

CHAPTER TWELVE

That Which Shall Be -- According to That Which Hath Been

The Lord designed the temporal and spiritual parallels in Book of Mormon history to play a crucial role in preparing the faithful for the greater things and in helping them respond appropriately to the issues set forth by this pivotal juncture in time. For this reason, He has provided many prophetic witnesses in the scriptures, to testify that the parallels are indeed intended and important. As with the parallels, the scriptural witnesses have been veiled, reserved to come in a time concurrent with the parallels.

As we carefully examined 3 Nephi 20, we discovered some amazing treasures hidden there. Considering the *entire* Third Nephi account of Christ's visits yields similar results. Within those gems are remarkable conclusions that not only foretell the unveiling of the parallels, but verify the primary theme they set forth: that the religious and the political realms of God's kingdom (refer to Table 2 in Chapter 3) are interrelated and supplementary.

A Summons to the Reader

Below, we go through an in-depth analysis of 3 Nephi chapters 11 through 30. A similar analysis, using similar techniques can reveal equally amazing witnesses in other sections of scriptures. Two of the best examples are (a) Matthew 24 (JST) plus D&C 45, and (b) Second Nephi chap-

ter 25 through 31:1.²¹¹ Both of these sources point to the parallels in Book of Mormon history, indirectly and directly. It is recommended that the reader study these after going through the following analysis of 3 Nephi 11-30. By going through these two sections mentioned above, the reader will have the opportunity to discover for himself (through the Spirit) profound scriptural evidences as to the truthfulness of these things. By doing this, the reader will obtain a greater personal conviction regarding these things and will become a more valuable instrument in God's hands in sharing these pivotal principles with others.

The "Keyhole" Verses

In our previous discussion, we considered the chiasm that Jesus created by altering the order in which he quoted the verses of Isaiah 52. Upon further study, we find that the *entire account* of Jesus' visits to the Nephites is organized into numerous chiastic structures: large, small, superimposed, overlapping.

In considering these various chiasms, we should bear in mind a most fundamental chiasm. It is simply,

The first
shall be last,
and the last
shall be first

The Lord said that this is the pattern in all things that he has created. (D&C 29:30.) Is this why the Lord uses chiasms so extensively? "The first shall be last, and the last shall be first" is essentially the basis of the chiastic structure.

The Lord apparently uses the chiastic literary technique as a means of providing us with a "key" for unlocking precious treasures in Third Nephi. With chiasmus as the key, what we will call the "*keyhole*" is found in 3 Nephi 26:12,13. These two verses signal to us where we need to look to find the over-arching structure of Third Nephi. In these two *keyhole* verses, Mormon tells us that the things he recorded in Third Nephi were "the things which [were] commanded [him] of the Lord." (26:12.) The Lord specified to Mormon which teachings and which events to include in the "less than a hundredth part" of what *could* have been included in the record we now have as the Book of Mormon. (26:6.) Because the Lord so meticulously selected the things that were to be recorded, we are obliged to the Lord to match that effort in our meager way and painstakingly examine the things which are laid before us. When we carefully research the structure and content of Third Nephi and observe the correlations with other scriptural sources, we see the unquestionable signature of God, for this would have been impossible for any mortal to synthesize. The correlations traverse continents of land and time that mortals cannot forge.

The second of these two *keyhole* verses states, "Therefore" (a word which signals a conclusion derived from the previous thought) "I would that *ye should behold* that the Lord truly did teach the people, for the space of *three days...*" (26:13.) In other words, God specified to Mormon what he was to write, and the three appearances of Jesus are where we should look to discover the reason why the Lord commanded him to write the things he wrote. The three appearances of Jesus to the Nephites turn out to form the core of the "*Third Nephi structure*."

An Overview of the Third Nephi Structure

Usually, when we think of a chiasm, we imagine several consecutive verses of scripture organized in ascending, then descending order of elements that correspond one with another. A chiastic pattern is followed in 3 Nephi 11 to 26:11, which is an account of the first two appearances of Jesus to the Nephites. However, this chiasm does not cover just a few verses. Some of the individual points of correlation cover several chapters. The entire chiasm spans 14½ chapters. This chiasm is delineated in APPENDIX L, "*A Chiasm Covering the First and Second Appearances of Jesus Christ*." The ascending points refer to his first appearance; the descending points refer to his second appearance.

The *keyhole* verses (3 Nephi 25:12,13) occur precisely at the point where this chiasm ends and immediately before the account of the third appearance begins (26:14 to 28:15).

The third appearance is tied in to the previous two appearances with restatements of events from the second appearance and then from the first. These ties to the first two appearances are also organized in a chiasm.

The closing remarks by Mormon in the last two chapters of Third Nephi (29,30), also appear to be an important and intended conclusion of the *Third Nephi Structure*.

Expounding All Things in One

The **b/b'** correlation in APPENDIX L illustrates a point that is vital to the whole concept of the interrelationship between the gospel and the government of God's kingdom, to which the parallels in Book of Mormon history testify most vividly. In **b'**, after quoting Biblical prophecies of the latter-day temporal deliverance of God's people, Jesus "expounded them unto the multitude;" and he "did expound all things, even from the beginning unto the...great

and last day, when all people, and all kindreds, all nations and tongues shall stand before God to be judged of their works...." (3 Ne. 26:1,3,4.) When we read that Christ "did expound all things unto them, both small and great," we might at first contrive a mental picture of him portraying the whole gamut of understanding to the Nephites down to every detail. How could he have done that in the relatively short time that his discourse took? The point brought out and emphasized by the parallels in Book of Mormon history to both the temporal and spiritual progressions is that there is one underlying pattern coursing through all these, which if understood, facilitates an understanding of all things, "both small and great." Without realizing this, **b'** (Christ expounding all things from the beginning to the end) would seem contradictory to **b**, in which Christ stated that to declare more or less than that which he set forth in outlining his doctrine, "cometh of evil." (11:40.) Christ's exposition of the prophecies dealing with God's latter-day temporal/political work must have, therefore, coincided with the pattern he set forth when he unfolded the basic gospel principles, for he would not breach his own edict. This further verifies what Book of Mormon parallels illustrate: that the temporal and the spiritual patterns are complementary.

The correlation between points **c** and **c'** in APPENDIX L, works to further substantiate this theme that principles of individual/spiritual salvation interrelate with principles of collective/temporal salvation. In **c**, Jesus recited the Beatitudes and the Sermon on the Mount, which are found in three chapters of Matthew. These teachings pertain to the gospel and individual/spiritual salvation. In **c'** Jesus quotes several chapters of prophecy that pertain to his latter-day work, which will have more to do with the temporal/political redemption of his people. This further illustrates that principles of the Lord's temporal ways are mirrored in principles of religious relevance found in the gospel of Jesus Christ. We will see this interrelationship emphasized and

reinforced throughout this literary masterpiece in Third Nephi.

Partaking of the Sacrament Oft

A portion of the *keyhole* verses states that Jesus "did break bread oft, and bless it, and give it unto them." (26:13.) The reason for the emphasis on the sacrament, and the gospel covenant it renews, is stated in 3 Nephi 18:12. "...I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock." (Also 3 Ne. 11:39,40.) Before we can build a society based on God's governmental rules, the individuals in that society must have their personal foundations built upon the rock of Jesus Christ.

The mention of Jesus breaking bread "oft" in this *keyhole* verse also seems to work as a verifier. In APPENDIX L, every correlation is of the yin/yang variety (not the same, but co-complementary) except for **e/e'** and **d/d'**. In **e** and **e'**, the correlating events are essentially the same; Christ administered the sacrament in each instance. Hence, consistent with the *keyhole* indicator, this particular event *did* occur "oft," for it occurs twice in APPENDIX L and the other points except **d/d'** occur only once, though each hold chiasmic reflections.

Comparing **e/e'** and **d/d'**, the two similar sets, yields another chiasm. In **e**, the account of Christ administering the sacrament is filled with detail that **e'** does not repeat but merely summarizes. In **d**, Christ introduced the prophecy about the Gentiles rejecting the fullness of the gospel, the gospel being taken from the Gentiles back to the house of Israel, the remnant of Jacob treading down the Gentiles, and the covenant being fulfilled which was made to the house of Israel. In **d'**, Christ repeated this prophecy, enlarging upon it in nearly every detail. Points **e** and **e'** pertain to the gospel; **d** and **d'** pertain more to the latter-day temporal/political work of the Lord. The chiasm, then, is as follows:

- d Christ **introduces** a *political* theme
 - e Christ **enumerates** a *religious* theme
 - e' Christ **briefly recounts** a *religious* theme
- d' Christ **expounds** a *political* theme

We said that in **d'** Christ repeated the prophecy introduced in **d**, enlarging upon it in *nearly* every detail. Fitting the pattern being laid out here, the one detail that Christ expressed more thoroughly in **d** than in **d'**, pertains to the gospel, not to the temporal chastenings and blessings that are to come. In this section of **d** (3 Ne. 16:10-13), Christ focused on the wickedness of the Gentiles that would bring God's wrath down upon them, which wickedness included rejecting the fullness of the gospel. This confirms what we discussed earlier about the great irony in that even though the Gentiles have focused on the gospel, to the exclusion of the governmental aspects of God's kingdom, they have also become corrupt in their observance of gospel principles.²¹²

Chiasm of Christ's Quotes Pertaining to the Religious and to the Political Realms

Another chiasm in 3 Nephi that correlates the temporal/governmental with the spiritual/religious realms of God's kingdom, is woven within the same, broad framework as that one enumerated in APPENDIX L. It overlaps and supplements the chiasm in APPENDIX L, but is not an actual part of APPENDIX L. It is as follows:

- lengthy** quotations pertaining to *religious* realm (12-14)
- brief** quotation pertaining to *political* realm (16:18-20)
- brief** quotation pertaining to *religious* realm (19:28,29)
- lengthy** quotations pertaining to *political* realm (20-25)

The first two elements of this chiasm are from Christ's first appearance to the Nephites, and the latter two are from his second. The **lengthy** *religious* and *political* quotations have already been discussed.²¹³

Christ's **brief** quotation of *prophecy* in his first appearance was from Isaiah 52:8-10, which are the same verses with which he picks up and completes the quotation in 3 Nephi 20. (These make up elements **d/d'** in APPENDIX L.)

Christ's **brief** quotation which pertains to the *religious* realm, occurred in a prayer he offered. (3 Ne. 19:28,29.) (This is element **f'** of APPENDIX L.) In this prayer, Christ used many of the same phrases he used when he gave such a prayer while among the Jews, which was recorded in John 17:1-26. It is known as the *great intercessory prayer*.

Prayer: Intercessory for Nations and Individuals

In the first (**f**) element of the **f/f'** correlation in APPENDIX L, Christ admonished the people as to the importance of prayer for *individuals*: it being essential for resisting temptation and for receiving greater knowledge. (3 Ne. 28,29.)

In 3 Nephi 18:16 Jesus stated, "I am the light; I have set an example for you." The greatest example came in **f'** in which he himself prayed. (3 Nephi 19:18-36.) His prayer in **f'** was intercessory between the Father and the people as a whole. In **f**, the emphasis was on prayers being intercessory between individuals and God.

Prayers are of vital importance for an *individual* overcoming the world and entering into God's kingdom. (2 Ne. 32:8,9; Alma 34:17,17.) Prayers are the intercessory "odours" that ascend up unto God to plead for redemption of the saints as a body in the latter-days. (Rev. 5:8; 8:3,4.) The **f/f'** correlation in the chiasm in APPENDIX L accentuates the mediatory role of prayer and of Christ for individuals and for nations.

The First and Second Comforters

The focal point (**g/g'**) of the chiasm in APPENDIX L spotlights a fundamental analogy. The purpose of parallels, along

with the purpose of scriptures generally, is to point nations and individuals to Christ. The chiasm in APPENDIX L shares this focus. Note that **g** and **g'** speak of both the bestowal of the Holy Ghost and the appearance of Jesus Christ.

This was the pattern in the Old World as well. After the apostles beheld "Jesus...taken up...into heaven" (Acts 1:11), they -- as James Talmage recounts -- "returned to Jerusalem, there to await the coming of the *Comforter*."²¹⁴ Recall the parallel indicated earlier between the time that Jesus dwelt in the flesh among the Jews and the current time of the Gentiles.²¹⁵ Because the Jews were preoccupied with the political realm of God's kingdom to the exclusion of the religious, they ended up crucifying their Messiah. Likewise, the Gentiles, by narrowing their scope to just the gospel, neglecting their governmental responsibilities, will also miss the mark and deny the Messiah in his latter-day ministry.

After Jesus was crucified and resurrected, his disciples were blessed with an endowment of the First Comforter (the Holy Ghost) at the day of Pentecost.²¹⁶ (Acts 2:1,4.) Likewise, in the latter days, after the Gentiles mar the Lord's servant, and he is healed, the Saints who have overcome will then receive an endowment of the Second Comforter (Jesus Christ) at Adam-Ondi-Aman. (Dan. 7:13.) The correlation between **g** and **g'** in APPENDIX L directs our attention to the distinction between the First Comforter, which was bestowed in connection with Christ's first coming, and the Second Comforter, which will be bestowed in connection with His second. The second of the *keyhole verses* alludes to this blessed state, stating that after Jesus' three appearances to the Nephites, "he did *show himself* unto them *oft*." (3 Ne. 26:13.)

The correlation between **a** and **a'** in APPENDIX L also fits into this theme. Jesus came in the meridian of times and was rejected of the Jews. His mission, the atonement, fulfilled the Law of Moses. In connection with his second coming he will be rejected of the Gentiles via their rejection of His servant. His latter-day mission is to fulfill the covenant made to Abraham.

Third Nephi 15 Transition Chiasm

In proceeding from element **c** to **d** in APPENDIX L, Christ moves from speaking about his gospel to speaking of the latter-day temporal salvation. To further augment the fact that he is switching intentionally from the individual/religious to the national/political, Jesus provides us with a well-defined transition in 3 Nephi 15:1-13 which takes us from the religious realm to the political. The internal structure of Jesus' words in this segment is arranged in chiasmic form:

Mentions the things He taught pertaining to the gospel before He ascended to his father (15:1)

Says the Law of Moses is fulfilled (15:2-10)

Says the Abrahamic covenant is not yet fulfilled (15:10)

Mentions the remnant of Jacob and the land of inheritance (15:12,13)

The flow here is: gospel, gospel, government, government; i.e. gospel --> government. (To understand the correlation between the term "government" and the Abrahamic covenant, consult Table 2 in Chapter 3). The chiastic arrangement emphasizes the interrelation between the gospel-related and the government-related aspects of God's work.

The Law and the Prophets Chiasm

Previous to this *3 Nephi 15 Transition*, Jesus had just recited what later became three chapters of Matthew: the Beatitudes and the Sermon on the Mount. These were doctrines he taught among the Jews at his first coming. Pointing to this, Jesus said, "Ye have heard the things which I taught before I ascended to my Father...", thus commencing the *Third Nephi 15 Transition* chiasm. (15:1.) Continuing further with this theme of the religious realm of God's kingdom, Jesus spoke of the Law of Moses, announcing that it was now fulfilled. (15:1-10.) Concurrently, he picked

up the theme of the covenant made to Abraham, and all the prophecies concerning it, as not yet being fulfilled and that they "shall all be fulfilled." (15:5-9.)

This middle section of the *Third Nephi 15 Transition* chiasmus is common ground, in which six consecutive verses (5-10) speak of points both pertaining to the religious realm (L-law of Moses) as well as to the political realm (C-Abrahamic covenant) of God's kingdom. This is illustrated below. (The numbers refer to verses in 3 Nephi 15.)

15: Direct Quote

5. L-I am he that gave the law
c-I am he who covenanted with my people Israel
6. L-As many as have not been fulfilled in me
c-shall all be fulfilled
7. L-I said that old things have passed away
c-I do not destroy that which hath been spoken concerning things which are to come
8. L-The law which was given unto Moses hath an end in me
c-The covenant which I have made...is not all fulfilled
9. L-I am the law,
c-and the light
10. L-This is the law
c-and the prophets

Note the chiastic structure here as well. Also, in all but one verse (15:8), the reference to the Law of Moses is mentioned L-first, and the reference to the Abrahamic covenant is mentioned C-second. The first was fulfilled at Christ's first coming; the latter will be fulfilled at his second.

The Covenant

The correlation between "light" in verse 9(c) and "the covenant" in verse 5(c) is verified by the Lord in the book of Isaiah: "I the Lord have called thee in righteousness, and I will hold thine hand, and will keep thee, and give thee for a *covenant* of the people, for a *light* of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isa. 42:6,7; D&C 45:9.) In this context, "light" and

"covenant" are synonymous. Considering the parallels between the spiritual and the temporal levels, we know that chains of captivity are just as real in both realms, and that the Lord is the only one who can deliver us from them. The context of this Isaiah verse ties soundly into the *Law and the Prophets* chiasm: "Behold, the *former things* are *come to pass*, and *new things* do I declare." (Isa. 42:9.)

The conclusion of the *Law and the Prophets* chiasm is beautiful: "...For they [the *law and the prophets*] truly testified of me." (15:11.) This verifies what we said about both the religious and the political realms having their focus and fulfillment in Jesus Christ. He is the law, and the prophets, the Holy and only Messiah. (15:11; 2 Ne. 25:18.)

Though the Law of Moses has been fulfilled, we should not erase it from our minds. Ten chapters after stating that the Law was done away, Jesus commanded: "*Remember ye the law of Moses...*" (3 Ne. 25:4 = Malachi 4:4.) Though the law is fulfilled, it is still a source of tremendous insight regarding the atonement, which is the foundation of the religious realm.

After the *Law and the Prophets* chiasm, which is the middle element of the *Third Nephi 15 Transition* chiasm, Christ then concluded the transition by speaking specifically of elements of the covenant. These last two verses of the *Third Nephi 15 Transition* chiasm link directly to where he picked up the political theme again in 3 Nephi 20. Note the similarity of wordings between three complete phrases in these two references:

20:10 "This people...who are a remnant of the house of Israel"

15:12 "This people...who are a remnant of the house of Joseph"

20:14 "The Father hath commanded me that I should give unto you..."

15:13 "And the Father hath given it unto you"

20:14 "This land, for your inheritance"

15:13 "This is the land of your inheritance"

Timing and Purpose of the Coming Forth of the Book of Mormon

In the *Chiasm Covering the First and Second Appearances of Jesus Christ* (APPENDIX L), the point of comparison between elements **d** and **d'** is that both use language to the effect: "Thus commandeth the Father that I should say unto you...." (16:10; 20:10.) The similarities of wording between 3 Nephi 15:13 and 20:10,14, mentioned immediately above, links the 3 Nephi 15:13,14 verses to 16:10 (of **d**) and 20:10 (of **d'**). Might this signal that something significant is contained in the verses held between 15:13,14 and 16:10? This particular segment of Third Nephi is omitted from the *Chiasm Covering the First and Second Appearances of Jesus Christ*. Did the Lord intend to emphasize something within this section by omitting it from that main chiasm?

After the transition in 3 Nephi 15 from the religious to the political (from the Law of Moses to prophecy of the fulfillment of the Abrahamic covenant), the *Third Nephi structure* takes a brief diversion, beginning at 15:15 and ending in the proximity of 16:10 (**d**). This detour is Christ's discourse on his "other sheep," in which he expands on the brief comment he made about "other sheep" while he was among the Jews. (John 10:16; 3 Ne. 15:14-24; 16:1-5.) The purpose of this discourse was to proclaim that the Nephites, to whom He was presently speaking, were they of whom he prophesied to the Jews. (3 Ne. 15:21.) Since the time of Joseph Smith, this Biblical prophecy, recorded in John 10:16, has been cited by many a missionary as a prophecy of the Book of Mormon and its peoples.

Is the particular placement of this "other sheep" discourse significant? Mormon recorded these events precisely as he was commanded, so we know at least that the placement of this discourse was not haphazard. (3 Ne. 26:12.) Stepping back to see the overall pattern developing in 3 Nephi, we recall that this is inserted immediately after Christ presented a transition

between the religious and the political aspects of his kingdom. After this discourse is completed, the record immediately picks up again in speaking about the temporal/national.

Might this be a type? Like Christ's discourse on his "other sheep" comes in the middle of verses speaking of the Abrahamic covenant and its fulfillment in the latter days, so also has the Book of Mormon come forth in the latter days at the time when the covenant is to be fulfilled. Accordingly, Mormon prophesied, "...When the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles according to his word, then ye may know that the *covenant* which the Father hath made with the children of Israel, concerning their restoration to the *lands of their inheritance*, is already beginning to be fulfilled." (29:1.) Note the correlation of wording of Mormon's prophecy with the linking verses compared above (15:12,13; 16:10; 20:10,14). This literary spotlight illuminates further the fact that the Book of Mormon was prepared of the Lord to come forth in these latter days to prepare the way for His second coming and for the *fulfilling* of His covenant, which is more a political crusade than a religious one. (Isa. 29 = 2 Ne. 26; 2 Ne. 3,26,27,29,33; Morm. 8:23; Moro. 10:27-29; Isa. 5:26.)

I Will Try the Faith of My People

Third Nephi 26:6-11 (element **b'** of the chiasm in APPENDIX L), talks of the "greater things" that will be manifest if we will receive that portion of the Book of Mormon we now have, and the condemnation that will come upon those who "will not believe these things." (26:9,10.) The words of the Book of Mormon, which "are the words of Christ" (2 Ne. 33:10), are the Lord's tool for dividing the wheat from the tares in the latter days. Concerning the words of the Book of Mormon, the Lord has declared, "Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work. And those who *receive* it in faith, and work righteousness,

shall receive a crown of *eternal life*; but those who harden their hearts in unbelief, and *reject* it, it shall turn to their own *condemnation*." (D&C 20:13-15.) The Book of Mormon's contents were designed to be sufficient for us to be prepared for the "valley of decision" (Joel 3:14), which is rapidly become ever more vivid and will soon culminate in a "final confrontation," spoken of by President Ezra Taft Benson.²¹⁷ "For the time speedily cometh that the Lord God shall cause a great division among the people, and wicked will he destroy; and he will spare his people...." (2 Ne. 30:10.)

"The children of Zion, even all," have been under *condemnation* because of their neglect of the Book of Mormon. (D&C 84:54-57.) It holds the key for our being able to understand the issues of our day and how we must respond to them. Our main responsibility, beyond just living the gospel, is to uphold the Constitution. The *Third Nephi structure* indicates a parallel to this general condemnation on the individual level. Christ taught that an individual too will "come under *condemnation*" if they do not "keep these sayings" which he delivered pertaining to the gospel and individual salvation. (3 Ne. 18:33.)

After speaking of the "greater things" to come forth to those who hearken, Mormon recounts that when he was about to record for our consumption all the precious writings on the plates of Nephi, "the Lord forbade it, saying: I will *try the faith of my people*." (3 Ne. 26:11.) This probation has been in force since the time the Book of Mormon came forth. Because the children of Zion have neglected the Book of Mormon, they have remained under condemnation. In this day in which a righteous remnant is seeking the greater things and following the admonitions of God's prophets, the Lord is able to bless them with greater understanding through the veiled parallels in the Book of Mormon's history. Might this be part of the probation as well -- how we treat the prophetic parallels? The Book of Mormon answers this question itself.

Immediately after quoting the Lord as saying, "I will try the faith of my people,"

Mormon introduces the *keyhole* verses. He begins these verses with the word, "Therefore," which is used, as we said before, to indicate when one idea flows out of another as a conclusion.²¹⁸ Thus, we might read 3 Nephi 26:11,12 as saying that because the Lord has chosen to try our faith, he will provide us with tools by which we may discover greater things when we are prepared for them.

A Link to Nephi's Intentional Parallel in Second Nephi 26

A witness that the Book of Mormon parallels will contribute significantly to the greater things for the righteous' sake, comes in the previous chapter, 3 Nephi 25, which quotes all of Malachi 4. As discussed earlier, Nephi quoted verse 1 of this prophecy in reference to the destruction of the wicked among his people just before Christ would appear.²¹⁹ (2 Ne. 26:4.) Nephi used this latter-day prophecy to describe an event that would happen anciently, thus drawing our attention to the fact that events of the past hold intentional parallels to future events.²²⁰ Might one of the reasons Christ instructed Mormon to include this chapter of Malachi 4 be because it contained this verse that ties to Nephi's intentional use of parallels? Or might it have been the other way around: the Lord instructing Nephi to use this verse because He knew He would use it in this context in the latter days to create this link? Whatever the case, further evidence of this link between 3 Nephi 25 (Mal. 4) and the parallels is found in that the contents of 3 Nephi 25 definitely fit the thrust of the messages portrayed in the prophetic parallels in Book of Mormon history. A further evidence lies in the fact that the context in which the Lord quotes Malachi 4:1 (3 Ne. 25:1) in D&C 133:64 fits completely into the themes we have been discussing. (133:62-73.) The witnesses do not stop there.

Turning the Hearts of the Fathers to the Children

The last verse of 3 Nephi 25 also alludes to parallels. This verse (25:6 = Malachi 4:6) is usually cited as a reference supporting the need to do work for our kindred dead (which is accurate). But there are additional inferences in this verse. Turning our hearts to our fathers is a process fundamental to learning from the lessons of the fathers' triumphs and downfalls in their quest for obtaining Zion, which is outlined in scriptural history. Besides learning from the past, we should also learn from the future. Might this be what turning the hearts of the fathers to the children implies? We know we must strive to glean from the lessons of the past and future those instructions that parallel the progression of civilizations and individuals.

Q. Do the scriptures support this application of Malachi 4:6?

A. Doctrine and Covenants 98:16 quotes Malachi 4:6 (3 Nephi 25:6) with the preface: "Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children." (D&C 98:16.) This is a political context -- in line with the earlier portion of the chapter that speaks of the Constitution as "[belonging] to all flesh," and "whatsoever is more or less than this cometh of evil." (98:5,7.) Two verses later, the Lord commands us to "forsake all evil and cleave unto all good...." (98:11.) The very next verse declares, "For he will give unto the faithful *line upon line, precept upon precept....*" (98:12.) The italicized portion of this verse is the exact wording used by Nephi in 2 Nephi 28:30 to describe the process of obtaining greater things. Wording used further in 2 Nephi 28:30 corresponds directly with the concept presented in 3 Nephi 26:9,10: "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.) The second part of verse 12 in D&C

98 continues, "...And I will try you and prove you herewith" -- wording that matches 3 Nephi 26:10. From this litany of cross-references (3 Ne. 25:6 = D&C 98:16; D&C 98:12 = 2 Ne. 28:30 = 3 Ne. 26:9,10), we can conclude several things:

1. Our efforts to uphold the Constitution as given by the Founders is a commandment.
2. The saint's response to the Constitution has directly to do with the Lord "trying" them.
3. Seeking greater knowledge has direct bearing on our ability to respond appropriately to this charge.
4. Turning the children's hearts to the fathers and the hearts of the fathers to the children *does* have to do with learning spiritual and temporal lessons from the past and the future so that we might respond appropriately to the issues of our time, lest the Lord "come and smite the whole earth with a curse, and all flesh be consumed before [him]." (D&C 98:17; 84:58.)

After quoting Malachi 4:6, D&C 98 continues, "...And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews...." (98:17.) This takes on profound meaning when we recall our discussion above about the *Third Nephi 15 Transition*. The "Jews," and the Law of Moses that they promoted, culminated at Christ's *first coming*. The "prophets" point to the time of His *second coming*. One represents the establishment of the religious realm of God's kingdom; the other has to do with the establishment of God's covenant to Abraham and the divine government that it requires. An exclusionary focus on one or the other is insufficient; a balanced understanding and adherence to both is essential. When God's kingdom is finally established, the religious and the political realms will have finally become as one.

Note the structure of the wording in D&C 98:16,17. Both verses contain a

portion of Malachi 4:6 and a portion of words unique to the verse. By alternating back and forth, they form a chiasm that vindicates the concepts that we have been discussing.

Expounding All Things in One: Malachi 3,4

The two Malachi chapters quoted in 3 Nephi 24,25 occur in-between statements saying that Christ expounded all things in one. (3 Ne. 23:6,14; 26:1,2.) While we do not have the complete record of what he taught, our portion being "less than a hundredth part," nevertheless, what we do have "is expedient..." (3 Ne. 26:6,9.) It is *expedient* because it contains veiled messages that only the humble follower of Christ will receive, the parallels being a prime example of what may be discovered if we but have eyes to see. This phenomenon facilitates the process of "[discerning] between the righteous and the wicked, between him that serveth God and him that serveth him not." (3 Ne. 24:18 = Mal. 3:18.)

Jesus not only placed the Malachi quotations between his expounding of scriptures, the record states that the Malachi chapters were themselves a major part of this exposition. Christ introduced the first chapter, commanding the Nephites "that they should write the words which the Father had given unto Malachi. And it came to pass that after they were written he expounded them. And these are the words which he spake...." (3 Nephi 24:1.) After Christ quoted the two Malachi chapters, "he expounded them unto the multitude; and he did expound all things unto them...." (26:1.) Therefore, the contents of the two Malachi chapters should give us a strong indication of what that all-encompassing vision entails. This becomes another witness to the validity of parallels, for what we discussed as we walked through the parallels is representative of what these Malachi chapters teach: "Who shall abide the day of his coming?"; "I will be a swift witness against...[those who] fear not me;" "Even from the days of your fathers ye are gone away from mine ordinances;" "Return unto

me and I will return unto you;" "All nations shall call you blessed, for ye shall be a delightsome land;" "We call the proud happy; yea, they that work wickedness are set up;" "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of Hosts;" "Unto you that fear my name, shall the Son of Righteousness arise with healing in his wings;" "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet."

I Will Send My Messenger

Malachi 3 (3 Nephi 24) makes reference to the Lord's servant, saying, "I will send my messenger, and he shall prepare the way before me...." (3 Ne. 24:1.) He is described as "the messenger of the *covenant*." In light of our study above, we know that covenant to be the Abrahamic covenant which will be fulfilled in the latter days: the temporal/political salvation that will come.

Many people have refused to believe that anyone beside the ordained prophet of God would ever be called of the Lord to do the work of the Lord. Of course God's true church will be headed by his chosen prophets, and that will not vary, until all keys are returned to Christ at Adam-Ondi-Aman and He is given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him...." (Dan. 7:14.) At the time of Christ as well, even one of Jesus' Apostles, according to James Talmage, "Was puzzled over the untraditional and un-Jewish thought of a Messiah who would be known but to the chosen few and not to Israel at large...."²²¹

Perhaps at this point, we might look at the overall pattern of the redemption of Israel, for it too is couched in a "last shall be first, first shall be last" chiasm. According to Isaiah, Nephi, and Jacob, the Lord will set his hand *two times* to redeem the house of Israel. (Isa. 11:11; 2 Ne. 6:14; 25:17; 29:1; Jacob 6:2.) The first was through Moses, the second

through Joseph Smith. At the first, the Jews (in the Book of Mormon vernacular, meaning the house of Israel) were redeemed, then they rejected God and the gospel was taken to the Gentiles. (Acts 10.) In these last days, Joseph Smith restored the gospel among the Gentiles; and when they reject it, it will be taken back to the Jews, and they will be redeemed. Hence, the first will be last and the last, first. (1 Ne. 13:42; Jacob 5:63; Ether 13:12; D&C 88:59; Matt. 19:30; 20:8,16.)

The first gathering of Israel was not split in two when the Jews rejected Jesus Christ and the gospel was taken to the Gentiles; it was but a transition, Judaism having been fulfilled and Christianity emerging. Neither will the second gathering be split; for the kingdom has been restored, never to be taken from the earth.²²² (Dan. 2:44.) Mormonism will be fulfilled in the Zion that will emerge. (Rev. 12:13.) At the period when the Gentiles reject the gospel, climaxing when they reject the Lord's servant, the Lord won't set his hand the third time, he will set it "again the second time." (See *Isa. 11:11, etc... references above.*) Those Gentiles who repent will be numbered among the redeemed house of Israel. (3 Ne. 16:13; 21:6; 2 Ne. 28:32; 30:2; Rom. 11:22.) Then, "the stone [Jesus Christ] which the builders refused [will] become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes." (Ps. 118:22,23; Matt. 21:42; Acts 4:11; 1 Pet. 2:7; Jacob 4:15-17.)

While there are two times the Lord sets his hand, there are four redemptive periods. The first was through Moses; the second, through Jesus Christ, at the transition. The third was through Joseph Smith; and the fourth, at the transition, will be through the Davidic servant. (Rom. 11:25,26.) The first deliverance was temporal, the second spiritual, the third spiritual, and the fourth will be temporal. In this way as well, the first will be last and the last, first. This pattern, or chiasmus, is substantiated repeatedly in this *Third Nephi structure*.

That Which Hath Been Shall Be

Like the Malachi chapters were commenced and then concluded with using phrases such as "expounding all things," so also are the Isaiah quotations circumscribed within common phrasing. In beginning the Isaiah quotations and then in concluding them, Christ endorsed the words of Isaiah as being fundamental in understanding the covenant and therefore vital for our day. (3 Ne. 23:11,12; 23:1,2.) Another similarity in structure between the Malachi quotation and the Isaiah quotation, is that they are followed by statements that foreshadow the parallels in Book of Mormon history being unveiled as a degree of greater things in and of themselves: a necessary bridge for bringing a righteous remnant to an understanding of greater things without making the same information available to the wicked. After commending Isaiah's words to us, Christ said, "...All things that he spake *have been* and *shall be*, even according to the words which he spake." (23:3.) This has a vaguely similar tone to Ecclesiastes 1:9, which states, "The thing that *hath been*, it is that which *shall be*; and that which is done is that which shall be done" -- a theme basic to parallels.

As was indicated previously, Isaiah also used the past to foretell events of the future.²²³ One of the quotations in Isaiah that speaks of this pattern, which is of particular interest in our context is found in Isaiah 43. He said, "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us *former things*? let them bring forth their witnesses that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whome I have chosen...." (Isa. 43:9,10.) Now compare this to these verses in the Doctrine and Covenants: "Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and afflicted ones of the earth; that their hearts may be softened when thy servants

shall go out from thy house, O Jehovah, to bear testimony of thy name; that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all; that all the ends of the earth may know that we, thy servants, have heard thy voice, and that thou hast sent us." (D&C 109:55-57.) There are at least five entire phrases or concepts that correlate between these two.

When two sources have so many common elements, as these do, we can be safely assured that the Lord intended them to be studied together. Combined, they convey more insight than if studied alone. The contexts of each of these sources correspond soundly and profoundly with the themes we have discussed. The verses we quoted in D&C 109, for example, immediately follow a reference to "the Constitution of our land," the prayer being that it "be established forever." (109:54.) Two points should be made for the purposes of our current study. First, note that all these things are stated in the context of showing the "former things," and that the audience who will "hear" is describe as being essentially the "weak and simple" things of the earth. Second, note the assurance that eventually truth *will* be vindicated. Combined, these precepts witness that lessons from the paralleling past and future, laid out by God's prophets for us to discover, will further empower the righteous to be able to overcome, individually and as a nation.

Another verse in 3 Nephi correlates with Ecclesiastes 1:9. This one is more clear than the one above. It is one of the more conclusive sources we have considered in showing that the parallels were intended of the Lord. Jesus told the people to "write the things which ye have seen and heard, save it be those which are forbidden." (27:23.) Mormon told us that "the more part of the things which [Jesus] did teach unto the people" are contained in the plates of Nephi, of which we have "less than a hundredth part." (26:6,7.) By concealing a preparatory *vision of all* in Book of Mormon history, though, the Lord has provided the faithful with means of comprehension while still veiling the understanding from those

who harden their hearts. After speaking of some things being "forbidden" to be written (27:23), the next verse in 3 Nephi 27 points to the concept of parallels: "Write the works of this people, which *shall be*, even as hath been written [Eccl. 1:9?], of that which *hath been*." (27:24.)

Axis Between Jesus' First/Second and Third Appearances

This statement just quoted (3 Ne. 27:24) was made during Christ's third appearance to the Nephites. The third appearance ties into, but is not a part of the chiasm that spans the account of the first two appearances. The "axis" between the first two appearances and the third is found in the first (26:12) of the two (26:12,13) *keyhole* verses. (The term "axis" is used because it means both "pivot" and "union".) The *axis* is arranged in a chiasm. This chiasm marks the end of the *Chiasm Covering the First and Second Appearances of Jesus Christ*, and introduce the third appearance. Consider the following phrases, which come directly from 3 Nephi 26:12.

- a I, Mormon do write the things which have been commanded me of the Lord.
- b I, Mormon made and end of my sayings
- a' and proceed to write the things which have been commanded me.

Mormon's account of Christ's first and second appearances to the Nephites corresponds with element **a** of this *axis* chiasm: "I...do write the things which have been commanded me of the Lord." His subsequent account of Christ's third appearance corresponds with **a'**: "...And [I] proceed to write the things which have been commanded me." His "own sayings" (element **b**) are covered in 3 Nephi 26:6-11 -- immediately before this *keyhole* verse. According to the second of the two *keyhole* verses, the three appearances of Christ to the Nephites form the core of the *Third Nephi Structure*. This *axis* chiasm, therefore, occurs at the pivot point between

the accounts of the first/second and the third appearances of Christ to the Nephites.

The Fulcrum of the Third Nephi Structure

The *keyhole* verses (26:12,13) were so-named because their content and their placement are central to unlocking the treasures of understanding through the key of chiasmus. The contents of these two *keyhole* verses have given us at least three pivotal explanations.

1. There are three appearances of Jesus to the Nephite multitude around which the chiasmic structures evolve.
2. The evidence, that the main chiasm found (APPENDIX L) is the one intended, is contained in the fact that the sacrament is a common point without variation in the first and the second appearance (**e/e'**).
3. The focus of the *Third Nephi structure* is on Jesus Christ. The ultimate blessing extended to individuals and nations who come unto him and overcome the world through his merits will be that "He will show himself unto them oft."
4. Mormon's own words are located at the center of the *Third Nephi structure*.

This last point, in querying as to why it is significant, brings us to a discussion of the placement of the *keyhole verses*. The central element of the *axis* chiasm (3 Ne. 26:12) is found in element **b**: a reference to Mormon's own sayings (3 Nephi 26:6-11), which are recorded just prior to the *axis* verse. As we have repeatedly mentioned, 26:6-11 is where Mormon states that the Book of Mormon, as now constituted, contains a probationary portion; which if we receive, we will be given "greater things;" but if we do not receive it, we will be under condemnation. Because this *keyhole* verse is the *axis* verse, located between the chiasm covering Christ's first/second appearance and the account of his third appearance, we can conclude that not only

is element **b** the focus of that chiasm, it is the "*fulcrum*" -- the most pivotal theme -- of the entire *Third Nephi structure*.

The word of God is the iron rod which if heeded will lead us to eternal life, the love of God. (1 Ne. 11:25.) Receiving the Book of Mormon as the Lord intended is the theme to which these instructional literary structures point. This is the *fulcrum*. Part of using the Book of Mormon as the Lord intended, and a significant portion of obtaining greater things, is accomplished through recognizing the temporal and spiritual parallels contained in its history: the preparatory *vision of all*. The Book of Mormon was designed to contain these prophetic parallels, to come forth at this pivotal era, to provide those who seek with added insight that would help them meet the challenges of the day so that they could overcome the world and be numbered among God's people in his kingdom.

Chiasm Linking the First/Second Appearances with the Third

After recording the two *keyhole verses*, Mormon begins his account of Jesus' third appearance to the Nephites. It begins with two sets of verses (**b'** and **a'** below) that tie to verses in the account of the second appearance (**b** below) and first appearance (**a** below) of Jesus, forming yet another chiasm.

- a. Jesus charges disciples to declare the words which he had spoken; Jesus had given them power to baptize with water. (11:41-12:2.)
- b. Jesus heals the sick, blesses little children; Jesus utters great and marvelous things which cannot be written; angels minister to little ones. (17:5-25.)
- b'. Children's tongues loosed; they utter great and marvelous things, which were forbidden for man to write; does all manner of cures among them; shows forth his power. (26:14-16.)
- a'. Jesus' chosen disciples baptize, teach, see great and marvelous things; do all things even as Jesus had commanded, preaching the things which they had both heard and seen. (26:17 to 27:1.)

In APPENDIX L, Third Nephi 17 is absent from the chiasm, creating a gap between elements **d** and **e** of the ascending portion of that chiasm. The *omission* of this entire chapter, leads us to ask why it was omitted. When we see that it corresponds to the first set of verses (26:14-16) which introduce the account of Christ's third appearance, we realize that the omission might have been intended to focus on the link between the second and the third appearance.

True to the theme that is replete throughout the *Third Nephi structure*, this *Chiasm Linking the First/Second Appearances with the Third* contains elements of the two realms of God's kingdom, the religious and the political. Elements **a** and **a'** both pertain to the administration of the gospel of Jesus Christ, which was instigated at Christ's coming in the meridian of times. Elements **b** and **b'** foreshadow the latter-day era when the Lord will work a "great and marvelous work,"²²⁴ "showing forth his mighty power" in fulfilling the covenant He made to Abraham. One of the prevailing factors of the great and marvelous work will be great outpourings of God's power. He will "show miracles, signs, and wonders, unto all those who believe on [His] name." (D&C 35:8.)

Significant Link to Doctrine and Covenants 84

In Doctrine and Covenants 84 is an extraordinary cross-reference to the above *Chiasm Linking the First/Second Appearances with the Third*. This cross reference falls in the immediate vicinity and the direct context of that part of D&C 84 that speaks of the children of Zion being under condemnation because of their neglect of the Book of Mormon, while "those who now hear" the word of the Lord will be blessed. (84:54-61.) This correlates precisely with the context in which the *Chiasm Linking the First/Second Appearances with the Third* occurs: immediately after Mormon speaks of the greater things being withheld unto the condemnation of those who do not receive the Book of Mormon as the Lord intended,

with the promise that the greater things will be manifest to those who will receive the Book of Mormon. (3 Ne. 26:6-11.)

With this in mind, look now at D&C 84:62-64.

"Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my father hath given me; ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost." (D&C 84:62-64.)

Compare this now with element **a** of the *Chiasm Linking the First/Second Appearances with the Third*. The overall pattern of correlation between 3 Nephi 26 and D&C 84 would have **a'** (26:17 to 27:1) correspond with D&C 84:62-64 (quoted just above). Instead, though, the wording in **a** is the one that is more nearly identical.

"Therefore, go forth unto the people, and declare the words which I have spoken, unto the ends of the earth. ...Jesus...stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whome I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost...and [ye] shall receive a remission of [your] sins." (3 Ne. 11:41; 12:1,2.)

This solid similarity of wording and content not only solidifies the tie between 3 Nephi 26 and D&C 84, but it also verifies the legitimacy of the **a/a'** correlation of the *Chiasm Linking the First/Second Appearances with the Third*.

Continuing on in D&C 84, now consider verses 65-72.

"And these signs shall follow them that believe -- in my name they shall do many wonderful works; in my

name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them." (84:65-72.)

Compare these verses in D&C 84 with the following verses from element **b'** of the *Chiasm Linking the First/Second Appearances with the Third*.

"[Jesus] healed all their sick, and their lame, and opened the eyes of their blind and unstopped the ears of the deaf, and even [did] all manner of cures among them...." (3 Nephi 26:15.)

Therefore D&C 84 and 3 Nephi 26 follow the same motif. (1) They speak of the blessing or curse relating to the Book of Mormon, depending upon how one receives it; then (2) they talk about preaching the gospel to all the world and administering its ordinances; then (3) they speak of the signs that follow them that believe.

Each one of these three parts of this motif are identical (virtually word-perfect in many verses) to Jesus' charge to the disciples of old, before "he was received up into heaven, and sat on the right hand of God." (Mark 16:15-19 = D&C 84:54-72 = 3 Ne. 26:6 to 27:1.) Mark 16:14 correlates with the first (the blessing or curse related to receiving or rejecting the word of God): Jesus "appeared unto the eleven..., and upbraided them with their unbelief and hardness of heart..." Mark 16:15,16 correlates with the second: preaching "the gospel into all the world...to every creature." (Matthew 28:19 picks up the remainder of the parallel here, quoting Jesus as charging: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.") Mark 16:17,18 correlate with the third: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they

shall lay hands on the sick, and they shall recover."

According to this similarity between D&C 84 and 3 Nephi 26, D&C 84:61 should correspond with the *axis* verse in 3 Nephi 26:12. The *axis* verse points to the importance of passing the trial of faith as to how we will respond to the probationary portion of the Book of Mormon we now have. Doctrine and Covenants 84:61 defines the means by which a person obtains and retains forgiveness for having neglected the Book of Mormon: "Remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you." Combining these concepts, we can see that God's "commandment" is that once we come to understand these things, we must bear testimony of them to all the world in order to be forgiven of our condemning sin of neglect. (84:61.) This is the paramount conclusion that is derived from this correlation between D&C 84, Mark 16 and the *fulcrum* concept of the *Third Nephi structure*.

Being on a Parallel

After Christ "expounded all things" in one to the Nephite multitude, he explained that these things were "on a parallel." (3 Ne. 26:1,5.) Indeed, we have seen that they *are* on a parallel. The temporal progression of one nation guided by the hand of God parallels the temporal progression of another. And the temporal progression that these nations set forth parallels the spiritual progressional pattern of an individual who seeks after God. The temporal coincides with the spiritual, and the spiritual coincides with the temporal. Hence, all truth can be expounded into one, complete whole.

In the same breath as saying that these things were "on a parallel," Christ continued, "the one on the one hand and the other on the other hand...." (*Ibid.*) One of the most simple ways to describe the literary technique of chiasm is to open both hands in front of you, palms down, with your fingers spread. Let each succeeding finger going from the left to the right represent

succeeding points made in a chiasm. To illustrate chiasmus, you then place your hands together with palms and fingertips touching. The fingers now line up as the corresponding points in the chiasm. Where at first they were listed separate from one another, now they are joined. We have seen many chiasms laid out in the *Third Nephi structure*. The lessons taught by those correlations have confirmed the interrelation between the political (temporal) and religious (spiritual) realms of God's kingdom, "the one on the one hand and the other on the other hand." (*Ibid.*)

These validating statements were recorded by Mormon immediately before the *fulcrum* of the *Third Nephi structure* in which he spoke of the Book of Mormon containing but a probationary portion. (3 Ne. 26:5-11) Hence, not only does the Lord have Mormon conclude this tantamount invitation with the **signaling keyhole verses**, but he commences the fulcrum with these "**signatory phrases**" -- a first, last; last, first arrangement in and of itself.

The Greatest of These is Charity -- Whether it Be Spiritual or Temporal

Paul gave one of the most significant discourses ever on Charity, pointing to it as the gift of God which surpasses all gifts. (1 Cor. 13; Moro. 7:44-48.) Paul listed several divine attributes for which we should seek, but stated that Charity was foremost. This doctrine is substantiated with profound evidence inasmuch as charity is the hub of both the religious and the political realms of God's kingdom.

When Jesus was asked, "Which is the great commandment in the Law?" he responded that it was to love God with all one's heart, soul and mind. The second, he said, was to "love thy neighbor as thyself." He then concluded, "On these two commandments hang all the *law and the prophets*."

In a discussion above, it was shown that the "law" pertains to the Law of Moses, which was fulfilled at Christ's *first* coming

and pertains to the *religious* realm of God's kingdom. The term, "prophets," pertains to the Abrahamic Covenant to which the prophecies point, which will be fulfilled at Christ's *second* coming and pertains to the *political* realm of God's kingdom. Both the "law" and the "prophets" hinge on the two great commandments: to love God and to love our fellow men.

It is in charity that the religious and the political correlations find their binding intersection.

On the individual (religious) level, we are commanded to "pray unto the Father with all the energy of heart, that [we] may be filled with this love, which he hath bestowed upon all who are the true followers of his Son, Jesus Christ; that [we] may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure." (Moro. 7:48.)

On the national (political) level, condemnation comes, and God's wrath is incurred because we turn away the needy, the fatherless, the widow, the hungry. While this is a societal problem, the responsibility to administer to these needs is not one that should be delegated to the government. Government has the responsibility to enforce the law, and should be employed only where the use of force is justified. No one should be forced to respond to the needs of their fellow men; this is an individual's responsibility. It may be administered through groups of individuals, such as families, neighbors, church, friends; but it must be carried out through the volunteer, not coerced, effort of all involved. When a nation is made up of individuals who, by-in-large fulfill this obligation, that nation will be blessed. But when this responsibility is shirked and gradually taken over by government, warm volunteerism being replaced by cold hand-outs taken by force from the not-always-willing donors, then that nation will be cursed.

So long as a nation is made up of individuals who possess charity, that nation will have the mark of charity in its national character. A lack of charity is the downfall of an individual and of nations. At the same

time, charity is the remedy for a fallen individual or nation. Hence in charity, the religious (individual) and the political (national) intersect; and that intersection is Zion, the kingdom of our God. (D&C 105:3-5; 103:32; 97:15,18,21.)

When the Son of Man separates his sheep from the goats in the great day of judgement, the criterion upon which he will base his judgement will be centered in the principle of charity. The King will say, "...I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (*Matt. 25:35,36.*) In that great day of judgement, not only will the religious and the political be gathered in one, but the two great commandments will be joined in one. Loving God and loving our fellow men will be seen as the same thing, for the King shall say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matt. 25:40.*) Upon this principle, above all others, will our final judgement be based, determining whether we "go away into everlasting punishment" or "into life eternal." (*Matt. 25:46.*)

The Balanced Understanding Required of a Zion People

As we have proceeded through this analysis, a reoccurring theme has been the intended interrelationship between the religious and governmental realms of God's kingdom. Jesus' gentle, and very carefully integrated introduction to the principles of God's governmental/temporal salvation, along with the wondrous manifestations that were so abundantly manifest, probably played a substantial role in converting the Nephites so completely that they continued for over one hundred years in a millennial-like society. Not one of those alive during that generation were lost, but brought instead a "fullness of joy" to the Father. (3 Ne. 27:30,31.) Shouldn't this discourse of Christ's do the same thing for us: help to convert our hearts and minds to a balanced understanding of His kingdom so that we

might align our lives with his ways and be worthy to live in His presence -- even with the Lord of lords *and* King of kings?

Christ's emotions were not without mixture at the close of this, his final discourse to the Nephites on his third visit. His tone turned to one of caution, as he spoke of those who would deny him. While extending the invitation to come unto him, Christ also described the opposite extreme. His approach was indirect, pointing with great sorrow to those "of the fourth generation from this generation, for they are led away captive by him even as was the *son of perdition...*" (3 Ne. 27:32.) Mormon picked up this theme at the end of Third Nephi, establishing the parallel between those who would deny Christ then and those of our generation who will yet do the same.

Christ's concluding words of this final discourse were:

"Enter ye in at the strait gate; for strait is the gate, and narrow is the way that leads to life, and few there be that find it; but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work." (3 Ne. 27:33.)

Ezra Taft Benson reminded us why men will go astray, citing the words of 2 Nephi 28:14: "They have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men."²²⁵

How Lovely are the Messengers

His discourse completed, Christ next turned to the disciples and blessed nine of them to be able come unto him in his kingdom when their mortal lives were ended. (3 Ne. 28:3.) Upon the remaining three, he bestowed the same privilege John the beloved had, to "never taste of death," but to be able to live among men "until all things shall be fulfilled according to the will of the Father...." (28:6,7.) They will be fulfilled, he continued, "When I shall come

in my glory with the powers of heaven." (*Ibid.*) These three Nephites would be "among the Gentiles" and bring about "a great and marvelous work..., before that judgement day." (28:32.)

After enumerating his doctrine during his first appearance to the Nephites, Jesus admonished, "Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth." (3 Ne. 11:41.) As mentioned above, a similar mandate has been given pertaining to the dissemination of the Book of Mormon. In D&C 84, after stating that condemnation rested on "the whole church" because of "having treated lightly the things [they have] received," the Lord states that they "must bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion." (D&C 84:54,55,58.) The Lord then addressed those who would hearken to his voice, saying, "Verily, verily, I say unto you *who now hear my words*, which are my voice, blessed are ye inasmuch as you receive these things." (84:60.) To such, the Lord promised, "I will forgive you of your sins." (84:61.) That promise, though, was conditional, upon obedience to the following commandment: "That you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated to you." (*Ibid.*) Then, paralleling the injunction He gave his disciples, mentioned above, the Lord concluded, "Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature." (84:62.)

The Lord also enumerated the message that we are to bear: "Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come." (84:87.) We are to "[reprove] the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days." (84:117.) Both of these proclamations we are to bear include elements of both the individual/religious and the

national/governmental realms of God's kingdom: the balanced message must be borne.

Christ, our exemplar, teaches us a very important principle in this context. He was the Jehovah of the Old Testament who gave the inspired words to the prophets. Nonetheless, rather than speaking only on his own authority, he appeals to the witnesses that had been given by the prophets of God. He did the same whilst among the Jews. "I have not spoken of myself," he told his disciples, "but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49.) Note the similar wording use by Nephi, son of Helaman, who is the Book of Mormon archetype for the Lord's servant. He said, "I do not say that these things shall be, of myself, because it is not of myself that I know these things; but behold I know that these things are true because the Lord God has made them known unto me, therefore I testify that they shall be." (Hel. 7:29; Alma 5:44-46.) We, as well, should bear forth God's message, "saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith." (D&C 52:9.) As Ezra Taft Benson urged, "May we cherish God's revelations more than man's reasoning and choose to follow the prophets of the Lord rather than the precepts of men..."²²⁶ In 3 Nephi, Jesus concluded, "...the works which ye have seen me do that shall ye also do...." (3 Ne. 27:21.) Citing the words of the prophets was a definite portion of that which He did. His disciples followed this pattern as well, for they "ministered those same words which Jesus had spoken -- nothing varying from the words which Jesus had spoken." (3 Ne. 19:8.) Note that this last reference occurs in the interim verses between the central points (**g/g'**) of the *Chiasm Covering the First and Second Appearances of Jesus Christ* -- probably placed there for emphasis.

Incurring the Justice of an Offended God

After speaking of the three Nephites being sent as messengers in the latter days, tying into the theme Christ enumerated in his final words, Mormon then warned, "Wo be unto him that will not hearken unto the words of Jesus, and also to them whom he hath chosen and sent among them; for 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; and it would be better for them if they had not been born. For do ye suppose that ye can get rid of the justice of an offended God, who hath been trampled under feet of men, that thereby salvation might come?" (3 Ne. 28:34,35; D&C 76:32; 2 Ne. 28:32; 2 Pet. 3:7.)

These chiasmic structures in 3 Nephi, along with the other scriptures we have considered, in combination with the parallels in Book of Mormon history, provide us with abundant insight regarding what that denial of Christ will entail. The proud, the wicked, the hypocrite; harden their hearts against such understanding, and will therefore by default be likely participants in denying Jesus Christ. Nevertheless, so long as the night is not yet come, they can still repent, for the Lord's "arm is lengthened out all the *day* long." (2 Ne. 28:32.)

Wo Unto Him That Shall Spurn at the Doings of the Lord

With all these things in mind, consider now the current application of Mormon's admonition in the closing two chapters of 3 Nephi -- the end of the *Third Nephi structure*. Having been commanded by Jesus as to *what* and *how* to record the events surrounding Jesus' three appearances to the Nephites, and having been thoroughly appraised by the Lord concerning our day, Mormon would have known what would be expedient to include in the conclusion of the powerful message that is carefully portrayed in Third Nephi. Here is Mormon's capping admonition.

CHAPTER 29

AND now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings

shall come unto the Gentiles according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled.

2 And ye may know that the words of the Lord, which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel.

3 And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel.

4 And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of his justice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you.

5 Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works!

6 Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

7 Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ!

8 Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn.

9 Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.

CHAPTER 30

HEARKEN, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:

2 Turn, all ye Gentiles, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me,

and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel.

That last proclamation is the "*capstone statement*" of the *Third Nephi structure*. The literary construction witnesses of it. These words are from the Savior of mankind, quoted by Mormon, His faithful witness and primary compiler of the Book of Mormon. May all those who are Jesus' humble servants and friends bear this to the world.

Notes for Chapter Twelve:

211. The two sources listed here frequently utilize the literary tool of *parallel intersection*. In the analysis below, chiasmus and omission are the two main tools we consider. We saw a *parallel intersection* in Chapter 11, when we looked at 3 Nephi 20. While 3 Nephi 20 was treated in the previous chapter, note that it is part of the *Third Nephi structure*.

212. See "Parallels: A Key for Being Numbered Among God's People" section in Chapter 3.

213. See "Expounding All Things in One" section above.

214. Jesus the Christ, p. 697.

215. See "Chapter 3: The Kingdom of God is Both Religious and Political," particularly the section entitled, "The Gentiles Will Reject Their King."

216. James E. Talmage, Jesus the Christ, p. 702.

217. *Ensign*, Nov. 1988, p. 87.

218. See "The 'Keyhole' Verses" section above.

219. See the "Nephi's Wording Shows that Parallels are Intentional" section of "Chapter 4: Interpretive Keys."

220. See "Chapter 4: Interpretive Keys," particularly the section, "Nephi's Wording Shows That the Parallels are Intentional."

221. Jesus the Christ, p. 603.

222. Ezra Taft Benson, CR., Apr. 1969, p. 10.

223. See "Introduction."

224. See Avraham Gileadi's Essay: "A Great and Marvelous Work Yet to Come Forth," The Last Days, Covenant, 1991.

225. CR., Apr. 1969, p. 11,15.

226. *Ibid.*, p. 15.