Beyond Chiasmus: Functional Parallelism in Scripture
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11 April 2014, Revised 9 January 2016

Abstract

Three levels of parallelism [inverted (chiasmus), ABBA, direct (alternate), ABAB, and climax, AABB] in ancient and modern scripture are herein delineated: verbal, conceptual, and functional. Verbal parallelism requires repeated words, phrases, or ideas, with only limited variations. Conceptual parallelism expands upon this to include repeated topics,. with or without repeated words, etc.. Functional parallelism goes even further to systems in which paired elements expound upon, define, or are otherwise related to each other. It is the latter where the literary patterns enhance the information content of the text. Insights are discovered that would be difficult to discern on the printed page. I call the text reformatted to show these structures the *visual scriptures* because the content, and these insights, spring to the eye. Several examples are discussed.

Introduction

There is power and beauty in the simple chiasm, "We touch the wall, and the wall touches us." (cover of TV Guide, referring to a special broadcast about the Viet Nam Memorial[1]), and the Harley-Davidson logo "Live to ride. Ride to live." Mardy Grothe has collected a large number of such chiasms and published them in his book, "Never Let a Fool Kiss You or a Kiss Fool You." He identifies "masters of chiasmus," including John F. Kennedy, Shakespeare, Winston Churchill, Confucius, Dr. Samuel Johnson, Benjamin Franklin, Ralph Waldo Emerson, Oscar Wilde, George Bernard Shaw, and others. Most of the examples he quotes are variations on the simple ABBA pattern.

The Bible and latter day scriptures are replete with chiasmus and other parallelisms, and many are far more deep and complex than the simple ABBA pattern. Larger systems usually have a point of emphasis at the center, with the branches focusing attention on the center. There are many in which the information content of the text is enhanced by the parallelisms, where insights are gained that are difficult to observe in the standard printed page. They also can be difficult to find, since they sometimes violate standard expectations for chiasmus. My purpose here is to discuss a few select examples that have opened my eyes to further insights.

In my work I have focused on parallelism in information. Since information is conveyed by words, there often are easily recognizable chiasms. However, I have found many beautiful and enlightening systems with inverted parallelism in information that do not appear to satisfy traditional definitions of chiasmus. Consequently, I will use the term "chevron" instead of "chiasmus." I hope, by this designation, to avoid having my work judged as attempts to find classical chiasmus, by which judgment it could be found wanting, especially in the more interesting cases. I will also use "double echelon" (ABCABC)or "multiple echelon" (ABCABCABC...) instead of direct parallel and "paired echelon" instead of climax (AABBCCD).

The search for, analysis, and discussion of chiasmus has intrigued, inspired, and frustrated, many. It is found in the Bible and other ancient writings,[2] and has been recognized as an ancient Hebrew poetic form. The study of chiasmus began slowly, beginning with Lowth in the late 18th century,[3] followed by Jebb in 1820,[4] Forbes in 1854,[5] Lund in 1942,[6] and Welch's seminal discovery of chiasmus in the Book of Mormon in 1967.[7] A veritable explosion of research ensued, much of which was captured in the book "Chiasmus in Antiquity," edited by John W. Welch.[2] Welch and Daniels published an extensive chiasmus bibliography in 1999.[8]

As proposed chiasms multiplied, Welch offered a useful set of criteria for analyzing the strength of proposed chiasms.[9] After presenting his 15 criteria, Welch discusses intentionality: did the author design the system, or did it occur by chance? Edwards and Edwards addressed this issue quantitatively using statistical methodology.[10][11] They developed a computer program that looks for repeated identical or nearly identical words and phrases and computes the probability that a chiastic arrangement of these occurred by chance, rather than by design. They acknowledged that chiasms may exist which do not depend upon repeated words, but their program cannot examine these. However, the same statistics apply to proposed chiasms that do not include repetition of identical words and phrases. However, statistical analysis may not be the best approach to detect intentionality in topical and functional systems. Intentionality is strongly implied in such systems if the parallelism actually exists.

While the rules and procedures described by Welch and Edwards and Edwards make it possible to rationally judge the strength and intentionality of a proposed verbal chiasm, other criteria are needed in assessing systems in which there are no repeated words or phrases. A small example is found in Matthew 7:6.

> Give not that which is holy unto dogs,
>   nor cast your pearls before swine,
>   lest they trample them under their feet,
> and turn again and rend you.

The text has a simple ABBA pattern, but with no repeated words, phrases, or ideas. Instead, the organizing idea is that the trampling refers to swine, while the rending refers to dogs. So, while this example cannot be analyzed by Edwards and Edwards' program, it possesses a clearly intentional parallelistic format that is useful in interpreting the content.

I propose the term "functional parallelism" for instances in which the structure enhances the information content, whether or not there are repeated words or phrases. The concept is not new, since it was discussed by Lowth[3] and others since, but a search of the electronic version of the third edition of his book failed to find the word "functional."[12] I have found many simple and also highly complex examples of functional parallelism in the Bible and modern scriptures, a few of which are discussed below.

Any one of the three principle parallel forms, inverted (chiasmus), direct, and climax, may show functionality. And there is also the possibility that the form occurs by chance, and Edwards and

Edwards compute that probability for chiasmus. It turns out that the probability that direct and climax occurs by chance is exactly the same as for chiasmus of the same size (see Appendix I).

Of the three forms, I have found inverted to be the most frequent. In over 1300 parallelistic systems I have found in the Book of Mormon, 60% are inverted, 35% are direct, and 3% are climax.

A final rare form of parallelism is where a series of elements is given, perhaps with a point of emphasis, followed by a second appearance of each element, but not in either inverted or direct order. The clearest example is the prayer in the first six verses of D&C 121. Interestingly, the second appearances of the elements can be rearranged into chiastic order without changing a single word, or meaning. Thus one wonders why Joseph Smith used a random form if he was highly skilled in chiasmus. As discussed below, the prayer that was offered in random parallel was answered chiastically.

Functional parallelism

As I see it, there are three levels of parallelism. The most precise is what I call *verbal* parallelism, where identical or nearly identical words, phrases, or ideas define the structure. This is almost automatically, mechanically, recognizable. The second level is *conceptual* parallelism, where the paired elements contain similar information, with or without paired words or phrases. The third level is *functional* parallelism, where each of one or more of the paired elements elaborates upon, summarizes, defines, or otherwise enhances its partner. When this occurs, the rest of the system may show conceptual or verbal parallelism. In fact, it is often the case that a functional pair of elements is forced into conjunction by strong verbal or conceptual parallels on either side in both branches of the system. Examples of this will be discussed below.

My objective in searching for the literary structure of ancient and modern scripture is to enhance my understanding of the text, to see if the structure does, in fact, enhance the information content. It is functional parallelism that promotes this.

This approach is fraught with difficulty, as the proposed systems could easily be in the eye of the beholder. David Noel Freedman warns of this in his preface to "Chiasmus in Antiquity," but notes the possibility of significant enhancement in understanding.[13]

> The more extended uses of chiasm raise further questions. As with much of literature, especially poetry, ambiguity and obscurity are inherent in the form and content: chiasm only adds to the uncertainty and mystery. Scholars now recognize chiasms beyond the simple type described above, chiasms which involve passages of verse or prose ranging in length from a few sentences to hundreds of thousands of words. This more complex form of chiasm is not merely grammatical but structural or intentional; it systematically serves to concentrate the reader's or hearer's interest on the central expression. The number of such chiastic constructions which satisfy both sets of criteria: inversion and balance on the one hand, and climactic centrality on the other, is substantially less than the simpler mechanical variety.

But wherever they are present, these structures may add novel perspectives and unexpected dimension to the texts in which they appear. (Emphasis added.)

There is yet a further extension of the term chiasm. Even more difficult and controversial issues arise when chiasm is defined in terms of thought and theme, rather than the more visible words and patterns. Inevitably a large subjective element enters into these discussions, and the presence or absence of chiasm on this level can become almost a voter's choice.

Scholars, therefore, may range between separated areas of research in their approach to chiasm. On the one extreme, the phenomenon itself can be described or defined rigorously, so that it is verifiable and often self-evident; while in this sense it is part of a deliberate pattern of composition, it nevertheless leaves the wider world of symbolism and significance to others. At the other end of the spectrum, definitions and limits are hard to determine, and speculation is rife; but large issues of meaning and intention can be raised, and important questions about the nature and significance of extended literary pieces are considered. The study of these great chiasms has enormous implications for analysis and interpretation, but the wider the scope and the more extended the reach, the less certain the results necessarily become. In the end, neither approach will escape if carried to extremes.

We can proceed, with these cautions in mind, and find interesting and sometimes very enlightening insights by discovering functional parallelism. The reader can decide whether the proposed structure teaches him or her.

My purpose here is to show the value of parallelism in theme, information, and/or ideas, independent of repeated identical or nearly identical words, phrases or ideas. As noted above, I use the term "chevron" because these systems tend to teach more, offer more insights, than verbal chiasms. This by no means implies less value for the latter. They often are beautiful and inspiring, pure poetry.

The value of functional parallelism is expressed (though the term is not used), in the following excerpt from the Preface of the 1992 reprinting of Lund's seminal work:

Despite Lund's admitted excess, his focus on chiasmus has placed biblical scholarship forever in his debt. 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 (e.g., the chiasmus in Romans 2:7-10 is clear, but has little impact on meaning). Other examples, however, radically alter the way texts are perceived.[14] (Emphasis added.)

The latter rarely happens with verbal and even conceptual parallelism, but often does with functional parallelism.

Examples of functional parallelism

Matthew 5

This is a particularly nice example of functional parallelism. It fails Welch's criteria of balance in mass, but satisfies most of the other criteria. There is no indication of verbal parallelism.

Let me hasten to state that what I propose here is not designed to argue with or replace prior discussions of the literary structure of the sermon on the mount.[1] I have often observed multiple possible renderings of passages of scripture, each of which contributes to understanding. Sometimes this happens with different authors, and sometimes I find alternatives myself. One is not forced to accept one or the other; both may be significant An example of the latter is given below.

The parallels are shown in Table 1. Lee Donaldson showed me the B through F elements, and I was left to wonder about the first four beatitudes and verse 48. The 3 Nephi 12 introduction (verses 1 and 2) and rendition with a few added words (verses 3-6), provide a clue. The poor in spirit "who come unto me" (Christ) denotes faith. Mourning implies repentance. Meek implies baptism. The celestial kingdom will be upon the earth (D&C 88:17-21), and baptism is the gateway ordinance to the celestial kingdom (D&C 76:50-70). Being filled "with the Holy Ghost" is obviously the gift of the Holy Ghost. Thus the first four beatitudes are the first principles and ordinances of the gospel (faith, repentance, baptism, gift of the Holy Ghost), and the beginning of the road to perfection (perfect: Greek *teleios,* complete). Note that Jesus did not use himself as a model of perfection here, but did in 3 Nephi 12:48, after he was resurrected and glorified.

Table 1. Matthew 5

	Beatitude	Injunctions

A
3-6
48
	Blessed are the poor in spirit:
	    for theirs is the kingdom of
	    heaven.
	Blessed are they that mourn:
	    for they shall be comforted.
	Blessed are the meek:
	    for they shall inherit the
	    earth.
	Blessed are they which do
	hunger and thirst after
	righteousness:
	    for they shall be filled.
		Be ye therefore perfect, even as your Father which is in heaven is perfect.

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1. See, for example, http://www.biblicalstudies.org.uk/pdf/jbl/1987_allison.pdf, accessed September 7, 2014.

B 7 38-47	Blessed are the merciful: for they shall obtain mercy	38-41 resist not evil
		42 give to him that asketh thee
		43-47 love your enemies, bless them that curse you...
C 8 27-37	Blessed are the pure in heart: for they shall see God.	27-28 avoid adulterous thoughts
		29-30 remove offending eye, hand
		31-32 avoid divorce
		33-37 swear not at all
D 9a 21-26	Blessed are the peacemakers:	21-22 avoid anger
		23-24 seek reconciliation
		25-26 Agree with thine adversary quickly
E 9b 13-20	for they shall be called the children of God.	13 Ye are the salt of the earth...
		14-16 Ye are the light of the world...
		17-20 the law fulfilled; righteousness
F 10 11-12	Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.	Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Verses 11-12 are usually regarded as a ninth beatitude. I see it as a functional elaboration of verse 10. Verse 10 is general, in the third person. Verses 11-12 are personal, in the second person. Verses 13-20 describe characteristics of the children of God. Verses 21-26 pertain to peacemakers. Verses 27-37 characterize the pure in heart. Verses 38-47 describe what the merciful do.

A Google search on chiastic structure of the sermon on the mount yielded an anonymous PDF file from livingwatercc.org that offered the following suggested parallels to the first four beatitudes:

5:3, poor in spirit – 7:7-23

5:4, mourn – 7:1-6

5:5, meek – 6:19-34

5:6, hunger and thirst – 6:1-18

The rest of the structure presented there is similar to the above, except the 7th beatitude is not split, and verses 13-16 are omitted.

The beatitudes can stand by themselves, as can the injunctions (verses 13-48), but it is instructive to relate them to each other, as the structure does. The elaboration in the injunctions helps us understand what the Lord had in mind in the beatitudes. And we would fail to find the relationship between the first four beatitudes and verse 48 without seeing this structure. As I said before, this analysis in no way challenges more traditional readings.

Moses 1:39

Functional direct parallelism (double echelon) exists in this oft-quoted verse.[15]

> For behold,
> > this is my work
> > > and my glory --
> > to bring to pass the immortality
> > > and eternal life of man.

Traditionally we lump work and glory, and immortality and eternal life. However, there are significant differences in both cases. The work is the work of the atonement. Jesus says, "I have finished the work which thou gavest me to do." (John 17:4) And the telestial souls will not be redeemed until Jesus Christ finishes his work (D&C 76:85). The result of this work is immortality, granted to all who enter this life, no matter their state after the judgment.

Glory, on the other hand, pertains to celestial souls. The Lord is glorified through the glorification, eternal life, of his children (see John 15:8).

John 1:1-18

In the Preface of the 1992 reprinting of Lund's book, we find the following statement: "One of the most striking and important uses of chiasmus occurs in the Prologue of the Gospel of John." The structure proposed by Alan Culpepper is given as follows:[16]

A   The Word as *theos* with God (1-2)
   B   Creation came through the Word (3)
      C   We have received life from the Word (4-5)
         D   John was sent to testify (6-8)
            E   Incarnation and the response of the world (9-10)
               F   The Word and his own (11)
                  G   Those who accept the Word (12a)
                     H   He gave authority to become the children of God (12b)
                  G   Those who believe the Word (12c)
               F   The Word and his own believers (13)
            E   Incarnation and the response of the community (14)

D   John's testimony (15)
   C   We have received grace from the Word (16)
  B   Grace and truth came through the Word (17)
A   The Word as *theos* with God (18)

Culpepper's topical rendition captures the functional parallelism very well. Here is how I see it, following Culpepper's outline and using the text of Green's interlinear.[17] (Verse numbers are placed at the end of the previous verse to avoid beginning a line with a number.)

A   In beginning
    was
       the Word,
        and the Word
          was
            with God,
            and God
          was
        the Word. 2
      This one
    was
  in beginning
           with God. 3

B   All things
      through Him
        came into being,
      and without Him
        came into being
    not even one (thing) that
        came into being. 4

   C   In Him
        life was, and the
        life was the
           light of men, 5 and the
           light in the
             darkness shines, and the
             darkness it not did overtake. 6

      D   There was a man having been sent from God, name to him, John; 7 this one
         came for a witness,
           that he might witness about the light,
             that all might believe through Him. 8
              not he was that light, but
           that he might witness about the light. 9

He was the light true,
which enlightens every man coming into the world. 10

E₁   In the world He was,

E₂   and the world
through Him became,
and the world
Him did not know. 11

F   Into (His) own
He came,
and (His) own
Him not did receive. 12

G   as many as but received Him,

H   He gave to them authority children of God to become,

G   to those believing into the name of Him, 13

F   who
not of bloods,
nor of will of flesh,
nor of will of man,
but of God were born. 14

E₁   And the Word flesh became, and tabernacled among us,

E₂   and we beheld the glory of Him, glory as of an only-begotten from Father, full of grace and of truth. 15

D   John witnesses concerning Him, and has cried out saying, This one was of whom I said, He after me coming before me has become, for preceding me He was. 16

C   And out of the fullness of Him we all received, and grace on top of grace, 17

B   because the Law
through Moses
was given,
grace and truth
through Jesus Christ
came into being. 18

A   God no one has seen at any time; the only-begotten Son, who is in the bosom of the Father, that One explains (Him).

The verbal chiasm in verses 1-2 is the most dense one I have found in all Standard Works. Almost every word participates in the parallelism. Its only deviation is the second "with God," which Welch[9] would identify as a maverick.

This chiasm didn't survive translation, which is often the case for verbal parallelism. The King James version is as follows:

In the beginning was the Word,
    and the Word was with God,
    and the Word was God. 2
The same was in the beginning with God.

The NIV version is a little deeper.

In the beginning was the Word,
    and the Word was with God,
        and the Word was God.
    He was with God
in the beginning.

As shown above, I found significant substructure in this pericope, including double echelon (verses 10 and 17), paired echelon (4-5), and instances of irregular parallelism (not inverted, direct, or climax) (verses 3 and 7-9).   (The paired echelon in 4-5 is unusual in that there is no final climactic statement.)

There is strong verbal parallelism between the B elements, where "came into being" appears three times in the first and once in the second. "Grace and truth" are a subset of "all things."

The first C speaks of the light and life that is in the Word, and the second tells of our receipt of that light and life.

I split Culpepper's E element to better show the parallels. The second E_1 elaborates upon the first, and the E_2 elements show the contrast between the world and believers, as noted by Culpepper. And the F elements elaborate upon this contrast. (Note that John uses the idea presented in verse 13 in John 3:3, where Green's interlinear says "receive birth from above.")

The H element is the clear point of emphasis of the system, and informs the whole of the book of John.

Thus we see that Culpepper's finding has enhanced the information content of these verses, as expected for functional parallelism. In addition, it has added beauty and power to the text, which is typical for chiasmus, whether functional or not. It nicely satisfies Welch's criteria. It cannot

be evaluated using the method of Edwards and Edwards[10][11] since it is not a verbal chiasm. However, their formulation can be used to estimate the probability that it occurred by chance, rather than design. Their equation can be used to estimate the probability that a chiasmus of this many elements might occur by chance. It turns out that the probability that a chiasm of this size might appear somewhere in the book of John by chance is about 1 in 2700 (see Appendix II). While this is a strong clue that it was designed, the greater indications of design are to be found in the beauty and power of the text.

Ezekiel 37

I discuss this chapter because it often is considered to be three stories, the resurrection (1-14), the two sticks (15-20), and the restoration and reunification of Israel (21-28). The structure shows that it is a single story, the restoration and unification of Israel. Here is an abbreviated and paraphrased version, from which we can discuss the structure and its implications. The detailed structure is shown in Appendix III.

A   Valley of dry bones
     a   Shall they live?
       b   O ye dry bones, hear the word of the Lord
         c   I will cause breath to enter into you
           d   Sinews, flesh, skin, breath, and ye shall live and know that I am the LORD
             e   I prophesied, and a shaking and the bones came together
           d   Sinews, flesh, skin, no breath
         c   Prophesy unto the wind . . . the slain stood up, a great army
       b   These dry bones are the whole house of Israel
     a   I will open your graves and place you in your own land

B   Two sticks
     a   The word of the LORD came again unto me saying
       b   One stick, write upon it, For Judah
         c   Another stick, write upon it, For Joseph, the stick of Ephraim
           d   Join them one to another into one stick

C   And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them,

B   Two sticks
     a   Thus saith the Lord GOD
         c   Stick of Joseph in the hand of Ephraim
       b   Stick of Judah
           d   Make them one stick

A   Gathering, restoration, and reunification of Israel
     a   Children of Israel to be taken from among the heathen and gathered to their own land
       b   I will make them one nation, with one king; no more two nations

      c   No more idols; I will cleanse them, so they shall be my people
           d   David shall be king; one shepherd; they shall walk in my judgments
               e   They shall dwell in the land I gave Jacob
               e   And they shall dwell therein for all generations
           d   David shall be their prince for ever
      c   I will make a covenant of peace with them
    b   My tabernacle shall be with them; I will be their God, and they shall be my people
  a   The heathen shall know that I, the LORD, do sanctify Israel; my sanctuary for evermore.

As noted above, the structure shows that there is only one story here. The overall structure is a simple ABCBA system, with significant substructure. By comparing the A elements we can see that the dry bones are symbolic of dispersed and fractured Israel, as stated explicitly in verse 11. The restoration of Israel is already stated in verses 12 and 13, the second a element in the first A. Ezekiel is using the resurrection as a metaphor for the final triumph of Israel. And the central elements, BCB, show the crucial role of the two sticks in facilitating this result.

The two sticks seem to be physical entities, the stick of Joseph in the hand of Ephraim, and the stick of Judah, as indicated in verses 19 and 20. It is commonly discussed in LDS circles that the Book of Mormon is the stick of Joseph, literally in the hand of Ephraim in these latter days, and the stick of Judah is the Bible. On the other hand, it may simply be a further metaphor for the reunification of Israel. Whatever the Lord meant, placing this at the center of the system emphasizes its importance.

Doctrine and Covenants 88:5-33

This pericope is addressed here since it includes my initial discovery of chiasmus in the Doctrine and Covenants. Also, the extended scope deviates far from classical chiasmus, but exhibits extensive functionality, power, and even beauty.

My work on finding the literary patterns in scripture began May 15, 1988, when I discovered the inverted parallel arrangement of the words "redemption" and "resurrection" in Doctrine and Covenants 88:14-16. I quickly found further parallels that extended the system into verses 13 and 17.

A   who is in the <u>bosom</u> of eternity,

    B   <u>who</u> is in the midst of <u>all things</u>. 14

        C   Now, verily I say unto you, that through the <u>redemption</u> which is made for you is brought to pass

           D   <u>the resurrection from the dead</u>. 15

               E   And the spirit and the body are the soul of man. 16

D   And <u>the resurrection from the dead</u>

C   is the <u>redemption</u> of the soul. 17 And the <u>redemption</u> of the soul is through

B   <u>him</u> that quickeneth <u>all things</u>,

A   in whose <u>bosom</u> it is decreed

The two A elements are an example of verbal parallelism (bosom) without there being any relationship between the ideas of each. I find this unsatisfying. In the B elements we see "who" = "him" and "all things" in both. There is a subtle connection between "in the midst" and "quickeneth," giving us an example of functional parallelism. The Lord, being in the midst of all things, has the power to quicken, or make alive, all things. The E element is a clear point of emphasis.

The second A left things hanging, so I continued to explore the text. Eventually I found that the system extends from verse 5 through verse 33. The reformatted structure is given in Appendix IV, and Table 2 shows the parallelism. As noted above, it deviates far from classical chiasmus. The A elements have four parts each. There are few if any repeated words in the A elements. The B elements are forced by the strong parallels in the A and C elements, and seem to have little in common. The whole system is highly imbalanced. There are three repeated sets of A elements in the second branch, and the first of these is missing a fourth subelement. However, interesting insights come from considering the parallelism.

While the first A element features the sun, moon, stars, and earth, the second deals with the three degrees of glory and one not of glory, the realm of the sons of perdition. A friend pointed out an interesting feature of the first A elements.[18] The "he" in verse 7 is Jesus Christ. The first A_1 element says he is "in," the light of, and the power of the sun. This is reflected in the celestial kingdom–he is in, and the light and power of it. The first A_2 says he is "in" and the light and power of the moon. This also fits since he is the administrator of the terrestrial kingdom (D&C 76:77). The first A_3 says he is the light and power of the stars. He is the light and power of the telestial kingdom, but is not "in" it. The first A_4 says only that he is the power of the earth. This pertains to the degree not of glory, without light. These insights would be difficult to ascertain without seeing the structure.

The complex nature of the A sub-elements is captured in Table 2. The table is a little difficult to read. The text follows down the left side, across the bottom, and up the right side until the end of the second B element. It then skips to the top of the column and follows down in a systematic manner through the three sets of A sub-elements (follow the verse numbers). The last cell of each row is split into three sub-cells to accommodate the three sets of the second A sub-elements.

The equating of the sun, moon, and stars with the three degrees of glory is consistent with 1 Corinthians 15:40-41 and D&C 76:70, 78, and 81. Paul refers to celestial and terrestrial, but notes that there are three degrees of glory, typified by the sun, moon, and stars. Section 76

specifically equates the three degrees of glory to the (apparent) brightness of these heavenly bodies.

Table 2. Parallel elements in Doctrine and Covenants 88:7-33

	First	Second
A₁	7b As also he is in the sun, and the light of the sun, and the power thereof by which it was made.	20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.
		22 For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.
		25 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law–26 Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it. 27 For notwithstanding they die, they also shall rise again, a spiritual body. 28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. 29 Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.
A₂	8 As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;	21a And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom,.
		23 And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.
		30 And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.
A₃	9 As also the light of the stars, and the power thereof by which they were made;	21b or that of a telestial kingdom.
		24a And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory;
		31 And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.
A₄	10 And the earth also, and the power thereof, even the earth upon which you stand.	(missing subelement)
		24b therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.
		32 And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. 33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

B	11 And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; 12 Which light proceedeth forth from the presence of God to fill the immensity of space–13a The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne,	17d that the poor and the meek of the earth shall inherit it. 18 Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; 19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;
C	13b who is in the bosom of eternity,	17c in whose bosom it is decreed
D	13c who is in the midst of all things.	17b him that quickeneth all things,
E	14a Now, verily I say unto you, that through the redemption which is made for you is brought to pass	16b is the redemption of the soul. 17a And the redemption of the soul is through
F	14b the resurrection from the dead.	16a And the resurrection from the dead
G	15 And the spirit and the body are the soul of man.	

The B elements are an example of two apparently unrelated elements that are forced into position by the strong parallels in their nearest neighbor elements in both branches of the system. Both contain important information pertaining to the whole system. Both deal with God the Father. The light spoken of in the first is the power for the sanctification of the earth. The "all things" to which life is given (first B) includes the sanctified earth (second B).

The entire system is a discussion of the resurrection, with the definition of the soul at the focal point. It is the structure that ties it all together.

Doctrine and Covenants 89

Shortly after finding the literary structure in D&C 88 (the whole section is highly structured), I discovered the parallelisms in Section 89. The results were eventually published in This People.[19] The reformatted text is given in Appendix V, and the parallels are shown in Table 3.

Here we find verbal (D_2, D_3), conceptual (C), and functional parallelism, and a clear point of emphasis in the central element.

The second A_1 describes the temporal salvation mentioned in the first. It leads us directly to Isaiah 40:31, which I will discuss below. The second A_2 describes the promise of the first. Interestingly, the first three verses were not in the original revelation, but were added by Joseph

Smith "as an inspired introduction and description," as noted in the heading in earlier editions of the book. They are required to complete the parallelism of the system.

Table 3, Doctrine and Covenants 89.

	First	Second
A_1 2b 18c-20	showing forth the order and will of God in the temporal salvation of all saints in the last days--	shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint.
A_2 3a 21	Given for a principle with promise,	And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.
B_1 3b 18a	adapted to the capacity of the weak and the weakest of <u>all saints</u>, who are or can be called saints.	And <u>all saints</u> who remember to keep and do these sayings,
B_2 4-9 18b	. . . I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation. (prohibitions)	walking in obedience to the commandments,
C 10-11 16-17	And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man--Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.	All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground– Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.
D_1 12-13a 14b-15a	Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; And it is pleasing unto me that they should not be used,	not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; And these hath God made for the use of man
D_2 13a 15b	only in times of	only in times of

D$_3$ 13c 15c	winter, or of cold, or famine.	famine and excess of hunger.
E 14a	All grain is ordained for the use of man and of beasts, to be the staff of life,	

The B$_1$ elements define the weak and weakest of saints. Their capacity is to "remember to keep and do these sayings."

The B$_2$ elements have to do with commandments. The second B$_2$ uses "walking" in the spiritual sense so frequently found in the scriptures. This takes us back to the first A$_1$. The running and walking are much more than physically moving the feet to get from one place to another.

Subtle differences are found in the D$_1$ and D$_3$ elements. The second D$_1$ refers to wild birds and animals, which the second D$_2$ says should only be used in times of "famine and excess of hunger," excluding the "cold" of the first.

The focal point can be interpreted as referring to the bread of life, the Savior. Is this visible without seeing the structure?

Isaiah 40:28-31

Interesting functionality is found in these verses.

> Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth,
>
>   A   fainteth not,
>   B   neither is weary? there is no searching of his understanding. 29
>   C   He giveth power to the faint;
>   D   and to them that have no might he increaseth strength. 30
>   E   Even the youths shall faint and be weary,
>   E   and the young men shall utterly fall: 31
>   D   But they that wait upon the LORD shall renew their strength;
>   C   they shall mount up with wings as eagles;
>   B   they shall run, and not be weary;
>   A   and they shall walk, and not faint.

Running and not being weary, walking and not fainting, in their spiritual meanings, are Godlike attributes, as shown in the A and B elements. The As and Bs tie directly to the second A$_1$ of D&C 89, including the unsearchability of his understanding, "hidden treasures of knowledge," that will be revealed to the obedient. We cannot, by searching, find out God's understanding (Job 11:7). It only can be revealed to us.

The C elements tie power to wings, consistent with D&C 77:4. Those who have no might but wait upon the Lord shall be strengthened (Ds). And the Es imply that even our own youth will fail eventually in our old age.

Alma 5:52-57

Here is a system that possesses multiple functional parallelisms, but would not pass muster as a classical chiasm. Two possible formats are given in Appendix VI, one based on repeated phrases and the other based on the information content. Both are useful, and meaningful, but I prefer the latter. The phrase "will ye persist" occurs five times, and "I say unto you" three. Such repetitions weaken its standing as a chiasm, but the repetition of these phrases is unimportant in the functional parallelism. The inverted parallel option is captured in Table 4.

Table 4. Alma 5:52-57

	First	Second
A 52a, 57a	<u>And again I say unto you</u>, the Spirit saith:	<u>And now I say unto you</u>,
B 52b. 56b	Behold, the ax is laid at the root of the tree; therefore every tree that bringeth not forth good fruit <u>shall be hewn down and cast into the fire</u>, yea, a fire which cannot be consumed, even an unquenchable fire. Behold, and remember, the Holy One hath spoken it.	I say unto you that these are they who <u>shall be hewn down and cast into the fire</u> except they speedily repent.
C 53a, 56a	And now my beloved brethren, I say unto you, can ye withstand these sayings;	And finally, all ye that will persist in your wickedness,
D 53b, 55	yea, can ye lay aside these things, and trample the Holy One under your feet;	Yea, and will you persist in turning your backs upon the poor, and the needy, and in withholding your substance from them?
E 53c, 54b	yea, can ye be puffed up in the pride of your hearts;	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 --

F 53d, 54a	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?	Yea, will ye persist in supposing that ye are better one than another;

The A, B and F elements possess verbal parallelism, although there is also functionality in both the B and F elements. The first B element gives the conditions that lead to casting into the fire, and also elaborates on the fire. The second B gives the requirement of repentance to avoid the fire. The F elements equate the wearing of costly apparel, etc., to feelings of superiority.

At first glance the C, D and E elements may not appear to show parallelism, but the surrounding verbal parallelism forces us to consider them more carefully. The C elements are similar, equating withstanding these sayings to persisting in wickedness. The E elements contrast pride and humility, with the second element giving more details. It is in the D elements that I find the more interesting relationship–equating neglect of the poor to trampling the Holy One under foot.

D&C 121:12-15

Joseph Smith's letter from Liberty Jail leaves me in awe. He dictated it in the vile and cold confines of the jail, while Alexander McRea wrote. In includes some of the most sublime language in all of scripture. There are examples of verbal, conceptual, and functional parallelism in the portions that were extracted for inclusion in the Doctrine and Covenants, as well as in the rest of the letter.

As noted above, Joseph Smith's prayer in verses 1-6, with all but the point of emphasis repeated exactly once, but in random order, is answered chiastically. Verses 7-11 form a three element functional chevron, followed by verses 12-15, which show the deepest (10 element) chevron in the letter. It ties with 10:3-34 as the deepest system in the Doctrine and Covenants. (As runners-up, nine paired elements are found in 19:1-24 and 132:28-33.)

The probability that ten pairs of elements appear in inverted order by chance in a given pericope is 1 in 655 million. The probability that a system of this size could occur by chance somewhere within the entire Doctrine and Covenants is, of course, considerably greater, as demonstrated by Edwards and Edwards.[10] Using their statistical calculation, as described in Appendix II, we find that this probability is about 1 in two million, still a very small number.

The structure clearly was designed. My question remains, how could a mere mortal dictate the detailed structure displayed in these verses? Was Joseph Smith so skilled at literary design that he dictated this structure deliberately? The text indicates these are the words of Jesus Christ, and in some instances the words of the Father quoted by Christ.

Verbal, conceptual, and functional parallelism are found in these verses, as shown in Table 5. Let's walk through the parallelisms in sequence.

The first A describes, in part, the works of the persecutors of the church, while the second merely mentions works. The B elements deal with years and time. The first C element mentions the persecutors and their posterity, while the second says "for them all." Both D elements involve the speed of judgment: "swept" and "swift."

Both E elements deal with cursing, the first stating there is a curse, and the second telling that the curse entails the damnation of hell. There is a subtle aspect in the E elements. The first talks of the heel, and the second, vipers. Recall Genesis 3:15, which talks about the serpent and the heel.

The second G element is a quick summary of the first. The first H mentions bondage and death, while the second says drive and murder. The I elements equates offending with discomforting, and "my little ones" with "my people."

Table 5. D&C 121:12-25.

	First	Second
A 12-14, 25b	And also that God hath set his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may prove them also and take them in their own craftiness; Also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves to the very uttermost; That they may be disappointed also, and their hopes may be cut off;	according as his works shall be.
B 15a 25a	And not many years hence,	For there is a time appointed for every man,
C 15b, 24b	that they and their posterity	for them all;
D 15c,24a	shall be swept from under heaven, saith God, that not one of them is left to stand by the wall.	Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof,
E 16a, 23e	Cursed are all those that shall lift up the heel against mine anointed,	a generation of vipers shall not escape the damnation of hell.
F 16b, 23d	saith the Lord,	saith the Lord of Hosts;

G 16c-18a, 23c	and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them. But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. And those who swear falsely against my servants,	and testify against them,
H 18,23b	that they might bring them into bondage and death--	and drive, and murder,
I 19a, 23a	Wo unto them; because they have offended my little ones	Wo unto all those that discomfort my people,
J 19b, 21-22	they shall be severed from the ordinances of mine house.	They shall not have right to the priesthood, nor their posterity after them from generation to generation. It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.
K 20	Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.	

It is the J elements that spell out the greatest devastating effect on the persecutors–they shall be severed from the temple, which pertains to the rights of the priesthood. Being thus severed is said to be worse than being drowned before that happened.

The K element is the only triple central element I have found. Bullinger suggests, "*Three*, therefore, stands for that which is *solid, real, substantial, complete,* and *entire*." (Emphasis in original.)[20]

D&C 122:5-9

I found another deep chevron in the letter from Liberty Jail, extracted as D&C 122. Verses 5-9 show functional parallelism, a bit of verbal parallelism, and an example of number symbolism. Again, these are the words of Jesus Christ.

The parallelism is displayed in Table 6. (I hadn't seen the A_1 - A_2 split until preparing this paper.) The first A_1 holds out the promise to Joseph that all will work out well, while the second tells him that the trials he is experiencing will be for his good. This summarizes a great lesson on the value of tribulation. The second A_2 elaborates upon the promise of the first, and finishes with verbal parallelism to the first.

Table 6. D&C 122:5-9.

	First	Second
A₁ 4a, 7d-8	And although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in honor; and but for a small moment and thy voice shall be more terrible in the midst of thine enemies than the fierce lion, because of thy righteousness;	know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he?
A₂ 4b, 9	and thy God shall stand by thee forever and ever.	Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever.
B 5a, 7c	If thou art called to pass through tribulation;	if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee,
C₁ 5b, 6i	if thou art in perils among false brethren;	and thine enemies prowl around thee like wolves for the blood of the lamb;
C₂ 5c, 7a	if thou art in perils among robbers;	And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee;
C₃ 5d, 7b	if thou art in perils by land or by sea;	if thou be cast into the deep; if the billowing surge conspire against thee;
D 6a, 6h	If thou art accused with all manner of false accusations;	and thou be dragged to prison,
E 6b, 6g	if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword	by the sword,

F 6c, 6f	thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say,	and if then he shall be thrust from thee
G 6d, 6e	My father, my father, why can't you stay with us?	O, my father, what are the men going to do with you?

In the B and C elements, the first is an introduction and the second an elaboration. B and C_3 have to do with impersonal tribulation imposed by natural forces and the jaws of hell. C_1 and C_2, on the other hand, are personal, persecution at the hands of his enemies. In D, E, and F we find the details in the first, and a quick summary in the second. Also, D, E, and F (and G) speak of events that have already transpired. G is a clear point of emphasis, the plea of Joseph's young son. The structure shows that this was the point of greatest pain for the prophet.

I find it intriguing that there are fifteen "if" statements, each pertaining to some aspect of tribulation. Bullinger says, "*Five* is, as we have seen, the number of *grace*, and *three* is the number of *divine perfection*. *Fifteen*, therefore, specially refers to acts wrought by the energy of Divine grace." (Emphasis in original.)[21][2] This is completely consistent with "these things shall give thee experience, and shall be for thy good."

Discussion

I have discovered that "functional parallelism" is not a new term. A Google search yields multiple hits in computer programming and spoken word-recognition. It is not even a new term applied to scripture. Google found a nice example in Genesis 2:5-7.[22] Here is how it is presented (I omit the references and Hebrew characters, and put the transliterated Hebrew words in italics).

> wild plants … cultivated plants: translated from *seeach* and `*eisev* respectively, these two Hebrew words (*seeach* and `*eisev*) are synonymous in that both can be translated as plants of one sort or another. However, *seeach* is usually used to describe plants that grow wild, only needing water and soil to flourish. By contrast, `*eisev* is used only when cultivated plants are in view. Because they are cultivated, `*eisev* are plants whose flourishing requires both water and man.

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2. Bullinger gives two definitions of *three*, general, and scriptural, the latter being "*divine perfection*." The central element of D&C 121:12-25 uses the general definition. I have found the general definition used frequently in scripture, primarily in lists of similar items.

With this understanding in mind, you can probably see the two fold functional parallelism in verses 5-7. Specifically, these three verses express a problem statement, the cause of the problem, and how God solved these two problems.

Problem	Reason	Solution
No wild vegetation	No rain	Send rain
No cultivated crops	No cultivator	Create cultivator

These three verses, 5-7, illustrate a common narrative strategy called the synoptic-resumption-expansion technique. These three verses constitute the synopsis of what is to follow. Verse 8, as we shall see later, begins the resumption phase of the story.

The text can be formatted as a multiple echelon with a point of emphasis as follows:

A_1 And every plant (wild vegetation) of the field before it was in the earth,

  B_1 and every herb (cultivated crops) of the field before it grew:

A_2 for the LORD God had not caused it to rain upon the earth,

  B_2 and there was not a man to till the ground. 6

A_3 But there went up a mist from the earth, and watered the whole face of the ground. 7

  B_3 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8

    C   And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

So far I have failed to discover the term "functional parallelism" applied to inverted (chiastic) ordering of structural elements.
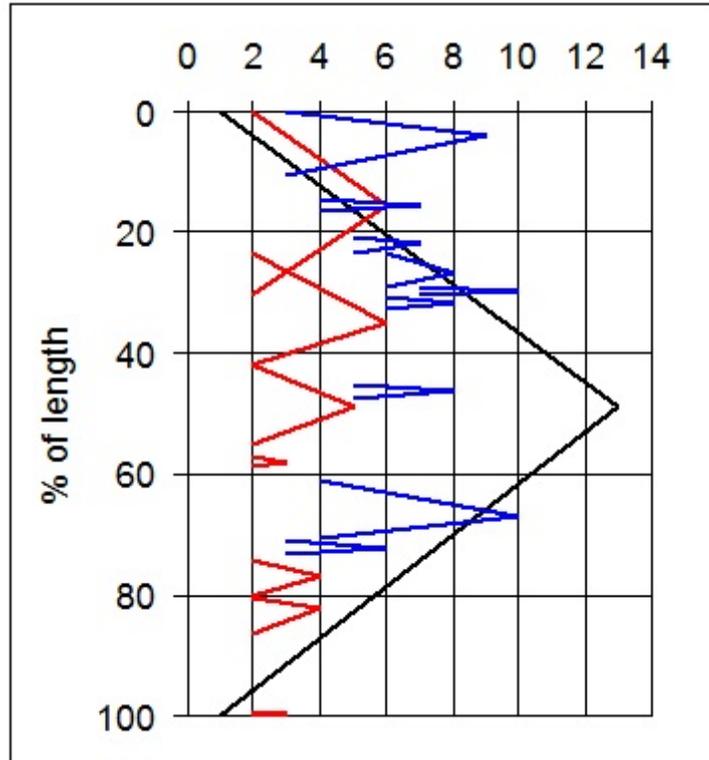
The search for functional parallel structures in scripture can be difficult. Different investigators may see different formats, and both may make sense. I suggest a couple of guidelines. The proposed structure should satisfy most of Welch's 15 criteria for evaluating proposed chiasms (objectivity, purpose, boundaries, competition with other forms, length, density, dominance, mavericks, reduplication (multiple repetition of words), centrality, balance, climax, return, compatibility, aesthetics).[9] The form should feel natural, not forced. Compatibility of the insights gained with the teachings of other scripture should be considered.

The examples given in this paper are but the tiny tip of a huge iceberg. I discovered most of it in the three years following my finding of the structure in D&C 88:5-33. I reformatted the entire

Doctrine and Covenants and Pearl of Great Price, 1 Nephi, 2 Nephi, and all whole chapter doctrinal discourses of the Book of Mormon (together about half the text), and since have worked on Isaiah, John, Matthew 5, the epistles of Peter, James, and John, Hebrews, Malachi 3 and 4, Psalms 22 and 23, and Ezekiel 37.

The scriptures exploded to my view, literally. I call the result the "visual scriptures." The scriptures are much more readable, parsing is enhanced, and insights spring to the eye.

I discovered highly complex structures with parallelisms at multiple levels. The most complex of these is Christ's discussion of Isaiah in 3 Nephi 20:11-23:3, which is loaded with functional parallelism. There are a total of twenty overlapping chevrons at five levels. A thirteen element system covers the entire text. The first three levels are shown graphically in the figure. Note that the subject matter of the third level systems exhibits inverted parallelism. The boundaries of the smaller systems pay little or no attention to those of the larger ones. Two other highly complex systems are in D&C 76 and Isaiah's discussion of the temple in Isaiah 2-5;

Graphical representation of the first (black), second (red), and third (blue) level inverted systems. The third level systems are offset to show the parallelism of their themes (see text).

the structure of the latter is better in the Book of Mormon version, 2 Nephi 12-15.

After I had finished the first draft of my work in the Book of Mormon, Donald W. Parry published his reformatted text of the Book of Mormon to show the literary patterns he had found.[23] He found some systems I had missed, so I incorporated them, properly attributed. He found none of my complex systems there or in his revised version.[24]

By looking beyond the strict rules of verbal chiasmus into conceptual and functional parallelism I have found a wealth of understanding that was unavailable to me before.

I have shown that the very strong verbal chiasm in John 1:1-2 did not survive translation. Given the differences in syntax between languages, this is to be expected for verbal chiasmus. On the other hand, topical and functional parallelism has a greater chance of surviving translation. The reference in the quote from Lund above, Romans 2:7-10, is an example. The structural elements are the same in the King James Version and in the Greek (see Appendix VII).

The Bible in its various versions, the Book of Mormon, and Abraham are translations. As such, we would expect to find significantly more topical and functional parallel systems than verbal. (Of course, it may well be that verbal chiasms are in a minority in the original languages.) This is precisely what I observe in my own work. Further evidence can be found by comparing Parry's reformatted Book of Mormon with my excerpts therefrom. He finds almost none of the topical and functional systems that I found, since the systems he reports are largely verbal.

I invite the interested reader to consider my work with an open mind. Most of it can be found on my web page, kindly sponsored by Kurt Neumiller, at http://ldsgospeldoctrine.net/dlj/visualscriptures.html.

Implications

Welch[7] and others have touted the existence of chiasmus in the Book of Mormon as evidence that it is an ancient work with roots in the Near East. Edwards and Edwards use statistical analysis to determine when chiasmus can be used as evidence.[11] They both rule out chiasmus in the Doctrine and Covenants, although I and others before[25][26] and since[27][28] have found numerous examples that do satisfy their criteria.

Others have argued that chiasmus in Shakespeare and other modern non-scriptural texts weakens the case for evidence that its presence in the Book of Mormon indicates its ancient origin.[29] They point to chiasmus in the Doctrine and Covenants to show that Joseph Smith understood the form and used it in all his contributions to scripture. (Welch argues that he likely did not know about chiasmus when he translated the Book of Mormon.[30])

Joseph Smith and ancient prophets on both continents claimed to have been inspired by the Almighty in their writings. The Lord could well have been the source of the resulting literary structure. While we don't know how much effort Isaiah, John, or Alma may have put into writing in structured ways, we do have an idea about how much Joseph Smith did. If he designed the patterns, it had to have been done in his head, since he dictated while scribes wrote. The examples from his letter from Liberty Jail discussed above are particularly telling to me. How could a mortal of any level of literary skill dictate these, and more particularly the complex functional structures of 3 Nephi 20:11-23:3 or D&C 76? I will discuss these in detail in subsequent papers.

Conclusion

Authors of ancient and modern scripture have utilized functional parallelism to enhance the information content of their text. This parallelism typically appears in one or more pairs of elements in systems that otherwise exhibit verbal and/or conceptual parallelism. The overall system may be inverted (chiastic), direct (alternate), or climax. The functional pairs often are forced into conjunction by strong parallels in nearest neighbor elements. While these pairs weaken the system as a classical form, they provide insights that are difficult to discern on the standard printed page.

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Appendix I
Parallelism

Suppose you have a set of blocks labeled A, B, C, and D in which there are two blocks of each letter, for a total of eight blocks. In how many unique ways can these blocks be arranged in a line? Edwards and Edwards have shown that there are 1x3x5x7 = 105 ways. In general, for a number n of blocks, the answer is the product of the odd integers up to 2n - 1, 1x3x5x7x9x . . . x(2n - 1). We will call these blocks "elements," and an orderly arrangement of the blocks a "system."

One possible arrangement is chiastic ordering, ABCDDCBA. The probability of this chiastic arrangement occurring by chance is 1/105, or a little less than 1%. Adding a fifth pair reduces this probability to 1/945, about 0.1%. It is readily apparent that the probability of chance ordering drops dramatically as the number of paired blocks increases.

There are two other parallelistic orderings observed in scripture, direct (ABCD . . . ABCD . . .) and climax (AABBCCDD . . .). The latter usually will have an unmatched final element which is the point of emphasis of the system. The former may have an unmatched element, a point of emphasis, at the end of the second, and sometimes the first, string (ABCDABCDE or ABCDEABCD). It turns out that the probability of either direct or climax ordering occurring by chance is identical with chiastic ordering, as shown below.

The lettered blocks of the above discussion can represent words, phrases, or ideas.

Calculation of likelihood of ordered arrangements, given random additions

We wish to compute the likelihood that **n** paired elements would be arranged in chiastic, direct, or climax order. We will let **n** = 4, (**A B C D**) for our example. We do not differentiate among the four pairs of elements; any one could be labeled **A**, for instance. For convenience, we will label the first element **A**, the second **B**, etc., even though the first **B** might be any of the two each of **B**, **C**, or **D** in our original set. We will add one element at a time, and compute the probability for each step. The final probability for the array will be the product of the probabilities of each addition. We will do this for direct (**ABCDABCD**) and the paired elements of climax (**AABBCCDD**).

Table AI1. Probability of formation of a 4 element direct parallel system by chance.

addition	opportunity	immediate probability	cumulative probability
1 A(B, C, or D)	any one of 6 out of 7	0.857143	0.857143
2 AB(C or D)	any one of 4 out of 6	0.666667	0.571429
3 ABC(D)	any one of 2 out of 5	0.4	0.228571
4 ABCD(A)	1 out of 4	0.25	0.057143
5 ABCDA(B)	1 out of 3	0.333333	0.019048
6 ABCDAB(C)	1 out of 2	0.5	0.009524
7 ABCDABCD	1 out of 1	1	**0.009524**

The last value in the table is identical with the Edwards and Edwards[10] value for chiasms with 4 pairs of elements.

Table AI2. Probability of formation of a 4 element climax system by chance.

addition	opportunity	immediate probability	cumulative probability
1 A(A)	1 out of 7	0.142857	0.142857
2 AA(B)	any one out of 6	1	0.142857
3 AAB(B)	1 out of 5	0.2	0.028571
4 AABB(C)	any one out of 4	1	0.028571
5 AABBC(C)	1 out of 3	0.333333	0.009524
6 AABBCC(D)	either of 2	1	0.009524
7 AABBCCDD	1 out of 1	1	**0.009524**

Thus the likelihood of each of the three types of systems forming by chance is identical.

Appendix II
Probability that a chiasm could occur by chance.

John 1:1-18

This chiasm has seven pairs of elements and an unrepeated central element. The probability that seven pairs of elements appear in chiastic order is 1 in 135135. Edwards and Edwards [10] compute the probability that a chiasm could appear somewhere within a given work with the following formula:

$$P = 1 - (1 - L)^N$$

In our case L = 1/135135. N is the number of blocks of text of the size of our system of interest. there are 15635 Greek words in John.[3] There are 310 (non parenthetical) words in Green's rendition of verses 1-18. Thus N is about 50. Using this number gives P = 3.70 x 10^{-4}, or one chance in 2703.

D&C 121:12-25

As noted in the text, the probability of a 10 element chiasm occurring by chance is 1 in 655 million. The probability that a system of that size could occur by chance somewhere in the Doctrine and Covenants is much greater.

Here L in the above formula is 1/665 million, or 1.53 x 10^{-9}.

The current edition of the Doctrine and Covenants contains 582 columns, and verses 11-25 occupy about 2 columns. Thus N is about 290. Note that the columns are not the full height of the page, so some degree of uncertainty exists. However, the value of N will not be greatly different from this number.

Using these numbers gives P = 4.35 x 10^{-7}, or about 1 in 2 million.

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3.   http://catholic-resources.org/Bible/NT-Statistics-Greek.htm, accessed August 27, 2014.

Appendix III, Ezekiel 37

A The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, 2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. 3 And he said unto me,

  a Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. 4

    b Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. 5 Thus saith the Lord GOD unto these bones;

      c Behold, I will cause breath to enter into you, and ye shall live: 6

        d And I will lay sinews upon you,
          and will bring up flesh upon you,
          and cover you with skin,
          and put breath in you,
            and ye shall live;
              and ye shall know that I am the LORD. 7

          e So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. 8

        d And when I beheld, lo, the sinews
          and the flesh came up upon them,
          and the skin covered them above:
          but there was no breath in them. 9

      c Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. 11

    b Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say,
        Our bones are dried, and
        our hope is lost:
        we are cut off for our parts. 12
      Therefore prophesy and say unto them, Thus saith the Lord GOD;

  a Behold, O my people, I will open your graves,
      and cause you to come up out of your graves,
        and bring you into the land of Israel. 13
          And ye shall know that I am the LORD,
      when I have opened your graves, O my people,
        and brought you up out of your graves, 14 And shall put my spirit in you, and ye shall live,
          and I shall place you in your own land:
            then shall ye know that I the LORD have spoken it, and performed it, saith the LORD. 15

    B a The word of the LORD came again unto me, saying, 16

      b Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions:

        c then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: 17

          d And join them one to another into one stick; and they shall become one in thine hand. 18

C   And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19 Say unto them,

B   a   Thus saith the Lord GOD;

c   Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows,

b   and will put them with him, even with the stick of Judah,

d   and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest shall be in thine hand before their eyes. 21

A   And say unto them, Thus saith the Lord GOD;

a   Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22

b   And I will make them one nation in the land upon the mountains of Israel;
        and one king shall be king to them all:
    and they shall be no more two nations,
        neither shall they be divided into two kingdoms any more at all: 23

c   Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24

d   And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25

e   And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt;

e   and they shall dwell therein, even they, and their children, and their children's children for ever:

d   and my servant David shall be their prince for ever. 26

c   Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them:
        and I will place them,
        and multiply them,
        and will set my sanctuary in the midst of them for evermore. 27

b   My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28

a   And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

A₁   a   Which glory is that of the church of the Firstborn, even of God, the holiest of all,

        b   through Jesus Christ his Son--6
            He that ascended up on high, as also
            he descended below all things,
                in that he comprehended all things,
                that he might be in all and through all things,

            c   the light

                d   of truth; 7

                d   Which truth

            c   shineth. This is the light of

        b   Christ.

    a   As also he is in the sun, and the light of the sun, and the power thereof by which it was made. 8

A₂   As also he is in the moon, and is the light of the moon, and the power thereof by which it was made; 9

    A₃   As also the light of the stars, and the power thereof by which they were made; 10

        A₄   And the earth also, and the power thereof, even the earth upon which you stand. 11

B   And the light which shineth,
        which giveth you light,
            is through him who enlighteneth your eyes,
        which is the same light
            that quickeneth your understandings; 12
Which light proceedeth forth from the presence of God to fill the immensity of space--13 The light
        which is in all things,
        which giveth life to all things,
        which is the law by which all things are governed,
even the power of God who sitteth upon his throne,

    C   who is in the bosom of eternity,

        D   who is in the midst of all things. 14

            E   Now, verily I say unto you, that through the redemption which is made for you is brought to pass

                F   the resurrection from the dead. 15

                    G   And the spirit and the body are the soul of man. 16

                F   And the resurrection from the dead

            E   is the redemption of the soul. 17 And the redemption of the soul is through

        D   him that quickeneth all things,

    C   in whose bosom it is decreed

B   that the poor and the meek of the earth shall inherit it. 18
        Therefore, it must needs be sanctified from all unrighteousness,
            that it may be prepared for the celestial glory; 19
        For after it hath filled the measure of its creation,
            it shall be crowned with glory,
                even with the presence of God the Father; 20

A_1 That bodies who are of the celestial kingdom may possess it forever and ever; for,
        for this intent was it made and created, and
        for this intent are they sanctified. 21

    A_2 And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom,

        A_3 or that of a telestial kingdom. 22

A_1 For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. 23

    A_2 And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. 24

        A_3 And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory;

            A_4 therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory. 25

A_1 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law--26
        Wherefore, it shall be sanctified;
            yea, notwithstanding it shall die,
                it shall be quickened again,
                    and shall abide the power by which it is quickened, and the righteous shall inherit it. 27
        For notwithstanding they die,
            they also shall rise again, a spiritual body. 28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies,
                and your glory shall be that glory by which your bodies are quickened. 29
Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. 30

    A_2 And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness. 31

        A_3 And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness. 32

            A_4 And they who remain shall also be quickened; nevertheless, they shall return again to their own place,
                to enjoy
                    that which they are willing to receive,
                because they were not willing to enjoy
                    that which they might have received. 33
                      For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

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Appendix V, D&C 89

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion--2 To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom,

A_1 showing forth the order and will of God in the temporal salvation of all saints in the last days--3

   A_2 Given for a principle with promise,

B_1 adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. 4

   B_2 Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation--5

      That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father,
         only in assembling yourselves together to offer up your sacraments before him. 6
         And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. 7
      And, again, strong drinks are not for the belly, but for the washing of your bodies. 8

      And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. 9

      And again, hot drinks are not for the body or belly. 10

   C   And again, verily I say unto you, all wholesome herbs God hath ordained for the
            constitution,
            nature, and
            use of man--11
      Every herb in the season thereof, and
      every fruit in the season thereof;
            all these to be used with prudence and thanksgiving. 12

      D_1 Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; 13 And it is pleasing unto me that they should not be used,

         D_2 only in times of

            D_3 winter, or of
                  cold, or
                  famine. 14

         E   All grain is ordained for the use of man and of beasts, to be the staff of life,

      D_1 not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; 15 And these hath God made for the use of man

         D_2 only in times of

            D_3 famine and excess of hunger. 16

   C   All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground--17 Nevertheless,
            wheat for man, and
            corn for the ox, and

oats for the horse, and
rye for the fowls and for swine, and for all beasts of the field, and
barley for all useful animals, and for mild drinks, as also other grain. 18

B$_1$ And all saints who remember to keep and do these sayings,

B$_2$ walking in obedience to the commandments,

A$_1$ shall receive health in their navel and marrow to their bones; 19 And
shall find wisdom and great treasures of knowledge, even hidden treasures; 20 And
shall run and not be weary, and
shall walk and not faint. 21

A$_2$ And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

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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

      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? 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

A   And now I say unto you . . .

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And again I say unto you,
    the Spirit saith: 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

And now my beloved brethren, I say unto you,
    can ye withstand these sayings; yea,
    can ye lay aside these things, and trample the Holy One under your feet; yea,
    can ye be puffed up in the pride of your hearts;

    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

Yea, will ye persist in
>supposing that ye are better one than another;

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

Yea, and will you persist in
>turning your backs upon the poor, and the needy, and in withholding your substance from them? 56

And finally, all ye that will persist in
>your wickedness, I say unto you that these are they who shall be hewn down and cast into the fire except they speedily repent. 57

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;

Appendix VII
Romans 2:7-10

King James Version

A   To them who by patient continuance in well doing seek for glory and honour and immortality,

    B   eternal life:

       C   But unto them that are contentious, and do not obey the truth, but obey unrighteousness,

          D   indignation and wrath, Tribulation and anguish,

       C   upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

    B   But glory, honour, and peace,

A   to every man that worketh good, to the Jew first, and also to the Gentile:

Green's Interlinear

A   to those truly by patience work good, glory and honor and incorruptibility seeking,

    B   life everlasting.

       C   to them But out of self-interest even disobeying the truth, obeying but unrighteousness,

          D   anger and wrath, trouble and pain

       C   on every soul of man working out the evil, of Jew both firstly, and of Greek.

    B   glory But and honor and peace

A   to everyone working out the good, to Jew both firstly, and to Greek,