

Precise Spiral Reading of Chiasms
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Scripture study was revolutionized for me on Sunday, May 15, 1988 when I discovered the inverted relationship between redemption and resurrection in Doctrine and Covenants 88:14-16. I hadn't expected to find chiasmus in the Doctrine and Covenants. Its presence in the Book of Mormon is attributed to the writing skill of Nephi and the other prophets. Welch[1] has argued convincingly that Joseph Smith probably did not understand chiasmus and could not have been the source of this form in the book of Mormon. That chiasmus exists in the Book of Mormon is evidence that it is of ancient origin.

The Doctrine and Covenants is, by and large, revelations to Joseph Smith, who had no skill in constructing chiasms. However, as Joseph Smith dictated the words given to him by the Lord, they frequently came out in chiastic form, not through his skill, but as revealed by the Lord. If that is true, then he could not of been the author of chiasmus in the Doctrine and Covenants. Edwards and Edwards[2] have maintained that any appearance of chiasmus in the Doctrine and Covenants probably occurred by chance rather than by design.

As I expanded my finding in section 88 I discovered a relationship between the sun, moon, stars and earth in verses 7-10 and the discussion of the three degrees of glory in verses 20-33. The final arrangement would hardly be called a chiasm. It is highly imbalanced. It's messy, but the ideas flow together in a beautiful pattern. So it matters little whether it is, in fact, a chiasm.

Years later, Joseph T. Hicken, in an adult religion class I was teaching, pointed out a subtle message in 8-10. As stated in these verses, Christ is in the sun, the light of the sun and the power of the sun. He is in the moon, the light of the moon and the power of the moon. He is the light of the stars and the power thereof. Only power pertains to the earth. Jesus Christ is in the celestial kingdom. He is in the terrestrial kingdom (Doctrine and Covenants 76:77). He is not in the telestial kingdom (Doctrine and Covenants 76:86), and there is no light in the realm where the sons of perdition reside.

This brings up the subject of functional parallelism. There is no verbal connection in the structure I found in 88:5-33 between the sun, moon, stars and earth and the degrees of glory and no glory, but there is a functional relationship.

There are two basic types of parallelism, verbal and conceptual. In verbal parallelism, some fraction of the words are involved in the structure. In conceptual parallelism most or all of the words participate in the structure, and there may be no verbal parallelism at all. It is in conceptual parallelism where we find functional parallelism, and functional parallelism is the most valuable form of parallelism. It is here where information is revealed that is invisible in the linear text on the traditional page.

A nice example of functional parallelism is found in Genesis 2:5-7.¹ 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

¹<http://thussaidthelord.com/blog/translations-2/garden-of-eden-story/genesis-2-5-7/>
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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.

“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 follows:

- A And every plant (wild vegetation) of the field before it was in the earth,
- B and every herb (cultivated crops) of the field before it grew:
- A for the LORD God had not caused it to rain upon the earth,
- B and there was not a man to till the ground.
- A But there went up a mist from the earth, and watered the whole face of the ground.
- B 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.
- C And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

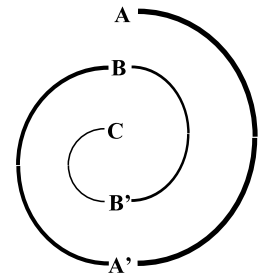
After that original discovery in section 88 I spent the next three years reformatting the latter-day Scriptures and some of the Bible to show the literary patterns. I call the results the “Visual Scriptures.” They are available on my website,² kindly hosted by Kurt Neumiller. I found over 1000 inverted parallel systems in what I call the doctrinal discourses in the Book of Mormon, all of 1 and 2 Nephi and all other whole chapter discourses, about half the text. I found more than 500 in the Doctrine and Covenants. It hardly matters whether the patterns I have found are chiasms or not if the message provided is valuable.

I have come to the conclusion that Joseph Smith was not the author of the literary structure in the Book of Mormon, and he also was not the author of the literary structure in the Doctrine and Covenants and Pearl of Great Price. And it is not clear that Nephi and the other Book of Mormon authors designed the parallelistic patterns in their writings. Those patterns may also be given by the Lord to those prophets.

²ldsgospeldoctrine.net/dlj/visualscriptures.html

The next revolution in my scripture study occurred when I read John Breck's "The Shape of Biblical Literature." [3] He said that a chiasm can be read from the ends to the middle, a "spiral" reading. A chiasm ABCB'A' is read AA'BB'C. In a spiral reading the last thought usually is the point of emphasis of the chiasm.

As I applied his technique to my findings I discovered that a small fraction of the many hundreds of inverted parallel systems I had found could be read word-for-word as spirals and make perfect sense and have correct grammar. In some cases it was nearly perfect and still very instructive. A small example is found in Ephesians 1:3-7.



Blessed be the God and Father of our Lord Jesus Christ,

- A who hath blessed us with all spiritual blessings in heavenly places in Christ:
- B According as he hath chosen us in him
- C before the foundation of the world,
- D that we should be holy and without blame before him in love:
- C' Having predestinated us unto the adoption of children by Jesus Christ to himself,
- B' according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- A' In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

The spiral reading yields the following, with some changes in punctuation and capitalization but no changes in words:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, according as he hath chosen us in him, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ to himself, that we should be holy and without blame before him in love.

As is usual, the point of emphasis appears at the end of the spiral reading.
Here are some others in the KJV.

Isaiah 41:10-13.

- A Fear thou not; for I am with thee: be not dismayed;
- B for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.
- C Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing;
- D and they that strive with thee shall perish.

E Thou shalt seek them, and shalt not find them,
 D' even them that contended with thee:
 C' they that war against thee shall be as nothing, and as a thing of nought.
 B' For I the LORD thy God will hold thy right hand, saying unto thee,
 A' Fear not; I will help thee.

Fear thou not; for I am with thee: be not dismayed. Fear not; I will help thee, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I the LORD thy God will hold thy right hand, saying unto thee, Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing. They that war against thee shall be as nothing, and as a thing of nought, and they that strive with thee shall perish, even them that contended with thee. Thou shalt seek them, and shalt not find them.

Hebrews 2:10-18 (JST)

A For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
 B For both he that sanctifieth and they who are sanctified are all of one:
 C for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
 D Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;
 E that through death he might destroy him that had the power of death, that is, the devil;
 E' And deliver them who through fear of death were all their lifetime subject to bondage.
 D' For verily he took not on him the *likeness* {nature} of angels; but he took on him the seed of Abraham.
 C' Wherefore in all things it behoved him to be made like unto his brethren,
 B' that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
 A' For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

For both he that sanctifieth and they who are sanctified are all of one, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Wherefore

in all things it behoved him to be made like unto his brethren.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the *nature* of angels; but he took on him the seed of Abraham, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

John 5:19-30

Then answered Jesus and said unto them,

- A Verily, verily, I say unto you,
 - a The Son can do nothing of himself,
 - b but what he seeth the Father do:
 - c I for what things soever he doeth,
 - ii these also doeth the Son likewise.
 - c' I For the Father
 - ii loveth the Son,
 - b' and sheweth him all things that himself doeth:
- a' and he will shew him greater works than these, that ye may marvel.
- B For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.
- C For the Father judgeth no man, but hath committed all judgment unto the Son:
 - D That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
 - E Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
 - F Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God:
 - E' and they that hear shall live.
 - D' For as the Father hath life in himself; so hath he given to the Son to have life in himself;
 - C' And hath given him authority to execute judgment also, because he is the Son of man.
- B' Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
- A' I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but

the will of the Father which hath sent me. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. For the Father judgeth no man, but hath committed all judgment unto the Son, and hath given him authority to execute judgment also, because he is the Son of man, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. For as the Father hath life in himself, so hath he given to the Son to have life in himself.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life, and they that hear shall live.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God.

We can wonder what level of skill is required to write in such a way that the text can be formatted two ways, linear and chiasmus, and read two ways, from beginning to end and from the ends to the middle, the spiral reading of a chiasm. Perhaps some of the ancient prophets had this skill, or perhaps it is a sign of divine revelation. What might be considered to be surprising is that Joseph Smith has written this way, as noted above. Here are some examples from these latter day revelations.

1 Nephi 2:6-15

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.

- 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.
- 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. 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! 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!
- 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,
 - F' to perish in the wilderness.
 - E' And this they said he had done because of the foolish imaginations of his heart.

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. 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.
 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.
 A' And my father dwelt in a tent.

That last line seems to be superfluous in the standard format. We already know that Lehi dwelt in a tent. However, it completes the chiasm. The sacrifice spoken of in A is a temple ordinance, and thus Lehi's tent is a type of the temple. This is an example of functional parallelism, linking the tent to the temple.

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. 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. And my father dwelt in a tent.

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. 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!

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!

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.

Now this he spake because of the stiffneckedness of Laman and Lemuel; and they did murmur because they knew not the dealings of that God who had created them. 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. For behold they did murmur in many things against their father.

And thus Laman and Lemuel, being the eldest, did murmur against their father because he was a visionary man, and this they said he had done because of the foolish imaginations of his heart. And had led them out of the land of Jerusalem, to perish in the wilderness, to leave the land of their inheritance, and their gold, and their silver, and their precious things.

This reading places emphasis on the desires of Laman and Lemuel which caused them to murmur against their father.

2 Nephi 4:30-35

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.
- 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? 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,
E' that I may be strict in the plain road!
- 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.
- 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. Yea, I know that
God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss;
- 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. Amen.

O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of
my salvation. 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.

O Lord, wilt thou redeem my soul?

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. Yea, I know that God will give liberally
to him that asketh. Yea, my God will give me, if I ask not amiss.

Wilt thou deliver me out of the hands of mine enemies? O Lord, wilt thou make a way for
mine escape before mine enemies!

Wilt thou make me that I may shake at the appearance of sin? May the gates of hell be shut
continually before me, because that my heart is broken and my spirit is contrite! 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.

O Lord, wilt thou not shut the gates of thy righteousness before me.

O Lord, wilt thou encircle me around in the robe of thy righteousness, that I may walk in the
path of the low valley, that I may be strict in the plain road!

The C elements are read CaC'aCbC'b.

Perhaps the low valley to which he refers is the valley of the shadow of death, and the plain
road the covenantal path.

Alma 5:43-49

- 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.
- 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.
- 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?
- 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. 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.
- 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.
- 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.

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, 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. For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus.

And now I say unto you that this is the order after which I am called, 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. 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.

And this is not all. Do ye not suppose that I know of these things myself? I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true. Behold, I testify unto you that I do know that these things whereof I have spoken are true, 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.

And how do ye suppose that I know of their surety? [and] This is the spirit of revelation which is in me. And moreover, I say unto you that it has thus been revealed unto me. Behold, I say unto you they are made known unto me by the Holy Spirit of God, for the Lord God hath made them manifest unto me by his Holy Spirit. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true.

Alma 24:21-27

- 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.
- 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.
- 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—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.
- 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. 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. 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.

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. Thus we see that the Lord worketh in many ways to the salvation of his people.

And thus without meeting any resistance, they did slay a thousand and five of them, but there were more than a thousand brought to the knowledge of the truth. And we know that they are blessed, for they have gone to dwell with their God. And those who had been slain were righteous people, therefore we have no reason to doubt but what they were saved. And there was not a wicked man slain among them.

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—now when the Lamanites saw this they did forbear from slaying them, and they came down even as their brethren, relying upon the mercies of those whose arms were lifted to slay them. And it came to pass that the people of God were joined that day by more than the number who had been slain.

And there were many whose hearts had swollen in them for those of their brethren who had fallen under the sword, for they were stung for the murders which they had committed, for they repented of the things which they had done. And it came to pass that they threw down their weapons of war, and they would not take them again.

Alma 26:11-16 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. Often irregular parallelism is used to express distress, dismay, anxiety. This seems to express excitement. And it can be read in a sort of "spiral" manner, AA'BB'B"CC'...G, word for word. I have made some changes in punctuation and capitalization. And we have to skip "but" in the G element

- 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. 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.
- 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?
- 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.
- 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;
- D' yea, and we have been instruments in his hands of doing this great and

marvelous work.

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.

But Ammon said unto him: 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. 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.

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, for which we will praise his name forever. Yea, we have reason to praise him forever, for he is the Most High God. Yea, we will praise our God forever.

Behold, how many thousands of our brethren has he loosed from the pains of hell; and they are brought to sing redeeming love, and has loosed our brethren from the chains of hell, and this because of the power of his word which is in us? Yea, and we have been instruments in his hands of doing this great and marvelous work.

Therefore have we not great reason to rejoice? Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice, for our joy is full.

Yea, they were encircled about with everlasting darkness and destruction, and they are encircled about with the matchless bounty of his love. (but) Behold, he has brought them into his everlasting light, yea, into everlasting salvation.

Now we turn to the Doctrine and Covenants. I will include a few.

Doctrine and Covenants 11:9-15

A Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

B Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;

C For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

D And now, verily, verily, I say unto thee, put your trust in that Spirit

E which leadeth to do good--yea, to do justly, to walk humbly, to judge righteously;

D' and this is my Spirit.

C' Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;

B' And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

A' Behold, I command you that you need not suppose that you are called to preach until you are called.

Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed. Behold, I command you that you need not suppose that you are called to preach until you are called.

Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee. And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee. Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good--yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.

Doctrine and Covenants 25 is my favorite example of a precise spiral reading. The parallelism is conceptual. The E's are not obviously parallel, but are forced into parallelism by the D's and F's. The murmuring could have perhaps been because she was denied a view of the plates, or other things of the restoration. A desire to see these things could be considered to be a thing of the world, a worldly desire. (See "Women Empowered,"[4])

A Harken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom.

B A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion.

C Behold, thy sins are forgiven thee,

D and thou art an elect lady, whom I have called.

E Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

F And the office of thy calling shall be for a comfort unto my servant, Joseph Smith, Jun., thy husband, in his afflictions, with consoling words, in the spirit of meekness.

G And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant, Oliver Cowdery, whithersoever I will.

H a And thou shalt be ordained under his hand to expound scriptures, and to exhort the church,

b according as it shall be given thee by my Spirit.

shalt receive the Holy Ghost.

Doctrine and Covenants 45:66-70 is unique in that it can be read four ways, first on the traditional page, then as reformatted to show the parallelism, which is disordered. Interestingly, the elements can be rearranged into chiasmic order and make perfect sense. Finally, this chiasm can then be read as a spiral.

As is:

- A And it shall be called the New Jerusalem,
- B a land of peace,
- C a city of refuge, a place of safety for the saints of the Most High God;
- D And the glory of the Lord shall be there, and the terror of the Lord also shall be there,
- E insomuch that the wicked will not come unto it,
- A' and it shall be called Zion.
- C' And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven;
- B' and it shall be the only people that shall not be at war one with another.
- E' And it shall be said among the wicked: Let us not go up to battle against Zion,
- D' for the inhabitants of Zion are terrible; wherefore we cannot stand.

As a chiasm:

- A And it shall be called the New Jerusalem,
- B a land of peace,
- C a city of refuge, a place of safety for the saints of the Most High God.
- D And the glory of the Lord shall be there, and the terror of the Lord also shall be there,
- E insomuch that the wicked will not come unto it.
- E' And it shall be said among the wicked: Let us not go up to battle against Zion,
- D' for the inhabitants of Zion are terrible; wherefore we cannot stand.
- C' And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven;
- B' and it shall be the only people that shall not be at war one with another,
- A' and it shall be called Zion.

And it shall be called the New Jerusalem, and it shall be called Zion, a land of peace. And it shall be the only people that shall not be at war one with another, a city of refuge, a place of safety for the saints of the Most High God. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

And there shall be gathered unto it out of every nation under heaven. And the glory of the Lord shall be there, and the terror of the Lord also shall be there, for the inhabitants of Zion are terrible; wherefore we cannot stand, insomuch that the wicked will not come unto it. And it shall be said among the wicked: Let us not go up to battle against Zion.

We can ask why the Lord gave this in disordered parallelism when it reads perfectly well as a chiasm. I have found numerous examples where the message presented in disordered parallelism is one of distress, dismay, things out of order. Doctrine and Covenants 121:1-6 is a particularly obvious example. Its elements can be rearranged into a perfect chiasm and make perfect sense.

Between the two chiastic systems describing the candidates for the Telestial glory we find a beautiful chiastic system giving a comparison of the glories (Doctrine and Covenants 76:89-98). This system shares its beginning and ending elements with the ending and beginning of the Telestial systems before and after it, which makes for a smooth transition into and out of the comparison text. The text can be read as a powerful ascending spiral, a conical helix, as described in detail by Breck (p. 51), with the central element, E, at the tip. This central element is a clear point of emphasis; it includes a list of three items, each pertaining to godhood.

- A And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding; and no man knows it except him to whom God has revealed it.
- B And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.
- C And thus we saw the glory of the celestial, which excels in all things—
 - D where God, even the Father, reigns upon his throne forever and ever; 93 Before whose throne all things bow in humble reverence, and give him glory forever and ever.
 - E They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace;
 - D' And he makes them equal in power, and in might, and in dominion.
 - C' And the glory of the celestial is one, even as the glory of the sun is one.
 - B' And the glory of the terrestrial is one, even as the glory of the moon is one.
 - A' And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world.

And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding; And no man knows it except him to whom God has revealed it. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world.

And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And the glory of the terrestrial is one, even as the glory of the moon is one.

And thus we saw the glory of the celestial, which excels in all things— And the glory of the

celestial is one, even as the glory of the sun is one, where God, even the Father, reigns upon his throne forever and ever; Before whose throne all things bow in humble reverence, and give him glory forever and ever. And he makes them equal in power, and in might, and in dominion.

They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace.

Doctrine and Covenants 82:1-7 tells us that when much is given much is required, and the central element tells the consequence of sinning against greater light.

- A Verily, verily, I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you.
- B Nevertheless, there are those among you who have sinned exceedingly; yea, even all of you have sinned;
- C but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads.
- D For of him unto whom much is given much is required;
- E and he who sins against the greater light shall receive the greater condemnation.
- D' Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors;
- C' and justice and judgment are the penalty which is affixed unto my law.
- B' Therefore, what I say unto one I say unto all: Watch, for the adversary spreadeth his dominions, and darkness reigneth; and the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.
- A' And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

Verily, verily, I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you. And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

Nevertheless, there are those among you who have sinned exceedingly; yea, even all of you have sinned. Therefore, what I say unto one I say unto all: Watch, for the adversary spreadeth his dominions, and darkness reigneth; And the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way, but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads. And justice and judgment are the penalty which is affixed unto my law.

For of him unto whom much is given much is required. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and he who sins against the greater light shall receive the greater condemnation.

William Wardle, a missionary companion of mine in 1958, a student of philosophy, said that if Mormonism was a system of philosophy, which it isn't, he hastened to add, Doctrine and

Covenants 93:29-30 (A) would be the fundamental assumptions upon which it was based.

Man was also in the beginning with God.

- A Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.
- B Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation.
- C For man is spirit.
- D The elements are eternal,
- E and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy.
- D' The elements are the tabernacle of God; yea,
- C' man is the tabernacle of God, even temples;
- B' and whatsoever temple is defiled, God shall destroy that temple.
- A' The glory of God is intelligence, or, in other words, light and truth.

Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. The glory of God is intelligence, or, in other words, light and truth.

Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation.

And whatsoever temple is defiled, God shall destroy that temple, for man is spirit. Yea, man is the tabernacle of God, even temples.

The elements are eternal. The elements are the tabernacle of God, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy.

Doctrine and Covenants 111 was given through Joseph Smith the Prophet, at Salem, Massachusetts, August 6, 1836.

- A I, the Lord your God, am not displeased with your coming this journey,
- B notwithstanding your follies.
- C I have much treasure in this city for you, for the benefit of Zion, and many people in this city, whom I will gather out in due time for the benefit of Zion, through your instrumentality.
- D Therefore, it is expedient that you should form acquaintance with men in this city, as you shall be led, and as it shall be given you.
- E And it shall come to pass in due time that I will give this city into your hands, that you shall have power over it, insomuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall

be yours.

F Concern not yourselves about your debts, for I will give you power to pay them.

F Concern not yourselves about Zion, for I will deal mercifully with her.

E' Tarry in this place, and in the regions round about; 8 And the place where it is my will that you should tarry, for the main, shall be signalized unto you by the peace and power of my Spirit, that shall flow unto you. 9 This place you may obtain by hire.

D' And inquire diligently concerning the more ancient inhabitants and founders of this city;

C' For there are more treasures than one for you in this city.

B' Therefore, be ye as wise as serpents and yet without sin;

A' and I will order all things for your good, as fast as ye are able to receive them. Amen.

I, the Lord your God, am not displeased with your coming this journey, and I will order all things for your good, as fast as ye are able to receive them, notwithstanding your follies. Therefore, be ye as wise as serpents and yet without sin.

I have much treasure in this city for you, for the benefit of Zion, and many people in this city, whom I will gather out in due time for the benefit of Zion, through your instrumentality, for there are more treasures than one for you in this city.

Therefore, it is expedient that you should form acquaintance with men in this city, as you shall be led, and as it shall be given you. And inquire diligently concerning the more ancient inhabitants and founders of this city.

And it shall come to pass in due time that I will give this city into your hands, that you shall have power over it, insomuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Tarry in this place, and in the regions round about. And the place where it is my will that you should tarry, for the main, shall be signalized unto you by the peace and power of my Spirit, that shall flow unto you. This place you may obtain by hire.

Concern not yourselves about your debts, for I will give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her.

I conclude the Doctrine and Covenants examples with a spiral reading that is imperfect. There are two phrases that need to be skipped, and there is no resolution of the series of "if" statements, but without those two phrases the reading reveals an important insight. The straight reading leads to a great insight, "all these things shall give thee experience, and shall be for thy good..." The spiral reading, which leads to the point of emphasis of the system, reveals an insight that is invisible in the traditional format: Joseph Smith's greatest concern was what his arrest would do to his family.

By the way, there are 15 "if" statements. This number can be considered to be three fives. Five is the number of mercy, and three signifies Divine perfection, completeness, and is also the covenantal number. "Fifteen, therefore, specially refers to acts wrought by the energy of Divine grace." (Bullinger, Number in Scripture, p. 257.[5])

The sub-elements of C are read CaC'a, CbC'b, etc.

- A a 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;
 - b and thy God shall stand by thee forever and ever.
- B If thou art called to pass through tribulation;
 - C a if thou art in perils among false brethren;
 - b if thou art in perils among robbers;
 - c if thou art in perils by land or by sea; 6
 - D If thou art accused with all manner of false accusations;
 - E 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
 - F 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,
 - G My father, my father, why can't you stay with us?
 - G' O, my father, what are the men going to do with you?
 - F' and if then he shall be thrust from thee
 - E' by the sword,
 - D' and thou be dragged to prison,
 - C' a and thine enemies prowl around thee like wolves for the blood of the lamb; 7
 - b And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee;
 - c if thou be cast into the deep; if the billowing surge conspire against thee;
 - B' 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,
- A' a 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?
 - b 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.

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? 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.

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;

if thou art in perils among false brethren; and thine enemies prowle around thee like wolves for the blood of the lamb;

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;

if thou art in perils by land or by sea; if thou be cast into the deep; if the billowing surge conspire against thee;

if thou art accused with all manner of false accusations; and thou be dragged to prison;

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) 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)

My father, my father, why can't you stay with us? O, my father, what are the men going to do with you?

I found two small examples in the Pearl of Great Price, Moses 2:1a-5a and Abraham 4:1-2.

Moses 2:1a-5a:

- A I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things;
- B yea, in the beginning I created the heaven, and the earth upon which thou standest. And the earth was without form, and void;
- C and I caused darkness to come up upon the face of the deep;
- D and my Spirit moved upon the face of the water;
- E for I am God.
- D' And I, God, said: Let there be light; and there was light. And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness. And I, God, called the light Day;
- C' and the darkness, I called Night;
- B' and this I did
- A' by the word of my power, and it was done as I spake

The D elements are related since the Spirit and light are related. The E is a clear point of emphasis. It doesn't show up as the point of emphasis in the standard format. In fact, it seems almost superfluous in that format.

By the way, Genesis 1:1-5 doesn't show this structure.

- B In the beginning God created the heaven and the earth. And the earth was without form, and void;
- C and darkness was upon the face of the deep.
- D And the Spirit of God moved upon the face of the waters.
- D' And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day,

C' and the darkness he called Night.

I have used the same labels as in Moses 2. There is no A, E, B', or A'. Thus there is no chiasm in these verses in the KJV.

I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things by the word of my power, and it was done as I spake. Yea, in the beginning I created the heaven, and the earth upon which thou standest. And the earth was without form, and void, and this I did. And I caused darkness to come up upon the face of the deep, and the darkness, I called Night.

And my Spirit moved upon the face of the water. And I, God, said: Let there be light; and there was light. And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness. And I, God, called the light Day, for I am God.

The spiral reading of Abraham 4:1-2 has an interesting twist at the end compared with the straight text.

And then the Lord said: Let us go down.

- A And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.
- B And the earth, after it was formed, was empty and desolate,
- C because they had not formed anything but the earth;
- B and darkness reigned upon the face of the deep,
- A and the Spirit of the Gods was brooding upon the face of the waters.

And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth, and the Spirit of the Gods was brooding upon the face of the waters. And the earth, after it was formed, was empty and desolate, and darkness reigned upon the face of the deep, because they had not formed anything but the earth.

There are several other small ones in all books that I won't mention here. There also are several that are imprecise, but still valuable. Here are a few.

2 Nephi 10:20-24

- 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;
- 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.
- 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.

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.

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.

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.

And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, (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. Let us remember him, and lay aside our sins, and remember that ye are free to act for yourselves -- to choose the way of everlasting death or the way of eternal life, and not hang down our heads.

Therefore, cheer up your hearts, for we are not cast off. Wherefore, he remembereth us also. Nevertheless, we have been driven out of the land of our inheritance. And now behold, the Lord remembereth all them who have been broken off.

(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. For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. 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.

I have shown in parentheses a couple of rough spots that could be eliminated if one wanted to take this to polished text, but it reads pretty well as is. The G is a clear point of emphasis.

Alma 7:13b-16

A and now behold, this is the testimony which is in me.

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.

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.

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,

A according to the testimony of the Holy Spirit, which testifieth in me.

And now behold, this is the testimony which is in me, according to the testimony of the Holy Spirit, which testifieth in me.

Now I say unto you that ye must repent. 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, and be born again, 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.

For the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven. 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.

Therefore come and be baptized unto repentance, that ye may be washed from your sins, and *be cleansed* [to cleanse] from all unrighteousness, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save.

Alma 9:1-7

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: 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?

D Now they understood not the words which they spake; for they knew not that the earth should pass away.

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.

D Now they knew not that God could do such marvelous works, for they were a hard-hearted and a stiffnecked people.

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?

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:

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, (saying) yea, I did boldly testify unto them. They began to contend with me, and they stood forth to lay their hands on me; but behold, they did not, 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?

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. And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day.

Again, what level of skill is required to write a chiasm that can be read in a spiral fashion? It certainly is beyond the skill of a 23 year old farmer. I have to conclude that the literary patterns that came through Joseph Smith were formatted in heaven, including those in the Book of Mormon.

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1. <https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1537&context=msr> page 47.
 2. Boyd F. Edwards and W. Farrell Edwards, "Does Chiasmus Appear in the Book of Mormon by Chance?," Brigham Young University Studies 43 no. 2 (2004), 118–123.
 3. 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.
 4. <https://latterdaysaintmag.com/women-empowered-doctrine-and-covenants-25/>
 5. E.W. Bullinger, "Number in Scripture," (1894), reprinted by Kregel Publications, Grand Rapids MI, (1981).