and in whom there is shadow of changing,

B then have ye imagined up unto yourselves  
     a god who is not God of miracles. 11

C But behold, I will show unto you a God of miracles, even  
     the God of Abraham, and  
     the God of Isaac, and  
     the God of Jacob; and

DD D it is that same God who created  
     the heavens and  
     the earth, and  
     all things that in them are. 12

D Behold he created  
     E Adam, and  
     E by Adam came

F the fall of man. And  
 F because of the fall of man came  
   G Jesus Christ, even the Father and the Son; and  
   G because of Jesus Christ came  
     H the redemption of man. 13  
     H And because of the redemption of man, which came by Jesus Christ,  
       I they are brought back into the presence of the Lord; yea,  
         this is wherein all men are redeemed, because  
           the death of Christ bringeth to pass the resurrection,  
           which bringeth to pass a  
           redemption from an endless sleep,  
           from which sleep all men  
           shall be awakened by the power of God when the trump shall  
           sound; and  
       I they shall come forth, both small and great, and  
       all shall stand before his bar,  
         being redeemed and  
           loosed from this eternal band of death,  
           which death is a temporal death. 14  
       J And then cometh the judgment of the Holy One upon them;  
       J and then cometh the time that  
         K a he that is filthy  
           shall be filthy still; and  
           b he that is righteous  
           shall be righteous still;  
           b he that is happy  
           shall be happy still; and  
           a he that is unhappy  
           shall be unhappy still. 15

CC And now, O all ye that have imagined up unto yourselves  
   a god who can do no miracles,  
     I would ask of you,  
       have all these things passed, of which I have spoken?  
       Has the end come yet? Behold  
     I say unto you, Nay;  
   and God has not ceased to be a God of miracles. 16  
   Behold, are not the things that  
     God hath  
       wrought  
       marvelous  
       in our eyes? Yea, and who can comprehend the  
       marvelous  
       works of  
     God? 17  
   Who shall say that it was not a miracle that  
     by his word the heaven and the earth should be; and  
     by the power of his word man was created of the dust of the earth; and  
     by the power of his word have miracles been wrought? 18  
   And who shall say that Jesus Christ did not many mighty miracles?  
   And there were many mighty miracles wrought by the hands of the apostles. 19  
   And if there were miracles wrought then, why has God ceased to be a God of miracles  
     and yet be an unchangeable Being?  
   And behold, I say unto you he changeth not;  
   if so he would cease to be God;



and he ceaseth not to be God, and is a God of miracles. 20

And the reason why he ceaseth to do miracles among the children of men is because that they  
dwindle in unbelief, and  
depart from the right way, and  
know not the God in whom they should trust. 21

BB Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth. 22

For behold, thus said Jesus Christ, the Son of God,  
unto his disciples who should tarry,  
yea, and also to all his disciples, in the hearing of the multitude:  
Go ye into all the world, and preach the gospel to every creature; 23

And he that believeth and is baptized shall be saved,  
but he that believeth not shall be damned; 24

And these signs shall follow them that believe--  
in my name shall they cast out devils;  
they shall speak with new tongues;  
they shall take up serpents;  
and if they drink any deadly thing it shall not hurt them;  
they shall lay hands on the sick and they shall recover; 25

And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth. 26

And now, behold,  
who can stand against the works of the Lord?  
Who can deny his sayings?  
Who will rise up against the almighty power of the Lord?  
Who will despise the works of the Lord?  
Who will despise the children of Christ?

Behold, all ye who are despisers of the works of the Lord,  
for ye shall wonder and perish. 27

AA O then despise not,  
and wonder not, but

- hearken unto the words of the Lord,
- and ask the Father in the name of Jesus  
for what things soever ye shall stand in need.
- Doubt not, but be believing,
- and begin as in times of old,  
and come unto the Lord with all your heart, and work out your own salvation with fear and  
trembling before him. 28
- Be wise in the days of your probation;
- strip yourselves of all uncleanness;
- ask not, that ye may consume it on your lusts,  
but ask with a firmness unshaken,  
that ye will yield to no temptation,  
but that ye will serve the true and living God. 29
- See that ye are not baptized unworthily;
- see that ye partake not of the sacrament of Christ unworthily;
- but see that ye do all things in worthiness,  
and do it in the name of Jesus Christ, the Son of the living God;  
and if ye do this, and endure to the end, ye will in nowise be cast out. 30

Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words. 31

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. 32

And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. 33 And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. 34 But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof. 35

And these things are written that we may rid our garments of the blood of our brethren, who have dwindled in unbelief. 36

And behold, these things which we have desired concerning our brethren,

A   yea, even their restoration to the knowledge of Christ,

B   are according to the prayers of all the saints who have dwelt in the land. 37

B   And may the Lord Jesus Christ grant that their prayers may be answered according to their faith;

A   and may God the Father

remember the covenant which he hath made with the house of Israel;

and may he

bless them forever, through faith on the name of Jesus Christ. Amen.

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### Notes

1. Chapter 4 in the 1830 edition.
2. The D's are forced into position by the strong parallels in the C's and E's. The first speaks of Moroni's desire to make all things known, while the second says the record will facilitate that. The first has additional information about Moroni himself.
3. The second A is an elaboration of the first.
4. Notice how Moroni uses lists of items to help convey his message in these chapters. The number of members in his lists fits Bullinger's definitions (Appendix 1).
5. The second A extends to here. It includes events prophesied by Isaiah (first A).
6. There are 6 "in a day" statements. 6 = imperfection , evil.
7. Verse 4 is the point of emphasis of the double echelon in the latter part of verse 3.
8. The B's show us that the Lord doesn't need to punish us for our sins. "Men are not punished for their sins, but by them." (Frank McKinney "Kin" Hubbard)

**WILT THOU SUFFER THAT WE SHALL CROSS THIS GREAT WATER IN DARKNESS?**

Ether 2:16-25

And the Lord said: Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water. 17

- A And they were built after a manner that  
     they were exceedingly tight, even that they would hold water like unto a dish;  
     and the bottom thereof was tight like unto a dish;  
     and the sides thereof were tight like unto a dish;  
         and the ends thereof were peaked;  
     and the top thereof was tight like unto a dish;  
         and the length thereof was the length of a tree;  
     and the door thereof, when it was shut, was tight like unto a dish.[1] 18
- B And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. 19 And behold, O Lord, in them there is no light; whither shall we steer?
- C And also we shall perish, for in them we cannot breathe, save it is the air which is in them;
- D therefore we shall perish. 20
- C And the Lord said unto the brother of Jared: Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood. 21 And it came to pass that the brother of Jared did so, according as the Lord had commanded. 22
- B And he cried again unto the Lord saying: O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness? 23
- A a And the Lord said unto the brother of Jared: What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire. 24
- b For behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you.
- c Nevertheless, I will bring you up again out of the depths of the sea;
- d for the winds  
     have gone forth out of my mouth,  
     and also the rains and the floods  
     have I sent forth. 25
- c And behold, I prepare you against these things;
- b for ye cannot cross this great deep save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come.
- a Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?

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1. Five characteristics of the barges. 5 = mercy, grace.

# THE BROTHER OF JARED SEES THE LORD

Ether 3

And it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight) went forth unto the mount, which they called the mount Shelem, because of its exceeding height,

- A and did molten out of a rock sixteen small stones; and they were white and clear, even as transparent glass; and he did carry them in his hands upon the top of the mount,
- B and cried again unto the Lord, saying: 2 O Lord, thou hast said that we must be encompassed about by the floods.
- C Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures have become evil continually; nevertheless,
- D O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires. 3
- C Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been merciful unto us.
- B O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness;
- A but behold these things which I have molten out of the rock. 4
- A And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man;
- B therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea. 5
- A Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men. 6
- B And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger.
- A And the veil was taken from off the eyes of the brother of Jared,
- B and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood;
- C and the brother of Jared fell down before the Lord, for he was struck with fear. 7
- D And the Lord saw that the brother of Jared had fallen to the earth;
- C and the Lord said unto him: Arise, why hast thou fallen? 8
- B And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood. 9
- A And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this? 10
- B And he answered: Nay; Lord, show thyself unto me. 11

C And the Lord said unto him: Believest thou the words which I shall speak? 12

C And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. 13

B And when he had said these words, behold, the Lord showed himself unto him, and said:

A Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you. 14

Behold, I am he who was prepared from the foundation of the world  
to redeem my people.

Behold, I am Jesus Christ. I am the Father and the Son.

In me shall all mankind have life, and that eternally, even they who shall believe on my name;  
and they shall become my sons and my daughters. 15

And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast.

Seest thou that ye are created  
after mine own image?

Yea, even all men were created in the beginning  
after mine own image. 16

Behold, this body, which ye now behold,  
is the body of my spirit;  
and man have I created

after the body of my spirit;  
and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. 17

A a And now, as I, Moroni, said I could not make a full account of these things which are written,

b therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even  
after the manner and in the likeness of the same body even as he showed himself unto the  
Nephites. 18

B And he ministered unto him even as he ministered unto the Nephites; and all this, that this man  
might know that he was God, because of the many great works which the Lord had showed unto  
him. 19

C And because of the knowledge of this man he could not be kept from beholding within the  
veil; and he saw the finger of Jesus, which, when he saw, he fell with fear;

D for he knew that it was the finger of the Lord;

D and he had faith no longer, for he knew, nothing doubting. 20

C Wherefore, having this perfect knowledge of God, he could not be kept from within the  
veil; therefore he saw Jesus;

B and he did minister unto him. 21

A a And it came to pass that the Lord said unto the brother of Jared: Behold, thou shalt not suffer  
these things which ye have seen and heard to go forth unto the world,

b until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure  
up the things which ye have seen and heard, and show it to no man. 22

A a And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one  
can interpret them; for ye shall write them in a language that they cannot be read. 23

- b And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write. 24 For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write. 25
- B And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth. 26
- C For he had said unto him in times before, that if he would believe in him that he could show unto him all things -- it should be shown unto him;
- B therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things. 27
- A a And the Lord said unto him: Write these things and seal them up; and I will show them in mine own due time unto the children of men. 28
- b And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord should show them unto the children of men.

# MORONI'S COMMENTARY TO ISRAEL AND THE GENTILES

Ether 4-5

And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should show himself unto his people. 2 And after Christ truly had showed himself unto his people he commanded that they should be made manifest. 3 And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth. 4

A a Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared. 5 Wherefore the Lord hath commanded me to write them; and I have written them.

b And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord. 6

B For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord. 7

C And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are. 8

D And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed;

E for unto them will I show no greater things,

F saith Jesus Christ; for I am he who speaketh. 9 And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire. 10

G And he that believeth not my words believeth not my disciples;

H and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day. 11

I But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record.

I For because of my Spirit he shall know that these things are true; for it persuadeth men to do good. 12

H And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good;

G he that will not believe my words will not believe me--that I am; and he that will not believe me will not believe the Father who sent me.

F For behold, I am the Father, I am the light, and the life, and the truth of the world. 13

E Come unto me, O ye Gentiles, and I will show unto you the greater things,

D the knowledge which is hid up because of unbelief. 14

- C Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. 15
- B Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind,
- a then shall the great and marvelous things which have been hid up from the foundation of the world from you--
  - b yea, when ye shall call upon the Father in my name,
  - c with a broken heart and a contrite spirit,
  - d then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel. 16
  - e And then shall my revelations which I have caused to be written by my servant John
  - f be unfolded in the eyes of all the people.
  - f Remember, when ye see these things,
  - e ye shall know that the time is at hand that they shall be made manifest in very deed. 17 Therefore, when ye shall receive this record
  - d ye may know that the work of the Father has commenced upon all the face of the land. 18
  - c Therefore,
    - repent all ye ends of the earth, and
    - come unto me, and
    - believe in my gospel, and
    - be baptized in my name;
    - for he that believeth and is baptized
    - shall be saved;
    - but he that believeth not
    - shall be damned;
    - and signs shall follow them that believe in my name. 19
  - b And blessed is he that is found faithful unto my name at the last day,
  - a for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen. 5:1
- A a And now I, Moroni, have written the words which were commanded me, according to my memory;
- b and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God. 2

And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work; 3 And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true. 4 And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record--and all this shall stand as a testimony against the world at the last day. 5 And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God. 6 And now, if I have no authority for these things, judge ye; for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen.



**MORONI'S WORDS ON FAITH, HOPE AND CHARITY  
AND COMMENTARY ON JOSEPH'S SEED**

Ether 12-13

And it came to pass that the days of Ether were in the days of Coriantumr;  
and Coriantumr was king over all the land.[1] 2  
And Ether was a prophet of the Lord;  
wherefore Ether came forth in the days of Coriantumr,

- A and began to prophesy unto the people,
- B for he could not be restrained
- C because of the Spirit of the Lord which was in him. 3
- B For he did cry from the morning, even until the going down of the sun,
- A a exhorting the people to believe in God unto repentance
  - b lest they should be destroyed,
  - c saying unto them that by faith all things are fulfilled--4
- a Wherefore, whoso believeth in God
  - b might with surety hope for a better world,
  - c yea, even a place at the right hand of God,  
which hope cometh of faith,  
maketh an anchor to the souls of men,  
which would make them sure and steadfast,  
always abounding in good works,  
being led to glorify God.[2] 5

And it came to pass that Ether did prophesy great and marvelous things unto the people,  
which they did not believe,  
because they saw them not. 6

And now, I, Moroni, would speak somewhat concerning these things; I would show unto the  
world that faith is things which are hoped for and not seen;

wherefore, dispute not because ye see not,  
for ye receive no witness until after the trial of your faith. 7

- a For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead;[3]
  - b and he showed not himself unto them until after they had faith in him;
  - b wherefore, it must needs be that some had faith in him,
- a for he showed himself not unto the world. 8
- a But because of the faith of men he has shown himself unto the world, and glorified the name of the  
Father, and prepared a way that thereby
  - b others might be partakers of the heavenly gift,
  - c that they might hope for those things which they have not seen. 9
  - c Wherefore, ye may also have hope,
  - b and be partakers of the gift,
- a if ye will but have faith. 10

- a Behold it was by faith that
  - b they of old were called after the holy order of God. 11
  - c Wherefore, by faith
    - d was the law of Moses given.
    - e But in the gift of his Son
      - d hath God prepared a more excellent way;
      - c and it is by faith that it hath been fulfilled. 12
  - b For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself
    - a until after their faith. 13
- Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth. 14
- Behold, it was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost. 15
- Behold, it was the faith of Ammon and his brethren
  - which wrought so great a miracle among the Lamanites. 16
  - Yea, and even all they who wrought miracles wrought them by faith, even those who were before Christ and also those who were after. 17
- a And it was by faith that the three disciples
  - b obtained a promise
    - c that they should not taste of death;
    - b and they obtained not the promise
  - a until after their faith. 18
  - b And neither at any time hath any wrought miracles
    - a until after their faith;
    - a wherefore they first believed in the Son of God. 19 And there were many whose faith was so exceedingly strong, even before Christ came, who could not be kept from within the veil,
    - b but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad. 20
      - c i And behold, we have seen in this record that one of these was the brother of Jared; for so great was his faith in God, that when God put forth his finger
        - ii he could not hide it from the sight of the brother of Jared,
      - d i because of his word which he had spoken unto him, which word
        - ii he had obtained by faith. 21
    - c i And after the brother of Jared had beheld the finger of the Lord,
    - d i because of the promise which

dii the brother of Jared had obtained by faith,

cii the Lord could not withhold anything from his sight;[4]

b wherefore he showed him all things,

a for he could no longer be kept without the veil. 22

○ And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ. 23

A And I said unto him: Lord, the Gentiles will mock at these things,

B because of our weakness in writing;

C a for Lord thou hast made us mighty in word by faith,

b but thou hast not made us mighty in writing;

a for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; 24

b And thou hast made us that we could write but little, because of the awkwardness of our hands.

D Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them. 25

C a Thou hast also made our words powerful and great,

b even that we cannot write them;

B wherefore, when we write we behold our weakness, and stumble because of the placing of our words;

A and I fear lest the Gentiles shall mock at our words.[5] 26

A a And when I had said this, the Lord spake unto me, saying:

b Fools mock, but they shall mourn;

B a and my grace is sufficient for the meek,

b that they shall take no advantage of your weakness; 27

C And if men come unto me

D I will show unto them their weakness.

D I give unto men weakness

C that they may be humble;

B a i and my grace is sufficient for all men

ii that humble themselves before me;

ii for if they humble themselves before me, and have faith in me,

i then will I make weak things become strong unto them.[6] 28

- b Behold, I will show unto the Gentiles their weakness and I will show unto them that faith, hope and charity bringeth unto me--the fountain of all righteousness.[7] 29

A a And I, Moroni, having heard these words, was comforted, and said:

- b O Lord, thy righteous will be done,
  - i for I know that thou workest unto the children of men according to their faith; 30
    - ii For the brother of Jared said unto the mountain Zerin, Remove--and it was removed.
      - iii And if he had not had faith
        - ii it would not have moved;
    - i wherefore thou workest after men have faith. 31
  - i For thus didst thou manifest thyself unto thy disciples;
    - ii for after they had faith,
    - ii and did speak in thy name,
  - i thou didst show thyself unto them in great power. 32
  - i And I also remember that thou hast said that thou hast prepared
    - ii a house for man, yea, even among the mansions of thy Father,
      - iii in which man might have a more excellent hope;
      - iii wherefore man must hope,
    - ii or he cannot receive an inheritance in the place which
  - i thou hast prepared. 33
  - i And again, I remember that thou hast said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare
    - ii a place for
      - iii the children of men. 34
        - iv And now I know that this love which thou hast had for the children of men is charity; wherefore, except men shall have charity
          - iii they
            - ii cannot inherit that place
    - i which thou hast prepared in the mansions of thy Father. 35

Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity, because of our weakness, that thou wilt prove them, and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly. 36

And it came to pass that I prayed unto the Lord  
 that he would give unto the Gentiles grace,  
 that they might have charity. 37

And it came to pass that the Lord said unto me:

If they have not charity it mattereth not unto thee,  
thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy  
weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the  
mansions of my Father. 38

And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall  
meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your  
blood. 39 And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that  
he told me in plain humility, even as a man telleth another in mine own language, concerning these things; 40  
And only a few have I written, because of my weakness in writing. 41

And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the  
grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may  
be and abide in you forever. Amen. 13:1[8]

A And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have  
been writing. 2

B For behold, they rejected all the words of Ether;

C for he truly told them of all things, from the beginning of man;

D and that after the waters had receded from off the face of this land it became a choice land  
above all other lands, a chosen land of the Lord;

E wherefore the Lord would have that all men should serve him

F who dwell upon the face thereof; 3

G And that it was the place of  
the New Jerusalem,  
which should come down out of heaven,  
and the holy sanctuary of the Lord. 4  
Behold, Ether saw the days of Christ,  
and he spake concerning a New Jerusalem  
upon this land. 5

H And he spake also concerning the house of Israel, and the  
Jerusalem from whence Lehi should come--  
after it should be destroyed it should be built up again, a holy  
city unto the Lord;  
wherefore, it could not be a new Jerusalem for it had  
been in a time of old;  
but it should be built up again, and become a holy city of the  
Lord;  
and it should be built unto the house of Israel. 6

I And that a New Jerusalem should be built upon this land,

J unto the remnant of the seed of Joseph,

K for which things there has been a type. 7

J For as Joseph brought  
his father  
down into the land of Egypt,  
even so he died there;  
wherefore, the Lord brought  
a remnant of the seed of Joseph  
out of the land of Jerusalem,

that he might be merciful unto  
 the seed of Joseph  
 that they should perish not,  
 even as he was merciful unto  
 the father of Joseph  
 that he should perish not. 8

I Wherefore, the remnant of the house of Joseph shall be built  
 upon this land; and it shall be a land of their inheritance;

H and they shall build up a holy city unto the Lord, like unto the  
 Jerusalem of old; and they shall no more be confounded, until the  
 end come when the earth shall pass away. 9

G And there shall be a new heaven and a new earth;  
 and they shall be like unto the old  
 save the old have passed away,  
 and all things have become new. 10  
 And then cometh the New Jerusalem;

F and blessed are they who dwell therein,

E for it is they whose garments are white through the blood of the Lamb;  
 and they are they who are numbered among the remnant of the seed of Joseph,  
 who were of the house of Israel. 11  
 And then also cometh the Jerusalem of old;  
 and the inhabitants thereof,  
 blessed are they,  
 for they have been washed in the blood of the Lamb;

D and they are they who were scattered and gathered in from the four quarters of the earth,  
 and from the north countries, and are partakers of the fulfilling of the covenant which  
 God made with their father, Abraham. 12 And when these things come, bringeth to pass  
 the scripture which saith,  
 there are they  
 who were first,  
 who shall be last; and  
 there are they  
 who were last,  
 who shall be first. 13

C And I was about to write more, but I am forbidden; but great and marvelous were the  
 prophecies of Ether;

B but they esteemed him as naught, and cast him out; and he hid himself in the cavity of a rock by day,

A and by night he went forth viewing the things which should come upon the people. 14 And as he dwelt  
 in the cavity of a rock he made the remainder of his record, viewing the destructions which came upon the  
 people, by night. 15

A And it came to pass that in that same year in which he was cast out from among the people there began  
 to be a great war among the people,

B for there were many who rose up, who were mighty men,

C and sought to destroy Coriantumr

D by their secret plans of wickedness, of which hath been spoken. 16

E And now Coriantumr, having studied, himself, in all the arts of war and all the cunning of the world, wherefore he gave battle unto them who sought to destroy him. 17

F But he repented not,

G neither his fair sons nor daughters;  
neither the fair sons and daughters of Cohor;  
neither the fair sons and daughters of Corihor;

F and in fine, there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins. 18

E Wherefore, it came to pass that in the first year that Ether dwelt in the cavity of a rock, there were many people who were slain by the sword

D of those secret combinations,

C fighting against Coriantumr that they might obtain the kingdom. 19

B And it came to pass that the sons of Coriantumr

A fought much and bled much. 20

A And in the second year the word of the Lord came to Ether, that he should go

B and prophesy unto Coriantumr that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people-- 21

C Otherwise they should be destroyed, and all his household save it were himself.

D And he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them;

C and every soul should be destroyed save it were Coriantumr. 22

B And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not;

A and they sought to kill Ether, but he fled from before them and hid again in the cavity of the rock. 23

And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity. 24 And the sons of Coriantumr, in the fourth year, did beat Shared, and did obtain the kingdom again unto their father. 25

A Now there began to be a war upon all the face of the land, every man with his band fighting for that which he desired. 26 And there were robbers, and in fine, all manner of wickedness upon all the face of the land. 27

B And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle; and they did meet in great anger, and they did meet in the valley of Gilgal; and the battle became exceedingly sore. 28 And it came to pass that Shared fought against him for the space of three days.

C And it came to pass that Coriantumr beat him,

D and did pursue him until he came to the plains of Heshlon. 29

- D And it came to pass that Shared gave him battle again upon the plains;
- C and behold, he did beat Coriantumr,
- B and drove him back again to the valley of Gilgal. 30 And Coriantumr gave Shared battle again in the valley of Gilgal, in which he beat Shared and slew him. 31  
And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years,
- A in which time all the people upon the face of the land were shedding blood, and there was none to restrain them.

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### Notes

1. Chapter 5 in the 1830 edition.
2. This little chevron has a couple of important parallels. Being on the right hand to God glorifies God. Faith and good works are inseparable.
3. We begin a list of 7 “by/the faith” statements (verses 7 through 22), designated by bullets. 7 = spiritual perfection.
4. The c’s and d’s are irregular in arrangement, but with strong parallelism.
5. The second B and A are the emphasis following the triple echelon of the combined C’s. At the same time, D is the point of emphasis of the chevron.
6. The second Bb elaborates upon the first.
7. The Gentiles are weak also (second Bb).
8. Chapter 6 in the 1830 edition.



# MORMON'S WORDS ON FAITH, HOPE AND CHARITY

Moroni 7[1]

And now I, Moroni, write a few of the words of my father Mormon, which he spake concerning faith, hope, and charity; for after this manner did he speak unto the people, as he taught them in the synagogue which they had built for the place of worship. 2

And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time. 3

Wherefore, I would speak unto you

that are of the church,

that are the peaceable followers of Christ, and

that have obtained a sufficient hope

by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven. 4

And now my brethren, I judge these things of you because of your peaceable walk with the children of men. 5

For I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also. 6

I A a For behold, God hath said a man being evil cannot do that which is good;

II b for if he offereth a gift, or prayeth unto God,

c except he shall do it with real intent

d it profiteth him nothing. 7

III e For behold, it is not counted unto him for righteousness. 8

IV a For behold, if a man being evil

b giveth a gift,

c he doeth it grudgingly;

d wherefore it is counted unto him the same as if he had retained the gift;

e wherefore he is counted evil before God. 9

III a And likewise also is it counted evil unto a man,

II b if he shall pray

c and not with real intent of heart;

d yea, and it profiteth him nothing,

e for God receiveth none such. 10

I a Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.[2] 11

B For behold, a bitter fountain cannot  
bring forth

good water;

neither can a good fountain

bring forth

bitter water;

wherefore, a man being a servant of the devil  
 cannot  
     follow Christ;  
     and if he follow Christ he  
 cannot  
 be a servant of the devil. 12

- C   a   Wherefore, all things
- b   which are good
- c   cometh of God;
- D   a   and that which is evil cometh of the devil; for the devil is an enemy unto God, and  
       fighteth against him continually, and
- b   inviteth and enticeth to sin, and to do that which is evil continually. 13
- D   a   But behold, that which is of God
- b   inviteth and enticeth to do good continually;
- C   a   wherefore, every thing
- b   which inviteth and enticeth  
           to do good, and  
           to love God, and  
           to serve him,
- c   is inspired of God. 14

- B   Wherefore, take heed, my beloved brethren, that ye do not judge  
       that which is evil  
       to be of God,  
       or that which is good  
       and of God  
       to be of the devil. 15
- For behold, my brethren, it is given unto you to judge,  
   that ye may know good from evil;  
 and the way to judge is as plain,  
   that ye may know with a perfect knowledge, as the daylight is from the dark night. 16
- For behold, the Spirit of Christ is given to every man,  
   that he may know good from evil;  
       wherefore, I show unto you the way to judge;  
       for every thing which inviteth to do good, and to persuade to believe in Christ,  
       is sent forth by the power and gift of Christ;  
       wherefore ye may know with a perfect knowledge it is of God. 17

- A   But whatsoever thing persuadeth men  
       to do evil,  
       and believe not in Christ, and deny him,  
       and serve not God,  
       then ye may know with a perfect knowledge it is of the devil;  
       for after this manner doth the devil work,  
 for he persuadeth no man  
   to do good, no,  
   not one;  
       neither do his angels;  
       neither do they who subject themselves unto him. 18

- A And now, my brethren, seeing that ye know the light by which ye may judge,  
 B which light is the light of Christ,  
 C see that ye do not judge wrongfully;  
 D for with that same judgment which ye judge ye shall also be judged. 19  
 C Wherefore, I beseech of you, brethren, that ye should search diligently  
 B in the light of Christ  
 A that ye may know good from evil;  
 A a and if ye will lay hold upon every good thing, and condemn it not,  
 b ye certainly will be a child of Christ. 20  
 B And now, my brethren, how is it possible that ye can lay hold upon every good thing? 21  
 C And now I come to that faith, of which I said I would speak; and I will tell you the way  
 whereby ye may lay hold on every good thing. 22  
 D For behold, God knowing all things, being from everlasting to everlasting, behold, he sent  
 angels  
 E to minister unto  
 F the children of men,  
 G to make manifest concerning  
 H the coming  
 I of Christ;  
 J and in Christ there should come every good thing. 23  
 I And God also declared unto prophets, by his own mouth, that  
 Christ  
 H should come. 24  
 G And behold, there were divers ways that he did manifest things unto  
 F the children of men, which were good; and all things which are good cometh  
 of Christ; otherwise men were fallen, and there could no good thing come unto  
 them. 25  
 E Wherefore, by the ministering  
 D of angels,  
 C and by every word which proceeded forth out of the mouth of God, men began to exercise faith  
 in Christ;  
 B and thus by faith, they did lay hold upon every good thing;  
 A a and thus it was until the coming of Christ. 26 And after that he came men also were saved by faith  
 in his name; and by faith,

- b they become the sons of God.[3]
- B And as surely as Christ liveth he spake these words unto our fathers, saying:  
Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you. 27
- C Wherefore, my beloved brethren, have miracles ceased
  - D because Christ hath ascended into heaven,
    - E and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men? 28
      - F For he hath answered the ends of the law,  
and he claimeth all  
those who have faith in him; and  
they who have faith in him  
will cleave unto every good thing;
    - E wherefore he advocateth the cause of the children of men;
    - D and he dwelleth eternally in the heavens. 29
  - C And because he hath done this, my beloved brethren, have miracles ceased?
- B Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men. 30 For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.[4] 31
- A a i And the office of their ministry is to call men unto repentance,
  - ii and to fulfill and to do the work of the covenants of the Father, which he hath made unto the children of men,
    - iii 1 to prepare the way among the children of men,
      - 2 by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him. 32
    - iv And by so doing, the Lord God
      - iii 1 prepareth the way that the residue of men
        - 2 may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof;
  - ii and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men. 33
- i And Christ hath said:  
If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me. 34  
And he hath said:  
Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me,[5]
- b that ye may be saved. 35
- A And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you,
- B and God will show unto you, with power and great glory at the last day, that they are true,

- A and if they are true
- A has the day of miracles ceased? 36
- B Or have angels ceased to appear unto the children of men?
- C Or has he withheld the power of the Holy Ghost from them?  
Or will he, so long as  
time shall last, or  
the earth shall stand, or  
there shall be one man upon the face thereof to be saved? 37
- A Behold I say unto you, Nay; for it is by faith that miracles are wrought;
- B and it is by faith that angels appear and minister unto men;
- A wherefore, if these things have ceased
- B wo be unto the children of men,
- C for it is because of unbelief, and all is vain. 38
- D For no man can be saved, according to the words of Christ, save they shall have faith in his name;
- A wherefore, if these things have ceased, then has faith ceased also;
- B and awful is the state of man,
- C for they are as though there had been no redemption made. 39
- D But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness;
- E for if ye have not faith in him then ye are not fit to be numbered among the people of his church. 40
- And again, my beloved brethren, I would speak unto you concerning hope.
- A How is it that ye can attain unto faith,
- B save ye shall have hope? 41
- C And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise. 42
- A Wherefore, if a man have faith
- B he must needs have hope;
- C for without faith there cannot be any hope. 43
- A And again, behold I say unto you that he cannot have faith and hope,  
save he shall be meek, and lowly of heart. 44  
If so, his faith and hope is vain,  
for none is acceptable before God,  
save the meek and lowly in heart;  
and if a man be meek and lowly in heart,  
and confesses by the power of the Holy Ghost that Jesus is the Christ,

B he must needs have charity;  
for if he have not charity he is nothing;  
wherefore he must needs have charity. 45

C And charity  
suffereth long,  
and is kind,  
and envieth not,  
and is not puffed up,  
seeketh not her own,  
is not easily provoked,  
thinketh no evil,  
and rejoiceth not in iniquity  
but rejoiceth in the truth,  
beareth all things,  
believeth all things,  
hopeth all things,  
endureth all things. 46

B Wherefore, my beloved brethren,

a i if ye have not charity,  
ii ye are nothing,  
b for charity never faileth.  
c Wherefore, cleave unto charity, which is the greatest of all,  
d for all things must fail--47  
c But charity is the pure love of Christ,  
b and it endureth forever;  
a i and whoso is found possessed of it at the last day,  
ii it shall be well with him. 48

A Wherefore, my beloved brethren, pray unto the Father with all the energy of heart,  
that ye may be filled with this love,  
which he hath bestowed upon all who are true followers of his Son, Jesus Christ;  
that ye may become the sons of God;  
that when he shall appear  
we shall be like him,  
for we shall see him as he is;  
that we may have this hope;  
that we may be purified even as he is pure. Amen.

### Notes

1. Chapter 7 in the 1830 edition.
2. Moroni 7:6-10, pattern marked by Roman numerals by David A. Zabriskie, July 1993.
3. Child of Christ = son of God (Ab's). These are covenantal sons and daughters of Christ. See John 1:12.
4. By comparing the B's we see that the ministering of angels is one way prayers may be answered.
5. The second Aa is an extensive elaboration on the salvation by faith mentioned in the first.

# MORMON'S EPISTLES TO MORONI

Moroni 8-9

An epistle of my father Mormon, written to me, Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying:[1] 2

My beloved son, Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work. 3 I am mindful of you always in my prayers, continually praying unto God the Father in the name of his Holy Child, Jesus, that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end. 4

And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you. 5

A For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children. 6

B And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. 7

C For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me

D by the power of the Holy Ghost, saying: 8

AA E Listen to the words of Christ,  
your Redeemer,  
your Lord and  
your God.

Behold, I came into the world not to call the righteous  
but sinners to repentance;  
the whole need no physician,  
but they that are sick;[2]

wherefore, little children are whole,  
for they are not capable of committing sin;  
wherefore the curse of Adam is taken from them in me,  
that it hath no power over them;  
and the law of circumcision is done away in me. 9

D And after this manner did the Holy Ghost manifest

C the word of God unto me;

BB B wherefore, my beloved son, I know that it is solemn mockery before God,

A that ye should baptize little children. 10

CC Behold I say unto you that this thing shall ye teach--repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children. 11

DD And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. 12 But little children are alive in Christ, even from the foundation of the world;

EE<sub>1</sub> if not so, God is a partial God, and also a changeable God, and a respecter to persons;

EE<sub>2</sub> for how many little children have died without baptism! 13 Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. 14



- EE<sub>3</sub> A a Behold I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity, for he hath neither faith, hope, nor charity;
- EE<sub>4</sub> b wherefore, should he be cut off while in the thought, he must go down to hell. 15
- B For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. 16 Wo be unto them that shall pervert the ways of the Lord after this manner, for they shall perish except they repent.
- EE<sub>5</sub> C Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear. 17
- FF D a And I am filled with charity, which is everlasting love;
- b wherefore, all children are alike unto me;
- D a wherefore, I love little children with a perfect love;
- b and they are all alike and partakers of salvation. 18
- EE<sub>1</sub> C For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity. 19
- EE<sub>2</sub> B Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. 20
- EE<sub>3</sub> A a And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption. 21
- EE<sub>4</sub> b Wo unto such, for they are in danger of death, hell, and an endless torment.
- EE<sub>5</sub> I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment-seat of Christ. 22
- DD For behold that all little children are alive in Christ,
- CC and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing--23
- BB But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works. 24
- AA Behold, my son, this thing ought not to be;  
 for repentance is unto them that are under condemnation and under the curse of a broken law. 25  
 And the first fruits of repentance is  
 baptism;  
 and baptism cometh by faith unto  
 the fulfilling the commandments;  
 and the fulfilling the commandments bringeth  
 remission of sins; 26  
 And the remission of sins  
 bringeth meekness, and lowliness of heart;  
 and because of meekness and lowliness of heart cometh  
 the visitation of the Holy Ghost,  
 which Comforter  
 filleth with hope and perfect love,  
 which love endureth by diligence unto prayer,  
 until the end shall come, when all the saints shall dwell with  
 God. 27

- A Behold, my son, I will write unto you again if I go not out soon against the Lamanites.
- B Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction except they should repent. 28
- C Pray for them, my son, that repentance may come unto them.
- D But behold, I fear lest the Spirit
- E hath ceased striving
- F with them;
- G and in this part of the land they are also seeking to put down all power and authority which cometh from God;
- F and they
- E are denying
- D the Holy Ghost. 29
- C And after rejecting so great a knowledge, my son,
- B they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Savior himself. 30
- A Farewell, my son, until I shall write unto you, or shall meet you again. Amen. 9:1[3]
- A My beloved son, I write unto you again that ye may know that I am yet alive; but I write somewhat of that which is grievous. 2
- B For behold, I have had a sore battle with the Lamanites, in which we did not conquer; and Archeantus has fallen by the sword, and also Luram and Emron; yea, and we have lost a great number of our choice men. 3
- C a And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to anger one with another. 4
- b Behold, I am laboring with them continually;
- D and when I speak the word of God with sharpness  
they tremble and anger against me;  
and when I use no sharpness  
they harden their hearts against it;
- E wherefore, I fear lest the Spirit of the Lord hath ceased striving with them.[4] 5
- D For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually. 6
- C a And now, my beloved son, notwithstanding their hardness,
- b let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay,
- B that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.[5] 7
- A And now I write somewhat concerning the sufferings of this people.

- A a For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children. 8
- b And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them. 9
- a And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners;
- b and after depriving them of that which was most dear and precious above all things, which is chastity and virtue-- 10 And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery. 11
- B O my beloved son, how can a people like this, that are without civilization--12
- C (And only a few years have passed away, and they were a civil and a delightsome people) 13
- B But O my son, how can a people like this, whose delight is in so much abomination--14
- A How can we expect that God will stay his hand in judgment against us? 15 Behold, my heart cries: Wo unto this people. Come out in judgment, O God,
- B and hide their  
sins, and  
wickedness, and  
abominations  
from before thy face! 16
- C And again, my son, there are many widows and their daughters who remain in Sherrizah; and that part of the provisions which the Lamanites did not carry away, behold, the army of Zenephi has carried away, and left them to wander whithersoever they can for food; and many old women do faint by the way and die. 17 And the army which is with me is weak; and the armies of the Lamanites are betwixt Sherrizah and me; and as many as have fled to the army of Aaron have fallen victims to their awful brutality. 18
- D O the depravity of my people!
- E a They are without order
- b and without mercy.
- E a Behold, I am but a man, and I have but the strength of a man, and I cannot any longer enforce my commands. 19
- b And they have become strong in their perversion; and they are alike brutal, sparing none, neither old nor young;
- D and they delight in everything save that which is good;
- C and the suffering of our women and our children upon all the face of this land doth exceed everything;  
yea, tongue cannot tell,  
neither can it be written. 20

- B And now, my son, I dwell no longer upon this horrible scene. Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling; and their wickedness doth exceed that of the Lamanites. 21
- A Behold, my son, I cannot recommend them unto God lest he should smite me. 22
- A But behold, my son, I recommend thee unto God,
- B and I trust in Christ that thou wilt be saved;
- C and I pray unto God that he will spare thy life,
- D to witness
- E the return of his people unto him,
- F or their utter destruction;
- F for I know that they must perish
- E except they repent and return unto him. 23
- D And if they perish it will be like unto the Jaredites, because of the wilfulness of their hearts, seeking for blood and revenge. 24 And if it so be that they perish, we know that many of our brethren have deserted over unto the Lamanites, and many more will also desert over unto them; wherefore, write somewhat a few things,
- C if thou art spared and I shall perish and not see thee;
- B but I trust that I may see thee soon; for I have sacred records that I would deliver up unto thee. 25
- A a My son, be faithful in Christ;
- b and may not the things which I have written grieve thee, to weigh thee down unto death;
- a but may Christ lift thee up,
- b and may  
his sufferings  
and death,  
and the showing his body unto our fathers,  
and his mercy and long-suffering,  
and the hope of his glory and of eternal life,  
rest in your mind forever. 26
- a And may the grace of God the Father,  
whose throne is high in the heavens,  
and our Lord Jesus Christ,  
who sitteth on the right hand of his power, until all things shall become subject unto him,
- b be, and abide with you forever. Amen.

**Notes**

1. Chapter 8 in the 1830 edition.
2. Moroni 8:8. DWP.
3. Chapter 9 in the 1830 edition.
4. Moroni 9:4. The first D and E together are an emphasized double echelon, ABABC.
5. The first B says they did not conquer the Lamanites, the second tells of the hope to conquer the enemy of all righteousness.

**MORONI'S FINAL TESTIMONY**

Moroni 10

AA Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ. 2

BB And I seal up these records, after I have spoken a few words by way of exhortation unto you. 3

A a Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them,

b that ye would remember

c how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things,

b and ponder it in your hearts. 4

a And when ye shall receive these things,

B I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask  
with a sincere heart,  
with real intent,  
having faith in Christ,

C he will manifest the truth of it unto you,

D by the power of the Holy Ghost. 5

CC D And by the power of the Holy Ghost

C ye may know the truth of all things. 6

B And whatsoever thing is good is just and true;  
wherefore, nothing that is good denieth the Christ,  
but acknowledgeth that he is. 7  
And ye may know that he is, by the power of the Holy Ghost;

DD A wherefore I would exhort you that ye deny not the power of God; for he worketh by power,  
according to the faith of the children of men,  
the same  
today and  
tomorrow, and  
forever.[1] 8

B And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God.

C And there are different ways that these gifts are administered; but it is the same God who worketh all in all;

D and they are given by the manifestations of the Spirit of God unto men, to profit them. 9

E For behold, to one is given  
by the Spirit of God,  
that he may teach the word of wisdom; 10  
And to another,  
that he may teach the word of knowledge  
by the same Spirit; 11

- F And to another, exceedingly great faith;
- G and to another, the gifts of healing by the same Spirit; 12
- H And again, to another, that he may work mighty miracles; 13
- G And again, to another, that he may prophesy concerning all things; 14
- F And again, to another, the beholding of angels and ministering spirits; 15
- E And again, to another, all kinds of tongues; 16  
And again, to another, the interpretation of languages and of divers kinds of tongues.[2] 17
- D And all these gifts come by the Spirit of Christ;
- C and they come unto every man severally, according as he will. 18
- B And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. 19
- A a And I would exhort you, my beloved brethren, that ye remember that he is the same  
yesterday,  
today, and  
forever,
- b and that all these gifts of which I have spoken, which are spiritual, never will be done away,  
even as long as the world shall stand, only according to the unbelief of the children of men. 20
- EE B Wherefore, there must be faith;  
and if there must be faith  
there must also be hope;  
and if there must be hope  
there must also be charity. 21  
And except ye have charity
- C ye can in nowise be saved in the kingdom of God;[3]
- C neither can ye be saved in the kingdom of God
- B if ye have not faith;  
neither can ye if ye have no hope. 22  
And if ye have no hope  
ye must needs be in despair;  
and despair cometh  
because of iniquity.[4] 23
- And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me.[5] 24
- DD A a And now I speak unto all the ends of the earth--
- b i that if the day cometh that the power and gifts of God
- ii shall be done away among you,
- iii it shall be because of unbelief. 25
- iv And wo be unto the children of men if this be the case;

iii for there shall be none that doeth good among you, no not one.

ii For if there be one among you that doeth good,

i he shall work by the power and gifts of God. 26

A And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ;

CC B and I lie not. 27  
And I exhort you to remember these things;  
for the time speedily cometh that  
ye shall know that  
I lie not,

C for ye shall see me at the bar of God;

D and the Lord God will say unto you:

E Did I not declare my words unto you, which were written by this man,

F like as one crying from the dead,

F yea, even as one speaking out of the dust? 28

E I declare these things unto the fulfilling of the prophecies.

D And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation. 29

C And God shall show unto you,

B that that which I have written is true. 30

BB A And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.[6] 31

A And awake, and arise from the dust, O Jerusalem; yea,

B and put on thy beautiful garments, O daughter of Zion;

C and strengthen thy stakes and enlarge thy borders forever,

D that thou mayest no more be confounded,  
that the covenants of the Eternal Father which he hath made unto thee, O house of Israel,  
may be fulfilled. 32

A Yea, come unto Christ,

B and be perfected in him,

C and deny yourselves of all ungodliness;  
and if ye shall deny yourselves of all ungodliness and love God with all your  
might,  
mind and  
strength,



- D a then is his grace sufficient for you,
- b that by his grace
- c ye may be perfect in Christ;
- d and if by the grace of God ye are perfect in Christ,  
ye can in nowise deny the power of God. 33
- d And again, if ye by the grace of God are perfect in Christ,  
and deny not his power,
- c then are ye sanctified in Christ
- b by the grace of God,
- a through the shedding of the blood of Christ, which is in the covenant of the Father  
unto the remission of your sins, that ye become holy, without spot. 34

AA And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.[7]

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### Notes

1. The first A refers to the time from Adam down to the time of receipt of the record, while the second one refers from today onward.
2. Note the subtle comparisons in E...H...E. The E's have to do with what might be termed academic matters - teaching and languages. Great faith is required to behold angels. The gift of healing involves prophecy as to the recipient's health. And the high point is the working of great miracles.
3. In verses 20-21, the first C is the point of emphasis of the paired echelon in B and C.
4. Another paired echelon. Note the contrast. Faith and hope engender charity, while their lack brings despair.
5. Verses 20-23 (EE) are the point of emphasis of the chevron that covers the entire chapter.
6. The second A is an invitation to those indicated in the first.
7. The table on the following page outlines the themes of the chevron that is chapter 10.

**Moroni 10**

	First	Second
AA 1, 34	Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.	And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.
BB 2-4, 30-33	Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.	And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing...Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.
CC 5-7a, 26b-29	And by the power of the Holy Ghost ye may know the truth of all things. And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost;	and I lie not. And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?...And God shall show unto you, that that which I have written is true.
DD 7B-19, 24-26a	(Gifts of the Spirit.)	And now I speak unto all the ends of the earth -- that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief... And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ;
EE 20-23	(Faith, hope, and charity.)	

## Appendix 1

### Number Symbolism in the Scriptures

In 1894 E.W. Bullinger published his book, “Number in Scripture” (reprinted by Kregel Publications, Grand Rapids MI, 1981), based on his study of the use of numbers in the Bible. LaRae, my wife, and I have used his work as a springboard in searching for number usage in the modern scriptures. A remarkable consistency has emerged.

The primary use of numbers is manifested in the number of elements in lists of similar or related items. Much more often than not the number of elements is related to the subject of the list, and sometimes provides deeper understanding. Some examples are given below. Most of the definitions are Bullinger’s, with some modifications prompted by number usage in the modern scriptures and the temple.

1. Unity, primacy, marks the beginning - all things begin with God; the number of God the Father.
  - a. John 17:11, 20-21 - “that they may be **one**”
  - b. Gen. 2:24, Eph. 5:31 - “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one** flesh.”
2. Division or difference; the number of the Son - second in the Godhead.
  - a. Gen. 1:6-7 - “And God made the firmament, and **divided** the waters...And the evening and the morning were the **second** day.”
  - b. Matt. 25:32 - “...and he shall **separate** them one from another, as a shepherd **divideth** his sheep from the goats...” (both bolded words are from Greek *aphorizō*)
3. Complete, real; Divine perfection; the Godhead; the number of the Holy Ghost; the covenantal number.
  - a. 2 Nephi 31:21 - “...doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end.”
  - b. 2 Nephi 26:33 - “...black and white, bond and free, male and female...” Note that any one of the three pairs includes all people, but three categories are given to emphasize completeness.
  - c. Genesis 15:9-21. Here Abraham is told to cut three animals in two, each being three years old, and to lay out the pieces as a token of the covenant God was making with him.
  - d. DC 1:2 - “...no eye...neither ear...neither heart...”
  - e. There are many instances of threes in the scriptures, and also in the temple. They usually mean completeness, but sometimes refer to covenant as well.
4. Creation, all that was created; man in his relation to the world as created; the number of the world; geographic fullness (four winds, four corners of the earth, four points of the compass)
  - a. Mosiah 4:30 - “...if ye do not watch...” four “your” things.
  - b. Alma 5:24 - “...with Abraham, with Isaac, and with Jacob, and also all the holy prophets...”
  - c. DC 3:13 - “...set at naught...broken the most sacred promises...depended upon his own judgment...boasted in his own wisdom.”
  - d. DC 4:2 - “...heart, might, mind and strength...”
  - e. DC 89:18-20 - “...shall receive...shall find...shall run...shall walk...”
5. Redemption, mercy, grace; the number of the atonement; the number of the temple.
  - a. John 5:1-2 - Bethesda, with five porches (Bethesda means house of mercy or house of grace; see Bible Dictionary).
  - b. Mosiah 3:7 - “...he shall suffer temptations, pain, hunger, thirst, and fatigue.”
  - c. Alma 7:11-12 - “And he shall go forth, suffering pains...afflictions...temptations... death...their infirmities...”
  - d. 1 Sam. 17:40-50 - David put five stones in his bag, but used only one to overpower Goliath.
  - e. DC 93:1 - “...forsaketh...cometh...callesh...obeyeth...keepeth.”
  - f. DC 109:16 - “And that this house may be a house of prayer, fasting, faith, glory, of God.”
  - g. 2 Chron. 3-4 - All of the dimensions of Solomon’s temple are five cubits or multiples of five cubits “after the first measure (an archaic value of the cubit).”

- h. Where in the temple do you see five things?
6. Evil; man in opposition to God; the number of imperfection; man without God and Christ.
  - a. 2 Nephi 27:2 (Isa. 29:6) six “with” statements.
  - b. DC 76:26-28 - six names and appellations of Satan.
  - c. Rev. 13:18 - 666; three sixes.
7. Spiritual perfection and completeness.
  - a. Gen. 2:1-3 - the seventh day sanctified.
  - b. Ex. 20:10 - seven types of persons and animals not to labor on the Sabbath day.
  - c. Seven rooms in the Salt Lake (and a few others) temple experience for the living (three or four are consolidated into one in most modern temples).
  - d. Where else in the temple can you find seven?
8. New beginning; resurrection.
  - a. Eight persons saved on the ark, from which came all nations.
  - b. Gen. 17:12 - Circumcision to be on the eighth day.
  - c. John 20 - Christ was resurrected on the day after the seventh day of the week; the new Sabbath was on this day. “After eight days again his disciples were within...” (verse 26).
  - d. DC 88:119 - Establish a house, even a house of (eight things) (call to build the Kirtland temple, truly a new order of things).
9. Finality, conclusion of the whole matter, Divine judgment of man and his works.
  - a. Hag. 1:11 - Drought upon nine things.
  - b. 2 Nephi 9:30-38 - Nine “wo” statements.
  - c. Where in the temple can you see nine things?
10. Ordinal (first, second, third, etc.) perfection, perfection of Divine order, everything in proper order; completeness of order, marking the entire round of anything; implies nothing is wanting; the whole cycle is complete. As a multiplier it adds emphasis.
  - a. Ex. 20:2-17 - the Ten Commandments.
11. Disorder, imperfection, confusion, disintegration.
  - a. Upon... (2 Nephi 12:13-16; Isaiah 2:13-16)
12. Priesthood; perfection of government.
  - a. Twelve Apostles
  - b. Twelve High Councilors
  - c. Priesthood quorums from Deacon through Elder are numbered in multiples of twelve.
  - d. DC 76:54-70 - twelve “they are they” or “these are they” statements for those exalted in the celestial kingdom.
13. Rebellion, apostasy, defection, corruption, disintegration, revolution
  - a. Things taken away (2 Nephi 13:1-3; Isaiah 3:1-3)
14. The Messiah.
15. “Acts wrought by the energy of Divine grace.” (Bullinger)
  - a. Gen. 7:20 - “Fifteen cubits upward did the waters prevail.”
  - b. DC 122 - Fifteen “If” statements. “...all these things shall give thee experience, and shall be for thy good.”
17. “Perfection of spiritual order.” (7 + 10) (Bullinger)
  - a. Romans 8:35-39, where a list of 7 is followed by a list of 10, all of the same set.
  - b. Hebrews 12:18-24, where a list of 7 is followed by a list of 10, all related.

40. Associated with a period of preparation, probation, trial and chastisement (not judgment).
  - a. It rained forty days and nights (Gen. 7:12)
  - b. Israel wandered for forty years (Ex. 16:35)
  - c. Christ fasted forty days and nights (Matt. 4:2, Mark 1:13, Luke 4:2)
  - d. Moses fasted forty days and nights (Ex. 24:18, 34:28)
  - e. Elijah in Horeb on the strength of one meal (1 Kings 19:8)
  - f. Christ's post-resurrection ministry (Acts 1:3)
50. (5x10) Jubilee, deliverance; grace intensified. (Lev. 25:11-13)
70. (7x10) Spiritual perfection and order, both emphasized.
100. (10x10) The Millennium? Exaltation in the celestial kingdom?

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## Appendix 2

### Thematic Structure in 3 Nephi 20-23

D. Lynn Johnson

#### Introduction

Jesus Christ mentions Isaiah by name exactly twice in the Book of Mormon account of his visit to the Nephites and Lamanites, in 3 Nephi 20:11 and 3 Nephi 23:1-3. Moreover, he urges the people to search Isaiah, and promises the fulfillment of his words, in both instances. Between these two statements he quotes Micah (excerpts from chapters 4 and 5), Isaiah (all but verses 4 and 5 of chapter 52 and all of chapter 54), and Acts 3:22-23 (a reference to a prophecy in Deuteronomy 18:15-19), rearranging the text in both Micah and Isaiah 52, altering the wording in places, and adding his own prophecies and commentary. Of particular interest is the Savior's rearrangement of the text of Isaiah 52. The structural elements are almost identical, but they are arranged in such a way that they fit into the broader structure I have discovered. This would be a strong indication that Joseph Smith didn't copy this chapter from the Bible.

I have discovered intricate and intertwined patterns of repetition that serve remarkably to enhance the information content of the message and assist the student in understanding the meanings.[1] For instance, the parallelisms I have discovered indicate that one meaning of the marred visage of the servant (3 Nephi 20:44) is his appearance to unbelievers.

We will first examine these patterns in some detail, discuss a few of the insights that can be obtained from the parallelisms in the patterns, and consider the significance of the observed textual complexity. As far as the latter is concerned, I propose that the intricate literary structure probably exceeds the capacity of any human mind, let alone that of a minimally educated frontier farmer's 23 year old son who dictated as scribes wrote the text. The present work is intended to explain how I came to this conclusion.

The process of producing the Book of Mormon is well understood. Joseph Smith dictated the bulk of the text rapidly in a little over 60 working days, with Oliver Cowdery and others acting as scribes. Cowdery and others then made a copy to submit to the printer. The only editing consisted of minor changes of words on the original and printer's manuscripts. The typesetter, John Gilbert, added punctuation and broke the text into paragraphs. The chapter breaks were given in the dictation. Joseph Smith made several thousand emendations for the 1837 edition, but nearly all of these are grammatical in nature.[2] There was no rearranging of the text. Thus the literary patterns discussed below fell from the lips of Joseph Smith intact.

#### The Structure

One would be hard pressed to overstate the importance of the pioneering discovery of chiasmus in the Book of Mormon by Welch.[3][4][5] Parry has further discussed several additional poetic forms in the Book of Mormon and has reformatted certain passages in the book to show these forms.[6][7][8] I have reformatted the doctrinal discourses of the Book of Mormon, including the Isaiah texts and commentary, from which the present article was developed.[9][10] My first draft was completed before Parry's first book[6] was published, and I made some modifications based on his findings. In neither book does he find much of the structure discussed below, and what he does find is at the simplest level. Ludlow has discovered a chiasm that covers the same text which bears some resemblance to my overall chiasm, and shares the same central element.[11]

Of the many poetic forms described by Parry and others, the present work is couched in two, namely inverted, of which chiasmus is a refined subset, and direct, which Parry terms "alternate." In typical chiasmus, a series of elements, defined as a single word, phrase or idea, leads to a central element or pair of elements, followed by a second series of related elements, but arranged in reverse order (i.e. ABCBA or ABCCBA). In deeper systems the central element(s) constitute a point of emphasis. In a direct system, a series of elements is followed by a second related series also, but this time in the same order (ABAB). Sometimes there is a point of emphasis represented by an extra element at the end of the second (or, rarely, the first) series (ABABC, ABCAB). Among the many forms of scriptural poetry, these appear to be the most useful in unlocking insights in the scriptures.

While formal poetic parallelisms are very interesting and add much to the beauty of the scriptures, the guiding principle in my work has been to find those parallel forms that assist in developing understanding. In other words, more emphasis has been placed upon patterns in the themes than upon poetic forms that are based primarily on words and phrases. To be sure, some of the structures do satisfy Welch's extensive and useful criteria for identifying chiasmus,[12] while others which show beautiful inverted parallel ordering of concepts may not. Since I have no intention to seek to differentiate these, the terms "chevron" for inverted parallelism

and “multiple echelon” for direct parallelism will be used to avoid confusion, and to defray any possible argument about whether an inverted system is a valid chiasm or not.

The preface to the 1992 reprinting of Nils Lund’s “Chiasmus in the New Testament” states, “Chiasmus is of unquestioned significance for interpreting texts. Examples exist, of course, in which the identification of a chiasmus is merely interesting and does not contribute significantly to understanding... Other examples, however, radically alter the way texts are perceived.”[13] I hope to show that this is so in the present case.

The most frequently encountered structure is the chevron, of which there are twenty at five levels. The first level covers the entire text from 20:11 through 23:3, and its elements are labeled with doubled capital letters, with or without subscripts. (As mentioned above, the subscripts are used to denote direct ordering of sub-elements within a matched pair of elements.) The second level inverted chevrons, seven in number (20:11-35, 20:29-46, 21:1-7, 21:9-10, 21:25-29, 22:1-5, and 23:03), are labeled with single capital letters, except the two smallest ones are shown by indentation only. Some of the nine third level inverted chevrons (20:11-19, 20:23, 20:27-28, 20:29-34, 20:35, 20:36-37, 21:2-3, 21:11-21, and 21:22-23) are labeled with lower case letters, but the smallest ones are left unlabeled to conserve space. For an example of the latter, see 20:23. One of the two fourth level chevrons (20:16-17) is marked with lower case Roman numerals, and the other (20:11-12) is unmarked. The single fifth level chevron (20:16), of minimal size (ABA), is unmarked and delineated by indentation only; it is the first part of 20:16. This little chevron belongs to four other chevrons. Four chevrons commence with 20:11. They extend, in turn, to the end (23:3), through 20:35, through 20:19, and to the first part of verse 12. It may be significant that a total of four chevrons commence with Christ’s words “Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled...”.

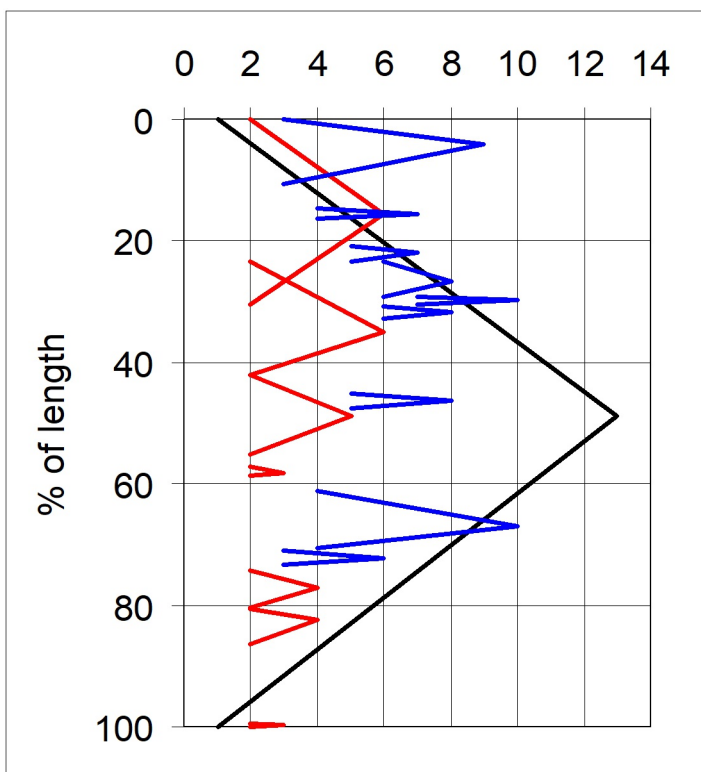
The first, second, and third level chevrons are represented graphically in the figure, showing their size (based on the number of words) and spacing within the text on the vertical axis, and their depth on the horizontal axis. The termini of the chevrons are at the beginnings and ends of the first and last elements, respectively, while the points are at the center of mass (in word count) of the central elements of each. In those cases in which two elements appear at the center, the center point was taken as the point between these elements.

Most of the direct systems are double echelons (ABAB) that pervades the writings of Isaiah and Micah. Here the emphasis is provided by poetic beauty, as in the middle of 20:16. By far the most massive double echelon is in 21:11-24; it has considerable substructure. Multiple echelons (ABABAB) are found in 22:6-10 and 22:11-17. An example of a double echelon with a point of emphasis (ABABC) is found in 20:40.

Parry[7][8] finds many of the small double echelons, but the only chiasms he reports are the first part of 20:35, which he gives as ABBA, and the little ABBA system in 23:3.

### Discovery of the Structure

The discovery of the structure was a gradual process. A few obvious repetitions were first found, such as the b, c, and d elements of the third level chevron in 20:11-19. Here the covenant, the Father, and his people are each given twice, but in reverse order the second time. The remnants and gathering are also mentioned



Graphical representation of the first (black), second (red), and third (blue) level chevrons. The third level chevrons are offset to show the parallelism of their themes (see text).



twice, but in the same order, after the first d and before the second. Thus they are labeled ei and eii. The imbalance and asymmetry in the ei elements is obvious, but the neighboring structure forces the labeling as shown. The match between the f's is less obvious. Both speak about the Lord's people, but the first mentions the knowledge they shall receive, and the second refers to the blessings to be received by the Gentiles. The turning point, g, is a clear point of emphasis. Table 1 shows these parallels. It is read down the left side, across the bottom, and up the right side, except for the second ei and eii elements.

Table 1. Parallels in 20:12-19.

	First	Second
b 12b, 19c	then is the fulfilling of the covenant	hath covenanted,
c 12c, 19b	which the Father hath made	the Father
d 12d, 19a	unto his people, O house of Israel.	For I will make my people with whom
ei 13a, 16-17	And then shall the remnants, which shall be scattered abroad upon the face of the earth,	Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.
eii 13b, 18	be gathered in from the east and from the west, and from the south and from the north;	And I will gather my people together as a man gathereth his sheaves into the floor.
f 13c, 15	and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.	And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people--
g 14	And the Father hath commanded me that I should give unto you this land, for your inheritance.	

This process was repeated, again with anchor points identified and asymmetries and imbalances dealt with, and eventually all the identified second and higher level chevrons were found. Some judgment calls were made. For instance, the turning point, E (20:23), of 20:11-35 was chosen to be the entire third level chevron shown, rather than assimilating the smaller unit into the larger one (with its elements labeled FGHGF) because its entire message seems to be the real point of emphasis of the rest of the chevron. This turned out to be a prudent choice, as will be seen below.

After the second and higher level chevrons were all found, the strong parallels between 20:11-12 and 23:1-3, mentioned above, were noticed. Further investigation quickly revealed the first level structure, labeled with double capital letters.

A fascinating discovery was made during preparations to write this paper, namely, that the subjects of the third level chevrons form the elements of a strong, well balanced, chevron (see below). The third level chevrons are shown in a chevron configuration in the figure to illustrate this. This chevron could not have been found without first seeing the rest of the structure, since its elements are dispersed throughout most of the length of

the text. And it would have failed if the little chevron in 20:23 had been incorporated into the larger second level chevron, as mentioned above.

This level of complexity exceeds all that I have found in all scripture, and is a small testimony to me of Joseph Smith's translation being inspired, since I seriously doubt that a human mind could produce this, even with careful planning, let alone by rapid dictation.

### **Balance and Imbalance**

Welch has said that chiasmus should be balanced, with the turning point occurring at or near the center of mass of the chevron.[12] The chevrons in the figure appear to satisfy this criterion, in that they are fairly symmetrical. Quantitative examination of the structure confirms this, and reveals a high degree of overall symmetry and balance in the twenty chevrons. For this analysis, the words of the text were counted (3014 total). The center point of each chevron was determined, and its position in the text of that chevron computed as a percentage of the length of the chevron.

The center point of the first level chevron is at almost the exact center of the chevron (49% of its total length). The center points of the first through fifth level chevrons range from 30.8% to 70.0% of their lengths, with a simple (unweighted) average of 51.5%. The (more realistic) weighted average, which takes into account the size of each chevron, is 50.3%, even closer to the ideal. It is interesting to note that the chevron with the center point at 69.2%, the fourth level chevron 20:16-17, is found within the chevron that has its center closest to its beginning, the third level chevron 20:11-19. Thus they tend to offset each other's imbalance. The center of the chevron of the third level chevrons is skewed toward the beginning of the text because of how its elements are dispersed in the text. However, if only the third level chevrons are measured, neglecting the intervening text, the center occurs at 55.8% of the total length.

Although I am unaware of any similar measurements on scriptural structural systems with which these results might be compared, this high degree of balance has to be regarded as truly remarkable. It is certainly the most complex structure I have encountered in many hundreds of cases in all four Standard Works, which adds to the wonder of the precision with which it was executed by the Lord in his discourse to the people gathered at the temple. (The next closest rivals in complexity are Doctrine and Covenants 76, 2 Nephi 12-15 (Isaiah 2-5, but the structure is better in 2 Nephi) and John 8-12.[10]) I have not discovered anything coming close to the complexity of these chapters in any other author's work.

### **Asymmetry and Imbalance**

Despite the high degree of structural balance described above, there exist significant and sometimes quite illuminating asymmetries and imbalances within individual systems. Some of these will be referred to below. However, there are remarkably few real structural problems. There appears to be what Welch calls a maverick, where words or phrases in a system are repeated outside the system. The last two lines of 20:22 are repeated in 21:25, where they fit very well and are a critical part of the local structure. Micah 5:8-9 and Isaiah 52:12 both appear twice, but in each case they are in matched elements in the overall chevron, CC<sub>1</sub> and CC<sub>3</sub>, respectively.

A more puzzling problem is the as of the first third level chevron, 20:11-19. The first refers to Isaiah's prophecies, and the second is a prophecy from Micah, which has no counterpart in Isaiah. Since there is nothing else to match the first a, and the other elements of the chevron match well, it has been left as shown. All other asymmetries and imbalances have fairly obvious rational explanations.

### **Biblical Sources**

As noted in the Introduction, Jesus rearranges and edits excerpts from Micah and Isaiah, and inserts his own comments interspersed in the text. These alterations of the biblical text are significant in establishing the parallelisms in the text. For instance, the structure of Isaiah 52 is altogether different from the rearranged excerpts in 3 Nephi 20-21. The corresponding verses are shown in Table 2.

Table 2. Verses in 3 Nephi 20-21 that correspond with those in the Bible.

<b>3 Nephi</b>	<b>Bible</b>
20:16-17	Micah 5:8-9

20:18	Micah 4:12
20:19b (b = latter part)	Micah 4:13
20:23	Acts 3:22-23 (Deut. 18:15-19)
20:32	Isaiah 52:8
20:34-35	Isaiah 52:9-10
20:36b-38	Isaiah 52:1-3
20:39-40	Isaiah 52:6-7
20:41-45	Isaiah 52:11-15
21:8	Isaiah 52:15
21:12-13	Micah 5:8-9
21:14b-18	Micah 5:10-14
21:21	Micah 5:15
21:29	Isaiah 52:12

Although Jesus rearranges the text, some of the parallels in Isaiah 52 are preserved. The major pattern in Isaiah 52 is shown in Table 3, while that of the second level chevron in 3 Nephi 20 is given in Table 4. Note that the latter part of Isaiah 52:15 is not included in the chevron in Isaiah 52 but is in the 3 Nephi chevron. The negative concepts of the first B, C, and D are offset with the positives of the second, after the bringing of good tidings.

Table 3. Chevron in Isaiah 52. The text reads down the left side, across the bottom, and up the right, except for the second sub-elements of A.

	First	Second
Aa 1-2 11-12	Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.	Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.
Ab 3a 13-14	For thus saith the LORD, Ye have sold yourselves for nought;	Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:
Ac 3b, 15a	and ye shall be redeemed without money.	So shall he sprinkle many nations;

B 4-5a 9b-10	For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought?	for the LORD hath comforted his people, he hath redeemed Jerusalem. 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.
C 5b 9a	they that rule over them make them to howl, saith the LORD;	Break forth into joy, sing together, ye waste places of Jerusalem:
D 5c-6 8	and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.	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.
E 7	How beautiful upon the mountains 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!	

Table 4. Second level chevron in 3 Nephi 20:29-46.

	First	Second
A 29-33 46c	And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father. . (includes Isaiah 52:8)	and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.
B 34-35 46b	Then shall they break forth into joy--Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem. The Father 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 the Father; and the Father and I are one. (Isaiah 52:9-10, altered)	Then shall this covenant which the Father hath covenanted with his people be fulfilled;
C 36a 46a	And then shall be brought to pass that which is written:	Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me.

Da 36b-37 41-42	Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. (Isaiah 52:1-2)	And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward. (Isaiah 52:11-12)
Db 38a 43-44	For thus saith the Lord: Ye have sold yourselves for naught, (Isaiah 52:3a)	Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. As many were astonished at thee--his visage was so marred, more than any man, and his form more than the sons of men-- (Isaiah 52:13-14)
Dc 38b 45a	and ye shall be redeemed without money. (Isaiah 52:3b)	So shall he sprinkle many nations; (Isaiah 52:15a)
Dd 39 45b	Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak. (Isaiah 52:6)	the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider. (Isaiah 52:15b)
E 40	And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth! (Isaiah 52:7)	

It is significant that the Aa, Ab, Ac parallelism in Isaiah 52 is preserved in the Da, Db, Dc of the 3 Nephi text. Also the E elements of both are the same. The Dd elements of 3 Nephi bring in the latter part of Isaiah 52:15 that is not included in the structure of that chapter.

One can ask, Why did the Lord rearrange Isaiah 52? A little later he gave Isaiah 54 without changes. The answer lies in the structure. The chevron which includes the rearranged and edited Isaiah 52 is embedded in the overall chevron, and the rearranged Isaiah segments fit that larger chevron. Table 5 shows these relationships.

It is intriguing to me that two particular elements in Isaiah 52 have parallels in both the first level and second level chevrons. Verse 20:44 is reflected back to 20:38a in the second order chevron and also forward to 21:9b-10a in the overall chevron. Also, verse 20:45a is reflected back to 20:38b and also forward to 21:9. These are the only instances I have found where parallels work simultaneously both forward and backward. I will discuss their possible significance below.

Table 5. Parallels in a portion of the first level chevron.

	First	Second
CC <sub>3</sub> 20:41-42 21:24-29	And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward. (Isaiah 52:11-12)	And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst. And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.
DD 20:43 21:10b	Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. (Isaiah 52:13)	Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.
EE 20:44 21:9b-10a	As many were astonished at thee--his visage was so marred, more than any man, and his form more than the sons of men-- (Isaiah 52:14)	and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them.
FF 20:45a 21:9a	So shall he sprinkle many nations; (Isaiah 52:15a)	For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them;
GG 20:45b 21:8	the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider. (Isaiah 52:15b)	And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. (Isaiah 52:15b)

There is another interesting change in Isaiah 52:10 when the Savior quotes it in 20:35. He substitutes the word "Father" for LORD (Jehovah) and God (Elohim), and adds the phrase "And the Father and I are one," thus, incidently, completing the little third order chevron that is the central element of the chevron consisting

of the third order chevrons (see above). Earlier he had quoted this verse as it appears in the Bible, prefacing it by saying “And then the words of the prophet Isaiah shall be fulfilled, which say...” (3 Nephi 16:17-20) So, when the Lord quotes Isaiah he uses Isaiah’s words, which attribute the prophecy to Jehovah, but when he states it himself he attributes it to the Father. This is consistent with his statement recorded in John 5:19, “...The Son can do nothing of himself, but what he seeth the Father do.” He also attributes the prophecy to Malachi to the Father in 3 Nephi 24:1. He attributes all to the Father, taking no credit to himself.

This rearrangement of Isaiah 52, and the change from Isaiah 52:10, are small hints that Joseph Smith did not use the King James version of the Bible as a source for the Isaiah text, or at least that he didn’t use it slavishly.

### Topics and Teachings

Although the structure is interesting in its own right, the real benefit comes from exploring the concepts contained within it. The Lord uses the turning points of the chevrons, and the asymmetrical element found in some of the multiple echelons, to emphasize certain concepts. He uses associations shown in the matched pairs of elements in the structure to define terms and elaborate upon points made. He utilizes asymmetries, where the relationship between matched pairs of elements appears at first to be weak, but which on deeper consideration turn out to be related, to teach concepts that are not always obvious, and imbalance to give us further details of selected topics.

The overall themes of the text are shown in Table 6, where the matched elements of the first level chevron are given together, and the central element, the point of emphasis, is placed at the bottom. In common with most of the identified chevrons, not all matched pairs of elements are of equal size, nor do they carry equal weight. It is through comparing these matched pairs, and paying attention to the asymmetries as well as the symmetries, that our understanding is enlarged.

Table 6. Overall themes of 3 Nephi 20:11-23.3.

Label	Theme, first	Theme, second
AA 20:11; 23:1-3	Isaiah’s words shall be fulfilled; search them	Search these things, for great are the words of Isaiah
BB 20:12-14; 22:1-17	Promises to Israel; the Lord will fulfill his covenants; promised land given and to be re-established	Promises to Israel; gathering and restoration of Israel; Israel to inhabit desolate cities of the Gentiles; oppressors to fall
CC <sub>1</sub> 20:15-24 21:11-21	Disruption of wicked Gentiles by remnant of Israel; Moses’ prophecy of the Savior; people must hear or be cut off	Those who will not believe the words of Christ shall be cut off, as Moses said, and a remnant of Israel shall disrupt the wicked
CC <sub>2</sub> 20:25-40 21:22-23	Israel to be purified, gathered and restored to Jerusalem	Repentant to have the church, come into the covenant, be numbered among Israel, assist in building New Jerusalem
CC <sub>3</sub> 20:41-42; 21:24-29	Gathering, the Lord to be with them	Gathering to New Jerusalem; I, and the Father, will be with them
DD 20:43; 21:10b	My servant shall be exalted and extolled and be very high	Yet I will heal him
EE 20:44 21:9b-10a	Many astonished, his visage and form marred	Shall be those who believe not, but they shall not hurt him, though he shall be marred because of them

FF 20:45a; 21:9a	He shall sprinkle many nations	The Father to work a great and a marvelous work
GG 20:45b; 21:8	Kings shall shut their mouths	Kings shall shut their mouths
HH 20:46; 21:7c	Covenant of the Father to be fulfilled	The work of the Father hath commenced unto fulfilling the covenant
II 21:1-2a; 21:7b	Gathering to be a sign	It shall be a sign unto them
JJ 21:2b; 21:7a	When I declare these things	When thy seed begin to know these things
KK 21:2c; 21:6	Gentiles to recognize the remnant of Israel	Repentant Gentiles to be numbered among Israel
LL 21:3; 21:5	When these things come from Gentiles to the remnant	When these works come from the Gentiles unto your seed
MM 21:4	For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel	

For comparison, here is Ludlow's view of the structure.

Table 7. Chiasm presented by Victor L. Ludlow.[11]

	First	Second
A 20:10; 21:28-29	The Father and the Son work together.	The Father and the Son work together.
B 20:11; 22, 23:1-3	<i>Isaiah's words are written, therefore search them.</i>	<i>Isaiah's portrayal of Zion (Isaiah 54); search his words!</i>
C 20:12; 21:26-27	<i>Isaiah's words and the Father's covenant with Israel will be fulfilled!!</i>	The Father's work with his people.
D 20:13; 21:24-25	Scattered Israel to be gathered.	Gentiles to help in the gathering of Israel and a New Jerusalem.
E 21:14; 21:22-23	America an inheritance for the Lamanites.	America an inheritance for the righteous.
F 21:15-20; 21:12-21	Gentiles to repent and receive blessings (Micah 4:12-13; 5:8-9).	Unrepentant Gentiles will be cut down (Micah 5:8-15).
G 20:21-29; 21:11	A New Jerusalem and the Father's covenants with Moses, the Gentiles, etc.	Moses, the Gentiles and covenant Israel.



H 20:30-44; 21:9-10	<i>Gospel preached and Zion established; the marred servant (Isaiah 52).</i>	<i>A great and marvelous work; the marred servant (Isaiah 52:14).</i>
I 20:45; 21:8	<i>Kings shall be speechless (Isaiah 52:15).</i>	<i>Kings shall be speechless (Isaiah 52:15).</i>
J 20:26; 21:7	Covenant fulfillment and the work of the Father.	The work and covenant fulfillment of the Father.
K 21:1; 21:7	A key sign to be given when things are "about to take place."	Sign as Lamanites begin to know Book of Mormon that work "hath commenced."
L 21:2; 21:6	Gentiles learn of scattered Israel.	Some Gentiles to be with Israel.
M 21:3; 21:5	These things (in Book of Mormon) to come from Gentiles to you (Lamanites/Nephites).	These works (in Book of Mormon) to come from Gentiles to you (Lamanites/Nephites).
N 21:4	<b>The sign of the covenant.</b>	

Note: The many Isaiah references and passages are shown in *italics*.

His second B is a composite, including material before and after his second A, and his second A and B are out of order as presented in his paper.

The second major structure is the chevron consisting of the third level chevrons. The themes of these chevrons are shown in Table 8. It will be discovered by comparing the verse numbers in Table 8 with those in Table 6 that the two chevrons are interpenetrating and basically independent. (This can also be seen in the figure.) Associations are shown in Table 8 that are not to be found in Table 6, and would not be found easily without seeing the detailed structure. It could be claimed that the parallels shown in Table 8 are in the eye of the beholder, but careful study reveals subtle instructive relationships.

Table 8. Themes of the third level chevrons.

	<b>Theme, first</b>	<b>Theme, second</b>
I 20:11-19 21:22-23	Father to fulfill his covenant and gather Israel; this land promised to them; remnant of Jacob to be among unrepentant Gentiles as a lion among the beasts	Church to be established among the repentant Gentiles, who will be numbered among the remnant of Jacob; this land promised the remnant; New Jerusalem to be built
II 20:23 21:11-21	A prophet to be raised up, and every soul who will not hear that prophet shall be cut off from among the people	Unbelievers and unrepentant to be cut off from among my people; horses, chariots, cities and graven images of unrepentant Gentiles to be cut off from among my people.
III 20:27-28 21:2-3	Holy Ghost to be poured out upon the Gentiles, who will be mighty above all unto scattering of Israel, but their iniquities to be returned upon their own heads if they harden their hearts	Gentiles to know of the remnant of Israel through the Holy Ghost; Israel to be scattered by the Gentiles, but the things made known unto them to go forth among the remnant

IV 20:29-34 20:36-37	The Father will remember his covenant to gather Israel and give them Jerusalem when they believe in Jesus Christ, and they to break forth into singing	Awake and put on thy strength, beautiful garments, O Jerusalem, no more shall the unclean come into thee; arise and loose thyself from the bands of thy neck
V 20:35	The Father 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 the Father; and the Father and I are one.	

The points of emphasis indicated by the structure, either as center points in chevrons or asymmetrical elements in multiple echelons, are shown in Table 9, and those asymmetries that might be identified as “teaching” asymmetries are listed in Table 11. The symmetrical statements and what might be termed “obvious” asymmetries are not listed. An example of the latter can be found in the A’s of 20:11-34. The first includes verse 15 and speaks of the descendants of Lehi– “And the Father hath commanded me that I should give unto you this land, for your inheritance.” The second includes verse 33, which is concerned with the Jews– “Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.”

Table 9. Points of emphasis.

System	Label	Topic
20:11-23:3	MM	Gentiles to be established in this land, that these things might come forth unto the remnant, and the covenant of the Father with Israel be fulfilled
20:11-35	E	A prophet shall be raised up, and those who hear him not shall be cut off from among the people
20:29-46	D	How beautiful upon the mountains are the feet of that bringeth good tidings
21:1-7	D	(Same as MM, 20:11-23:3, above)
21:25-29	C	Work of the Father shall commence among the dispersed people that they may come unto the Lord
22:1-4	C	Enlarge thy tent, lengthen thy cords, strengthen thy stakes
20:11-19	g	The Father hath commanded me to give you this land for your inheritance
20:23	d	(Hear) all things he shall say unto you
20:27-28	c	Gentiles to scatter and be a scourge to the people of this land
20:29-34	c	Gospel to be preached to Israel, they shall believe in Christ, pray unto the Father, and lift up their voices and sing
20:35	d	All nations, all the ends of the earth (shall see the salvation of the Father)
20:36-37	c	No more come into thee the uncircumcised and the unclean
21:2-3	d	Who are a remnant of the house of Israel
21:11-21	g	Thy graven images to be cut off, and thou shalt no more worship the works of thy hands
21:22-23	d	Unto whom I have given this land for their inheritance, and they shall assist my people
20:11-12	iii	Ye have them before you

20:16-17	iii	Who, if he goeth through both treadeth down and teareth in pieces
Third level chevrons	V	The Father hath made bare his holy arm in the eyes of all the nations; and all the nations of the earth shall see the salvation of the Father, and the Father and I are one
20:25-27 (abcdabc)	d	The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities
21:5-6	d	That they may be numbered among my people, O house of Israel
21:17 (i ii i ii iii)	iii	And thou shalt no more worship the works of thy hands

Table 10. Teaching asymmetries.

Chevron		First	Second
20:11-23:3	CC <sub>3</sub>	The Lord (Jehovah) will go before you, and the God of Israel (Jehovah) shall be your rearward.	I will go before them, saith the Father, and I will be their rearward.
	EE	Many astonished, his visage and form marred.	Shall be those who believe not, but they shall not hurt him, though he shall be marred because of them.
	FF	He shall sprinkle many nations.	The Father to work a great and a marvelous work.
20:11-35	BB	Except the nations of the Gentiles repent, the sword of justice of the Father shall fall upon them.	When the Gentiles shall have received the fulness of my gospel, then if they harden their hearts against me I will return their iniquities upon their own heads.
20:29-46	D <sub>2</sub>	Ye have sold yourselves for naught.	His visage was so marred.
	D <sub>3</sub>	Ye shall be redeemed without money.	So shall he sprinkle many nations.

Of the many points that might be discussed, a few are selected for further consideration. It is to be noted that the following items were discovered after the formatting was accomplished, and were identified on the basis of the structure, rather than the structure being made to follow the ideas.

Three of the topics in Table 9 appear to be especially emphasized by the Savior. The first two of these are stressed by virtue of the mass of text leading to and from them in the two largest chevrons. The first of these is the key role of the Gentiles in the restoration and promulgation of the gospel to Israel, as indicated in 21:4, the center point of the first level chevron which covers the entire text. The nearly perfect balance of the entire chevron at this point further strengthens this statement. The second is the universality of the work of the Father, as told in 20:35, the third level chevron that is the center point of the chevron of third level chevrons. While the importance of this statement is easily recognized in the unformatted text, its emphasis by this rather subtle component of the structure is intriguing.

The third topic of particular emphasis is lands of inheritance, which receives its emphasis from the fact that it appears at the center point of no less than four chevrons (two of them might be considered to be redundant, since the third second level chevron coincides with the inner-most part of the first level chevron). In addition, lands of inheritance are mentioned several other times.

As interesting as all of the above may be, it was some of the “teaching” asymmetries shown in Table 10 that provided the greatest insights to me. In those instances there is no obvious similarity or relatedness between the associated pairs of elements, but the surrounding structure forces the relationship between the

elements. A case in point can be found in 20:43-45, which is the same as Isaiah 52:13-15. These comprise the Db and Dc elements of the chevron 20:29-46 (see Table 4). The A's (gathering of the Jews to Jerusalem), B's (covenant of the Father to be fulfilled), and C's (brought to pass, surely come) are fairly strongly related, and the E (...How beautiful upon the mountains are the feet of him that bringeth good tidings unto them...) is a clear center point. The Da's also are strongly related in that both are cries to Israel about cleanliness and restoration or gathering. Verses 38-39 and 43-45, which at first glance do not appear to be related, are left. However, both elements labeled Dd imply revelation, first to Israel, and then to kings, and thus are related. One must conclude that there is a relationship between selling oneself for naught (first Db, first part of verse 38) and the marred servant (second Db, verse 43), and between being redeemed without money (first Dc, last part of verse 38) and sprinkling many nations (second Dc, verse first part of verse 45).

The meanings of these three verses is further revealed by investigating their association with their matching elements in the overall first level chevron (see Table 6). Here, again, the elements on either side are strongly related, even in the detailed breakdown of the CC's into direct parallel parts. The GG's form a firm anchor point in that the second is a repeat of the first, with a little introduction. The EE's also form anchor points in both dealing with the marring of the servant. The DD's are likewise strongly related. One is led to conclude, then, that the sprinkling of many nations is the great and marvelous work of the Father. By comparing forward (FF) and backward (Dc), we see that the structure teaches that the sprinkling is the redemption. This conclusion is further reinforced by seeing how "sprinkle" is used in several places in Exodus, Leviticus, Numbers, and in 1 Peter 1:2, where it is clearly identified with the redemption wrought by the Lord. It is also consistent with Strong's[14] definition for *nazah*, the Hebrew word from which "sprinkle" is derived in Isaiah 52:15: "A primitive root; to spirt, i.e. besprinkle (*especially in expiation*)". (Emphasis added.). Bullinger notes, "The verb for **shall he sprinkle** is a technical term found in the Mosaic Law for the sprinkling of blood in order to cleanse or purify from sin." (Emphasis in original.)[15]

The JST changes this word to "gather" in Isaiah. While the resulting statement is true, the Lord didn't make that change in the translation of the plates, and we can wonder why. The parallels in the overall and second order chevrons show that it refers to the atonement, consistent with Strong's definition and Bullinger's comment. If the word had been changed in the Book of Mormon the parallelisms would have been weakened. "Sprinkle" clearly is the right word here.

The meaning of the marred servant also can be understood better with the help of the structure. Some have argued, and reasonably so, that the marring of the servant is physical, and can refer to Joseph Smith as well as the Savior.[16] However, referring to Table 8, these parallels indicate that the marring is also disbelief—Christ is ugly and distorted in the mind of the unbeliever, who sells self for naught. The second EE is the little (ABBA) chevron (21:9b-10a) which teaches that the marring of the servant is through active unbelief by those taught the truth. Again, comparing backward (Db) and forward (EE), we conclude that the marring of the servant is selling self for naught, or unbelief of the word received.

This conclusion is consistent with the usage of the Hebrew word from which *visage* is translated in the King James Bible.

As noted above, these two instances of comparisons both forward and backward are the only ones I have found in all my extensive reformatting of scripture. They assist in demonstrating the complexity of the structure of this block of text, and attest to its authorship: it is the Lord himself.

The final teaching to be considered arises from a very unique aspect of these chapters. This is the only place in scripture where Christ quotes the prophets in more than brief mention, and then comments in detail on the prophecies, reiterating the wording. A set of intriguing asymmetries results. In the first CC<sub>3</sub>, 20:42, the prophet Isaiah is quoted as saying that the Lord, the God of Israel, terms normally signifying the Son, will go before and be the rearward. In the second CC<sub>3</sub>, Christ states that the Father will go before and be the rearward. This teaches beautifully the relationships between the prophets, the Son and the Father. The prophets receive their directions from and relate to the Son, while the Son does His work under the direction of, and attributes all to, the Father.

We see another example of the relationship between the Father and the Son in the chevron 21:1-7. In the first A, verse 1, Christ states that He will gather in His people. In the second, verse 7, he attributes it to the work of the Father unto the fulfilling of His covenant with the house of Israel.

A final instance is in the As of 21:25-29. The first refers to the power of heaven and the Son, while the second mentions the Father.

Double echelons (ABAB) appear almost exclusively in the Micah and Isaiah quotes. A large one is found in 21:11-24. It incorporates two of the third level chevrons in the B elements. Here both the second A and the

second B are in contrast to the first, as shown in Table 11.

Table 11. The direct parallel system in 21:11-24.

	First	Second
A 21:11a 21:22a	Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ...	But if they will repent and hearken unto my words, and harden not their hearts,
B 21:11b-21 21:22b-23	they shall be cut off from among my people who are of the covenant... Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots...	I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

Obviously, only the surface of these chapters has been scratched in these brief remarks. We find a wealth of information concerning the covenants of the Father with His chosen people, and the Gentiles, who may be numbered with them upon repentance. A detailed study of the asymmetries and imbalances, as well as the balance and symmetry, helps much to find fuller understanding of the messages delivered by the Lord. The Lord has crafted a beautifully intricate structure that has enabled Him to convey more information than can be done with the words alone.

### Implications of the Complexity of the Structure

What is the probability that the proposed structure is a figment of my imagination? The reader will have to judge that for himself or herself. However, my own understanding of the text has been measurably enhanced through discovering and analyzing the structure.

If the structure is even partially correct, what is the probability that Joseph Smith produced the structure deliberately? The appearance of chiasmus in the Book of Mormon and other latter-day scriptures has been debated extensively. Most commentators, Welch in particular,[17] agree that Joseph Smith probably was not aware of this literary form. Scholars had just begun to explore it, and the few publications on the subject very likely were unknown in upstate New York in 1829.

Welch maintains that the appearance of chiasmus is evidence that the book is of ancient Hebraic origin.[2-4] Others posit that chiasmus appears by chance. Still others point out that it appears in Shakespear and other places. Edwards and Edwards present a summary of the arguments for and against deliberate chiasmus.[18] They then use statistical analysis of several proposed chiasms to compute the probability that they appeared by chance. They find very high probabilities that some of these in the Book of Mormon were deliberately constructed. Unfortunately, they probably weren't aware of my work, and didn't analyze any of the structures presented here. However, their analysis wouldn't always work here because their algorithms looked for repeated words, while much of my work finds related parallel themes, often with no repeated words or phrases.

Even without the tests developed by Edwards and Edwards, the laws of probability still apply. If the probability that an event occurred by chance is  $P_1$ , and the probability of another event occurring by chance is  $P_2$ , the probability that both occur together is the product of the two individual probabilities. Thus if  $P_1$  and  $P_2$  are both 0.1 (10%), their product is 0.01 (1%). I have proposed 20 chevrons. If each one has a 50% chance of occurring by chance, the probability that all 20 occurred by chance is small, 0.0001%. Since most would have much less than 50% chance of occurring by chance, the final probability of all of them occurring together by chance is ridiculously small. I conclude that the structure was deliberately produced by the Savior, and the inspired translation preserved the structure.

### Concluding Remarks

We see that Christ opens and closes with admonitions to search the words of Isaiah, but quotes and

discusses Micah first, and then Isaiah, rearranging both to fit into the patterns that he further develops. The result is the most beautiful and complex structure I have found in 35 years of discovery of such patterns in the scriptures. My efforts have resulted in reformatted versions of the entire Doctrine and Covenants, The Pearl of Great Price, major portions of the Book of Mormon (the doctrinal discourses, about half the text), and selected portions of the Bible.[9] Nowhere have I found material to match the literary structure of these words of Christ, the author of the patterns in the scriptures.

Although a testimony of the Book of Mormon can be sustained only by the witness of the Spirit, the complexity and beauty of the structure further attest to its divine origin. One doubts that it could have been a product of the nineteenth century, neither the work of a frontier farmer's son, nor of any other mortal.

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**Notes:**

1. The structure presented here was discovered in 1988.
2. Skousen, Royal, Ed., "The Book of Mormon; The Earliest Text," Yale University Press, New Haven and London, 2009, p. xxx.
3. John W. Welch, "Chiasmus in the Book of Mormon," BYU Studies, pp. 69-84, Autumn 1969.
4. John W. Welch, "Chiasmus in the Book of Mormon", Book of Mormon Authorship, Edited by Noel B. Reynolds, Bookcraft, Inc., Salt Lake City, 1982, pp. 33-52.
5. John W. Welch, "The Discovery of Chiasmus in the Book of Mormon: Forty Years Later," Journal of Book of Mormon Studies, Vol. 16, No. 2, 2007.
6. Donald W. Parry, "Poetic Parallelisms of the Book of Mormon", Ensign, October 1989.
7. Donald W. Parry, "The Book of Mormon Text Reformatted According to Parallelistic Patterns", F.A.R.M.S., Provo, Utah, 1992.
8. Donald W. Parry, "Poetic Parallelisms in the Book of Mormon," Neal A. Maxwell Institute for Religious Scholarship, BYU, Provo, Utah, 2007.
9. D. Lynn Johnson, "Isaiah Text and Commentary in the Book of Mormon", Wilmette, Illinois, 1992.
10. <http://www.ldsgospeldoctrine.net/dlj/visualscriptures.html>
11. Victor L. Ludlow, "The Father's Covenant People Sermon: 3 Nephi 20:10-23:5," Third Nephi: An Incomparable Scripture, Ed. by Andrew C. Skinner and Gaye Strathearn, Deseret Book, Salt Lake City, Utah, 2012, p. 166.
12. John W. Welch, "Criteria for Identifying the Presence of Chiasmus", F.A.R.M.S., Provo, Utah, 1989.
13. Nils W. Lund, "Chiasmus in the New Testament," University of North Carolina Press, Chapel Hill, 1942; Hendrickson Publishers, Peabody, Massachusetts, 1992.
14. PC Study Bible, BibleSoft, Seattle, WA, version 3.1, 1993.
15. The King James Study Bible, Thomas Nelson Publishers, Nashville, 1988, p. 1083.
16. Bruce R. McConkie, "The Mortal Messiah," Deseret Book, Salt Lake City, 1981, Vol.4, p.354.
17. John W. Welch, "How much was known about chiasmus in 1829 when the Book of Mormon was translated?," (FARMS Review 15, no. 1 2003, 47-80).
18. Boyd F. Edwards and W. Farrell Edwards, "Does Chiasmus Appear in the Book of Mormon by Chance?," BYU Studies 43, no. 2, 2004, pp. 103-130.

