

HOW **CHIASMS & PARALLELS**
BRING FORTH ENHANCED
UNDERSTANDING:
Explanations and Examples

by Sterling D. Allan

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g o d l i n e s s

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SUMMARY

Chiasms and parallels can provide an enormously valuable tool for understanding the scriptures and in unfolding greater light and knowledge so crucial to comprehending the vital issues of our day, thus facilitating the necessary course of action to bring victory for the kingdom of God. Chiasms and parallels, like parables, are by design difficult to understand except for those who diligently seek and who have eyes to see and ears to hear the voice of God as manifest through these means. They are intended for those who will awake and put on strength to redeem Zion. For such, the messages become plain.

The purpose of this write-up is to illustrate with several examples how chiasms and parallels accomplish at least five purposes: (1) they prove that the scriptures are inspired of God; (2) they facilitate understanding of the scriptures; (3) they provide additional valuable insight that goes beyond what we already have, but which is consistent with what we have; (4) their beauty and power increases faith in and inspires worship of God, who is the author; (5) they sift the hearts of men.

Hopefully this write-up with its commentary and explanations will serve the purpose of priming the pump as it were, instilling sufficient interest (in the profound messages) and direction (in how to perceive those messages) so that the receptive reader might then be armed to understand chiasms and parallels on their own, without commentary, and be able to benefit from this incredible tool which the Lord has given us in this crucial day in which we live: the valley of decision.

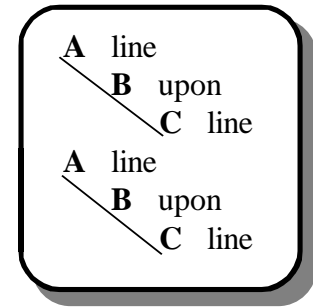
ABOUT CHIASMS AND PARALLELS

Briefly, chiasms and parallels are poetic language patterns, in which ideas or phraseologies are repeated, either in the same sequence (parallel) or in reverse sequence (chiasm). A most basic example of a chiasm would be, "the first shall be last, and the last shall be first," as illustrated to the right.

A	the <u>first</u>
B	shall be <u>last</u> ,
B	and the <u>last</u>
A	shall be <u>first</u> .

A parallel is like the chiasm except that the ideas are repeated in the same sequence. A most basic example of a parallel, in which the very words convey the idea of a repetition of one line of text with another is, “line upon line, line upon line” (Isaiah 28).

Like no two trees are exactly the same, though they have a similar general appearance, no two poetic scripture forms are exactly the same, but they exhibit an infinite variety. The chiasm has basically the pattern of <a,b,c,d,..., n,n,..., d,c,b,a>, but within that may be variations such that b is repeated twice, or c has two sub-parts, etc.



“And he said, Abba, Father”

– Mark 14:36

Note that the basic chiastic pattern (e.g. the general tree shape) is A,B,B,A. *Abba* is a quintessential scriptural name for the Father (Mark 14:36; Rom. 8:15; Gal. 4:6), which is hugely appropriate as this approach is integral to the work of the Father.

A chiasm is a form of parallel, the only distinction being the direction in which the matching sequence flows. Some synonym words for *parallel*, which may help you relate to what a parallel is, are: comparison, contrast, analogy, symbol, likeness, similarity, metaphor, simile, parable, allegory, correspondence, correlation, identity, repeat, resemblance, symmetry, semblance.

The matching ideas can come in many different ways, including: rare words being repeated, exact phraseology being duplicated or slightly altered, synonymous words or ideas, antonym words or ideas, corollary words or ideas, supplemental words or ideas. The most fundamental reason for noting such matches is that it provides scriptural commentary on scripture: one phrase validates, expounds, or builds on the other, and vice versa.

Thus chiasms and parallels produce a new line-up of words (the matching sets), which convey a new idea. God designed the line-up; it is inherent in the revealed usage of words. The ideas contained in the new line-up are likewise intended by God. They often contain greater wisdom than the actual text itself, building on the understanding of the primary text from which they come.

The two separate texts which form the match are like two individuals. By themselves they are of great value and have much to contribute. But when joined in a relationship, especially such as a man and wife in marriage, then there is a synergism that develops. The whole is greater than the sum of the parts. The offspring from such a union represent the new revelation contained in the match up of the chiasms and parallels. It stems from the old, but is new, separate, and of great value.

Not only do chiasms and parallels produce new insight, but they catalyze greater understanding of the primary text itself. Another fundamental purpose of the chiasms and parallels is to bear witness of the primary text. Also, the beauty and power exhibited in the poetic form inspires

increased faith in God and reverence for his majesty. Furthermore, the chiasms and parallels have a way of proving the metal of men.

Chiasms and parallels require both the mind and the heart to be fully engaged with faith in God in order to be understood. The intellect is required because of the analysis involved. The heart is required because of the intuitive aspects, especially in the more abstract correlations. The Spirit of God is a crucial ingredient in bringing these two into harmony, both in the discovery and in the reading of chiasms and parallels. They were put there by God, and he is the one who facilitates their discovery and understanding.

Generally, I have found that virtually everywhere I have looked I have found these types of language patterns in the scriptures. For the most part, however, I have limited my energy to those chapters of scripture which are in the first place filled with great and marvelous concepts. The most enlightening comparisons come in parallels between two completely separate chapters or even books of scripture. My favorite is the parallel between Isaiah 28 and II Nephi 28,29.

Parallels and chiasms are not limited to language. The radial symmetry of a flower is but one illustration of how they appear in nature. The universe of the atom holds remarkable similarity to the structure of the solar system or of the galaxy. A single cell may be compared to the entire human body: e.g. nucleus = brain. Comparing and contrasting male and female attributes is not only amusing but helpful. The same is true in comparing ideas such as church and state; Eastern and Western; liberal and conservative; heart and mind; left-brain, right-brain. Like with male and female, making such comparisons yields surprising results so far as eliminating false “I’m-right-you’re-wrong” thinking, when a balanced oneness is intended. Climbing a mountain is a sort of chiasm, starting at the bottom, going to the top, then returning. The parallels between the very young and the very old provide an interesting commentary on the chiasm of mortality. The chiasmic parallels between the Jews anciently and the Mormons today are most instructive. The parallels between scriptural history and modern history are likewise profound and intentionally loaded with application. The phrase “history repeats itself” is another way of saying there are parallels between histories. Equally profitable are the parallels between the course of nations over time and the progress of individuals through life. The number and scope of parallels is infinite.

Parallels and chiasms are enormously useful tools for the mind and the heart in harmony with God to be able to increase understanding and charity, and hence – their corollary – godliness.

CHIASMS AND PARALLELS AS MODERN PARABLES

I generally do not provide commentary on the chiasms or parallels I discover but let them stand as they are, for they are designed such that those who have eyes to see will see, and those who do not will not; hence the reader is not condemned by being given more than what they are capable of receiving – the principle of the parable. However, recently I have been corrected and inspired by the following example from the Savior.

“But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.” (Mark 4:34.)

The purpose of the current document is to expound on a sampling of chiasms and parallels. These explanations are intended for an audience that seeks earnestly to follow the Lord. I pray that if someone attempts to read this who is not prepared for what it contains that the Lord will veil their understanding.

“Who hath ears to hear, let him hear.

“And the disciples came, and said unto him, Why speakest thou unto them in parables?

“He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

“But blessed are your eyes, for they see: and your ears, for they hear.”

– Matthew 13:9-16; quoting Isaiah 6:9,10.

A COMPARISON: WHEN NEW SCRIPTURE COMES ALONG

The New Testament is to the Old Testament what the Book of Mormon is to the Bible. It is an additional witness and greater revelation prepared of the Lord to bring his people further along in their progression toward the spiritual and temporal kingdom of God. Likewise, the Book of Mormon is to the Bible (Old and New Testament) what chiasms and parallels are to the scriptures that we have already been given. They represent *Greater Things*. In and of themselves, they are scripture, new scripture, built on the old.

To develop this comparison, let us take five main objectives of chiasms and parallels and apply them to the Book of Mormon as it relates to the Bible and then relate that to the chiasms and parallels.

Five of the fundamental features or purposes of chiasms and parallels are: (1) to bear witness of the scriptures; (2) to enhance understanding of the scriptures; (3) to render new insights that go beyond the scriptures but which are in harmony with them; (4) to glorify God in their beauty, splendor and magnificence; (5) to prove the hearts of men.

1. The Book of Mormon bears witness of the Bible.

The Lord states in 2 Nephi 3:11 that the Book of Mormon comes forth “to the convincing ... of my word, which shall have already gone forth,” namely, the Bible. Mormon 9:8,9 also say that “the intent” for which “this [Book of Mormon] is written” is “that ye may believe [the Bible].” My experience with the Book of Mormon is that it has indeed been a primary tool in strengthening my conviction regarding the fact that the Bible is the word of God.

Likewise, I bear witness that the chiasms and parallels are designed by the Lord to further convince us of the truthfulness of the texts from which they are derived, that the Bible, Book of

Mormon Doctrine & Covenants, etc. are indeed the word of God, scripture, the mind and will of God.

“And the angel said unto me that many shall see *greater things* than these, to the intent that they might *believe* that these signs and these wonders should come to pass upon all the face of this land, to the intent that there should be no cause for unbelief among the children of men.” (Hel. 14:28.)

2. The Book of Mormon enhances our understanding of the Bible.

According to 2 Nephi 3:12 (in harmony with Ezekiel 37:16-19), the record of Judah (the Bible), and the record of Joseph (the Book of Mormon) “shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.” My experience with the Book of Mormon is that it is without peer so far as providing an enormously helpful resource by which we can understand the Bible as the Lord intended it.

Likewise, I bear witness that the chiasms and parallels enhance our understanding of the primary texts from which they are derived, expounding verse by verse, word by word, phrase by phrase what the various passages in the Bible, Book of Mormon, Doctrine & Covenants, etc. mean, using the very words of scripture as the illuminating commentary. Element A of a chiasm, for example, is expounded by element A’ (*A prime*), its matching phrase, and vice versa. That same phrase may be element D of a parallel structure, which aligns with yet another phrase D’, providing yet further commentary – by the very words of scripture – on that phase. Because the existence of these poetic structures of holy writ cannot be ascribed to the willful intention of man (they are far too majestic for man’s cognizance), the commentary provided by the matching phrases of scripture, is a gift directly from God. I can say of them as Nephi said of his record,

“And now, my beloved brethren, and also Jew, and all ye ends of the earth, hearken unto these words and believe in Christ; and if ye believe not in these words believe in Christ. And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ...; and they teach all men that they should do good.” (2 Nephi 33:10.)

3. The Book of Mormon renders new insights that go beyond the Bible but which are in harmony with it.

The entire chapter of 2 Nephi 29 is devoted to addressing those who might be tempted to exclaim, “A Bible, a Bible, we have got a Bible, and there cannot be any more Bible!” In D&C 10:52, the Lord says, “Behold, I do not bring it [the BofM] to destroy that which they have received [the Bible], but to build it up.” The previous chapter makes the statement, “Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!” (2 Nephi 28:29.) It continues:

“For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are

those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.” (2 Ne. 28:30.)

My experience with the Book of Mormon is that it indeed provides many insights beyond what the Bible contains, though they are in harmony with the Bible. The same is true of the Doctrine and Covenants. The Doctrine and Covenants is very clear about the organizational layout of the physical church of Christ. The Book of Mormon and Doctrine and Covenants give much more insight about the coming New Jerusalem than can be found in the Bible.

Likewise, the chiasms and parallels contain insights and understandings that go beyond what the scriptures provide, though they are in harmony with the scriptures. They are particularly poignant when it comes to understanding the parallel between the Jews anciently and the Mormons today, the chosen people of God, who are apostatizing from their divine commission and actually end up opposing the very work they were foreordained to establish, namely Zion. Meanwhile there is a core remnant who, despite that persecution, indeed strengthened by that persecution, will awake, put on strength and redeem Zion. They are who these messages are intended to resonate with, helping in that awakening and strengthening process. The irony of this message with its polemic against the Mormons is that it is derived from their own scriptures. This message is found in the primary texts of the scripture, but becomes far more poignant and expanded in the chiasms and parallels.

Regarding greater things and the Book of Mormon, Moroni said, “And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you.” (Mormon 8:12.) That is a sure promise. I can bear solemn witness that chiasms and parallels are a major means by which greater things are made manifest to those who receive the Book of Mormon.

4. The Book of Mormon in its beauty, splendor and magnificence glorifies God .

Regarding the Book of Mormon coming forth in addition to the Bible, the Lord said,

“Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another?” (2 Ne. 29:8.)

The Title Page statement of the Book of Mormon, penned by Moroni, states that the Book of Mormon is “to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; ...and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.” My experience with the Book of Mormon is that it does indeed cause me to rejoice in my heart and shout praises to the Holy One of Israel.

My testimony of God and of the splendor of his works and his plan is increased many-fold because of the Book of Mormon.

Likewise, my heart rejoices in the chiasms and parallels as they bear witness of the majesty of God. One of the things which makes these things so utterly astonishing is that Moroni, the final Book of Mormon author, said to God, “And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.” (Ether 12:24.) My experience is that not only are the translated words of the Book of Mormon themselves marvelous, but they, including their chiastic and parallel forms, exhibit a majesty that surpasses man’s ability to express in words. Many times I have wept while the Spirit of God courses through my being, as I marvel at the Lord’s omnipotent and omniscient hand that is exhibited in these magnificent poetic structures. This seal of the Holy Ghost is indeed the ultimate signature of greater things.

5. The Book of Mormon sifts the hearts of men.

In the final chapter of the Book of Mormon, Moroni stated,

“And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust? I declare these things unto the fulfilling of the prophecies..” (Moro. 10:27-29.)

Nephi similarly stated,

“Christ will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness.” (II Nephi 33:10,11.)

As for greater things, such as are manifest through the chiasms and parallels by the Spirit of God, the Lord had this to say,

“And when they [the Gentiles] shall have received this [the Book of Mormon], which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things *then shall the greater things be made manifest* unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their *condemnation*.” (3 Nephi 26:9; see also 2 Ne. 28:27-10; Alma 12:9-11; Ether 4.)

“And...many shall see *greater things* ..., and this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgment

might come upon them; and also if they are condemned they bring upon themselves their own condemnation.” (Hel. 14:28,29.)

A NOTE ABOUT THE ALPHABETICAL WORD AND NUMBER STUDIES

Though it goes beyond the scope of this present write-up, I should at least mention that the alphabetic word and number studies (as well as many other approaches to unfolding greater light and knowledge) also fill these criterion of *Greater Things*. (1) They testify that the scriptures are true. (2) They enhance our understanding of the scriptures. (3) They provide additional insights that go beyond what is contained in the scriptures from which they were derived, but which are consistent with the scriptures. (4) They glorify God in their scope, specificity, majesty, and marvel. (5) They prove the hearts of men.

A NOTE ABOUT PLAINNESS

I completely concur with the sentiment that the Lord delights in plainness.

“For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding.” (2 Nephi 31:3.)

It is when his children are stiffnecked that he in sorrowful anger gives them the desire of their hearts which is to stumble, giving them difficult things which cause them to look beyond the mark. (Jacob 4:14.)

“And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.” (2 Nephi 32:7.)

My experience with the chiasms and parallels is that there is an ironic attribute of plainness about them. Though they hide from view the plainness they contain from those who are not willing to see, the saints who are built on the rock will receive it with gladness as it sheds so much additional light of clarification on the words of scripture we have been given. As they rejoice in the word of God, they will rejoice in these tools which enable us to understand much more plainly the mind and will of God as manifest in his words found in holy writ.

EXAMPLES FROM THE CHIASMS AND PARALLELS

When I write up chiasms and parallels for general distribution, I offer almost no commentary other than a couple of words here and there. My **intent** in this current write-up is to illustrate clearly just how plain, consistent, important and timely the messages are that are contained in these chiasms and parallels.

Before proceeding, let me proffer a **disclaimer**. I will tell you with confidence that I am not perfect in my understanding. Nor is my ability to put things into writing perfect. Rather, perfection is in Christ facilitated by the Holy Ghost. Let me emphasize that my purpose in providing this commentary is not to presume to have achieved the only correct interpretation. That is a responsibility that each person must take up for himself, between he and God, letting the Lord reveal and emphasize what is most appropriate for his life. It is the Lord that you are to be relying upon. Then will my efforts be sanctified for you.

At the same time, while confessing my weakness, I must express my personal **witness** that the things you will be reading in the following pages are of God, as they have been given to me by his Spirit. To be faithful in my responsibility before God, I must inform you that you will be answerable before the Lord as to how you receive these things (including if you stop right here and read no further). Inasmuch as a major function of chiasms and parallels is to facilitate the receipt of greater light and knowledge from the Lord, and as I will be expounding plainly what it is I see when I read these things, the following pages will contain ideas that will be new to you. Do not simply discard them because they are new or because they therefore seem different or even wrong. Please be sure to adequately weigh them in your heart and mind. With some of these concepts, “adequate” means an eternity of consideration, with many-fold more additional evidence and expounding presented to you by the Lord than what is presented here. This is but a small portion.

If there is one thing that becomes clear in all of this expounding, I hope it is to evidence the principle that with the word of God “THE SLOWER YOU READ, THE FASTER THE THOUGHTS COME.” (Arthur Henry King) That is one of the primary benefits of chiasms and parallels: their very nature requires the reader to slow down and ponder, which engages both the heart and the mind, thinking and feeling. You will see over and over how easily several paragraphs of ideas can flow from but a short phrase of scripture. Each correlation is like a question placed by the Lord before the reader, “What does this mean?” The reader then, with faith in God, begins answering the question, and the Spirit of God kicks in to confirm, elaborate, infuse new understanding, and instill worship of God whose words these are. When I am doing this, and I come to a correlation that stumps me, invariably, if I will kneel and pray, and confess to God my lack of ability to comprehend without the Lord’s intervention, the understanding opens up, a greater level of light is gained, and I can continue to completion. I would consider it a high compliment if those who embark on reading these pages spend more time looking up cross-references, feasting on the words of Christ for themselves because of this catalyst, than they do actually reading what I have here.

Most importantly, these concepts are not designed merely to be new or additional knowledge. They are designed to bring about positive **change** – repentance – in you, in your heart, in your mind, and subsequently to the entire world, helping to build the kingdom of God on earth, spiritually and temporally, church and government, heaven and earth together as one. That is my prayer and my testimony which I proclaim in name of Jesus Christ, witnessed powerfully to me by the Spirit of God, including now as I write this statement.

May the Lord be with you.

Example: “By grace we are saved.”

I was the product of a model Mormon upbringing – complete with the false traditions that have crept into our culture, diluting and altering the pure doctrines of Christ. One of the sticky doctrinal points I encountered when in my youth, interacting with my Christian peers, was regarding grace. It was a word which I had seldom heard in my religious training, though I knew it had its place. The scripture which was most influential in my adopting the LDS version of grace is 2 Nephi 26:23, which has the cultural acceptance akin to one of the thirteen articles of faith: “We know that it is by grace that we are saved, after all we can do.” It was the “after all we can do” part that seemed to be the key to unlocking the main theological difference between the Mormon approach to grace, which emphasizes works, compared to that of our Protestant Christian neighbors, which all but annihilate the doctrinal significance of works, much to the chagrin of the Mormons, and vice versa.

The Mormon culture’s doctrinal approach to Christ is that we are to become as perfect as possible on our own, *then* Christ steps in. The scriptural approach teaches clearly that we are to be perfected *in* Christ, every step of the way, beginning with being born again, which Spiritual baptism purges from us our natural disposition to sin and gives us a new heart, which enables a godly walk to be possible in the first place, for otherwise it is only hypocrisy to be acting one way when your heart is elsewhere – a fact which is perpetually manifested under trying circumstances when natural impulse precludes disciplined, methodical response. I did not learn this important doctrinal distinction clearly until doing an in-depth study on the baptism of fire and of the Holy Ghost some three years ago. It was then that I realized that what Nephi was saying was that no matter how much you do, it is still by grace that you are saved. It is a gift. Of ourselves we are nothing. I realized that Paul was not just talking about the Jews when he said,

“For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.”
(Romans 10:3; also D&C 1:16.)

This is where an example of a helpful parallel comes in to play.

Following is the pertinent excerpt from that parallel (which, by the way, goes for nearly 100 pages similar to what you see below, minus the comments interjected between the rows of side-by-side comparisons). In the left-hand column is Jacob’s quote from Isaiah 50. If you read the text in the boxes in the left-hand column, you will see that this is a verbatim quotation from 2 Nephi 7. In the right-hand column is the text from 2 Nephi 25 about being saved by grace “after all ye can do.” It too is a verbatim quotation. See what the Lord has to say through Isaiah about “all *ye* can do” compared to what God can do.

KEY

WORD/PHRASE

MATCHES:

- ! Double Und. = identical, rare
- ! Underlined = word-for-word
- ! Und. Ital. = synonymous
- ! *Italics* = similar
- ! **Bold / CAPS** = emphasis
- ! [brackets] = editorial additions

----- (begin excerpt) -----

2 Nephi 7

(v2) O house of Israel,

2 Nephi 25

(v23) ...to persuade our children, and also our brethren,

Clearly, “house of Israel,” is related to “children” and “brethren.” “Persuade” is what we are hoping to accomplish here.

is my hand shortened at all [Is God lukewarm?]

to believe in Christ, [with all heart, might, mind]

The “hand” of the Lord is a strong metaphor for the manifestation of “Christ’s” power on earth. The antonym of “shortened” would be “stretched out,” which ties strongly to the invitation to “believe.”

that it cannot redeem,

and to be reconciled to God;

Being “reconciled to God” is synonymous with being “redeemed.”

or have I no [Question]

for we know that [Answer]

Here is a play on words, “no” and “know,” which serves to answer the question “Have I no power?” with the definite answer....

power

it is by grace

Yes, “we know that” he has “power” to deliver, and that “it is by grace that we are saved.”

to deliver?

that we are saved,

“Saved” and “delivered” are clear synonyms. But there is more to be gleaned here by looking at the two contexts and considering their parallel connection one to another. Notice that the left-hand column addresses temporal salvation and the right-hand column addresses spiritual. The parallel brings these two together, which is appropriate, for God offers both spiritual and temporal deliverance.

Alone that is no epiphany of understanding – not until we begin to think of the corollary. The great chiasmic paradox is that the Jews anciently were expecting primarily temporal salvation and received spiritual deliverance instead, which they shunned as a body, with the exception of a few, who formed the nucleus of the succeeding Christian faith. Likewise, today the Gentile husbandmen (the Mormons specifically and Christians in general) are focused primarily on the spiritual salvation wrought anciently but are nearly oblivious to the pending temporal captivity from which they will need to be delivered, and instead are as a body fighting against that aspect of

2 NEPHI 7

2 NEPHI 25

a government of God in opposition to Satan’s kingdom which is promoted by a vast conspiracy, with the exception of a few, who will form the nucleus of the succeeding church of the firstborn. Then will the spiritual and the temporal come together, the church and the kingdom of God, and the Lord will personally reign as King of kings (over the government) and Lord of lords (over the church).

Behold, at my rebuke

- I dry up the sea,
- I make their rivers a wilderness and their fish to stink because the waters are dried up, and they die because of thirst.
- 3 I clothe the heavens with blackness, and I make sackcloth their covering.

after all we can do.

[As well as man might put forth his puny arm...]

This comparison captures an essential feature of grace. Natural man is so prone to folly and sin and so inherently incapable of righteousness. By his own efforts, he can do nothing compared to what he can do with God. “All we can do,” in this comparison, is so utterly meager compared to what God can do. In Christ, through the grace of God, we can overcome all things, do all things, and know all things. Our own “righteousness,” stemming from a corrupt heart, is but hypocrisy and ungodliness; whereas righteousness in Christ, through a mighty change of heart is the essence of the gospel.

As for the temporal aspect, by ourselves we have created a first class mess of this world. Leaning on the arm of flesh has brought us into an awful situation. But when we finally turn our hearts fully to God in the affairs of governing, then there is no power on earth or hell that can prevail against us.

That is the meaning of “after all we can do,” both spiritually and temporally, namely: utter folly. Hence a “rebuke” is very fitting “after all we can do.”

4 The Lord God hath *given* [it is a gift]

24 And, *notwithstanding* [...all we can do]

Salvation or deliverance is a “*gift*” from God, “*notwithstanding*” all we can do.

me

we

The Messianic “me” in the left-hand column, is expanded to include “we” in the right-hand column, broadening this application to all who have ears to hear.

the *tongue* of the learned,

believe [those who b. speak with tongue of angels]

One correlation here is between “believing” and the idea of speaking in “tongues,” or with the “tongue” of angels, whether it be in another language for those of that language to understand, or generally speaking the words of Christ by the power of the Holy Ghost. This is a primary sign which follow them that believe and are baptized by water and then by fire and of the Holy Ghost.

Also, the reason the Lord gives the servant of the Lord “the tongue of the learned” is so that he might be more able to bring those of an honest heart to “believe” in Christ.

that I should **know**

in **Christ**,

One correlation here is immediately obvious, best expressed in the scripture: “And this is life eternal, that they might **know** thee the only true God, and Jesus **Christ**, whom thou hast sent.” (John 17:3.)

Another application ties into the general context of grace and deliverance of which we have been speaking. I see in this match a validation of salvation being “**in Christ**,” every step of the way, not “after all we can do” first. Parallels such as this set we have just considered, help us come to “**know**” that this is indeed true.

... (continued)

... (continued)

----- (end excerpt) -----

This parallel continues for many pages before and after the above. These sequences of ideas in the two scriptural texts are clearly parallel to one another, containing one consecutive match after another. They are like a running set of cross references one with the other, corroborating, expounding, and elaborating on one another in a marvelous fashion. Nephi and Isaiah side by side with the Lord’s are being made bare in the correlations. It doesn’t get much better than that!

This parallel lays out very clearly a confirmation of the correct meaning or intended emphasis in 2 Nephi 26:13 – that Nephi did not intend the emphasis to be on “do” but on “grace.” Having such strong validation can help convince fellow-Mormons of that distinction, even though it has been so deeply ingrained in Mormon culture the wrong way.

Without this scriptural validation, though I might support my case about this doctrine with hundreds of related scriptures, this one verse in 2 Ne. 25:23 stands in the way of a traditionalist receiving this truth, for the false interpretation of this one verse has come to carry so much weight.

However, this huge parallel spanning probably the length of the Book of Second Nephi now provides a very direct way to clearly prove that this other understanding of 2 Nephi 25:23 is the accurate one. This segment plainly lines up the words of Isaiah quoted in 2 Nephi 7:2 with 2

Nephi 25:23. The word of the Lord through Isaiah very clearly corroborates the true meaning of this verse.

Thanks to this parallel, a fundamental error in doctrinal understanding that is so pervasive in Mormon culture is brought to light and unequivocally corrected. This “scriptural basis” for the Mormon’s belief about the importance of first doing all we can – works first – is shown to be no basis at all, but to actually prove the opposite: grace first, then the fruits flow spontaneously from the changed heart and the indwelling of the Holy Ghost.

Example: The Great and Abominable Church

One of the key tactics of pride is to deflect from oneself messages of repentance which are intended for personal application. “Not me,” is a major motto of pride. Mormons are masters of the “not me” collective psyche. “The Jews were terribly wicked people to crucify their Lord. We would never do such a thing.” “All previous dispensations have ended in apostasy, this is the only one that won’t.” “The Catholic church is the great and abominable church.”

So far as the Mormons are concerned, scripture which speak of apostasy of the Lord’s people have to be referring to other groups, other times, never to themselves. False prophets are always those on the outside, or from days long, long ago, never in their own leadership.

The power of chiasms and parallels is that they do not let us get off the hook so easily. They pinpoint far more explicitly who it is that is in the grossest state of apostasy in these latter days: the Mormons. The reason the Mormons are highlighted among all people is that they have the greatest culpability, having sinned against the greater light and knowledge. They have the most to gain and the most to lose. There will arise a great division as the Lord separates the wheat from the tares, the sheep from the goats, the wise from the foolish virgins.

The parallel between Isaiah 28 and 2 Nephi 28,29 is one of the most clear and powerful parallels I have ever discovered. It alone warrants an entire volume of commentary, so rich it is in its witnessing, illuminating, expanding power.

For now, let’s look at a brief segment which pertains to the great and abominable church. Take careful note of how these texts line up and what idea or antecedent is matched or equated with the great and abominable church.

----- (excerpt) -----

ISAIAH 28

v2 ...

18

overflowing,

2 NEPHI 28

v16 ...

and in that day that they are ***fully ripe*** in iniquity

ISAIAH 28

2 NEPHI 28

“Overflowing” enhances the idea of “fully ripe.” That’s pretty wicked. To verify this match, Joel 3:13 actually uses both of these ideas as synonyms, speaking of “great wickedness” with the metaphor of “overflowing.”

19 shall **cast down**

they shall **perish**.

Being “cast down” and “perishing” are obviously parallel terms. A dictionary could very well list “to perish” as one of the meanings of **cast down**. My *Webster’s III New International* (1961) dictionary lists “destruction” – a close synonym of “perish” – as one of the meanings of **cast down**.

20 **to the earth**

a v17 But behold, *IF the inhabitants of the earth*
 b shall **REPENT**
 c of their **wickedness** and **abominations**

“The earth” is identical to “the earth.” The additional phraseology in the right-hand column portrays the earth’s purpose of providing a proving ground for God’s children, “the inhabitants of the earth.” Will they wreak havoc or will they “repent of their wickedness and abominations”?

21 **with the hand.**

[See 2 Ne. 28:32; 6:14,15.]

a they
 b shall not
 c be **destroyed**,
 • saith the Lord of Hosts.

The **a b c** in 20 shows a parallel with the **a b c** in 21. **a** represents the subject, “they,” “the inhabitants of the earth;” **b** presents the if/then conditional phrase; **c** presents the link between “wickedness and abominations” and the consequential “destruction.” Meanwhile, the left-hand column of 21 presents “the hand” of God in two of its primary metaphorical functions, namely arbitrating “destruction” on the non-repentant as well as extending the *arm* of mercy or the turning away of deserved judgement from those who “repent” (from 20). The phrase, “saith the Lord of Hosts,” adds a stamp of decisive importance on this concept. Indeed, the scriptures present this as a primary theme: that those who keep the commandments of God, hearkening to his voice, prosper in the land, while those who rebel are cut off – “saith the Lord of Hosts.” (1 Ne. 17:35-38; Jer. 1:10; Matt. 21 & JST-Matt. 21.)

22 • v3 **The crown of pride,**

• v18 But behold, that **great and abominable church,**

Now we start hitting close to home but don’t know it yet. The “not me” folks are still sitting comfortably. Even they, looking as they think from the outside, would readily agree that “the crown of pride” indeed epitomizes “the great and abominable church.” In the interpretation of his vision of the tree of life, Nephi was told that “the great and spacious building,” which is the same

ISAIAH 28

2 NEPHI 28

as the great and abominable church (1 Ne. 22:22,23), is “the pride of the world,” which will fall (1 Ne. 11:36; 12:18). Indeed, the essence of the great and abominable church, the church of the devil, the kingdom of the devil, the whore of all the earth (all synonyms for the same thing), is pride: the arrogance of supposing that the mind and brawn of man without God is both necessary and sufficient to bring order and peace to the world. Not so.

23

• the ***drunkards of Ephraim,***

• the ***whore of all the earth,***

This is the punch-line. In the left-hand column the phrase “the crown of pride” is grammatically presented as a synonymous phrase with “the drunkards of Ephraim.” To further solidify this identity, the right-hand column text equates the “drunkards of Ephraim” with “the whore of all the earth,” which is grammatically equated with “the great and abominable church” in the previous phrase. Hence the four bulleted phrases in 22 and 23 are all synonyms: the crown of pride, the great and abominable church, the whore of all the earth, and (for the clincher) the drunkards of Ephraim.

Ouch. That’s us. No dodging these bullets.

We are, *generally speaking*, the haughty, foolish, blind Mormons: the drunkards of Ephraim. If it were not for the right-hand column contribution, the typical “not me” Mormon could say, “no; that was talking about the apostate Ephraimites of old in the Northern Kingdom of Israel who were eventually taken north by the king of Assyria. However, the right-hand text very definitely places this in a latter-day context. There are no other people on earth in these latter days who better fit the self-description of Ephraimites than the Western White Wonder Bread Mormons. They pride themselves in their Ephraimite blood, whether it be literal or adopted. Most all patriarchal blessings affirm this tribal lineage on their recipients.

This is not the only inference of the Mormons. These two chapters, Isaiah 28 and 2 Nephi 28, and their parallel to one another present a significant number of metaphors which further pin this prophecy down to the Mormons. Words like “the priest and the prophet,” “Gentiles,” “churches,” “the fat valleys,” “Zion,” “glorious beauty,” “doctrine,” “teachers,” “marvelous work.”

Who would have ever thought that the Book of Mormon would label the Mormons as the great and abominable church, generally speaking? How could this church which claims to be the Lord’s “only true and living church on the face of the earth” also be called “the great and abominable church”?

There are many reasons, but briefly it has to do with the fact that the Lord set us to be a light to the world and savor of men, but we have instead become as salt that is lost its savor and is henceforth good for nothing but to be cast out and trodden under feet of men. We are more intent on becoming popular with the world than we are with standing out as a peculiar people. Instead of building up the government of God, we build up and support the secret combinations

ISAIAH 28

2 NEPHI 28

which seek to overthrow the freedom of all lands, nations and countries. (Compare Hel. 6:38.) Many key Mormon figures are also key proponents of the New World Order, which is Satan’s kingdom on earth, built on his doctrine of compulsion and reliance on the arm of flesh: humanistic socialism. This may seem like a strong opinion that does not directly follow this parallel. Actually an entire book could be written to validate these points from the scriptures. That is not my purpose at present, but to show how this parallel provides yet another validation.

Because Mormons were supposed to be the primary factor in opposing the kingdom of the devil, in favor of the kingdom of God, but have failed in that responsibility, they – more than any other people on earth – are most responsible for the rise of Satan’s kingdom. Hence the drunkards of Ephraim are the great and abominable church, for they have contributed the most to its success. They could have stopped it, but instead they support it. (Again, this is speaking generally, the “more part,” not specifically, for there will arise a remnant from their ranks who will put on strength in the Lord and redeem Zion.)

Now, for the consequences:

24 **shall be**

must

“Shall be” and “must” are both imperative statements, denoting unavoidable consequences.

25 **trodden**

tumble to the earth.

“Trodden under feet” in prophetic language is synonymous to “tumbling to the earth,” both being metaphors of violent destruction of the great and abominable church and of the people who are as salt that has lost its savor, which we can now see are overlapping sets.

26 **under feet.**

and **great must be the fall thereof.**

Likewise, “trodden under feet” is an additional confirmation of the destruction imagery: “and great must be the fall thereof.”

27

- v4 And **the glorious beauty,**
- **which is on the head**

v19 For **the kingdom**

“The kingdom” is amplified by the imagery of “glorious beauty” and “the head,” conveying the idea of government. Lehi and Nephi’s visions also describe the great and spacious building as being extremely ornate and appealing, “high and lifted up,” filled with people bedecked in exceedingly fine apparel. (e.g. 1 Ne. 8:27.)

28 **of the fat valley,** **of the devil**

Thinking of the valleys of the mountains which we are proud to call our Mormons headquarters, once again, this match hits very close to home, as the prepositional phrase “of the fat valley” is matched with the prepositional phrase, “of the devil.”

29 **shall be** **must**

Again, “shall be” and “must” are both imperative statements, denoting unavoidable consequences.

30 **a fading flower,** **shake,**

The soft imagery of a once beautiful flower now fading is charged by the violent imagery of shaking.

... (continue) ... (continue)

----- (end excerpt) -----

Example: Strong Drink & the Prophet

How ironic it is that the Mormons, who are world famous for their abstinence from alcoholic beverages would be called “drunkards” by the Lord (e.g. Drunkards of Ephraim). This metaphor is expounded upon little further along in the Isaiah 28 = 2 Nephi 28,29 parallel. This excerpt shows very clearly what is meant by this.

----- (excerpt) -----

ISAIAH 28 **2 NEPHI 28**

...
47 v7 But **they also** v21 And **others**

The antecedent of “they also,” i.e. the “others” being referred to, are “the residue of his people” (Isa. 28:5 in 41) for whom the Lord of hosts is “a crown of glory” and “a diadem of beauty.” The Lord is a “strength” to them. (Isa. 28:6 in 44.) In other words, these are the elect of God. This is who the Lord is talking about here. In other words, below we are describing a deception so strong that even the elect can be taken in the trap (becoming sons of perdition in the process). (e.g. D&C 76:31.)

48 **have erred** **will he pacify, and lull them away**

ISAIAH 28

2 NEPHI 28

“Erring” is equated with Satan’s ability to “pacify” and “lull away,” which are the opposite of being “watchful” which is an ever-present requirement for the Lord’s people. (Matt. 24:42; 25:13; Mark 13:35; Rev. 3:3; D&C 133:11.) Remember, commencing on the path of God is not sufficient. One must “press forward, feasting upon the words of Christ” and “endure to the end” (2 Ne. 31:20). He must “become as a little child” (3 Ne. 11:37,38), who is “humble, willing to submit to all that his father seeth fit to inflict upon him” (Msh. 3:19). The pride of which we have been speaking, which blinds the eye and allows Satan to lull one away into error, is therefore antithesis to what is required for remaining affixed to the rock of Jesus Christ.

49 through **wine**,

into **carnal security**.

Here we are given an explanation of what this metaphorical “wine” is about. It is the “carnal security,” which causes one to be taken off guard instead of vigilantly being on watch. Never before in the history of this nation have a people been sitting so comfortably, with so many among us partaking of riches and comforts that kings of old only dreamed of possessing. Look at the cars we drive wherever we want, the number of houses we build with no expenses spared, the variety and skill of entertainment we enjoy, the opportunities that are ours, the immense variety of foods we partake from far away places, the learning and information that is available to us at such ease, the daily conveniences we enjoy of dishwashers, vacuums, utilities, computers.

Also, never before have we been poised more precariously on the brink of utter disaster, where all of this could be yanked from beneath us in very short order. We are faced with a number of threats any one of which could decimate our prosperity; but combined could bring our utter extinction were it not for the intervening power of an Almighty God on behalf of a humbled remnant. The millennium bug (Y2K), thousands of nuclear warhead in the hands of volatile nations, biological and chemical weapons, natural disasters, racial unrest, third-world unrest, electromagnetic pulse (EMP), are some of the major threats facing us. Behind these is the father of all lies who is hoisting his kingdom upon this world with horrific success. The New World Order has gained an ascendancy which is nearly complete. The remaining vestiges of freedom and righteousness in the United States are what yet stand in its way, and the Mormons are a voice of moral authority which has to be dealt with for Satan to accomplish his purposes. Hence Satan’s focus on lulling this people asleep through carnal security. Otherwise they would pose his greatest threat.

50 and through **strong drink**
[See “strong drink” Isa. 56:12.]

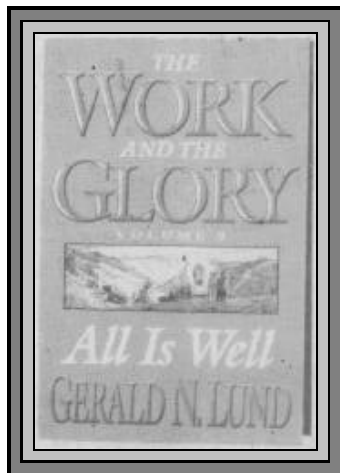
that they will say:

- **ALL IS WELL IN ZION;**
- **YEA, ZION PROSPERETH,**
- **ALL IS WELL—**

ISAIAH 28

2 NEPHI 28

Here is the essence of what makes the Ephraimites a bunch of drunkards. The “strong drink” by which they become so intoxicated is the blinding, prideful, and false sentiment that “All is well in Zion; yea, Zion prospereth, all is well.”



To comprehend how brazenly accepted this sentiment has become, consider the following compelling, timely illustration as evidence for the fact that this is indeed a prevailing, accepted and endorsed sentiment here in the fat valleys of the Mountains. (Isa. 28:4 in 28.) The attached clipping comes from a full-page ZCMI ad in a local paper. (*Daily Herald*, Sept. 20, 1998; p. A-11.) This ad by the world’s first department store, founded proudly by the Mormons, advertises a special “Conference Book Sale.” Front and center is the all-popular *The Work and the Glory* installment number nine in the series by Gerald N. Lund, a premier Church Education mogul and luminary of the LDS Church Office Building. In this volume, the early history of the pioneer Saints comes to a close as they become established in these valleys of the mountain. What subtitle does Brother Lund choose to capture the essence of this saga? *ALL IS*

WELL! And the Saints love it.

As a second illustration of an unabashed utterance of this damnable sentiment, President Hunter, in his one and only General Conference while serving as the President of the Church, in speaking to those who had become disaffected with the Church, said, “All is well, and all will be well.” That is not what you say to convince someone that maybe the Church is okay after all.

For a third illustration of this sentiment, let us consider a quote from President Gordon B. Hinckley. He said, “The future will be essentially the same as the past, only much brighter and greatly enlarged.” (“Scripture Theme: Follow Prophet;” *LDS Church News*; Nov. 29, 1997.) This fits his motto: “Carry on.” Ironically, this statement is nearly verbatim with the statement in Isaiah: “To morrow shall be as this day, and much more abundant.” (Isa. 56:12.) The sobering paradox is that Isaiah prophesied that this sentiment would be spoken by “watchmen” who “are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. They are shepherds that cannot understand.” (Isa. 56:10,11.)

Samuel the Lamanite captured human nature well when he spoke of the attributes of a prophet who is popular with an iniquitous people. “Because he speaketh flattering words unto you, and he saith that **all is well**, then ye will not find fault with him.” (Helaman 13:28.)

51 are **out of the way,**

- and thus the devil **cheateth their souls,**
- and **leadeth them away carefully down to hell.**

Isaiah and Nephi concur that those thus overcome of wine are “out of the way;” that “the devil cheateth their souls,” and – the parallel corollary – he “leadeth them away carefully down to hell.”

ISAIAH 28

2 NEPHI 28

Ironically these same people accuse those who with a voice of warning say such things as being “out of the way” or apostate. Each thinks the other is treading in dangerous territory. Mormons are especially sensitive to statements that might throw doubt in people’s minds regarding the prophet. They have been vigorously warned to shun such things, equating it to spiritual suicide. But when the Emperor is wearing no clothes, someone has to be bold enough to call it as they see it. I certainly am not the only one making such statement. But it sure is nice to have validation from the scriptures. That is why these chiasms and parallels are so valuable, as they provide a credible witness for what otherwise is an unimaginable possibility. This next set of matches are an ideal example of how pointed these parallels can get.

52

- **THE PRIEST**
- and **THE PROPHET**

v22 And behold, others

[See Isa. 56:10,11.]

The “others” being flattered away into error by the devil include “the priest and the prophet.” Above, you no doubt noticed that I was citing the two most recent Mormon Presidents as examples of those who are out of the way.

53

have ***erred***he ***flattereth away,***

[See 2 Ne. 26:22.]

The scripture cited in the right-hand column, 2 Nephi 26:22, ties in to this context in several significant ways. It addresses the idea of Satan’s step-by-step deceptions, and it mentions secret combinations specifically and the captivity they bring.

54

through ***strong drink***

[See “sober” 1 Thes. 5:3; “awful” Ether 8:24.]

a ***and telleth them***. ***there is no hell;***a ***and he saith unto them:***b ***I am no devil,***b ***for there is none-***a ***and thus he whispereth in their ears,***

“Strong drink” is equated to Satan’s beguiling lie that “there is no hell,” and “I am no devil, for there is none.” Satan whispers this lie just quiet enough as to not arouse attention by the observant. I have never heard any person of leadership in the Mormon Church say there is no hell or devil. Why then is the Lord saying that they say this?

What about the oft-stated slogans, “communism is dead,” or “there is no conspiracy”? Are they not equivalent? Is not world socialism/communism the final goal of Satan’s kingdom? Is not Satan’s ultimate kingdom hell? Is not the engine behind overthrowing the freedom of all lands, nations and countries a vast secret combination or conspiracy?

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2 NEPHI 28

I can vouch from intimate personal experience as well as voluminous examples of public utterances by LDS Church leaders, that they have swallowed the lies of Satan that “communism is dead” and that “there is no conspiracy,” when the truth is that communism has nearly achieved its ultimate objective and is so close that those conspirators pushing for it are willing to risk a few losses of significant chess pieces for the sake of deception in securing their pending checkmate.

55 they are **swallowed up**

until he **grasps them**

“Swallowed up” and “grasped,” are tightly synonymous ideas, the one being a metaphor, the other a personification.

56 of **wine**,

- **with his awful chains,**
- **from whence there is no deliverance.**

“Wine” is appropriately equated with Satan’s “awful chains” and the corollary, “from whence there is no deliverance.” No one can honestly dispute either the metaphor as it pertains to literal wine or the reality to which it points as a prophecy about the ascent of Satan’s kingdom. Tyranny and Satan’s government are synonymous. The intoxication they impose on their enemy by means of vast disinformation and lies which the victims so gullibly believe, lead to the weakening of their defenses and sets them up for their ultimate overthrow and captivity – which is what is going to happen to us (except we repent, which opportunity is nigh drawing to a close, as we approach the point of ripeness or of no return.)

There are four key prophecies from each of the four scripture volumes which prophesy in tandem about Satan’s temporary triumph over the saints of God. In the Old Testament, there is Daniel 7, which says a world-dominating beast will “make war with the saints and prevail against them” (7:21). In the New Testament, Revelation 13 likewise speaks of this same world-dominating beast that will “make war with the saints and overcome them” (13:7). In the Book of Mormon, the sister prophecies in 3 Nephi 16, 20, and 21 all use language similar to Daniel 7 and Revelation 13, describing the treading down of the Gentiles. In the Doctrine and Covenants, section 103 uses language nearly identical to these prophecies, also speaking of the Gentiles, specifying them as restoration saints, being trodden down.

57 they are **out of the way**

v23 Yea, they are **grasped**

Doctrine & Covenants 76:31 expounds what it means when the elect saints, who have known God’s power and have been made partakers thereof, “suffer themselves through the power of the devil to be overcome, and to deny the truth and defy my power.” They become sons of perdition. (D&C 76:32.) Part of the reason they become such is that by the time all is said and done, they will have been more than amply warned, but instead of repenting they will have denied the truth and defied God’s power. “They are out of the way;” “yea, they are grasped.”

58 through ***strong drink***,

- with ***death***,
- and ***hell***;

Hence, in 58, the ultimate effect of the saints being overcome by “strong drink” is “death and hell.”

“And also Satan hath sought to deceive you, that he might overthrow you. Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name. But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed [if they will hearken to the voice of the Lord]; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world.” (D&C 50:3-8.)

... (continue)

... (continue)

----- (end excerpt) -----

Therefore, “awake, awake, put on strength, O Zion.” (Isa. 52:1; 2 Ne. 1:13; 8:24; 9:47; Msh. 2:40; 3 Ne. 20:6; Ether 8:24-26; Moro. 10:31.) Say ye not, “A confederacy” or alliance “to all to whom this people shall say, A confederacy.” (Isa. 8:11-14.) Repent of this blindness and turn to the Lord and let him be your fear and let him be your dread.

Example: “They Will Deny Me”

Here is another excerpt from the Isaiah 28 = II Nephi 28,29 parallel. This is another instance in which the combined text creates a very pointed message, focusing in on the people of the Lord in these latter days, the Mormons. When these chapters are separate, the Mormons can deflect the messages as referring to another time, to another people, not to themselves. Again the parallel cures the “not me” phenomenon for those who have eyes to see and ears to hear, evoking repentance, awaking, and putting on strength.

----- (excerpt) -----

ISAIAH 28

2 NEPHI 28

...
101 v16 Therefore

...
v32 **WO BE UNTO THE GENTILES,**
[See Morm. 5:22(19-24).]

ISAIAH 28

2 NEPHI 28

“Therefore,” “wo be unto the Gentiles.” No, these are not synonymous terms, but they go well together.

102 thus saith the Lord GOD,

saith the Lord God of Hosts!

An obvious match, being nearly verbatim, ascribing what follows to the voice of God.

103 Behold, I

For notwithstanding I

This is the Lord God speaking. He also said, “I and my Father are one.” (e.g. John 10:30.)

104 **lay in Zion for a foundation**

shall **lengthen out mine arm unto them from day to day,**

Both the word “foundation” and the phrase “mine arm” are used scripturally as metaphors for God. The term, “mine arm,” often conveys the idea of a servant of the Lord who carries forth his work on earth, as expressed in scriptures such as, “whether by mine own voice or by the voice of my servants, it is the same.” (D&C 1:38.) The tremendous irony here is that Mormons recite that scripture and then narrow it saying, “therefore, follow the brethren,” or “follow the prophet,” and with the latter adding, “he will never lead you astray.” The Lord Jesus Christ is the only sure foundation. That assurance is ascribed to none other. “Yes,” they say, “but what the prophet says is the same thing as if the Lord were speaking.” That is true when he speaks by the power of the Holy Ghost, and is the case with any servant of God. (D&C 68:4.) But to give any man a blank check of trust at all times on all matters is sheer folly. (e.g. JST-Mark 9:40-48.) Without realizing it, by giving a man such unreserved loyalty befitting only deity, they actually equate the prophet with the Lord, making him their ultimate god. In their extreme, in the name of being the one and only true and living church of Christ on the face of the earth, with the hallmark of a living prophet who speaks in the stead of the Lord, they usurp the Lord with a man. And those servants of the Lord who come among them crying repentance they cast out, and in so doing, it is the same as though they cast out the Lord. (e.g. 3 Ne. 28:34).

- 105
- a *stone*,
 - a *tried stone*,
 - a *precious corner stone*,
 - a *sure foundation*:

THEY WILL DENY ME;

[See D&C 133:66,67; 3 Ne. 21:9-11; 28:34; Matt. 21:42-44; JST-Matt. 21:51-56.]

The right-hand column is speaking of the Gentiles. The “not me” Mormons would say this refers to the non-baptized, hence letting themselves off the hook – even though the scriptures are abundantly clear that the scriptures often mean Mormons when they say Gentiles, referring to the gentile husbandmen who are foreordained to carry out the work of God in the latter-days (but who have become as salt that has lost its savor).

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The left-hand column does not let the Mormons off the hook, for it specifies that he is speaking of “Zion,” which the Mormons boastfully call themselves. And what does it say about Zion? It says that God lays in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. And what do the Mormons do when he makes bare his arm, which is for their foundation? “They will deny me,” the Lord says.

“But on whomsoever it [the stone] shall fall, it will grind him to powder.” (Matt. 21:44.) The Gentiles shall be trodden under feet. “And behold, I am he who doeth it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.” (3 Ne. 20:19,20.) That is what the parallel proceeds to explain in 108 through 111, which finish II Nephi 28.

106 he that ***believeth***

nevertheless, ***I will be merciful unto them,***
saith the Lord God,

106 and 107 speak of the repentance clause, that the Lord will be merciful to those who believe, repent, and come to Christ, awakening and putting on strength in the Lord.

107 [AGT] ***will not do rashly.***

- if they will ***repent***
- ***and come unto me,***

The King James Version reads, “shall not make haste.” Avraham Gileadi translates this “will not do rashly.” As this idea is a direct consequence of “believing,” we must assume that “repenting” and “coming unto me” are closely related.” The word from which “haste” and “rashly” are translated is:

: &(“To make haste; to flee with alarm; to move to agitate, to excite to speed; hasty, quick, alert; used figuratively of a violent internal emotion; used of the passions of the mind, pleasures and lusts.” (*Gesenius Hebrew-Chaldee Lexicon to the Old Testament.*)

Considering the terrifying effect the sudden destructions will have when they come as a whirlwind on this people, this word is probably completely fitting to describe the general state of mind, namely that of panic and a loss of humane sense, the love of men waxing cold and mens hearts failing them for fear. Whereas those who repent and come to Christ will have peace in the midst of this chaos. They will not behave rashly, reverting to brute animal instincts, but will be as angels of mercy to all with whom they come in contact.

... (continue)

... (continue)

ISAIAH 28

2 NEPHI 28

----- (end of excerpt) -----

Example: “No Other Nation So Wicked”

Another Gentile “not me” lack of willingness to apply the scriptures to themselves, hence repeating the follies of days gone by, is their attitude about the Jews at the time of Christ. They read the scripture in 2 Nephi 10:3 “that Christ...should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him--for thus it behooveth our God, and there is none other nation on earth that would crucify their God;” and they think that the Jews, who thought they were so righteous, had everyone topped so far as wickedness is concerned – including, of course, themselves.

The parallel of this verse in the Book of Second Nephi parallel, however, reverses their application, and states clearly that in rejecting the Lord as he makes bare his arm among them in these latter days they will actually surpass the Jews in wickedness, having now greater light and knowledge to sin against than did the Jews. The Jews could not have become sons of perdition through their rejection of the Lord, for they had not advanced far enough in their spiritual walk with God to then be able to fall that far. Not so with the many of the Gentile husbandmen, the Mormons.

In the following excerpt, the left-hand column is speaking of the Jews anciently, and the right hand column is speaking of these latter days, the days when the Book of Mormon will come forth to the world by the hand of the Gentiles, the Mormons.

----- (excerpt) -----

2 NEPHI 10

4 For should the *mighty miracles*

2 NEPHI 28

14 They wear
 • *stiff necks*
 • and *high heads*;

The almighty power of God is contrasted with the arrogance of man, in a parody.

be *wrought*

yea, and because of
 • *pride*,
 • and *wickedness*,
 • and *abominations*,
 • and *whoredoms*,

Here the doings (wrought) of God, which are miraculous (to the transforming of lives for good, as well as in administering just recompense on the wicked), are contrasted to the doings of men, which are to mischief.

among *other nations*

they have *all*

2 NEPHI 10

2 NEPHI 28

By matching “all” with “other nations,” the Lord emphasizes how all-encompassing this phenomenon is of which he is speaking.

they would *repent*,

gone astray

“Repent” is the solution or antonym for “going astray.” By juxtaposing these two extremes in this context, the Lord shows how wide-spread the apostasy is, but also that his invitation to repentance is equally encompassing.

and **know**

save it be a few, who are the **humble**

Here is shown the necessary condition of “humility” for “knowing” the Lord. (See 3 Ne. 11:37,38; 2 Ne. 31:14c.) Hence the proud must be brought low. In the millennium, all will know the Lord, from the least to the greatest (Jer. 31:31), for all will be humble, as the meek inherit the earth.

that he be *their*

followers

Those whose God is the Lord, are followers of Christ.

God.

of *Christ;*

5 *But because of*

nevertheless,

Conditional statement: “nevertheless” and “because”

priestcrafts

they are led, [a common folly of the “faithful”
when they place more trust in the institutions of
religion, run by man, than they place in God Himself.]

“Priestcrafts are that men preach and set themselves up for a light to world..., but they seek not the welfare of Zion.” (2 Ne. 26:29.) Because of the lie that Mormons have adopted that all will be well if they just follow the brethren, they turn a blind eye to priestcraft, and are thus led astray.

and *iniquities,*

that in many instances *they do err*

they at Jerusalem

because *they*

2 NEPHI 10

2 NEPHI 28

The left-hand column specifies Jerusalem, speaking of the Jews anciently. But the right-hand column is speaking of the latter-days. Applying the parallel, “they at Jerusalem” could read, “those whose headquarters are in Salt Lake City.”

• will *stiffen their necks against him,*
 • *that he be crucified.* [A similar rejection by the Gentiles when the Lord sets his hand “again the second time.” See, for example: D&C 76:35(28-35); 3 Ne. 28:35(33-35); D&C 133:66,67; 2 Ne. 28:32]

are taught by the precepts of men.
 [The essence of opposition to Christ is trusting in the arm of flesh, relying on the wisdom and brawn of man instead of God.]

Seeing this parallel ought to stop us cold in our tracks. The ramifications are tremendously huge. Are the Gentile husbandmen of the Lord going to do something like unto what the Jews did? This parallel indicates that yes, they are.

How? Why? What should we do about it?

These questions ought to haunt us until the Lord reveals their answer with perfect plainness and unwavering surety. That is why scriptural chiasms and parallels are of such enormous value. They are devoted to answering these questions in great detail and with many witnesses so that those who have eyes to see and ears to hear may repent and not be cut off from among the people.

For example, in the above match-up, we are given a significant hint. Being “taught by” and embracing “the precepts of men” rather than the teachings of God is a corollary phenomenon to men “stiffening their necks against God.” The surprising and awful consequence is “that he [God] be crucified” – or some equivalent to that in our day, such as is prophesied for the Messianic servant that will be marred. (e.g. 3 Ne. 21:9-11 & 3 Ne. 20:23,26,27; Isa. 52:10 & Isa. 53:1-3; JST-Matt. 21.)

The whole crux of the secret cabals which promote Satan’s New World Order is a worship of the intellect of brilliant men for the sake of power and gain in the name of equality and peace. Their philosophies have permeated our institutions and corrupted the minds of our people.

We Gentiles (again speaking of Mormons specifically, though the same holds true of Christians in general) need not look very far in our society and our walk within it to see how many ways we have embraced the philosophies of men. With but rare and refreshing exceptions, as a body we send our children to public schools where the teachings of God and his morals are banned and replaced by humanist indoctrination. We accredit our church colleges and universities on the same criterion as the universities of the world. Our savvy business men do business in the same fashion as the world, dangerously dabbling in international trade which has forced labor camp blood all over it, risky ventures propped up by taxpayer’s money in cozy deals. Our politicians pontificate cautious acquiescence to those who draw our nation ever closer to international socialism. Our malls reflect the latest worldly trends. Our dances popularize the lyrics, rhythms

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2 NEPHI 28

and gyrations of the lustful. Our television shows, vogue magazines, newspapers, and radios spout just about the same propaganda as the Marxist moguls around them.

The typical LDS General Conference talk gives no hint about any of these things being out of line, but rather provides non-intended yet very real contextual consent for all of it. Rather than opposing the kingdom of the devil, the Mormon Church in general has become one of the best friends it could possibly hope for.

We revel in our reputation regarding a strong emphasis on the family. But if we shifted that emphasis to Christ, we might just discover that not only are the family problems resolved, but society's as well. We could take the strong stance against corruption of freedom and establish the government of God, for we would no longer fear man more than God.

No, the Jews are not the only people of God to seriously botch their responsibility before the Lord. Consider this related prophecy from the appendix of the Doctrine & Covenants.

“In that day when I came unto mine own, no man among you received me, and you were driven out. ***When I called again there was none of you to answer;*** yet my arm was not shortened at all that I could not redeem, neither my power to deliver. Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst....” (D&C 133:66-68; quoting (underlined) Isaiah 50:2,3.)

Recall from the first example excerpt above that it is this underlined phrase from Isaiah that is quoted in 2 Nephi 7:2,3 which matches up with 2 Nephi 25:23, “by grace are we saved,” which principle the Mormons in general do not understand but deny because of their false ingrained traditions – another illustration of the folly of “the precepts of men.”

6 Wherefore, because of *their iniquities,*

- 15 O the *wise,*
- and the *learned,*
- and the *rich,*
- that are *puffed up in the pride of their hearts,*
- and all those who *preach false doctrines,*
- and all those who *commit whoredoms,*
- and *pervert the right way of the Lord,*

Okay now, let's be honest and realize that these apply to ourselves, and let's repent in sackcloth and ashes and cry mightily to the Lord our God that he might turn away the wrath which is coming by way of consequence for our wickedness which has ripened because of our pride, saying “not us, not here, not now.”

- destructions,
- famines,
- pestilences,
- and bloodshed
shall come upon them;

wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be **thrust down to hell!**

There is both a temporal (destructions, etc) and spiritual (hell, perdition) punishment for such wickedness in the face of so much light and knowledge. Oh, my brothers, may we repent!

- - - - (end of excerpt) - - - -

Example: Messiah Shall Set His Hand Again the Second Time

This next excerpt is the one which led to my discovery of the huge parallel that spans probably the entire book of Second Nephi. I had noticed the closely similar wording between II Nephi 6 and II Nephi 25 about the Messiah setting his hand again the second time. As I pursued the parallel, I discovered that it just kept going and going in both directions. What is amazing about this parallel is that there is a lot of Isaiah text in Second Nephi, so this parallel lines up Nephi's or Jacobs, or Lehi's words with those of Isaiah's so that every word of the Isaiah quotation there is now paired with a Book of Mormon prophet's writings. I think that is awesome. The matches are stunningly brilliant.

- - - - (excerpt) - - - -

2 NEPHI 6 (Jacob speaking)

- a** 8 And now I, Jacob,
b would spea somewhat concerning these words.
b For behold, the Lord has shown
a me

2 NEPHI 25 (Nephi speaking)

10 Wherefore, it hath been told them

Here, "having been told" is analogous to "being shown by the Lord" and therefore the corollary, "speaking somewhat concerning these words."

- c** that those who were at Jerusalem,
d from whence we came,
e have been slain

e concerning the destruction which should come upon them,
d immediately after my father left
c Jerusalem; nevertheless, they hardened their hearts;
(a/b) and according to my prophecy
e they have been destroyed,

2 NEPHI 6

2 NEPHI 25

Both **c**'s speak of "Jerusalem.." In **d**, "my father left" (Jerusalem) is compared to (Jerusalem,) "from whence we came." Though the words are all different, the meaning is nearly identical. In **e**, "having been slain," past tense, is matched with the prophetic future tense, "the destruction which should come upon them," as well as the analogous fulfilled past tense, "have been destroyed." In **(a/b)**, "prophecy" is compared back to the previous set, which spoke of "being shown by the Lord."

and carried away captive.

save it be those which are carried away captive into Babylon.

In this verbatim phrase match, the right-hand column elaborates beyond what the left-hand column does.

9 Nevertheless, *the Lord has shown unto me*

11 And now *this I speak because of the spirit which is in me.*

I consider matches like this to convey a great deal of meaning. Here the process by which "the Lord shows" things to his servants is attributed at least in part to "the spirit [of God] which is in" them. "Me" in the left-hand column is Jacob, and "me" in the right-hand column is Nephi, but when paralleled like this, it makes it much easier for us to interject ourselves, and the "me" becomes far more encompassing, including all with whom the Spirit of God dwells.

that they should return again.

A And notwithstanding they have been carried away they shall return again,
 B and possess the land of Jerusalem;
 A wherefore, they shall be restored again
 B to the land of their inheritance.
 C 12 But, behold, *they shall have wars, and rumors of wars*;

"They should return again" is virtually identical to "they shall return again," and very similar to "they shall be restored again." Here, as a result of the parallel statements, the idea of "return" is expounded by the word "restored," which carries additional nuances.

And he also has *shown unto me*

and when *the day cometh* [prophecy]

The phrase "the day cometh" implies a prophecy, thus matching the idea of the Lord "showing" something future to someone.

that the Lord God,

that the Only Begotten of the Father,

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2 NEPHI 25

The phrase “the Lord God,” is a more general appellation, and can infer either God the Father or the Son, but because of the oneness of the Father and the Son, it really doesn’t matter much which of the two is being spoken of.

the Holy One of Israel,

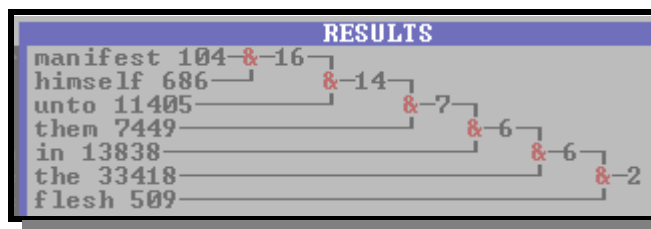
yea, even the Father of heaven and of earth,

Yet more synonyms for God, the Father and the Son, which are one God.

should manifest himself unto them in the flesh;
and after he should manifest himself

shall manifest himself unto them in the flesh,

Not only are these two references the only two verses in all the scriptures that use this exact phrase, but they are the only two verses which use all these words (in any sequence). That certainly counts for a match. I call correlations like this “rivets” as they are unequivocal connections.



they should scourge him and crucify him,

behold, they will reject him,

Here, “reject” is amplified by “scourge” and “crucify.” The latter are but means, whereas the former is the essence. When we do the work of God, taking up his cross, we must be willing to endure the rejection that will be heaped upon us by men, whatever form that takes.

according to the words of the angel who spake
it unto me. ??

because of their iniquities, ??

I put questions marks here because it is not directly obvious how these two phrases relate. There is no doubt that what precedes and what follows is connected. I can make an inspired guess at a connection between these concepts, but a skeptic might balk for lack of more substantial bases. “Fools mock, but they shall mourn,” the Lord said to Moroni. It is just such correlations where some of the greatest insights can be gained. Anyway, my guess would be that the “iniquities” which made the Jews unable to recognize Christ and therefore reject him had to do with the fact that they had not established a communion with heaven, which entails angelic ministrations, seen or unseen, through the mediation of the Holy Ghost. It is through such communion that we are able to discern iniquity and hence be spared from the blindness and the folly to which it leads.

Having said that, now I can think of a scripture which links these two concepts together that are matched above. Nephi said, “Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for

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behold, the words of Christ will tell you all things what ye should do [and not do, hence enabling one to resist iniquity].” (2 Nephi 32:3.)

10 And after they have hardened their hearts

and the hardness of their hearts,

and stiffened their necks

and the stiffness of their necks.

Two consecutive rivets. In looking up how many verse of scripture use “hard*” & “hearts” & “stiff*” & “necks,” I came up with four verses, including these two. The other two tie in here as well, I believe. God is very deliberate in how he words his scriptures. One of the others is Jarom 1:3. As you read it here quoted, take note of the fact that destruction is pending. Note also how the next verse, Jarom 1:4 speaks of being in communion with the Holy Ghost, and how it verifies what we just talked about for the previous correlation.

3 Behold, it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks; nevertheless, God is exceedingly merciful unto them, and has not as yet *swept them off* from the face of the land.

4 And there are many among us who have many revelations, for they are not all stiffnecked. And as many as are not stiffnecked and have faith, have *communion with the Holy Spirit*, which maketh manifest unto the children of men, according to their faith.”

The fourth of four scripture verses which uses these words is D&C 112:13.

12 And pray for thy brethren of the Twelve. Admonish them sharply for my name’s sake, and let them be admonished for all their sins, and be ye faithful before me unto my name.

13 And after their temptations, and much tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them.”

These correlations of parallels and cross references through common word usage infer at what level the culpability (for what follows) will be most heavy.

against

13 Behold, they will *crucify*

Often times, two concepts like this evoke the memory of an important scripture, providing yet another witness for its validity.

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2 NEPHI 25

“Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.” (2 Nephi 10:16.)

When combined with the above match, we can see that in essence the great and abominable church is complicit to the rejection of God. This next scripture, in contrast, captures what it is to be *for* God.

“Wherefore, we would to God that we could persuade all men not to rebel against God, to provoke him to anger, but that all men would believe in Christ, and view his death, and suffer his cross and bear the shame of the world.” (Jacob 1:8.)

the Holy One of Israel,

him;



A-1 and after he is laid in a sepulchre for the space of three days he shall rise from the dead,
 A-2 with healing in his wings;
 A-3 and all those who shall believe on his name shall be saved in the kingdom of God.
 B-1 Wherefore, my soul
 B-2 delighteth
 C-1 to prophesy
 C-2 concerning him,
 C-1 for I have seen
 C-2 his day,
 B-1 and my heart
 B-2 doth magnify his holy name.
 A-1 14 And behold it shall come to pass that after the Messiah hath risen from the dead,
 A-2 and hath manifested himself unto his people,
 A-3 unto as many as will believe on his name,

Here, good verse-worth of text in the right-hand column has no match in the left-hand text. Looking before and after this, you can see that the matches there are solid. I call this phenomenon, *omission*. It is rare but always substantial, usually serving the purpose of emphasis, but sometimes also evoking an invitation to fill in the blank, which is the case here, I believe.

Though the context in both the left and right-hand columns is the first coming of the Messiah, based on what follows below, I believe that this blank space is an invitation to contemplate what grand victory will unfold as the Messiah sets his hand again the second time in the latter days to recover his people. As the Jews rejected him then, the Gentiles are prophesied to reject him today (e.g. D&C 133:66,67; 2 Ne. 28:32). As the resurrection caught everyone by surprise then, including His most intimate disciples, what unexpected grand triumph will greet us following this latter-day rejection? Though the Lord leaves the parallel blank, the very fact that the focal point

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of the chiasm of the text on the right is about “prophesying concerning Him and seeing that day,” it would stand to reason that the Lord would reveal this latter-day mystery to those who sought to know and were sufficiently prepared to receive it.

Several things come to mind by way of likely parallels when I ponder on elements A-1 through A-3 regarding “the Messiah rising from the dead after three days, with healing in his wings, manifesting himself unto his people, unto as many as will believe on his name.” I think of the imagery of the two prophets who will lay dead in the streets of Jerusalem for 3 ½ days at the end of 3 ½ years of that city being besieged, at which point all those who have stood with God will be miraculously delivered from the hands of those who have combined against them, for the sword of their own hands shall fall upon their own heads. (e.g. Rev. 11) In a single day, their enemy is destroyed by fire. Jesus shows up on the scene, placing his foot on the mount of olives, cleaving it in twain, for the people of the Lord to come to safety. There they see the marks in his hands and in his feet, and they ask him where he got those marks, to which he will reply, “These are the wounds with which I was wounded in the house of my friends.” (Zech. 13:6; D&C 45:52.)

That’s Jerusalem. I believe those events will transpire a few years after a parallel event that will transpire here in the tops of the mountains, centered in Salt Lake City, which is even a geographical chiasm to Israel, north being south, south being north (a chiasm). Utah lake is like the Galilee, with the Jordan draining from it into a large salt-water lake. The surrounding mountain features are likewise analogous.

I see a similar thing transpiring here, with the Gentiles marring the servant spoken of in 3 Nephi 21:10, who fulfills the “prophet like unto Moses” typology. (e.g. D&C 103:15-20; Deut. 18:18,19.) Following that physical insult, will come a miraculous healing like with the two prophets in Jerusalem, like the Savior’s resurrection, as well as the accompanying physical deliverance of the beleaguered saints and destruction of the encamped enemy by fire. (e.g. 1 Ne. 22:17-22.)

The phrase, “shall be saved in the kingdom of God” in A-3, applying to the latter days on a physical level, brings to mind the literal government of God that will be established triumphantly, after Satan has made war with the saints and prevailed against them for a short while. (Dan. 7; Rev. 13; D&C 103.)

behold,

a the *judgments* of the Holy One of Israel shall come upon
b *them*.

behold,

b *Jerusalem*
a shall be *destroyed*

In the primary text, both of these are prophesying of the destruction of Jerusalem just a few years after the resurrection of the Lord. But in the parallel context, and in light of the comments

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2 NEPHI 25

evoked, these words confirm the idea of the major destruction of Jerusalem (and SLC) in these latter-days conjunction with the killing of the two prophets (and the marring of Lord's servant).

And *the day cometh*

again;

Ditto! exclamation point. "The day cometh again!" What happened anciently will be repeated, and what happens here in these valleys will be repeated later in Jerusalem again.

that they shall be *smitten and afflicted.*

for wo unto them that *fight against* God and the people of his church.

Here is a strong parody. Those who "fight against God and the people of his church" shall themselves "be smitten and afflicted." "For that which ye do send out shall return unto you again, and be restored." (Alma 41:15.) "And that great pit...which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end." (1 Nephi 14:3; also 22:14.)

11 *Wherefore,*

15 *Wherefore,*

after *they*

the Jews

Now we are back (in the parallel) to the context of talking about consequences the Jews have endured from their rejection of their Messiah.

are *driven to and fro,*

shall be *scattered among all nations;*

The combination of "scattered among all nations" is made more accurate by the detail that they have been "driven to and fro," for not only have they been scattered, but they have been driven back and forth from nation to nation, state to state, ghetto to ghetto. Such will not really be the case with the Gentiles who reject the Messiah, for their lot will be utter destruction – having sinned against greater light.

for thus saith the angel, many shall be *afflicted in the flesh,*

yea, and also *Babylon*

Here is another great parody. "Babylon" and "flesh" are synonyms in several regards. First, on an individual level, Babylon loves the flesh. The natural, carnal man is the hero and focus in Babylon. Second, on a collective level, Babylon's entire social structure is based on a reliance on the arm of flesh. Third, the philosophies of Babylon are rooted in godless, arm of the flesh premises. The irony therefore comes in that the massive destruction of Babylon, as it comes tumbling down, will be excruciating in the flesh to those who have worshiped the flesh. One

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needs but read the book of Revelation to see numerous prophecies to this effect. Though they will cry out for the mercy of death, their tormented life will be prolonged to intensify their agony. This imagery is further confirmed in this next parallel set, taking the opposite, negative meaning in the left-hand column, applying it to the unrepentant wicked, for it is speaking of the mercy extended for the righteous' sake.

and shall not be suffered to perish,

shall be destroyed;

“Perish” and “destroyed” are synonyms. As for the opposite contrast here, this brings emphasis to the difference between the way the Lord treats covenant Israel, versus non-covenant Babylon. Babylon, and all given to it, are destroyed – utterly. The covenant people, on the other hand, are chastened so that they might repent and be preserved or saved. A metaphor which captures this division is with the purification of metals such as silver or gold. Through the refining fire, the dross is removed completely, and the purified silver or gold remains. Another metaphor, this time in names, is Gentile versus Israel. When the refining process is complete, those who are now numbered as Gentiles (Mormons specifically, as well as Christians in general), will be purified as a people, so that what remains will be no gentile but whole Israel. No more hypocrisy. The day of the gentile will be fulfilled.

because of the prayers

wherefore, the Jews shall be scattered

This is another of those obtuse matches, which can be so rich in insight. At first glance, this would seem like a glaring contradiction and no match at all. But upon pondering what prayers, especially of the Jews (broadly speaking), might have to do with scattering, two things come to mind. First, a prayer from the mind because of tradition is but hypocrisy. No matter how close the lips may come to perfecting praise (and the Jews come awfully close in their Seddurs, or prayers), if the heart is far from God, what benefit is this to them, and what merit is it to God? Isn't that what the first chapter of Isaiah is all about? God wants the heart, and that is what the Jews refuse to give, even to this day. They draw near with their lips, but their hearts are far from him. They refuse to acknowledge their nothingness. Putting off their pride is too much for them. They are masters at trusting in the arm of flesh and liberalizing its corrupting vices. Religious identity to them is often nothing more than a rallying point for national or racial survival. G-d is as impossible to understand as he is unutterable. He is far away, if anywhere at all. They must fight it out on their own to survive.

The second thing I think of is the reversal of this. When their prayers become genuine, and their hearts broken and their spirits contrite, then will God hear from the heavens, and they will be restored and renewed in all the full splendor that was promised to them from the beginning and to which their souls have always yearned, though their traditions and pride have kept them from achieving.

of the faithful;

by other nations.

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“Faithful” is a loose meaning of “Israel,” and “nations” is an alternate definition of the word that means “gentile.” Hence the idea of Israel versus Gentile. But there is also the corollary idea of Gentiles as a “faithful” caretaker of the kingdom – at least for a season, while the lineal and cultural Israel persists in their hard-heartedness and stiffneckedness.

Reading between the lines, I think of how God took the kingdom from the Jews after they crucified their Messiah, and gave it to the Gentiles (JST-Matt. 21:53). Then in these last days the Lord restored his gospel first to the Gentiles through Joseph Smith. The reason stated in the scriptures for this Gentiles season was to stir Israel to jealousy that they might repent. (e.g. Romans 11.) As they acknowledge “the faithful” of the “other nations” besides themselves, they will realize the goodness of God, and he might finally penetrate their hearts.

they shall be scattered,

16 And after they have been scattered,

and smitten,

and the Lord God hath scourged them

Interesting choice of words – “scourged” – considering what the Jews did to Him. But lest anyone get the impression that God is breaking his own teaching about moving beyond “an eye for an eye,” and turning the other cheek instead, let us remember that it was the Jews who called for this: “His blood be on us, and on our children.” (Matthew 27:25.) Mercy is reserved for the repentant. Justice must be meted to the calloused.

and hated;

by other nations for the space of many generations, yea, even down from generation to generation

Here, though the two columns are not synonyms, they complement one another, like two pieces of a puzzle, in depicting what has transpired. Combined with the previous comparison set, the concept of “scourge” and “hate” are compounded, which I believe are intended to break our heart thus opening us up to yielding our hearts to God, not the opposite. When the Jews think upon the hateful, brutal treatment their people have received, for no good reason (in the name of religion, of all things), and realize that this is what their fathers did to their Messiah – even more so – then it might touch their heart. That feeling of “that was awful” that they get when they think of the showah (holocaust), will be amplified many fold as they realize what they have done to their God in shunning him all these years.

nevertheless, the Lord will be *merciful* unto them,

until they shall be *persuaded*

When their hearts finally break, as they are finally persuaded within themselves of their iniquity, both now as well as that of their ancestors, God’s mercy will shower down upon them in unbounded measure.

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that when they shall *come to the knowledge*

to believe

Here the intellectual “knowledge” is balanced with the emotional “believing:” the mind and the heart both turned wholly to the Lord.

of *their Redeemer,*

in *Christ, the Son of God,*

Jesus Christ, the Son of God, whom they crucified, is their redeemer.

they shall be *gathered together again* to the *lands of their inheritance.*

and the *atonement,*

[atonement has physical manifestations too]

One of the things which the Jews understand far better than the Christians is that God’s kingdom is going to have an earthly manifestation, as God makes his abode here. A government of God will be established on this planet. A physical nation of God’s covenant people in their lands of promise is core to the Jew’s belief.

The Christians, on the other hand, excel in their understanding of the atonement, of how God came down in the flesh and took upon himself our sins and was lifted up upon the cross that he might draw all men unto him.

What is so interesting about this parallel is that it pairs together the spiritual and the corporeal, the gospel and the government, the first coming and the second, the focus of the Gentiles and the focus of the Jews. They are on a parallel – perhaps the most significant parallel of all, for it embodies the essence of all parallels, taking two matters which are different and yet analogous in a very profound and foreordained way, intended to be merged as one. It is a marriage.

12 And blessed are *the Gentiles,*

which is *infinite* for *all mankind*–

Not just Jew, not Just Gentile, but “all mankind” are to be recipients of the salvation offered both pertaining to the gospel as well as the government of God.

2 NEPHI 6

[The Gentiles:]

- A-1 they of whom the prophet has written;
- A-2 for behold, if it so be that they shall repent and fight not against Zion,
- A-3 and do not unite themselves to that *great and abominable church*, [oppressors]
- B they shall be *saved*;
- C for the Lord God will *fulfil his covenants* which he has made unto his children;
- B and for *this cause*
- A-1 the prophet has written these things.
- A-2 13 Wherefore, they that fight against Zion and the covenant people of the Lord
- A-3 shall *lick up the dust* of their feet;

2 NEPHI 25

and when *that day* shall come

Here “when that day shall come” amplifies the idea of “the prophet has written” in A-1, speaking of future events. As for A-2, there are but five verses (including these two) in all the scriptures that use the words “fight” and “against Zion.” The others are 1 Ne. 22:14 (cited above: “shall fall into the pit which they digged to ensnare the people of the Lord”); 22:19; and 2 Ne. 27:3. A-3 is a parody on the oppressor becoming the downtrodden, the proud being brought low. B emphasizes the reason or “cause” for writing these things, that men might repent and “be saved,” rather than be cut off. Then C appropriately features the covenant, around which all these things hinge, and which shall be fulfilled in these latter days – indeed, which is already in process of being fulfilled. (3 Ne. 21:7,26-28; Ether 4:17.)

and the *people of the Lord*

that *they*

shall *not be ashamed*.

- shall *believe* in Christ,
- and *worship* the Father in his name,

Contrasting “believing Christ” and “worshipping the Father” with “being ashamed” provides an interesting commentary on the psyche on why people hold back. The scolding finger from the great and spacious building of the pride of the world and philosophies of men is what dissuades men from pursuing God, and is what persuades men to turn from God, even after they have partaken of the fruit of the tree of life. (1 Ne. 8:27,28.) Hence “suffering his cross,” includes “bearing the shame of the world.” (Jacob 1:8.) Discipleship is not a popularity contest with the world. This should tell us a great deal about the increasing trend in the LDS Church to seek the accolades of the world.

For the *people of the Lord*

with *pure hearts* and *clean hands*,

The Greek word, translated “saint” in English, means “holy,” as its primary definition, being the cardinal word for “holy.” The above match-up defines what the “people of the Lord” ought to be. It is not a matter of outward profession, but of a pure heart, which is made so though the

2 NEPHI 6

2 NEPHI 25

transforming power of the baptism of fire and of the Holy Ghost. Clean hands symbolizes the outward works of righteousness which flow freely from that heart purified in Christ.

- are they who wait for him;
- for they still wait [mandate for the Gentiles]

and look not forward any more [mandate for the Jews]

This parallel is one of the main reasons why I wanted to use this particular excerpt as an example. It epitomizes the paradox of the parallel between the Jews and the Mormons. This irony is beautifully manifest in these seemingly contradictory statements, which comparison loaded with a wealth of understanding.

On the surface, these two mandates seem mutually exclusive. The commands, “not look forward” and “wait for the coming” are completely opposite edicts. The contradiction is quickly resolved when the respective contexts and audiences are considered. The left-hand column is addressing the Gentiles, while the right-hand column is addressing the Jews. The Jews have no problem anticipating a future Messianic advent. The point they miss is that he has already come and was crucified by their fathers. Meanwhile, the Gentiles have no problem recognizing that the Messiah has come. Where they tend to fall short is in looking forward to his latter-day coming.

Someone superficially familiar with the scriptures might tend to think that this is no big deal for the Gentiles, for talk of the Second Coming of the Savior is really not that neglected, either in Mormon circles or in Christian circles in general. However, the very fact that the Lord would place these two facets side-by-side tells us that there is something about the latter-day advent that is going to catch the Gentiles as much off-guard as his first coming caught the Jews off-guard. It wasn't what they were expecting. Likewise, regarding the latter-day ministry of the prophet like unto Moses, the prophecies state: “That which had not been told them shall they see, and that which they had not heard shall they consider.” (Isa. 52:15; 3 Ne. 20:45; 21:8.) Isaiah calls it a “strange act.” (Isa. 28:21.) D&C 101:93-95 combines these two prophecies, saying,

“What I have said unto you must needs be, that all men may be left without excuse, that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God.”

for the coming [second coming]

for another [already came; first coming]

Here in the Book of Mormon, made more plain and emphatic in this parallel text, the Lord makes the definitive point that the *coming* Messiah is the same as he who came among the Jews and was rejected by them. There is not going to be “another” Messiah.

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“I and my Father are one.” (John 10:30; 17:22,21; 3 Ne. 11:27,36; 19:23,29; 20:35; 28:10; D&C 35:2; 50:43,44-compare Gen. 49:24; D&C 93:3.)

At the same time, the parallel also contains the idea that there will be “another” “coming” to which the Gentiles need to be on the watch.

of the Messiah.

Messiah,

A-1 14 And behold, *according to*
A-2 the *words*
B of the *prophet*,

[A,B,B,A, chiasm]

B *then*,
B *at that time*,
B *the day will come*

A-1 that *it must needs be expedient* that they should believe

A-2 *these things*.

In B, the future tenses, “then,” “at that time,” and “the day will come,” which are all parallel to one another, are matched with the foreseeing “prophet.” In A-2, “these things” are linked to their antecedent, “the words,” which testify of the Messiah. Also here is an allusion to the scripture: “and the word was God.” (John 1:1.) In A-3, the credibility of “according to,” brings forth the imperative, “it must needs be expedient that they should believe.”

You might think that this is rather complex, but I would use a different word: incredible. We have been talking about the first Messianic advent to the Jews, the second to the Gentiles; that though they are different, they are one; that they are part of a large-scale chiastic pattern, namely “the first shall be last, and the last shall be first.” This chiastic parallel, at this juncture is truly an amazing confirmation of that theme. Not only is it a chiasm, but in just a few words it contains some of the main chiastic forms that we see. The most basic chiasm is simply: ABBA. (“Abba” is the Biblical English transliteration of the Biblical Greek rendition of the Biblical Hebrew word for “Father,” hence encoding in the very name of the Father the idea of a chiasm.) A common variation is for an element of a chiasm to have more than one part, e.g. A-1, A-2. That is featured here. Another variation is for an element of a chiasm to be repeated, such as B,B,B. That is featured here as well. I suppose there could be even more subtleties of poetic form here if we were to look carefully enough.

But that such a poetic structure would occur sandwiched between two parallels with the word “Messiah,” three times, is an enormously significant evidence for both the validity of chiasms and parallels, as well as the role they play of testifying of Messiah, first and second comings, in their chiastic and parallel relationship one to another. Just as two separate texts merge in a parallel to form one testimony, so also do the two Messianic ministries merge into one, for the Father, and the Son are one God.

2 NEPHI 6

the *Messiah*

2 NEPHI 25

17 And the *Lord*

Messiah is Lord, and the Lord is Messiah; Immanuel, God in the flesh, first and second comings, Father and Son.

will set *himself*will set *his hand*

This might read, “Whether it be by my own hand, or by the hand of my servants, it is the same.” You will note as you look up the scriptural references I gave above for “The Father and I are one,” that several of those are tied integrally to the great intercessory prayer in which Jesus spoke not only of his oneness with the Father, but that all those whom the father had given him, that they might also be one with the Father and the son. All who labor on behalf of the Lord, bringing forth his righteousness, are his hands, are as he is, stand in his behalf, representing him.

again the second timeagain the second time

It was this connection that started me onto the current parallel, moving forward and backward from here. It captures the idea of the turning point of the gospel being taken from the Gentiles/Mormons and being given to Israel.

The “first time” (gathering) was through Moses, “again the first time” was with Jesus as the kingdom went from the Jews to the Gentiles. The “second time” was Joseph Smith; and “again the second time” is the latter-day David. All of these are Messiah related, are prophets like unto Moses. (e.g. Gen. 49:22,24 and D&C 50:43,44; Isa. 11:1-12 and D&C 113.)

a to *recover*
b *them;*

a to *restore*
b *his people*
a *from their lost and fallen state.*

“Restore” and “recover” are strong synonyms. “From their lost and fallen state” enumerates what “restore” and “recover” are about. In the word “lost,” I think of the scattering of Israel and the temporal covenants made to the fathers for the gathering of their posterity in the latter days. In the word “fallen,” I think of the fall of Adam and expulsion from the garden, which fall is inherited by all his posterity, which is reversed through the atonement of Jesus Christ, which is also in the covenant.

wherefore, he willWherefore, he will proceed to do

2 NEPHI 6

A-1 *manifest himself***A-2** unto *them***B-1** *in power***B-2** and *great glory,*

2 NEPHI 25

B-1 *a marvelous work***B-2** *and a wonder***A-1** *among*

[Emmanuel]

A-2 *the children of men.*

The above can be matched a couple of different ways, each of which yield synonymous meanings, while rendering further exposition on those meanings. The way it is labeled, has “manifest himself” paired with “among,” which is the idea of “God with us,” or *Immanuel*. “Them” is matched with “the children of men,” broadening the Gentile context in the left-hand column. “In power” is matched with “a marvelous work,” which certainly fits; as well as “great glory” with “wonder.”

The other match is straight sequential, with “manifest himself unto them” being a most profound, surprising, and enlightening definition of “a marvelous work and a wonder.” The second sequential match above would be the phrase “in power” with “among,” which is a corollary to what we have just been discussing regarding the idea of *Immanuel* or “God with us.” The third would then be “and great glory” with “the children of men,” which to me causes my spirit to rejoice as I think of the fulfilling of the covenants and fallen man being redeemed and glorified in Zion, inheriting all that the Father has.

This idea of *Immanuel* coming among the Mormons and being rejected by them is one of the hidden themes which chiasms and parallels and other such word studies bring out in utter plainness, which the Lord does not see fit to explain in the primary texts so directly. Consider, for example, Nephi’s statement when he says,

“And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.” (2 Ne. 32:7.)

What we have just seen is pretty plain. And this is but one of many such examples that could be cited. Note the context of what Nephi had just been speaking about when he made the above statement regarding not being able to say more. What was he starting to discuss when the Spirit stopped him?

“Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall *manifest himself unto you in the flesh*. And when *he shall manifest himself unto you in the flesh*, the things which he shall say unto you shall ye observe to do.” (2 Ne. 32:7.)

2 NEPHI 6

2 NEPHI 25

With such multitudinous witnesses to the truthfulness of these things, it becomes much easier to believe assuredly and speak confidently when expedient. Hence a careful adherence to the word of God or the iron rod is so crucial to withstanding the fiery darts which the adversary shall unleash in full fury in these coming days.

a unto the *destruction* of their enemies,
b when that day cometh when they shall *believe in him*;
a and *none will he destroy*
b that *believe in him*.

a 18 Wherefore, he shall *bring forth*
b *his words* unto them,

In **b**, “believing in him” is matched with “his words unto them,” which finds its synonym again in the idea of “and the word was God.” Believing in God and believing in his words are inseparable. If you believe in God, then you will believe his words. If you believe his words, you will believe in God.

a in the left-hand column matches with the key word “destroy,” but also carries the conditional nature of that destruction. It is dependant on what? On whether or not one will believe the words which are “brought forth” (such as these that you are now reading in these various parallels). Furthermore, “destroy” and “bring forth” find another match in that those who believe the words brought forth will be “brought forth” or delivered from destruction.

c 15 And *they*
d that *believe not*
e in *him*

e which *words*
d shall *judge*
c *them*

In **e**, again “words” and “him” are matched: “and the word was God.” “Them” and “they” in **c** are two forms of the same pronoun which in this context refers to all mankind. As for **d**, “judge,” or the basis of judgement, is elaborated by the word “believe” or “believe not,” which, again, is linked to God and his words. All mankind must make a decision for or against God and his words, by which decision they will be judged.

shall be *destroyed*, [x 6]
 • both by *fire*,
 • and by *tempest*,
 • and by *earthquakes*,
 • and by *bloodsheds*,
 • and by *pestilence*,
 • and by *famine*.

at *the last day*,

2 NEPHI 6

2 NEPHI 25

“The last days” prophesied, which is when we now live, are certainly synonymous with the “destructions” enumerated, and will become much more so in the days ahead.

[at the second coming of the Messiah]

- A And *they shall know*
 B that the *Lord is God,*
 B *the Holy One of Israel.*

[R.E. first coming of the Messiah]

- A for they shall be given them for the purpose of *convincing them*
 B-1 of the *true Messiah,*
 B-2 who was *rejected by them;*
 A and unto the *convincing them*
 B-1 that they need not look forward any more for a *Messiah* to come, for there should not any come, save it should be a false *Messiah* which should deceive the people; for there is save *one Messiah* spoken of by the prophets, and that *Messiah* is he
 B-2 who should be *rejected of the Jews.*
 A 19 For according to the words of the prophets,
 B the *Messiah* cometh in six hundred years from the time that my father left Jerusalem;
 A and according to the *words of the prophets,*
 A and also the *word of the angel of God,*
 B his name shall be *Jesus Christ, the Son of God.*
 A 20 And now, my brethren, I have *spoken plainly that ye cannot err.*

This is one of my most favorite parallels of all. The witness here is so strong and specific. The parallel text line-up only adds strength to the witness. Elements **A** have to do with the process of testifying and bearing witness of truth to a certainty. Elements **B** speak of Jesus Christ as the Messiah, with a specificity so exact as to remove any possibility of misunderstanding who is being spoken of. The parallel line-up adds yet additional strength to this witness. I can't help but read between the lines that this very parallel and works like it will be instrumental in finally convincing the Jews of the true Messiah.

Ironically, this scripture would seem to discredit the idea of the Father coming in the flesh in the latter-days among the Gentiles and being rejected by them, for this scripture is very explicit in saying that there is but one Messiah, and that is Jesus Christ. The way to account for this seeming discrepancy is in the oneness of the Father and the Son, so whether it be the Father or the Son, it is the same, for they are one God; one Messiah.

2 NEPHI 6

[At the second coming of the Messiah]

- a** 16 For shall *the prey*
b be *taken from*
c *the mighty,*
a or the *lawful captive*
b *delivered?*
- D** 17 But *thus saith* the Lord:
- a** Even *the captives*
c *of the mighty*
b shall be *taken away,*
a and the *prey*
c *of the terrible*
b shall be *delivered;*

2 NEPHI 25

[R.E. first gathering]

- D** And *as the Lord God liveth*
b that *brought*
a *Israel*
b *up out of*
c *the land of Egypt,*

The timing of this correlation is significant to note, for it comes immediately after the above statement about Jesus Christ being the Messiah. This current parallel, which follows that, is now speaking of the latter-day Messianic deliverance, which will be temporal and national in scope, compared to the first Messianic deliverance, which is spiritual and individual in scope, both being wrought for the sake of all mankind.

In this match-up, the well-known ancient deliverance of the children of Israel from Egypt is compared to the future (pending) deliverance of captive and oppressed Israel (whether they be subjects of Communist nations, or oppressed Native Americans, etc.).

In **a** are terms for “captive” “Israel”, which has been a “prey” to brutal regimes.. The interesting term is “lawful captives.” I think of Isaiah 52:3, “ye have sold yourselves for naught, and ye shall be redeemed without money.”

Elements **b** deal with being delivered from captivity. Elements **c** speak of the mighty and terrible captors, comparing them to the Egyptians under which the children of Israel were in bondage.

In **D**, besides both speaking of the Lord, the point is made that the Lord is living. In parallel code, this could be a veiled allusion to the fact that he is here among us now, and his words are being revealed through the scriptures, such as is currently being illustrated.

2 NEPHI 6

2 NEPHI 25

[God's servant]

e for the ***Mighty God***
f shall ***deliver***
g *his covenant people.*

e and gave unto Moses ***power***
f that he should ***heal***
g *the nations*
f after they had been *bitten*
e by *the poisonous serpents*, [opp.]
g if *they*
f would *cast their eyes*
e unto *the serpent*
f which he did *raise up*
g before *them*,

Notice that the very shape of the poetic line-up on the right is in a shape resembling a serpent: e,f,g,f,e, g,f,e,f,g. Also, in the first five lines the shape goes one way, >, then in the last five lines, the shape goes the opposite way, <. The first five lines make reference to the poisonous serpent, and the last five, in reverse or opposite, reference the Savior. Also, the e,f,g progression which is in the left-hand text once and twice in the right-hand text, compares the work of God with the work of Moses with the brazen serpent, presenting these as synonyms.

In **e**, “Moses’ power” is clearly ascribed to “mighty God,” which was symbolically presented to the people in the form of a brazen “serpent” which he raised up, as a type of Christ who would be raised up on the cross. Contrasted in **e** is also the “poisonous serpent,” representing the devil. In **f** are the various aspects involved in “deliverance,” including “healing,” after being “bitten,” by “casting their eyes” unto the serpent, representing Christ who was “raised up” whereby he might raise all men unto him. **g**, presents various pronouns for the covenant people specifically, but for “all nations” generally, for the benefits of salvation are extended to all mankind.

a For thus saith the Lord: ***I will contend***
with them that *contendeth*
b with *thee--*

b. and also gave *him*
a. *power*

As God gave Moses, his servant, power, so will he show forth his power on behalf of his people in “contending with them that contendeth with thee.” I don’t believe this principle is one of bitter contention (for such contention is of the devil) but that it is one of meaningful rebuttal and triumphal deliverance from being confounded. I know that for me the wisdom obtained from my study of the words of God by the Spirit of God, such as these chiasms and parallels provide, has enabled me to thus contend powerfully when confronted.

2 NEPHI 6

c 18 And I will *feed* them
d that *oppress*
e *thee*,

2 NEPHI 25

e that *he*
d should *smite*
c the *rock*

There are some interesting plays on words here. In **c**, the “rock” which brought forth water, pairs with the “feeding” from God. But in this case, rather than manna (which is extended to all men, but which the wicked refuse), the feeding is of the wicked with their own medicine, which is poison. The synonyms, “smite” and “oppress” in **d**, evoke images of how the Lord’s people are smitten by their oppressors, but that the oppressors will now be smitten. In the context of “rock,” I also think of Jesus being smitten, and with his stripes we are healed. A similar principle of redemption through rejection will be in play, this time on a temporal level, in the Messianic mission among the Gentiles in this day.

In **e**, as in **b** above, “he,” Moses, and “thee,” oppressed Israel, are paired. In the latter-days, when the people of the Lord awake and put on strength, they will no longer be a nation of slaves, but of kings and priests. (e.g. Rev. 1:6; 5:10.) The Moses figure will no longer be a man in whom they can trust in place of God because they are too weak to commune with God for themselves, but the Moses figure will be a model which all will emulate in their own lives. “Would God that all were prophets, and that the Lord would put his Spirit upon them!” (Numbers 11:29; also Msh 15:11.) This is the hidden, veiled nature of the true character of remnant Israel (into which covenant God invites all mankind, as many as will). (e.g. D&C 86:8-11; 113:7-9.) They are mighty and strong men and women who have been grossly mistreated by wicked master’s who are servants of the carnal flesh and intellect. The evil usurpers shall fall into their own pit, and be slain by their own sword.

f *with their own flesh*;
g and they shall be *drunken*
f *with their own blood*
g as with *sweet wine*;

and *the water* should come forth;

Here, on a surface level, “water” is contrasted with “wine” and being “drunken.” On a deeper, metaphorical level, we saw (in the Isaiah 28 = II Nephi 28,29 Parallel example excerpt) above various aspects of drunkenness, so far as it represents an impairment of discernment, leading one to err and be seduced down to hell. We saw that this amounted to trusting in the arm of flesh, in carnal security, saying “all is well.” Well here we see a similar analogy unfold, as “flesh” and “blood” are the substance of “drunkenness.”

In contrast, “water” is used as a metaphor of Christ in several regards. Isaiah 55, for example invites all mankind to “come, eat and drink of the bread and water of life freely.” Christ is also compared to the “fountain of all righteousness,” in contrast with and remedy for Satan’s secret combinations. (Ether 8:25,26; 12:28; 1 Ne. 2:9.) Elsewhere we read of “the waters of Shiloah, which go softly.” (Isa. 8:6 = 2 Ne. 18:6.)

2 NEPHI 6

2 NEPHI 25

and all fleshyea, behold I say unto you,

This comparison both confines the message to whoever happens to be reading, namely “you,” while simultaneously expanding it to include “all flesh.”

shall know

a that as
 b *these things*
 c are true,
 a and as
 b the Lord God
 c liveth,

This one is loaded. For one, the idea of “knowing” “the Lord” is presented, which is life eternal. Second, in **b**, “these things” which are the words which have been spoken, which in this context includes the parallel line-up, are equated with “the Lord God” – yet another instance of the “and the word was God” connection. Third, “true” is matched with “living,” which we have been shown includes not just God’s dwelling in heaven which is his throne, but his coming down in the flesh to walk upon his footstool, dwelling among men as *Emmanuel*. This too is matched as something that all men will in due course know.

The degree or level of assurance or “knowing” is as sure “as the Lord God liveth,” which is certain. It is also “as sure as these things,” these words, “are true.” The Lord equates these two as being the same: He and His word. Nothing has been more doubted in practice, and nothing is more true in reality.

that I the Lord
 am thy Savior
 and thy Redeemer,
 the Mighty One of Jacob.

there is none other **name** given
 under heaven save it be this Jesus
Christ, of which I have spoken,
 whereby man can be saved.

This match-up expresses this reality with tremendous strength of clarity and witnessing power, with inherent awe that such a match-up exists in the first place. This whole parallel set that we have been looking at could not have possibly been contrived by man. It can only be ascribed to almighty God. The witness is sure, even as God is sure.

(continues)

(continues)

- - - - (end of excerpt) - - - -

This parallel continues on for dozens more pages, extending well into chapter ten in the left hand column, and into chapter 28 in the right hand column – at least that is how far I have uncovered it so far. I am quite confident that it probably extends at least to the end of the book of Second Nephi.

EPILOGUE

Hopefully after these examples you can now concur that these chiasms and parallels are wonderfully rich with valuable meaning. You have seen how several paragraphs of insight can be gleaned for one matched set of words, deriving extensive understanding from even the shortest of phrases.

Hopefully you now have a better feel for how these things flow, how they inspire greater testimony in The Word and its Author, how they evoke pondering and thus greater insight, whether it be a better understanding of the primary text itself, or an entirely new concept which the original text did not contain in the first place yet which is consistent with the scriptures in general. Perhaps you have majesty is so abundantly astonishing alignments of you are now sufficiently able to dig into the chiasms experience first hand this Lord, and drink straight righteousness, that you

One of the most marvelous features of chiasms and parallels is the interactive role it requires from you, the reader, placing you in the position of being a conduit of revelation to translate, as it were, the messages contained.

felt to worship God whose manifest in these his holy words. Hopefully inspired and confident to be and parallels yourself, to feast from the table of the from the fountain of all might be filled.

One of the most important parallels is the interactive the reader, placing you in the position of being a conduit of revelation to translate, as it were, the messages contained; putting the onus on you for receiving the scriptural understanding which comes from the Spirit, beckoning you to become as a prophet in so doing. I hope that through these illustrations you have gotten a good taste of that. Most of all, I hope these things have instilled in you an awareness of the need to awake and put on strength in the Lord, so that we might overcome all things and be instruments in establishing the kingdom of God, that his will might be done on earth even as it is in heaven.

features of chiasms and role it requires from you,

THERE'S MORE (A BRIEF GLIMPSE)

Having seen what we can derive from chiasms and parallels, you can now begin to appreciate how it would be possible to look at individual words of scripture and begin finding extraordinary meaning in them, such as in the alphabetic word and number studies. This approach looks up a key word listed alphabetically in the three Biblical languages of Hebrew, Greek and English, then looks at the relationship of the words in the vicinity – kind of like looking up a verse in the scriptures and then reading the verses before and after to get a context. Who would have ever guessed that such a vast wealth of insight could be hidden in such plain sight?

Even the very numbering of the words in the lexicons, and the pages on which they are found end up being significant in a tremendous number of cases, pinpointing contemporary addresses, zip codes, phone numbers, area codes, etc of key players in the work of the Father.

For example, the word in the original Hebrew Old Testament that has the same alphabetical number as the last four digits of the LDS Church Headquarters' zip code, 4150, includes the meanings of "place of assembly, yearly, tabernacle of the covenant, temple, seat of the prophets, an appointed sign." (Gesenius.) The antonym of word 666 ("absence") listed alphabetically in the Greek New Testament means "coming," and is used in reference to "the coming of Christ" as well as "the coming of the man of sin." There are thousands of such examples.

Almighty and all-knowing though he is, the question of how God could have pulled this off baffles the mind. It is truly astonishing, and utterly befitting the Father's "strange act." Indeed, the very first word alphabetically in Hebrew, *ab*, means "Father," and is spelled, "א , *aleph*, *bet*. The Hebrew *aleph* is equivalent to the Greek *alpha*. Hence the word *alpha bet* is a name of the Father!

Recall Arthur Henry King's maxim regarding scripture study, in which he said, "The slower you read the faster the insights come." Looking at a single word of

scripture and finding pages of cross-reference meaning is getting pretty slow. My experience has been that this approach is likewise chuck full of amazing insights of uncanny specificity and timeliness.

"When you're one step ahead of the crowd you're a genius. When you're two steps ahead, you're a crackpot."

--Rabbi Shlomo Riskin, *Lincoln Square Synagogue, Feb. 1998*
(*Arizona Jewish Post*; Sept. 18, 1998; p. B-10.)

The alphabetical word and number studies are a quantum leap forward from chiasms and parallels in their ability to bring forth greater understanding, just as the chiasms and parallels are a quantum leap ahead of the plain scripture texts, like the Book of Mormon is a quantum leap ahead of the Bible, and the New Testament is a quantum leap ahead of the Old Testament, each building on the former, bringing greater light and knowledge, line upon line, precept upon precept, enabling us to grow grace for grace until we come unto a fulness. Some time soon I hope to do an introductory write-up about these numerous studies like the write-up I have done here for chiasms and parallels.

But first, the reader would be well-advised to grasp what is going on with the chiasms and parallels before taking that step into the alphabetical word and number studies. I'm still trying to scout them out myself. They are not quite ready for pioneer trails.

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donations gratefully received