

CHAPTER ELEVEN

In That Day Shall They Understand

As previously discussed, "the testimony of Jesus is the spirit of prophecy."¹⁹³ (Rev. 19:10.) An understanding of our Lord is but partially complete if we focus only on his first coming and the issues that relate to the gospel and individual salvation. An understanding of the Messiah's second coming, and the issues of freedom that relate to nations and government, is also important, and cannot come without an understanding of prophecy. Studying and hearkening to the word of God, including prophecy, will enable the faithful to endure the tribulations to come and receive an inheritance in Zion. The Lord said, "...He that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man." (D&C 45:39.)

Seeking Prophecy; And Withstanding Persecution

Many in our day hedge the study of prophecy. Because of the difficulty involved in the search which leads to the truth, few embark earnestly on the journey. Because "some things [are] hard to be understood..., they that are unlearned and unstable, wrest [them], as they do also the other scriptures, unto their own destruction." (2 Pet. 3:16.) The spectacle of seeing ourselves and others wandering "in strange roads" or drowning in filthy waters after abandoning the word of God, makes the carnal security of the "wisdom of the world" seem a welcome sight. (1 Ne. 8:32, 11:35.) If we join with that

comfortable company, we may ourselves begin to "point the finger of scorn" at the seemingly fanatical followers of God. (8:33.)

Some, having been subjects of that mockery, after having partaken of the power of God, and not being able to bear the shame of the cross, have subsequently "fallen away." (8:34; D&C 76:31; Jacob 1:8.) Concerning such tendencies, Peter warned, "seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Pet. 3:17.) In the end, "they that have laughed shall see their folly," for "calamity shall cover the mocker, and the scorner shall be consumed...." (D&C 45:49,50.)

Whatever the excuse, the word of the Lord to those who spurn is the same: "Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that [it] is of no worth!" (2 Ne. 28:16.) Let us not be numbered among these latter-day "scoffers," who walk "after their own lusts," or those who fulfill the words of Peter when they say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4; 3 Ne. 29:2), or, in other words, "All is well!" (2 Ne. 28:25.) To such, the coming of the Lord might well be hundreds of years away -- surely not in our lifetime. "For this they willingly are ignorant..., and will howl and mourn when "the day of judgment and perdition of ungodly men" comes. (2 Pet. 3:5,7.)

When is the Day of the Lord?

Peter taught, "Be not ignorant of this one thing, that one day is with the Lord as a thousand years...." (2 Pet. 3:8.) According to John, the earth has "seven thousand years of temporal existence." (D&C 77:6; Rev. 5:1.) (Before the fall, which occurred around 4000 B.C., the earth was in a paradisiacal state, and it will be renewed at the beginning of the millennium, or seventh thousand year. (2 Ne. 2:22; Gen. 3:17,23; A of F 10.) People may dispute about exactly when in the prophetic sequence Christ will appear in glory. But one thing is certain, the cataclysmic destructions, which other prophets describe as taking place in the "day of the Lord" -- the era of his coming -- will take place at the end of the sixth thousand years, the "sixth seal" having been "opened." (Rev. 6:12.) This is when the sun becomes "black as sackcloth, and the moon [becomes] as blood..., every mountain and island...[will] move out of their places..., the great day of his wrath is come; and who shall be able to stand?" (6:12,14,17.) While no man may know the "day, and hour" of Christ's coming, the time-frame for these terrible destructions cannot be moved far from the year 2,000. (JS-M 1:40; Matt. 24:36.)

With Satan knowing "he hath but a short time," the time of his being bound soon approaching, makes this *not* a time for us to be lackadaisical. (Rev. 12:12.) His target is not so much the vast inhabitants of the earth as it is those "which keep the commandments of God, and have the testimony of Jesus Christ" -- that same testimony which is also "the spirit of prophecy."¹⁹⁴ (Rev. 12:17; 19:10.)

Only through the testimony of Jesus will we be able to abide the day of wrath, for "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:14; Mosiah 4:8.) This is as true politically as it is religiously. In that day of treading down, when "*none can deliver*" (3 Ne. 20:16; Micah 5:8), the only salvation is through the Lord; for "*none shall deliver them, except it be the Lord the Almighty*

God" (Mosiah 11:23,24). Those who "fall down" and "worship" the gods of the day, will be cast away, along with their gods, which will have proven ineffective in saving them. (Isa. 46:6,7.) As Paul said, "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11.)

Isaiah Made Plain by the Spirit

The testimony of Jesus, the spirit of prophecy, is also what makes "the words of Isaiah...plain." (2 Ne. 25:4.) Notwithstanding that it is admittedly difficult to understand (*Ibid.*), the book of Isaiah is paramount in the realm of prophecy. No other prophet is quoted more in the standard works.¹⁹⁵ No other prophet's writings were singled out in such a manner as they were by Christ, who taught: "Ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah." (3 Ne. 23:1; 20:11.) Nephi and Moroni also commended the words of Isaiah to us. (2 Nephi 11:2; 25:7; Mormon 8:23.)

Jesus said that the reason these words are so important is that they touch "all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles." (3 Ne. 23:2.) The importance of the theme of "Israel" in the scriptures was discussed earlier.¹⁹⁶ This theme is also the centerpiece of the temporal parallels in Book of Mormon history. The meaning of the word Israel¹⁹⁷ (the name God chose for Jacob (Gen 32:24-28)) and the focus of the parallels, both point to a triumphant victory for God's people in our day -- through His intercession. No wonder Nephi instructed Jacob to quote Isaiah "that [we] may learn and *glorify* the name of [our] God." (2 Ne. 6:4.)

While a comprehension of Isaiah's writings has traditionally been shrouded, more recently people have begun understanding them like never before.¹⁹⁸ Does this have to do with the fact that many prophecies are now in or on the verge of fulfillment? Nephi said that "in the days that

the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass." (2 Ne. 25:7.) It would seem that we have entered into that time, with the clock of earth's probation approaching the stroke of midnight. If we are negligent and do not knock, deluded speculation may soon be replaced by stark realization.

Building Upon the Rock of Christ

Current events are now unfolding before us like a whirlwind. Even full-time observation of world events would not enable us to fully comprehend what is taking place, if we rely wholly on the news sources of the day with all their "think tank" commentaries. Nephi warned, "Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (2 Ne. 28:31.) Most all the prophets saw our day and described what they saw. The prophecies they related "came not..by the will of man: but holy men of god spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) Trusting in the arm of flesh creates a sandy foundation for the soul, upon which if men build they will fall when the storms increase. (2 Ne. 28:28,31; Matt. 7:26,27.) Relying on the word of God will ensure that our foundation is upon the rock of Christ, upon which "if men build they cannot fall," but will be able to withstand that time "when the devil shall send his shafts in the whirlwind." (Hel. 5:12; 2 Ne. 28:28,30; Matt. 7:24,25.) The Lord beckons us to "come unto the Holy One of Israel, and feast upon that which perisheth not, neither can be corrupted..." (2 Ne. 9:51.)

An initial glance at prophecy might yield the same impression as a cursory look at today's world: confusion. The fact is, however, studying prophecies is a lot like studying the gospel. Why would it be any other way, with the temporal and the spiritual being reflections of one another?

The standard works are full of lessons that increase our understanding of the gospel. The essence of the gospel itself,

however, can be summarized in a few words. The resurrected Christ did just that when he ministered among the Nephites, telling them, "...This is my gospel...." (3 Ne. 27:13.) He then proceeded in the next eight verses to outline what his gospel entailed, concluding, "Verily, verily, I say unto you, this is my gospel...." (27:21.)

The gospel be condensed into essential elements which have universal application. No matter how divergent a person's life or circumstances may be, the way is the same, and "is prepared for all men from the foundation of the world, if it so be that they repent and come unto Him." (1 Ne. 10:18.)

The same principle applies to prophecy. The prophets' descriptions of the latter-day scene are numerous and vary. Still, within the network of prophecies is one underlying progressional pattern. Different prophets focus on varying segments and elements of that pattern.

It is not important that we know every particular event that will happen in the latter days. That we understand the basic principles of salvation that pertain to nations and individuals is what is important. We can then apply these principles to aid us in our study of the prophecies in the scriptures pertaining to any nation or civilization. Isaiah did not specifically mention every event that would happen in the latter days. Most of his words were spoken to the house of Israel. (3 Ne. 23:2.) Still, Nephi said, "ye may liken them unto you and *unto all men.*" (2 Nephi 11:8.) Comprehending the basic elements of prophecy is our objective.

Here is where the parallels in Book of Mormon history prove valuable. They lay down a basic pattern, helping us to understand other prophecies more readily, including the words of Isaiah. Since God's design is what we hope to comprehend our eyes and ears should be trained on His prophets.

Two Fundamental Prophecies: 3 Nephi 20 & Isaiah 52

Above, we compared a study of prophecy to studying the gospel. We cited

Christ's brief outline of the gospel, set forth in 3 Nephi 27. It is perhaps the best example of the fundamental principles of individual salvation being laid out plainly for us. Third Nephi 20 serves much the same purpose, only in the realm of prophecy concerning the temporal/political realm of God's kingdom.

We will not explore the prophecy contained in that chapter at this point. This has already been done to a large extent in the previous text.¹⁹⁹ Let's look instead at *why* 3 Nephi 20 is so important.

Similar to what He did in summarizing the gospel in 3 Nephi 27, in 3 Nephi 20 Christ began and ended his treatise by drawing our attention to the Abrahamic covenant. He also tied the covenant to the words of Isaiah, showing that Isaiah's writings are central in understanding the fulfilling of the covenant. He began, "Verily, verily, I say unto you, that when [the words of Isaiah] shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel." (20:12.) He ended the chapter the same way. "Verily, verily, I say unto you, all these things shall surely come...." (20:46.) Note that he is referring to the things of which he has just spoken in this chapter. He concluded, "Then shall this covenant which the Father hath covenanted with his people be *fulfilled*...." (*Ibid.*) Third Nephi 20 can therefore be considered a fundamental source for gaining an understanding of the Abrahamic covenant from the perspective that the Lord desired us to have.

In this chapter, Christ quoted Isaiah 52 in its entirety, minus two verses. Isaiah is the most oft-quoted prophet in the standard works, and the 52nd chapter of Isaiah is the most oft-quoted chapter. It includes such common phrases such as, "Awake, awake; put on thy strength, O Zion...", "Depart ye, depart ye, go ye out from hence...", "How beautiful upon the mountains are the feet of him that bringeth good tidings...", "The Lord hath made bare his holy arm in the eyes of all the nations...." (Isa. 52: 1,10,11,7.)

Not only did Jesus quote this chapter, but he did it in a unique way. Elsewhere in the Book of Mormon, when the prophets

quote Isaiah, they quote the verses in the order in which they occur in Isaiah's text. Third Nephi 20 is the exception. Christ quoted it as follows:

<u>3 Ne. 20</u>	<u>Isa. 52</u>
32-35	8-10
36-38	1-3
39-40	6-7
41-45	11-15
omit	4-5

By quoting Isaiah in this unusual fashion, the Lord further draws our attention to this most important chapter of Isaiah. Why did Jesus rearrange the Isaiah verses when he quoted them? Why did he omit verses 4,5? Pursuing these questions leads to some remarkable findings.

The Two Omitted Verses

Ironic though it may seem, the Lord apparently omitted the two verses for the purpose of accentuating their significance. They point firmly to the *causal* situation that requires the redemption of which other verses of the chapter speak. Surely the resurrected Jehovah of the Old Testament, who dictated these words to Isaiah in the first place, did not forget that these two illuminating verses were there. They shed valuable light on other significant prophecies, and they attract the correlating light of similar passages. As with his use of parables, perhaps Christ intended that only those earnestly seeking to understand might find this "missing" signal.

The first of these verses (Isaiah 52:4) verifies the parallel between the deliverance of the children of Israel from the Egyptians anciently and their deliverance from the Assyrian in the latter days. (Isa. 10:24-27.)

"My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause." (Isa. 52:4.)

This verse, standing alone, would not be accurate as a recitation of history. It was apparently designed to serve another purpose. Recall that the Lord said, "...The last shall be first, and the first, last." (Matt. 20:16; 1 Ne. 13:42.) Following this sequence, the last

salvation anciently, which was *spiritual/religious*, through Jesus Christ, was the first brought about in the latter days through Joseph Smith. The first salvation of the house of Israel, which was *temporal/political*, through Moses, will be the last salvation, through the instrumentality of the Davidic servant. Anciently the captivity came via the Egyptians. In the latter-days, it will come via the "Assyrian." (Isa. 8:7; 10:5,6,24; 14:25; Micah 5:5; 7:12.)

The second omitted verse, Isaiah 52:5 holds yet other important links to additional important prophecies. Note the mention of "blasphemy" in the context of the Lord's people being oppressed "for nought."

"Now therefore, what have I here, saith the Lord, that my people [house of Israel] is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed." (52:5.)

"Blasphemy" is not mentioned frequently in prophecy, but when it does appear, it is usually in highly significant contexts. Daniel and John both spoke of a ten-horned beast that would tread down all the earth, make war against the saints of God, and prevail against them for forty-two months.²⁰⁰ A distinguishing feature of this beast was its blasphemy of God and his throne.²⁰¹ (Rev. 13:6; Dan. 7:25.) This imagery indicates that Satan's kingdom will be established temporarily on the earth. (1 Ne. 22:22.)

Unfortunately, this sin of blasphemy is not just "out there" in the "heathen" world. Doctrine and Covenants 112:26 specifically mentions this as the very reason that the Lord's arm of vengeance will fall first upon His house -- speaking of the latter-day saints who, as the Lord said, "Have professed to know my name and have not known me and have *blasphemed* against me in the midst of my house." (D&C 112:24-26; 1 Pet. 4:17.) The members of God's church were ordained to be the salt of the earth and the saviors of men. (Matt. 5:13; Mark 9:49, 50; Luke 14:35; 3Ne. 16:5; D&C 101:39,40; D&C 103:10.) Had they been such, they could have prevented the kingdoms of the world from ever prevailing. (D&C 103:6,7; Dan. 7:18.)

This was a "decree" of the Lord. (103:5,6.) Instead, the lives of innumerable devout saints around the world have been terrorized, and many are even losing their lives; all because those who were ordained to be the salt of the earth have lost their savor. The blood of those saints must and will be avenged. (Ether 8:22,24; D&C 87:7.) The salt will be cast out and trodden under foot. (D&C 103:10; 3 Ne. 16:15.) Therefore, Ezra Taft Benson has said, "There is a cleansing coming. ...I look forward to that cleansing; its need within the Church is becoming increasingly apparent."²⁰² Blasphemy against God in his house and hiding the light that we are ordained to emanate, causes the Lord's anger to be kindled.

These two verses in Isaiah 52 bring in a most sober element of caution to this otherwise encouraging chapter. The Lord's intentional omission of these two verses seems to serve as a type and warning. The Isaiah verses he quotes are filled with optimism -- hope of salvation in the latter days -- while the omission focused on the deplorable cause of the calamities from which the Lord's people will be delivered. So it is with us if we focus only on the pleasing aspects of the gospel and chose to ignore the reason redemption is needed in the first place. Such unbalanced exclusion of reality is probably what leads to the complacent and damning exclamation, "All is well!" (2 Ne. 28:25.) Ironically, those who fit this category are usually the very ones who point the finger of scorn at those who study the prophecies, calling *them* unbalanced, or extreme. If we carefully search and heed the scriptures we will know that all is not well. We will be well aware of why it is that the saints of God will prevail only through the interposition of the Holy One of Israel. Knowing the causes of the downfall, we can be more effective in our endeavor to align with God and not contribute to the destructive spiral.

Another of the prophetic keys presented in 3 Nephi 20 is the understanding that the redemption of Zion and the redemption of Jerusalem, though occurring at separate times, follow the same pattern.²⁰³ This is in accordance with the concept that the principles of salvation that apply to one

nation or civilization also apply to another. Zion will be redeemed in the same fashion as Jerusalem, but not at the same time. This concept is seen in all fifty-five verses in the standard works which mention both "Zion" and "Jerusalem."²⁰⁴

Christ presented this truth by using what we will define here as a "*parallel intersection*." At first, he spoke about the redemption of Zion, but then he shifted to speaking of the redemption of Jerusalem, which parallels Zion's redemption. He began the prophecy speaking of the redemption of Zion, which will culminate in the building of the New Jerusalem. (20:12-22.) He then cited principles that are central to both the redemption of Zion and Jerusalem, namely that these are to the fulfilling of the Abrahamic covenant, which is what Christ's second coming is all about. (20:23-26.) After speaking of these principles common to both Zion and Jerusalem, Christ then went back to the same starting point as he did in speaking of the redemption of Zion: that is, he spoke about the Gentiles as having been raised up as a mighty nation but then hardening their hearts. (20:27,28; compare 20:15.) From this common point -- the "intersection," as it were -- Christ then shifted to speaking of the redemption of Jerusalem. (20:29.) The parallel histories do not intersect in actuality; the Gentiles who scattered the house of Israel (Lamanites) in America and the Gentiles who scattered the Jews do not coincide, either in time-frame or identity. We call it an "intersection" because the flow of the writing is as if one event was giving rise to the next, but the events are in actuality, separate. It is an intersection of patterns, not time. This phenomenon occurs often in the scriptures and is an important tool for discovering and expanding parallels themes.

Jesus Rearranged Isaiah 52 Into a Chiasmus in 3 Nephi 20

After speaking of Jerusalem's redemption, Christ then began in verse 29 to teach in the pattern of a chiasmus. This ten-tiered chiasmus is enumerated in APPENDIX K. The elements of the chiasmus

come largely from the verses he quoted from Isaiah. The rearrangement of the ordering of the verses of Isaiah 52, along with the interjection of his own words, is what establishes the chiasmic design.

The primary focal point of the chiasmus centers on the theme of temporal as well as spiritual redemption/sanctification: "...For henceforth there shall not more come into thee the uncircumcised and the unclean." (3 Ne. 20:36 = Isa. 52:1.) Indeed, as Nephi stated, "The kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God...." (1 Ne. 15:34.)

The secondary focal point (i and i') emphasizes the duality of the redemption of Zion and of Jerusalem, mentioning both twice. The i/i' correlation also identifies important remedies for their fallen state: "Awake..., put on thy strength..., loose thyself from the bands of thy neck...." (3 Ne. 20:36,37.)

The chiasmic structure is not the only literary device Christ used to confirm the correlation between the redemption of Zion and of Jerusalem. He also used *omission*. Christ did not quote the entire verse of Isaiah 52:8; he omitted the portion that says, "...when the Lord shall bring again *Zion*." In lieu of this, he said, "Then will the Father gather them together again, and give unto them *Jerusalem* for the land of their inheritance." (3 Ne. 20:33.) Was Christ rectifying a mistake that may have crept into the Isaiah text through time? Just the day before, when Christ cited this verse, he quoted it verbatim the way in which it occurs in the Bible. (3 Ne. 16:19 = Isa. 52:9.) By deliberately exchanging "Jerusalem" with "Zion" when he quoted this verse in 3 Nephi 20, Christ further brings to light the interchangeability of the two so far as their pattern of redemption is concerned.

This rearrangement of Isaiah 52 by Christ in 3 Nephi 20 vividly illustrates the complementary relationship for which the Book of Mormon and Bible were designed. The Lord did not bring forth the Book of Mormon to tear down the Bible but "to build it up." (D&C 10:52.) The Book of Mormon "[proves] to the world that the holy scriptures are true...." (20:10; 1 Ne. 13:39,40; 2 Ne.

3:11.) (Incidentally, the literary technique of chiasmus wasn't discovered until more recently in the Bible; and subsequently it has been found to be replete in the Book of Mormon as well.)

True to the nature of chiasmus, the counter-part comparisons of the chiasmus in 3 Nephi 20 are of the yin/yang sort (meaning complementary, synergistic, husband-wife type of relationship). (Consult APPENDIX K.) In **b** and **b'**, "sprinkling the nations" complements "preaching the gospel." (Quotes in this current paragraph are paraphrases.) In **d** and **d'**, a "watchman" supplements a "rearward" (a rear guard). In **e** and **e'**, "gathering" is accompanied by "departing from the world." In **f** and **f'**, "comforting God's people" is accomplished through "bringing good tidings." In **i** and **i'**, "awakening" is tantamount to "losing the bands of captivity." In **g** and **g'**, the "Lord's making bare his arm" converts people so that they "know that it is He that doth speak." In **h** and **h'**, "all the ends of the earth shall see the salvation of God" because God's people will finally "know His name." Who upon the earth will not hear the report of Israel's redemption, when the Lord purifies them with "fire, and will refine them as silver is refined, and will try them as gold is tried: they shall *call on my name*, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God"! (Zech. 13:9; Isa. 1:25-27.)

The Sure Mercies of David

What about the correlation between **c** and **c'**? In **c**, Christ spoke of himself; in **c'**, he spoke of his "servant." What might this mean? Earlier in 3 Nephi 20, in verse 23, Christ mentioned Moses' prophecy. Moses spoke of a prophet like unto himself, admonishing, "...Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people." (3 Ne. 20:23.) After citing this prophecy, Christ then declared, "I am he of whom Moses spake...." Picking up this theme again in the next chapter, he quoted the last part of 20:45 in

21:8. Speaking of his "servant" (21:10), he states, "Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause *him* to bring forth unto the Gentiles..., (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant" (21:11, parenthesis in original).

How is it that in one chapter Christ declares that *He* is that one like unto Moses, but in the next chapter indicates that *his servant* is that prophet? Might this prophecy have multiple fulfillments: Moses, Christ, Joseph Smith, the Davidic Servant, the two prophets to be raised up in Jerusalem? In any of these cases, couldn't we also say it is Christ we are really talking about? for all the others serve merely as spokesmen and types. Mormon provides the answer to this question, saying, "Whoso receiveth not the words of Jesus and the words of *those whom he hath sent* receiveth not him; and therefore he will not receive them at the last day." (3 Ne. 28:34.) The context of Moroni's statement coincides with the context in 3 Nephi 21. Both are speaking of the "great and marvelous work" that will be wrought "among the Gentiles..., before that judgement day." (28:31-33; 21:9.)

An important concept contained in 3 Nephi 20 is the differentiation between the Savior's mission when he came in the meridian of time and his latter-day mission. Concerning his first coming, He said, "The Father...raised me up unto you *first*, and sent me to bless you in turning away every one of you from his iniquities...." (3 Ne. 20:26.) This mission enabled God's children to obtain spiritual/individual salvation. He then said, "And *after* that ye were blessed *then* fulfilleth the Father the covenant which he made with Abraham," confirming that His latter-day mission will be more a temporal/national mission.²⁰⁵ (20:27.) Part of this mission, for example, entailed making the Gentiles "mighty above all, unto the scattering of my people, O house of Israel." (20:27,15.) But then, as Christ said, "When [the Gentiles] shall have received the fullness of my gospel, then if they shall harden their hearts against me I will return their

iniquities upon their own heads, saith the Father. And *I will remember the covenant which I have made with my people....*" (20:28,29,15.)

As Christ did in 3 Nephi 20, Isaiah makes reference to both Christ's first and second coming within the same context. Looking at the layout of prophecy in the portion of the book of Isaiah surrounding chapter 52, reveals that chapter 52 was not meant to stand alone. Isaiah 52 (which Christ quotes in speaking of his second coming) immediately precedes Isaiah 53, which is probably the most important discourse by Isaiah pertaining to Christ's first coming. The following passages are familiar to many Christians: "Surely he hath borne our griefs, and carried our sorrows.... He was wounded for our transgression, he was bruised for our iniquities..., and with his stripes we are healed"? (53:4,5.) Isaiah 53 has been referred to by many prophets of God as a substantial prophecy of Christ's atonement, crucifixion, and resurrection. (Jer. 11:19; Mosiah 14:1-12; Mark 15:28; Luke 22:37; John 12:38; Rom. 4:25; 10:16; 8:34; 1 Pet. 2:22-25; D&C 1:14,15.)

In the next chapter, 54, Isaiah addressed again the temporal/political realm. By traversing back and forth between the two -- prophecies concerning temporal salvation and those concerning spiritual salvation -- Isaiah emphasized the interrelation of the two.

Christ quoted Isaiah 54 as well, in 3 Nephi 22, but this time with virtually no alteration. Therefore -- to step back and take a look at what is developing in this region of Third Nephi -- we observe that Christ quoted Isaiah 52 (3 Ne. 20), omitted 53 (3 Ne. 21), and then quoted 54 (3 Ne. 22). In lieu of quoting 53 in 3 Nephi 21, Christ expounded further on the themes of Isaiah 52. By so doing, Christ brought out -- through omission -- the same correlations presented above: between himself and his servant, the spiritual and the temporal, his first coming and his second.

Several consecutive chapters (48-54) in this general section of Isaiah are quoted in their entirety in the Book of Mormon. (Isa. 48 = 1 Ne. 20; Isa. 49 = 1 Ne. 21; Isa. 50 = 2 Ne. 7; Isa. 51 = 2 Ne. 8; Isa. 52 = 3 Ne. 20; Isa. 53

= Mosiah 14; Isa. 54 = 3 Ne. 22.) Each of these speak extensively along the theme of the redemption of the house of Israel and the general degeneration of the Gentiles who do not repent. Even verse 54 holds an indirect application. Each has reference to the Lord's servant; hence, to the Lord. (For instance, 48:15; 49:6; 50:4-9; 51:16; 52:13-15; 53:1-3; 54:10.) After this series of quoted chapters, Isaiah 55 then speaks plainly of David: "I have given him for a witness to the people, a leader and commander to the people." (Isaiah 55:4.) Inviting his sheep to come under the protection of this latter-day vassal, the Good Shepherd beckons, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (55:3.) Christ also made reference to his latter-day servant in 3 Nephi 20. His quote from Isaiah 52:43 declares, "Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high." (3 Ne. 20:43.)

Though Isaiah 55 is not quoted in its entirety in the Book of Mormon, a portion of it is quoted in 2 Nephi 9 -- after the two chapters that quote Isaiah 50 and 51 (2 Ne. 7,8). Second Nephi 9, for the most part, speaks of individual/religious salvation: atonement from the fall, resurrection, judgment, faith, repentance, baptism. There are also several references interspersed that tie firmly into the political realm. Verse 9, for example, shares five entire phrases with Ether 8:25, which warns of a secret combination to come in the latter days that seeks "to overthrow the freedom of all lands, nations, and countries." Second Nephi 9:47 has two phrases in common with Ether 8:24, which commands us, the Gentiles, to awaken "to a sense of [our] awful situation." Once again we see the mingling of political and religious principles, indicating their intended and destined interconnection. The one sheds light on the other and vice versa so that the humble seeker will develop an enhanced paradigm at each viewing until ultimately he perceives as God perceives.

When John concluded the book of Revelation, he too quoted Isaiah 55 (see below). (Rev. 22:18.) The book of Revelation

has as one of its most prevalent themes a description of Satan's kingdom which will be set up for a brief moment until "the saints of the most High shall take the kingdom, and possess the kingdom for ever; even for ever and ever." (Dan. 7:18; Rev. 21:7; 20:4.) A beast "in the likeness of the kingdoms of the earth" will make "war with the saints" and overcomes them -- excepting those "whose names are written in the book of life of the Lamb." (Rev. 13:1,JST; 13:7,8.) As we have seen, the verse John quotes from Isaiah 55 is given in the context of speaking of David. Solidifying this connection, the previous verse (17) in Revelation 22 also mentions David.

Second Nephi 26 also quotes a portion of Isaiah 55 (see below) in the context of secret combinations, "even as in times of old, according to the combinations of the devil, for he is the founder of all these things...; and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever." (26:22.) Reference to the religious realm of God's kingdom are interspersed in this political context. Nephi spoke of the Lord, who "doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him." (26:24.) In the next verse (26:25) he began his quotation of a portion of Isaiah 55.

Below is a listing of the correlations between Isaiah 55:1-3, 2 Nephi 9:50,51; 2 Nephi 26:25, and Revelation 22:17.

"55" = Isaiah 55; "N" = 2 Nephi; "R" =

	N9:50	without money and without price	
	N26:25	without money and without price	
	R22:18	let him take the water of life freely	
!	55:2	Wherefore do ye spend money for that which is not bread?	
	N9:51	Wherefore, do not spend money for that which is of no worth	
!	55:2	and your labour for [that which] satisfieth not?	
	N9:51	nor your labor for that which cannot satisfy	
!	55:2	hearken diligently unto me	
	N9:51	Hearken diligently unto me	
	R22:18	And let him that heareth say, Come	
!	55:2	and eat ye that which is good	
	N9:51	and feast upon that which perisheth not neither can be corrupted	
!	55:2	let your soul delight itself in fatness	
	N9:51	let your soul delight in fatness	
!	55:3	Incline your ear	
	N9:40	give ear to my words	
	N9:51	remember the words which I have spoken	
!	55:3	and come unto me	
	N9:51	come unto the Holy One of Israel	
	N26:25	Come unto me all ye ends of the earth	
	R22:18	And the Spirit and the bride say, Come	

The last of the above sets of phrases is the bottom line -- a theme of all scripture: "Come unto Christ."

The three verses cited above from Isaiah 55 contain admonitions and a promise. The admonitions extend from verse one through the beginning of verse three; then is extended the promise of the "everlasting covenant." (55:3; D&C 45:9.) Every admonition of these three verses is quoted by the above sources except one -- the last -- which says simply, "Hear." (Isa. 55:3.) This is the bottom line of how we come unto Christ. This is yet another omission that focuses on the thematic point of the admonitions. If we will hear, our "soul shall live." (*Ibid.*; 3 Nephi 21:11)

These references to the Davidic servant within the context of these prophecies indicate the significance of his role as a vassal for the Lord, Jesus Christ.²⁰⁶ When the Gentiles reject their Messiah in the latter-days, they will not directly injure the resurrected, glorified personage of Jesus Christ, but they will do so by proxy in marring his servant.²⁰⁷ (3 Ne. 20:44 = Isa. 52:14; 21:10; 3 Nephi 28:34,35.) The frequent allusions to this individual in the contexts in which they occur,

!	55:1	Ho, every one that thirsteth	
	N9:50	Come, my brethren, every one that thirsteth	
	R22:18	And let him that is athirst come	
!	55:1	come ye to the waters	
	N9:50	come ye to the waters	
!	55:1	and he that hath no money	
	N9:50	and he that hath no money	
!	55:1	come ye, buy, and eat	
	N9:50	come buy and eat	
!	55:1	yea, come, buy wine and milk	
	N9:50	yea, come buy wine and milk	
	N26:25	buy milk and honey	
!	55:1	without money and without price	

suggests that he will play a primary role in the Lord's great and marvelous work of bringing about the covenant which Jehovah made to Abraham. As Paul said, "...So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." (Rom. 11:26,27.) The context of this statement is in speaking of the natural and wild olive branches being "gaffed in" or "cut off," according to whether or not they "take heed." (Rom. 11:23,22,21.)

In His chiasmus in 3 Nephi 20 (APPENDIX K), Christ omitted from the structure, one of the Isaiah 52 verses he quoted. This verse does not hold a counterpart with the earlier segment of the chiasmus. The verse he omits is 3 Nephi 20:44, which says, "As many as were astonished at thee -- his visage was so marred, more than any man, and his form more than the sons of men." Again, by the tool of "omission," Christ punctuates the importance of the concept omitted. This verse verifies that the Gentiles will mar the Lord's servant, hence fulfilling the *Parable of the Pounds*.

The unprofitable stewards, the "enemies" of the "nobleman," "which would not that [He] should reign over them," will be brought before the nobleman and slain before him. (19:27,12.) The reason Jesus gave this parable was "because they thought that the kingdom of God should immediately appear." (Luke 19:11-27.) They did not realize that the political kingdom, which they expected to be set up then, would not be established until the latter days. The Gospel was taken from them and given to the Gentiles as a result. Now that we live in that day when God's kingdom *will* be established, the Gentiles are missing the mark by focusing only on that portion of Christ's mission that pertained to his first coming. As a result, the gospel will be taken back to the house of Israel. Thus the Lord grieved, "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...." (D&C 133:66,67.)

Therefore, by omission -- consistent with the latter-day theme of veiling pearls with parables -- Christ expounds one of the most vital precepts pertaining to our generation. By rejecting the Lord's servant, the

Gentiles will vicariously reject the Holy One of Israel. Only those who prayerfully search the scriptures and apply the messages contained therein as dictated by the Holy Spirit will recognize the Lord's servant when he comes among them. Those who fail to do so, will become like unto those at the time of Christ who did not recognize him when he came, and crucified the Messiah.

Correlating Prophecies -- Understanding APPENDIX-I

Another witness to the significance of 3 Nephi 20 is the extent to which it correlates with other passages of prophecy. When two separate scriptural accounts share common or identical wording or concepts, considering them together enables us to obtain a more complete understanding than studying them independent of each other. The more correlations -- or "witnesses" -- that may be found, the more clear the scriptures become.²⁰⁸ Like consulting a dictionary to gain an understanding of an unfamiliar word, consulting other scriptures that contain common concepts or phrasing can aid in clarification of that which we are studying.

According to the analysis laid out in APPENDIX-I ("i" not "1"), more prophecies can be tied to 3 Nephi 20 than to any other chapter in the standard works. Above, it was stated that Isaiah 52 is the most oft-quoted chapter. Because 3 Nephi 20 quotes Isaiah 52, those frequently quoted verses and phrases also tie in to 3 Nephi 20. Third Nephi 20 quotes Micah as well, which contains yet other phrases commonly repeated in prophecy. (3 Ne. 20:16-17 = Micah 5:8,9; 3 Ne. 20:18,19 = Micah 4:12,13.)

The chapters of prophecy chosen for comparison in APPENDIX-I are those which, in the estimation of the author, are some of the most complete, clear, representative of our day. There may be other chapters more complete, clear, or representative than some of those listed. The reader is encouraged to delve into the possibilities. Through such comparisons, prophecies which previously were not thought to be related are shown to be tightly knit. The understanding derived from such comparisons is tremendous. This sort of study also provides further evidence that many events in scriptural history were

indeed recorded intentionally to serve as prophetic types. APPENDIX-I is probably the best source for documenting the prophetic scenario presented in this manuscript. By not only reading the scriptures listed there, but by also considering the many cross-references, one will see that the scenario is verifiable and replete in the scriptures.

The purpose of APPENDIX-I is to show a large number of cross correlations that may be found, and illustrate their vast interrelation. The listing of phrases or concepts is not comprehensive. It merely reflects the themes common to the chapters listed. Because these chapters are significant, we can be assured that the overlapping themes are also significant.

Drawing from the entire standard works, the LDS footnotes of 3 Nephi 20:12-45 lists **92** cross-references on the bottom of the page pertaining to the portion of the chapter considered in APPENDIX-I (a considerable number considering the limitations of space). Twenty-seven of those references also occur in APPENDIX-I.²⁰⁹ APPENDIX-I, draws from 18 chapters of prophecy, as well as from a few chapters of history from the Book of Mormon that contain prophetic parallels. APPENDIX-I lists **371** cross-references for that same portion of 3 Nephi 20 noted above. Not all 371 are direct correlations; 101 are indirect -- second generation (a theme that occurs in a chapter to which 3 Nephi 20 ties, but which does not occur directly in 3 Nephi 20 itself). If 270 direct correlations (to 3 Nephi 20) of wording or concept can be found within just 18 chapters in the standard works (as well as the references from the Book of Mormon parallels), how many correlations could be found in the *entire* standard works? The number would be astounding. In a comprehensive listing, several pages of footnotes would be required for one single, significant phrase. To a certain extent, this is what the Topical Guide and Indices accomplish in the LDS scriptures.

If we were to focus on the sheer mass of documentation, we might get discouraged by the task we have set for ourselves and never come to understand prophecy. But if we realize that prophecies overlap, giving us a fundamental progressive pattern, then the previously en-

visioned task can be reduced significantly. Once the underlying pattern begins to develop in our minds and in our hearts, then we are more readily able to see where each additional scripture fits into the whole picture. As we endure on this path, we will find our thoughts and actions conforming more completely to those of God's.

More verses appear from 3 Nephi 20 in APPENDIX-I than in any of the other 18 chapters of prophecy listed. Verses from 3 Nephi 21 (which is Christ's follow-up prophecy from 3 Nephi 20) occur next most frequently (29 times). From this, we might conclude that the themes portrayed in APPENDIX-I are found most abundantly in these key chapters of Christ's prophecy. Recall that Christ introduced and concluded 3 Nephi 20 by speaking of the covenant made to Abraham. The contents of the chapter reflect what the fulfilling of that covenant entails. When the things spoken of by Christ in 3 Nephi 20 come to pass -- and they "shall surely come," Jesus said -- "then shall this covenant which the Father hath covenanted with his people be fulfilled...." (20:46.)

Because the themes of this significant chapter are liberally portrayed in APPENDIX-I, a diligent study of the scriptures and the correlations listed in this appendix can greatly enhance our understanding of God's work in fulfilling the covenant in these last days. To the extent that we align our lives with the messages in the scriptures, we will be worthy and effective instruments in God's omnipotent hand. Only by understanding what the covenant is can we *come under* the covenant, and become "a messenger before [God's] face to prepare the way before [him]." (D&C 45:9; Isa. 49:6; 42:1; 11:10.)

Book of Mormon Parallels: A Prophecy for Our Time

APPENDIX-I played a substantive role in invoking us to take a more careful look at Third Nephi 20, which led to the discovery of some of these hidden treasures. Through APPENDIX-I, we saw that the themes dealing with the redemption of Zion are more completely represented in 3 Nephi 20 than any other chapter of prophecy listed in that

chart, suggesting that 3 Nephi 20 was an extraordinary chapter. Our subsequent analysis of Third Nephi 20 was richly rewarded.

This Appendix also points to the significance of the parallels. At least **55** of the themes listed in APPENDIX-I are found in the segment of Book of Mormon history that parallels that great and marvelous era of God's work.²¹⁰ Recall that 3 Nephi 20, which had the greatest representation of any of the chapters of prophecy included in the Appendix, contained only **34** of those themes.

This infers that the parallels are *at least* comparable in significance with other sources of prophecy. This evidence is a beginning, stirring us to query as to just how important the parallels in Book of Mormon history are. What will further study lead us to conclude? The evidences which answer this question are abundant and conclusive, some of which we have already considered. But there are many more. We will consider some of these, but the evidences are so numerous that we can only discuss but a sampling here.

Would God That All the Lord's People Were Prophets

Peter said, "There shall come in the last days scoffers," who would mock those who seek to understanding of prophecy and prepare for the Second Coming. (2 Pet. 3:3,4.) Because of the derision that accompanies the pursuit of prophecy, few embark on this exacting path. The Lord, however, would have it be otherwise. Moses expressed this when he said, "Would God that *all* the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Numb. 11:29.)

The pattern laid out in the spiritual parallels contains a lesson in this regard. The progression of an individuals, as well as of nations, proceeds from base to exalted, from carnal do divine. Part of this metamorphosis is to go from a state of strong dependance, to one of independence in the Lord. The exacting rules of the Law of Moses -- the "schoolmaster," as Paul called it -- parallel the childhood age of an individual, during which the motions of daily action must be specific and prescribed firmly

by a loving parent. (Gal. 3:24.) Nations, like individuals, as they progress, require less enumeration of specifics and more understanding of principles by which they may govern themselves. Eventually, the Lord's people as a whole, like individuals, become "*independent* above all other creatures beneath the celestial world." (D&C 78:14.)

Along with that transformation, a person progresses from being completely reliant and trusting on the testimony of others to being completely independent of others in his conviction of the Lord, Jesus Christ. As we approach that time in the latter-days, which parallels that era of an individual's progression, we will see this principle graphically displayed before us. Not only *will* many people have an independent conviction, but they will *have to have* such a conviction or they will not abide the day of tribulation. There will be no oil sharing when the night comes. Only those who "have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived...shall not be hewn down and cast into the fire, but shall abide the day." (D&C 45:57.)

The ability to receive personal revelation, being secured independently on the rock of Jesus Christ, will be tantamount to our being saved at that day. In order to reach that point, we must be faithful to the light and knowledge that has already been given. This is why our acceptance or rejection of the Book of Mormon will play such a decisive role. It is designed to raise the child to an adult in the Lord, individually and nationally, spiritually and temporally. If the parallels in Book of Mormon were indeed designed by the Lord to provide the faithful with a preparatory measure of greater things, then it would behooves us to examine them scrupulously and internalize the guidance received.

Notes for Chapter Eleven:

193. See "Parallels: A Key for Being Numbered Among God's People" section of Chapter Four.

194. See "Parallels: A Key for Being Numbered Among God's People" section of Chapter Four.

195. Monte S. Nyman, Great are the Words of Isaiah, Bookcraft, Salt Lake City, Utah, 1981.

196. See "Why the Emphasis on the House of Israel?" section in Chapter Two.

197. "One who prevails with God." *Bible Dictionary*, LDS King James Version, Salt Lake city: The Church of Jesus Christ of Latter-day Saints, 1979, p.708.

198. Avraham Gileadi, The Book of Isaiah: A New Translation and Interpretive Keys from the Book of Mormon (Deseret Book, Salt Lake, 1988). This book has been truly instrumental in bringing many people to a greater understanding of Isaiah's message. This is not because Avraham's book interprets it more clearly than any other commentary, for this is not his intent. It is because he presents some important interpretive keys, and has pointed out prevalent themes in terms that help us to see that Isaiah is indeed a book for our time.

199. See "Again the Second Time" Chapter (7).

200. See "Temporary Bondage" section of "Chapter Seven: Again the Second Time."

201. See "Corruption of Government; Rise of Secret Combinations" section in "Chapter Seven: Again the Second Time."

202. CR., Apr. 1969, p. 10.

203. See "Redemption of the Jews" section in "Chapter Seven: Again the Second Time."

204. "Zion" and "Jerusalem." (1 Kgs. 8:1; 2 Kgs. 19:21; 2 Chr. 5:2; Ps. 51:18; 102:21; 128:5; 135:21; 147:12; Isa. 2:3; 4:3; 4:4; 10:12; 10:32; 24:23; 31:9; 33:20; 37:22; 37:32; 40:9; 41:27; 52:1; 52:2; 64:10; Jer. 26:18; 51:35; Lam. 1:17; 2:10; 2:13; Joel 3:16; 3:17; Amos 1:2; Micah 3:10; 3:12; 4:2; 4:8; Zeph. 3:14; 3:16; Zech. 1:14; 1:17; 8:3; 9:9; 2 Ne. 8:24; 2 Ne. 8:25; 2 Ne. 14:3; 2 Ne. 14:4; 2 Ne. 20:12; 2 Ne. 20:32; 3 Ne. 20:36; 20:37; Moro. 10:31; D&C 124:36; 133:21; 133:24; 133:56.)

205. See Table 2 in "Chapter 3: The Kingdom of God is Both Religious and Political."

206. For a key to understanding this concept, see James E. Talmage, Jesus the Christ, Deseret Book Company, Salt Lake City, Utah, 1974, pp. 508,509. See also Avraham Gileadi's chapter on "Priesthood, Patriarchy, and Proxy Salvation," in The Last Days, Covenant Book, 1991.

207. We will not elaborate on this concept in this work, but in this context it should be brought out that the "two prophets" will apparently be to Jerusalem what the Davidic servant is to Zion.

208. See "Chapter 4: Some Interpretive Keys," for a more thorough development of this concept.

209. The seven chapters of prophecy to which both the LDS footnotes and APPENDIX I refer are Isaiah 52, Joel 2, 1 Nephi 22, 3 Nephi 16,20,21, and D&C 87.

210. Avraham Gileadi, "The Great and Marvelous Work Yet to Come Forth," The Last Days, Covenant, 1991.