

SAMPLE PAGES FROM:

THE VISION OF ALL

**Our Past, Present and Future as Fore-
told in Book of Mormon History**

Second Edition
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Temporal Parallels to Book of Mormon History

References

LEHITES

ISRAELITES

(First Gathering)

(1 Ne 2)	Lehi's people leave wicked city of Jerusalem	Moses leads children of Israel from Egypt
(1 Ne 17)	Travel through the wilderness	Travel through the wilderness
(1 Ne 18)	Arrive at a land of Promise	Arrive at the Promised Land
(Enos 1:23)	Backslidings	Backslidings
(Jarom 1:6)	Scattering	Scattering
(Omni)	Period of Darkness	Dark Ages

(Second Gathering)

(Omni 1:12,13)	King Mosiah led to Zarahemla	Columbus guided to America
(Omni 1:24)	Nephites repel Lamanites from Zarahemla	American Revolutionary War
(Msh 29)	"Reign of the judges" begins	U.S. Constitution established
(Msh 28)	Jaredite records come forth	Book of Mormon translated
(Msh 18)	Church founded by Alma the older	Joseph Smith restores church
(Msh 23,24)	Alma and his people driven and persecuted	Saints driven and persecuted
(Alma 17-26)	Sons of Mosiah preach to Lamanites; convert thousands	Early missionary labors in Europe; thousands converted
(Alma 2)	Nephite Civil War	U.S. Civil War
(Alma 30)	Korihor and his doctrines	Karl Marx and Communism
(Alma 43-62)	Nephite-Lamanite Wars	World Wars I and II
(Alma 63)	Curious men venture into unknown territory	Space exploration
(Alma 63:12)	Records sent forth throughout all the land	Book of Mormon mandated to flood the earth

(Again the Second Time)

(Hel 4,6)	Nephites become grossly wicked	Gentiles reject the fullness of gospel
(Hel 4,6)	Lamanites become the more righteous	Scattered Israel clamor for religion and freedom
(Hel)	Secret Societies gain much power	New World Order emerges
(Hel 1,4,11)	Chastening destructions come upon the Nephite	Gentiles trodden under foot
(Hel 4)	Nephites experience temporary captivity	Reign of the beast
(Hel 5,11)	Miraculous deliverance of Nephites and Lamanites	Lord makes bare his arm in delivering his people
(Hel 11:20)	Nephites build up their waste places	New Jerusalem Construction begins
(3 Ne 3)	Nephites and Lamanites gather into one body to fight off Gadianton robbers	Literal gathering of house of Israel; wicked elsewhere stirred up in iniquity
(3 Ne 6)	A highway cast up; old cities built anew	Return of ten tribes from North
(3 Ne 6)	Wicked covenant to destroy the people of the Lord	Armageddon: all nations combine against the Jews
(3 Ne 8)	Catastrophic destruction of all the wicked	Catastrophic destruction of all the wicked
(3 Ne 9,10)	Voice from heaven	Voice from heaven
(3 Ne 11)	Christ appears	Second Coming
(3,4 Ne)	Era of peace	Millennium
(4 Ne, Morm)	Final struggle between Nephites and Lamanites	Satan Loosed; Gog and Magog

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CHAPTER TWO

A Preview of the Temporal and Spiritual Parallels

So far we have developed an abstract analysis of the concept of parallels and their validity. With this foundation, the next step is to begin building a framework. Before delving into a detailed enumeration of some of the parallels, it would be good to take a brief glance at this *vision of all* as foretold in Book of Mormon history.

Temporal Parallels

An easily discernable parallel is between Christ's visit to the Nephites and the Second Coming. In both instances, great and terrible destructions of the wicked precede the Lord's appearance in His glory. The joyous and peaceful era that followed the Savior's ancient advent foreshadows the Zion civilization that will thrive during the millennium. The final battle at the end of the Book of Mormon record is a likeness to the concluding conflict that will flare at the end of millennium.

The parallels between Book of Mormon history and the latter days are not limited to the period immediately surrounding the Savior's coming. Turning back to the books of Omni and Mosiah, we find reflections of the birth of the American nation. The emphasis on American history is fitting, for the United States of America is "the Lords' base of operations in these latter days" -- the beacon set upon a hill.¹¹

Not only has the gospel gone forth from her borders to the nations of the earth, but the hallowed principles of her government have inspired leaders of numerous other nations to adopt similar institutions. Whether or not the Christian inhabitants of this land have amply fulfilled their duty to be the saviors of men, it is nonetheless a nation of manifest destiny, and the Lord has been able to bring about many mighty works through her. (D&C 103:9; 3 Ne. 16:15; D&C 98:5,6.)

The parallels go on. Just as the Holy Ghost inspired Columbus to sail for America, the Lord guided King Mosiah (I) through the wilderness to a new land, Zarahemla. (Omni 1:12,13.) Shortly after that, the Lord strengthened the Nephites so they could repel the armies of the jealous and angry Lamanites, who came against them from their former land. (Omni 1:24; Mosiah 1:13.) This mirrors that time when the Lord extended his arm in blessing the American Colonizers with a miraculous victory against tremendous odds, winning their independence from their mother country. In this same general period of Nephite history, king Mosiah (2) set up a new system of government, which parallels the inspired document brought forth by our Founding Fathers: the Constitution of the United States. (Mosiah 29.) The six most fundamental principles of the Constitution¹² can be identified in that Nephite system of the reign of the judges.

Second Coming and the following millennium will be the highlight of their history. Likewise, the height of individual progression is to receive the second comforter (a personal manifestation of Jesus Christ) and have one's "calling and election [made] sure." (2 Pet. 1:10.)

Before this blessed state can be realized, evil must be completely overcome. This is true for nations as well as individuals. The battles between the Lamanites and the Nephites, for example, might exemplify a person's inner struggles between the will of the flesh and the will of the spirit. The subtle infiltration of secret combinations into the government of a nation epitomizes the cancerous effect that pride can have on an individual.¹⁷

Now that we have considered parallels toward the final stages of national and spiritual progression, let's consider some other parallels toward the beginning stages. Temporal histories portray important pivotal elements of a person's commencement in the paths of righteousness. The account of the children of Israel's exodus from Egypt (which parallels the Lehite exodus) embodies the principles of faith, repentance, baptism by immersion for the remission of sins, and receiving the guiding gift of the Holy Ghost. Moses led a humbled people out of Egypt through the waters of the Red Sea, and all the pursuing Egyptians were drowned. This departure and cleansing represents the principle of repentance and the ordinance of baptism. (1 Cor. 10:1,2.) The Lord sent a pillar of fire by night and a cloud by day to lead the children of Israel to the promised land. This symbolizes the guiding gift of the Holy Ghost.

After finally arriving in the promised land, the children of Israel eventually apostatized from the Lord. They were then scattered upon the face of the earth. Similarly, many pass through a personal period of rebellion, sometimes estranging themselves from the Lord -- commonly in adolescent years.

The apostasy of the house of Israel was not permanent. In these latter days the

Lord is now setting his hand a second time to recover his covenant people. As they turn their hearts once more toward God they are being gathered back into his fold. Likewise, as a wayward individual turns to the Lord, the Lord will be abundantly merciful to him too. Salvation is still extended to him.

The process of restoration, through which the Israelite and Lehite nations passed, bears likeness to that which individuals who are reborn of the Spirit experience. Scriptures coming forth among these two nations resemble the new-found love of the word of God that reborn individuals acquire. Next, the extensive missionary labors undertaken by both these nations reflect the missionary zeal that marks truly converted individuals, especially early after their rebirth. The rigors of the trials of the flesh and of the spirit with which an individual wrestles, are portrayed in national conflicts. This completes a brief overview of the spiritual parallels.

The Interrelationship of Temporal (National) and Spiritual (Individual) Parallels

Spiritual parallels are one more means by which the Lord points individuals toward salvation and illuminates the path that leads there. The spiritual progression of His children is a most basic element of the Father's eternal plan. Should we be surprised, then, to see God's loving arm manifest in shaping the events of nations so that they model that progression? Isaiah wrote, "O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." (Isa. 64:8.) If God can influence the life of an individual without infringing his agency, couldn't He also mold the events of nations without encroaching on agency even one iota? In the past, our unchanging God has utilized "many signs, and wonders, and types, and shadows..." all of which were designed to "show unto" the people "concerning his coming." (Mosiah 3:15.) The patterns established by the Lehite

CHAPTER FIVE

First Gathering of the House of Israel

The history in the beginning of the Book of Mormon (First Nephi through Omni), holds many similarities to the first gathering of the House of Israel as well as to their later apostasy from the Lord. The story of the captive children of Israel's deliverance from Egypt and their prolonged journey through the wilderness to the promised land, followed by their gradual apostasy and eventual scattering is a familiar one. The Lehites were also delivered from a wicked city, journeyed through a wilderness, and were led to a promised land. They too became stiffnecked after many years of prosperity and entered into a period of relative darkness.

Establishment of a Covenant Land and People

The similarities between the Lehites' and Israelites' deliverance and their journeys through the wilderness to a promised land are extensive. Nephi apparently not only understood these similarities but wanted us to notice them as well. In a single chapter (First Nephi 17) he lays out many common elements. Appendix B presents many of these.

The Book of Mormon history begins with the Lord commanding the prophet Lehi to "take his family and depart into the wilderness" to escape the pending destruction of Jerusalem. (1 Ne. 2:2.) When the Lord called Lehi, "there came a *pillar of fire* and dwelt upon a rock before him; and he saw and heard much." (1 Ne. 1:6.) Shortly after that, while pondering upon these things, he "saw *God* sitting upon his throne." (1 Ne. 1:8; Alma 36:22.) These things are reminiscent of Moses' experience with the burning bush. He too beheld the face of God, and the Lord similarly commanded him to deliver the children of Israel from Egyptian bondage. (Exo. 3:2-8.)

Another likeness we find is that both the Lehites' and the Israelites' crossing a body of water marked their entrance into the wilderness. (1 Ne. 16:12; 17:8,14; compare Neh. 9:11.)²⁸ It was the river Laman in the Lehi's case and the Red Sea for the Israelites.

Once in the wilderness, the Lord provided miraculous means for both groups to survive. He fed the children of Israel with manna, and he caused water to come forth from a rock that they "might quench their thirst." (1 Ne. 17:28,29; compare Neh. 9:15.) He enabled Lehi's people to live upon raw meat,

²⁸Lehites' later crossing of the ocean also carries somewhat of a parallel to the children of Israel's crossing the Red Sea. In both cases, the Lord showed forth his miraculous power to enable his people to cross a formidable body of water.

CHAPTER SIX

Second Gathering of the House of Israel

The first gathering through Moses eventually concluded with the Lord scattering the children of Israel abroad because of their rebellion against him. Yet this scattered condition was not to be permanent: "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (3 Ne. 22:8; Isa. 54:8.) The restoration of the House of Israel in the latter days has been anticipated by all the holy prophets. Surely every blessing promised to Abraham's seed will come to fruition. However, the promised restoration is not an event, it is a process. Book of Mormon history appears to contain many comparisons to important elements of that process, including the chief role that the United States of America has played and will yet play.

The prophets foretold that the gospel would be restored first among the Gentiles; and then, after it had gone forth among the Gentiles, it would be taken to the House of Israel. (Appendix H briefly discusses the feasible modern identity of the Gentiles and the House of Israel.) We live at a time when the first half of this process has already taken place: the gospel has been restored and has spread in large measure among the Gentile nations. The segment of Book of Mormon history that seems to parallel this modern era is the period described between the books of Omni and Helaman.

During this episode, the Nephites are closely comparable to the modern Gentiles, and the city of Zarahemla parallels the United States of America. Some of the major events mirrored are the Pilgrims' colonization of America, the Revolutionary War, the establishment of the Constitution, the coming forth of the Book of Mormon, the rise of The Church of Jesus Christ of Latter-day Saints, the early Saints' persecution, the Civil War, the birth of Communism, World Wars I and II, and the coming of the Space Age.

The fact that these latter-day events appear to be paralleled in Book of Mormon history suggests their far-reaching impact. By applying the scriptures' commentary on ancient events, we can obtain a more divine perspective regarding their modern counterparts. As we make these sometimes sobering associations, we begin to see more clearly why the modern prophets of God have admonished us the way they have.

Establishment of a Free Land

The Restoration did not begin with Joseph Smith's first vision. That paramount event could not have happened if the way had not been prepared. Jesus Christ taught that it was "wisdom in the Father that [the Gentiles] should be established in this land, and be *set up as a free people* by the power of the Father, *that these things might come forth*." (3 Ne. 21:4.) The Renaissance and the establishment of the United States of America with its guarantees of freedom were essential precursors. As such they were a part of the restoration.³¹

Led by the Lord to a New Land

Looking at the history recorded in the book of Omni, we see a marked concentration of parallels to the birth of our nation. The record states that king Mosiah took "as many as would hearken unto the voice of the Lord," departed out of the land of Nephi, and was led by the Lord to the land of Zarahemla. (Omni 1:12,13.) This resembles the way Columbus was moved upon by the Spirit of the Lord,³² sailed to America, and inaugurated a flow of people seeking religious freedom in this new land of opportunity. (1 Ne. 13:12,13.)

Interestingly, the parallel between the destiny of the city or land of Zarahemla and that of the United States of America generally holds true not only in this instance, but throughout the remaining Nephite history.

When they journeyed to Zarahemla, king Mosiah's people carried with them the plates of brass "which contained a record of the Jews." (Omni 1:14.) This reflects the way the early colonizers of America carried the Bible with them from the Old World. (1 Ne. 13:20,23.) Both groups of settlers were also religiously inclined--being "admonished continually by the word of God...." (Omni 1:13.)

Upon arriving in Zarahemla, king Mosiah's people discovered previous inhabitants who had experience "many wars and serious contentions..., had fallen by the sword from time to time," and "had dwindled in unbelief." (Omni 1:17-19; 1 Ne. 12:21,22.) This description also matches the American Indians at the time the Pilgrims arrived.

Then "in the days of king Benjamin, a serious war [broke out] between the Nephites and the Lamanites...." (Omni 1:24.) In our Revolutionary war, we also had to wrench our independence from those who supposed the right to govern belonged to them. (2 Ne. 5:3.) Both assaults, modern and ancient, came from a motherland and were successfully

³¹Joseph Fielding Smith, *Progress of Man*, pp. 196-237.

³²Columbus declared, "Our Lord unlocked my mind, sent me upon the sea, and gave me fire for the deed. Those who heard of my enterprise called it foolish, mocked me, and laughed. But who can doubt but that the Holy Ghost inspired me?" (Jacob Wasserman, *Columbus, Don Quixote of the Seas*, pp. 19-20.)

Nicaragua to fall into the sphere of strong Communist hands.⁶² These countries have now become powerful Communist beachheads, into which the Kremlin has funneled billions of dollars of military supplies and equipment.⁶³

The Monroe Doctrine declares, "We...should consider any attempt on their part to extend their system to any portion of this hemisphere as *dangerous to our peace and safety*."⁶⁴ Common sense tells us that this doctrine has never been obsolete. The reason the Nephites restrained Lamanite occupation beyond certain boundaries was in order that "they would not suffer their *afflictions* on every hand...." (Alma 22:34.)

Birth of Communism

Further into the book of Alma, is an account of the infamous anti-Christ, Korihor. Several modern anti-Christ's may come to mind when we read his ideologies, for there have not been a shortage of secular humanists, materialists, and other godless philosophers in our day. Yet of all the pernicious think tanks--who pit man's wisdom against God's--Karl Marx has probably had the most widespread and lasting influence. Amazingly, Korihor and Karl Marx, both in their doctrine and as individuals, were quite similar.

One of the things Karl Marx is known for is his closing statement in the Communist Manifesto: "...Let the ruling classes tremble at a Communist revolution. The proletarians have *nothing to lose but their chains*. They have a world to win. Working men of all countries, unite!" This is comparable to Korihor's statement: "*I do not teach this people to bind themselves down* under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads...." (Alma 30:23.)

Marx said "the history of all hitherto existing society is the history of class struggles."⁶⁵ He identified essentially two great classes of people that seem always to emerge: the bourgeoisie, or the oppressors, and the proletarians, or the oppressed.⁶⁶

⁶²Documented evidence has uncovered the fact that not only were key governmental leaders of our country in a position to block these takeovers, but that some were even involved in secretly assisting the Communist takeovers. (See, Anastasio Somoza, Nicaragua Betrayed, or Jane H. Ingraham, "The Fall of Nicaragua," *The New American*, July 17, 1989, pp. 23-29.)

⁶³In 1988, for example, Moscow poured military equipment valuing \$515 million into Nicaragua. (Jane H. Ingraham, "The Fall of Nicaragua," *The New American*, July 17, 1989, pp. 28.) The Soviets annually supply Castro with about \$5,000,000,000. (Joseph Ioffe, Ph.D., "Glasnost, a Conservative Opportunity," address given at NCCS Soviet Symposium, 1988.) See also Ezra Taft Benson, CR, Oct. 1962, p. 15.

⁶⁴Quoted in Ezra Taft Benson, CR, Oct. 1962, p. 16. Also quoted in J. D. Richardson, ed., Messages and Papers of the Presidents (1896), II, pp. 209, 218-219.

⁶⁵*Communist Manifesto*.

⁶⁶*Communist Manifesto*, Part I: "Bourgeois and Proletarians."

can we ignore what Pahoran said? Was our reluctant country also guilty of "this great iniquity"? (61:18.)

Intrigue

Looking closer, we find an even darker side of this Nephite-Lamanite war. The greatest and most destructive enemies of freedom did not come from the ranks of the Lamanites, but they were full-blooded Nephites "who had rebelled against their country and also their God." (Alma 62:2.)

At first the Lamanites "feared to go to battle against the Nephites lest they should lose their lives." (47:2.) It was Amalickiah, a *Nephite*, who turned "the hearts of the Lamanites against the people of Nephi." (48:1.)

Adding to the Nephites' problems with intrigue, certain Nephites arose who called themselves "king-men." They "were desirous that the law should be altered in a manner to overthrow the free government..., and they were supported by those who sought power and authority over the people." (51:5,8.) These king-men in Zarahemla were responsible for that city's withholding their provisions and for daunting their freemen. (61:4.)

Therefore, a traitorous Nephite started the war, and other treasonous Nephites withheld the city of Zarahemla's men and provisions essential for fighting that war once it was started.

Did modern history produce such sedition? Were American citizens of high status involved in planning or precipitating the war? Modern prophets have indicated that this was the case.⁸⁹ What about those charismatic orators who so effectively kept U.S. sentiment against helping the cause of freedom once the war began--were any of them involved in shadowy plots?⁹⁰ Did World War II unsheathe such a paradoxical double-edged sword?

Pahoran's summary of the Book of Mormon conflict seems to capsulize not only the ancient but the modern conflict as well. He said, "...Behold, now the Lamanites are coming upon us, taking possession of our land, and they are murdering our people with the sword, yea, our women and our children, and also carrying them away captive, causing them that they should suffer all manner of afflictions, and this *because of the great wickedness of those who are seeking for power and authority*, yea, even those king-men." (Alma 60:17.) He also made this sobering analysis: "...Were it not for the wickedness which *first commenced at our head*, we could have withstood our enemies that they could have gained no power over us." (60:15.)

⁸⁹David O. McKay, J. Reuben Clark, Ezra Taft Benson, along with other of the Brethren, have spoken firmly against what they called the Communist/Socialist conspiracy. Studying some of the books these prophets have recommended reveals that this conspiracy was heavily behind both World Wars. (See, for example, [None Dare Call it Conspiracy](#) by Gary Allen or [The Naked Communist](#) by Cleon Skousen.)

⁹⁰Whether they plotted to do so or not, such speakers played into the Axis' plans by keeping the U.S. out of the conflict as long as possible. (For an example of some of the rhetoric used, see the speech made by Charles Lindbergh in *New York Times*, April 24, 1941, p. 12.)

CHAPTER SEVEN

Again the Second Time

So far we have seen that the history in the first portion of the Book of Mormon (from First Nephi through Omni) parallels the first gathering of the children of Israel to the promised land. We next considered that segment of the Book of Mormon history covered from the book of Omni to the book of Helaman. We noted that it holds many significant comparisons to the events that have transpired during the second gathering of the House of Israel up to the present day.

Columbus was mirrored in Mosiah I, Joseph Smith in Alma the older, Karl Marx in Korihor, and Hitler in Amalickiah. The conflicts of the Revolutionary War, the Civil War, and World Wars I and II resembled similar clashes that occurred in the books of Omni and Alma. The laws of Mosiah were based on the same fundamental principles as the Constitution of the United States of America. Also, the restoration of the Church and the coming forth of the Book of Mormon seem to have been foreshadowed in the Nephites' history.

Up to this point, by merely matching important individuals, events and circumstances of the past, we discovered astounding similarities. If we had attempted this task 160 years ago when the Book of Mormon was first published, we would not have had the benefit of historical hindsight on many of these events. They were yet forthcoming. How could we have compared Amalickiah and Hitler, for example, when Hitler was not born yet? Are we now faced with this dilemma as we see Book of Mormon history roll on through the books of Helaman, Third and Fourth Nephi, and Mormon, leaving us behind in the book of Helaman?

Drawing parallels is much like deciphering parables or metaphors. The reason Jesus spoke in parables was so that his disciples might "know the mystery of the kingdom of God" while the skeptic "may see, and not perceive...., may hear, and not understand...." (Mark 4:11,12.) An intended interpretation awaits to be unfolded, but if we stretch trifling points or overlook important facets, then they lose some or all of their potential impact. "Ye are the salt of the earth," does not mean, "You spoil the soil, making it sterile." We saw significant likenesses between Amalickiah and Hitler, but Hitler was not killed halfway through the War and succeeded by his brother, like Amalickiah was. Without history as a guide, how would we have known what the outcome would be?

not a person stands valiantly for freedom, resisting any encroachments, will be an important sifter in the day of the Lord's wrath. (D&C 101:80,95; 98:6,12.) The reason Moroni warned about a massive secret combination to come in our day that would seek to overthrow the freedom of all lands, nations and countries was so "that evil may be done away." (Ether 8:26.) To resist the abundant admonitions of the word of God will result in a person's being cut off from among the Lord's people. (3 Ne. 21:11.)

A Great and Marvelous Work

During this portion of Nephite history, Nephi (son of Helaman) performs a central role. Looking to prophecy for a counterpart in the latter days, we discover that Christ's description in Third Nephi of a particular servant closely matches Nephi and the part he played. This prophecy of the Lord's servant paints a most fitting portrait of Joseph Smith. The context, however, suggests a time immediately preceding the destructions that will come upon the Gentiles. Therefore, this prophecy probably bears a dual fulfillment.

The comparison between Nephi and this servant yields many similarities, some of which are more characterizing than others. First, the words that this servant shall bring forth, shall be the words of Christ. (3 Ne. 21:9.) Nephi also declared "the word of the Lord" unto the Nephites, "...and nothing did he speak which was contrary to the commandments of God." (Hel. 10:14; 8:3.) Second, this servant will play an integral role in the "great and *marvelous work*" which will be wrought by the Father. (3 Ne. 21:9.) Similarly, "God...commanded [Nephi] to prophesy...*marvelous things*..." (Hel. 9:2.) Third, the servant will direct his words "unto the *Gentiles*..." (3 Ne. 21:11.) Nephi was commanded to declare his words to the *Nephites* (who parallel the Gentiles in significant ways)⁸⁶. (Hel. 10:11.) Fourth, the Father "shall give unto [the servant] *power*..." (3 Ne. 21:11.) Similarly, the Lord told Nephi, "Behold, I declare it unto thee in the presence of mine angels...that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have *power* among this people." (Hel. 10:6.) Fifth, Christ said destruction would come upon the Gentiles if they would not believe in the words which the servant would bring forth. (3 Ne. 21:11-21.) Likewise, Nephi was commanded by the Lord to declare to his people, "Except ye repent, thus saith the Lord, ye shall be smitten even unto destruction." (Hel. 10:14.) And sixth, the Gentiles "shall not hurt" the servant. However, though he "*shall be marred* because of them," the Lord "will heal him"; for, as Christ said, "...The life of my servant shall be in my hand..." (3 Ne. 21:10.) Possibly foreshadowing this, after Nephi declared the word of God, the angry Nephites "did *revile* against [Nephi], and did *seek to lay their hands upon him* that they might cast him into prison..., but...they *could not take him* to cast him into prison, for he was taken by the Spirit and conveyed away out of the midst of them." (Hel. 10:15,16.)

⁸⁶See "Times of the Gentiles Fulfilled" section.

this foreshadows a magnificent missionary effort to come in our day. We know that an army of 144,000 will eventually be mustered "to administer the everlasting gospel..., to bring as many as will come to the *church of the Firstborn*." (D&C 77:11.) These 144,000 will be "ordained...by *angels*" (77:11), reminiscent of how "*angels* came down out of heaven and ministered unto" the Lamanites in prison, bidding them to "go forth and marvel not" (Hel. 5:48,49).

What a marvel this unprecedented metamorphosis of the Lamanite nation must have been. For hundreds of years, the Lamanites, for the most part, had been blindly steeped in the traditions of their fathers. It is no wonder "the people of the church did have *great joy* because of the conversion of the Lamanites..., and they...did rejoice one with another...." (Hel. 6:3.) Perhaps now we can see better why we too will "break forth into *joy*" as the covenants of the Lord to the House of Israel begin to be fulfilled. (3 Ne. 16:20 = Isa. 52:10.)

Before the miraculous prison experience took place and virtually the entire Lamanite nation was converted, several thousand Lamanites joined the church. (Hel. 5:18,19.) Similarly, might we expect that before the Lord makes bare his arm in breaking their yoke, many of the House of Israel will be converted? Today we are seeing some incredible things as far as missionary work going to places where it was hitherto barred.

Another phenomenon took place in this era of Book of Mormon history that could be a foreshadowing of what we might expect to come in the days ahead. The converted Lamanites and the faithful Nephites "did fellowship one with another...." (Hel. 6:3.) Also, the barriers between the Nephites and Lamanites were broken down; and for the first time "the Lamanites did...go whithersoever they would, whether it were among the Lamanites or among the Nephites..., [and] the Nephites did go into whatsoever part of the land they would...." (6:7,8.)

New Jerusalem Construction Begins

After the Saints have been purified and the one-world government is destroyed is apparently when the New Jerusalem construction will begin.¹³⁷ According to President Heber C. Kimball, before the New Jerusalem construction begins, the land "will be swept so clean of its inhabitants that...when you return to that place, there will not be left so much as a yellow dog to wag his tail."¹³⁸ The land on and around Jackson County, Missouri, where construction of the New Jerusalem is to begin (D&C 84:3,4), happens to be a primary target for the Soviet Union. Whitman Air Force Base with its missile silos and launch control center is located there. Thus we do not have too much difficulty imagining how this prophecy might be fulfilled.¹³⁹

¹³⁷President Heber C. Kimball, *Deseret News*, May 23, 1931.

¹³⁸*Deseret News*, May 23, 1931. Used by permission.

¹³⁹The Lord has promised that there "shall be no curse" on the land when he comes. Thus we need not worry about residual radiation. (D&C 38:18.)

the children of Christ, and heirs to the kingdom of God." (4 Ne. 1:17; compare Ezek. 37:22,27.) "...Surely there could not be a *happier* people among all the people who had been created by the hand of God," the Nephite record proclaims. (4 Ne. 1:16; compare 2 Ne. 8:11 = Isa. 51:11.)

Satan Loosed for a Short Season

Now we come to the end of the Nephite history. The record states that after a couple of hundred years of "prosperity in Christ," the people began to degenerate, dividing again into Nephites and Lamanites. Eventually, the Nephite nation, because of its open rebellion against God, was obliterated in a terrible battle with the Lamanites. (4 Ne. 1:23,38; Morm. 6:17; 8:9.)

This resembles what is prophesied to happen at the end of the millennial reign of Christ. Satan "shall go out to deceive the nations which are in the four quarters of the earth..." (Rev. 20:8), and "men [will] again begin to deny their God..." (D&C 29:22). Then "Michael...shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies. And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place..." (D&C 88:112,114.)

We note, however, one important difference between the two eras. Anciently, the Lamanites who destroyed the Nephites were not righteous; whereas in the latter days, Michael's forces will consist of the saints of God. (88:114.) Not everyone will fall when Satan rallies his last campaign at the end of the millennium. To the contrary, those numbered among Michael's army will be classified as "the hosts of heaven." (88:113.) Notwithstanding this difference, Book of Mormon history provides us with some valuable insights as we ask ourselves how anyone could fall, having lived in such a blessed state.

Will the final downfall of many at the end of the world begin with pride as it did the Nephites? (4 Ne. 1:24-26.) Will Satan-inspired secret combinations again be at the root of the degradation? (4 Ne. 1:42.) Collective pride results in secret combinations,¹⁶⁴ and secret combinations "bringeth to pass the destruction of all people..." (8:22,25.)

Mormon's sorrow over his fallen people seems to apply to the situation that will unfold at the end of the millennium. He lamented, "They were once a delightsome people, and they had Christ for their shepherd, yea, they were led even by God the Father. But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they." (Morm. 5:17,18.)

¹⁶⁴Ezra Taft Benson, *Ensign*, May 1989, p. 6.

CHAPTER NINE

Second Gathering of the Individual

Looking further in the Israelites' progression (as paralleled in Lehite history), we find great hope. Even though they apostatized anciently, when the time comes that they repent, they will be gathered again to their lands of promise, and the covenants made to their fathers will all be fulfilled. (Deut. 30:1-6.) The Lord declared, "...Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel." (1 Ne. 21:15 = Isa. 49:15.) Similarly, though individuals may fall away, the Lord will not forget them, and when they turn their hearts back to him, he will be merciful and lead them to the greatest of blessings. The most fundamental theme of scriptural history and prophecy is restoration--just as repentance is the underlying principle of individual salvation. (D&C 6:9.) Furthermore, the process involved in redeeming nations seems to correspond closely to steps that an individual needs to take for personal redemption.

A Mighty Change of Heart

So far we have considered the spiritual applications of the history in First Nephi through Omni. In the books of Jarom and Omni was the account of the Nephites' decline that seemed to parallel the apostasy of the House of Israel. Proceeding into the book of Mosiah, we see the likeness of a reawakening. Several events apparently contain important personal applications: the rebirth of the people through the instrumentality of king Benjamin, the coming forth of the Jaredite records, Alma's establishment of the church of God, the persecutions of the saints, and the missionary fervor recorded toward the end of the book of Mosiah and the beginning of the book of Alma. Each of these seems to apply particularly to that period in an individual's life when he experiences a mighty change of heart--or "conversion."

Born Again

Reflecting back on the great spiritual transformation that took place among the Nephite people during this period, Alma the younger said, "Behold, He [the Lord] *changed their hearts*; yea, he *awakened them* out of a deep sleep, and they awoke unto God. Behold they were in

One prominent element of the prophecies of the Savior's second coming to the world is that we will "*know neither the day nor the hour wherein the Son of man cometh.*" (Matt 25:13.) The same is true of us individually. When the day comes that "He will unveil his face unto you..., it shall be *in his own time*, and in his own way, and according to his own will." (D&C 88:68.)

The Nephite record states that after Christ initially appeared to them, "*he did show himself unto them oft....*" (3 Ne 26:13.) Likewise, during the millennium, we know the Lord will reign personally on the earth. As for the individual, Joseph Smith said that "when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or *appear unto him from time to time....*"¹⁸⁴

Moroni pointed out the role that faith plays in bringing about this privilege. First he said, "...It was *by faith* that Christ showed himself unto your fathers, after he had risen from the dead...." (Ether 12:7.) Next he explained that this is what being a partaker of "the heavenly gift" means. (12:8.) Another place in the Nephite record states that after Christ's first appearance to a large assembly of Nephites, eventually "they were *all* made free, and *partakers of the heavenly gift.*" (4 Ne 1:3.) Moroni then admonished us individually, saying, "Wherefore, ye may also have hope, and be *partakers of the gift*, if ye will but have *faith.*" (Ether 12:8,9.)

"Thou Shalt Be Exalted"

According to Joseph Smith, before an individual receives the Second Comforter, he will hear a voice from heaven declaring that he has been sealed up unto eternal life.¹⁸⁵ Reminiscent of this, before Christ appeared to the Nephites, his voice was heard from heaven. He will also utter his voice before he appears to the world in glory in the latter days.

Apparently, a person's receiving the Second Comforter and having his calling and election made sure are related. Might we say that what Christ's appearance to the Lehites was to their era of peace, the Second Comforter is to calling and election?

Perhaps the most distinguishing characteristic of the period of Nephite history that followed Christ's appearance was the profound and lasting peace. To apply this to the individual, we draw upon a statement by Elder Marion G. Romney. He said, "The fullness of eternal life is not attainable in mortality, but the *peace* which is its harbinger and which comes as a result of making one's calling and election sure is attainable in this life."¹⁸⁶

Concerning this same period of Nephite history, Mormon exclaimed, "Surely *there could not be a happier people* among all the people who had been created by the hand of God." (4 Ne 1:16.) Great joy is also a gift to individuals who overcome the world. In Christ's great intercessory prayer, he said, "these things I speak in the world, that they might have *my joy fulfilled in themselves.*" (John 17:13.)

¹⁸⁴DHC 3:381. See also John 14:23.

¹⁸⁵DHC 3:381. See also John 14:23.

¹⁸⁶CR, Oct. 1965, p. 20. See also D&C 59:23.

upon the parallels we find for this zenith condition, but for all those parallels which have led up to it, both temporal and spiritual, national and individual, we rejoice that "*all things which have been given of God from the beginning of the world, unto man, are the typifying of [Christ].*" (2 Ne. 11:4; Moses 6:63.)

The Unpardonable Sin

After 200 years, the peaceful condition among the Nephites began to deteriorate as pride slipped in again. Eventually, the Nephites completely and openly rebelled against God. (Morm. 2:15.) For this they were utterly destroyed. As we consider this regrettable situation, we realize that the description of the fallen Nephites matches closely the description of an individual who commits the unpardonable sin.¹⁸⁹ This, of course, does not mean that every individual who has his calling and election made sure will take this course. Still, it is a powerful testament to the miserable end of those who have or will.

Mormon lamented, "[The Nephites] were ^a*once a delightsome people, and they ^bhad Christ for their shepherd; yea, they ^cwere led even by God the Father.*" (Mormon 5:17.) This rings very familiar to Paul's description of those who commit the unpardonable sin: they ^a*were once enlightened, and have ^btasted of the heavenly gift, and were made partakers of the Holy Ghost, and ^chave tasted the good word of God, and the powers of the world to come....*" (Heb. 6:4,5.)

Concerning such individuals, Paul said, "...It is *impossible...to renew them again unto repentance....*" (Hebrews 6:4-6.) Likewise, speaking of that time when the Nephites would reject God outright, Samuel said, "Behold, your days of probation are past; ye have procrastinated the day of your salvation until *it is everlastingly too late, and your destruction is made sure.*" (Hel. 13:38; Morm. 2:10.)¹⁹⁰

When the time came that the Nephites fell, Mormon cried, "O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have *rejected that Jesus, who stood with open arms to receive you!*" (Morm. 6:17.) Similarly, Paul explained that individuals who fall away after having such magnificent blessings effectively "*crucify to themselves the Son of God afresh, and put him to an open shame.*" (Heb. 6:6.)

Mormon explained further that if the Nephites had not rejected Christ, they "would not have fallen." (Morm. 6:18.) This is also indicative of those who have had their calling and election made sure. As long as they "commit no murder wherein they shed innocent blood," and as

¹⁸⁹Joseph Smith taught that in order for an individual to commit the unpardonable sin, "he must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him...." (TPJS, p. 358.)

¹⁹⁰This period of Book of Mormon history was not the first time that the people "wilfully rebelled against their God...." (Morm. 1:16.) Before Christ came to the Nephites, it was said that "they did not sin ignorantly, for they knew the will of God concerning them...therefore they did wilfully rebel against God." (3 Ne 6:18.) Yet at that time they were not beyond repentance, for they had not received the greater blessings that followed the manifestation of Jesus Christ.

APPENDIX D

Parallels Between Lehite and Jaredite History

Lehite History

Lehi and family delivered from Jerusalem's destruction (1 Ne. 1:20)

The Lord leads them through the wilderness (1 Ne. 16:10)

The Lord leads them to their promised land (1 Ne. 17:13)

Nephites believe in warnings and revelations of God; they hearken unto Nephi's words (2 Ne. 5:6)

Nephites separate from Lamanites (2 Ne. 5:5,6)

Prophets labor diligently to call people to repentance to keep them from being destroyed (Enos 1:23)

Laws of Mosiah allow freedom of worship (Alma 1:7)

Immense, successful missionary era among Nephites and Lamanites (beginning of Alma)

Nephites war with Lamanites (end of Alma; Hel.)

Gadianton's band is established and grows (Hel. 1)

Gadianton robbars murder chief judges and obtain sole management of government (Hel. 1:9; 6:39; 8:27)

Nephi (Helaman's son) and Samuel warn the people in preparation for the coming of Jesus Christ (Hel.; 3 Ne.)

Nephi and Lehi (Helaman's sons) are cast into prison (Hel. 5:21)

Nephi calls a great famine in the land (Hel. 10)

People repent (Hel. 11:9)

They build up their waste places (Hel. 11:20; 3 Ne. 6)

Jaredite History

(From the book of Ether)

Brother of Jared and friend's language not confounded at Tower of Babel (1:33-37)

The Lord leads them through the wilderness (2:5)

The Lord leads them to their promised land (3:4-12)

They are taught to walk humbly before the Lord (6:17)

Country divided; two kingdoms set up (7:20)

Many prophets warn of destruction unless people repent (7:23)

Law enacted which allowed prophets to go wherever they wanted (7:25)

People repent (7:25)

They have several wars (8:5; 9:12; 10:9)

Secret society instigation and growth (8:9)

Secret combination seeks to obtain Omer's head; they overthrow his kingdom (8:12; 9:1)

Prophets tell people to prepare the way of the Lord (9:28)

Prophets are cast out (9:29)

Great drought and poisonous serpents destroy many people (9:30,31)

People repent (9:34)

Shez builds up again a broken people (10:1)

(Continued on next page)

APPENDIX I

Correlation of Prophecies Dealing With the Assyrian Assault, Captivity, and Deliverance

The numbers in each row denote a verse in the column chapter.
 ! or * means the marked verse has parallel wording to another verse in the row.
 ** means several verses in that chapter address the topic.

10 = Isaiah 10:1-27	M7 = Micah 7:8-20	20 = Nephi 20:12-45
52 = Isaiah 52:1-15	H1 = Habakkuk 1:5-13	87 = D&C 87:4-8
J4 = Jer. 4:6-11,19-31	13 = Revelations 13:1-18	103 = D&C 103:1-20
L4 = Lam. 4:1-22	14 = 1 Nephi 14:1-17	BofM = BofM Parallels
D7 = Daniel 7:1-27	22 = 1 Nephi 22:8-20	H = Helaman
J2 = Joel 2:1-32	16 = 3 Nephi 16:10-20	1N/3N = 1/3 Nephi

Key

CHAPTERS OF PROPHECY

	10	31	52	J4	L4	D7	J2	M7	N1	H1	13	14	22	16	20	21	87	103	parallel
PURPOSES OF THE LORD																			
fury/indignation of the Lord	5	3		! 8	! 11			9	6	12		15	16	8	20	21	6	2	H11:12
punishing/chastening hand of God . . .					6			9		12		4					6	4	H15:3
covenant will be fulfilled	27		**					20				**	**	12	**	7			H7:24
Zion and Jerusalem	12	9	**	10			32							19	**				H 5
GENERAL DESCRIPTIONS																			
consumption decreed	! 23							?11									! 6	?6	
great and marvelous work								! 15		! 5		! 7	! 8			! 9			H9:2
people not believe, though told			! 15		12					*5					! 45	*9			H8:6
Davidic servant raised up			! 13					15							! 43	! 10		16	H10:5
he shall be marred			! 14												! 44	! 10			H10:15
yet he shall not be confounded			! 15												! 45	10			H8:24
whosoever not believe cut off															! 23	! 11			H8:25
kings shall shut their mouth			! 15	9	12			! 16		10		7	! 20	15	! 45	! 8			H11:8
division of the people					16							**			! 45	! 8			H10:1
depart ye; touch no unclean thing . . .			! 11		! 15							7			! 41		8		3N3:25
wars and rumors of wars	7									17		15	13						H11:1
repentant Gentiles numbered w/ Jacob												! 2		! 13		! 6			3N2:14
House of Israel in captivity	20		2						13					12			4	17	
SCENARIO																			
Wickedness of Gentiles								13	3					**	15	14			H7:27
been a mighty and free people . . .		1										1	! 7	6	! 27	4		9	H8:6
have trodden down Israel							18	10	12				7	8	27	2		1	
sin against gospel	6	2										6	18	! 10	15			4	! H7:24
pride		1		14									23	10					H7:26
secret combinations/abom. church												**	13	10					H7:25
trust in arm of flesh		1			17														H4:13
Lord will not help them	4	3																8	H7:22
Attack on Gentiles																			
swiftly				7							3							5	H1:17
set up standard towards Zion		9		20						6									H1:19
tread/trodden down	*6			6			1	*10		6				! 15		! 12		! 10	H9:22
heap dust/lifting up of smoke							30	3		10			18						H4:20
fire					11		3		6		13								
throw down strongholds										! 10									H1:20
cut off the cities				7												! 15			H1:22
land desolate	3			7			3	13										! 11	! H11:20
land darkened				23			10		8										
graven images thrown down		7							14										
we are spoiled; end is come				13	18											17			H4:20
famine					9													6	H11:7
people shall mourn				! 8			12										6		! H11:9

APPENDIX L

A Chiasmus Covering the First and Second Appearances of Jesus Christ

- a. Jesus Christ appears to the Nephites in glory. (3 Ne. 11:1-20.)
- b. Summarizing his teachings on the *gospel*, Christ declares, "This is my doctrine..., and whoso shall declare more or less than this...cometh of evil." (11:21-41.) Christ introduces the Matthew quotation. (12:1,2.)
- c. *Direct quote* from Matthew 5-7 (the Beatitudes and the Sermon on the Mount); they pertain to the *gospel* truths taught during ministry among Jews pertaining to individual salvation. (12-14.)
- d. "Thus commandeth the Father that I should say unto you" (16:10); Prophecy: When Gentiles reject the gospel, the house of Israel will tread them down, then they will be converted and gathered (16:10-20); citation of Isaiah 52 (16:18-20).
- e. Sacrament administered. (18:1-11.)
- f. Christ teaches the multitude regarding prayer. (18:15-21.)
- g. Disciples given "power to give the Holy Ghost" (18:36-38); Jesus ascended. (18:39.)
- g'. "The Holy Ghost did fall upon" the newly baptized (19:13); Jesus appears (19:15).
- f'. Christ commands the multitude and the disciples to pray, then prays himself. (19:18-36; 20:1.)
- e'. Sacrament administered. (20:3-8.)
- d'. "Now I finish the commandment which the Father hath commanded me concerning this people" (20:10); Prophecy: scattered remnants shall be gathered; if Gentiles don't repent, remnant will tread them down (20:13-22); quotes Isaiah 52 (20:32-45).
- c'. Direct quotes from chapters of Micah, Isaiah, and Malachi; prophecy pertaining to latter-day political salvation. (20-25.)
- b'. Christ expounds the chapters of prophecy that he quoted (26:1); he expounds "all things unto them...even from the beginning" to the end (26:1-5).
- a'. The Davidic servant will come in the latter-days to establish God's words. (26:6-11.)

Spiritual Parallels to Book of Mormon History

References

LEHITES

INDIVIDUAL

(First Gathering)

(1 Ne 1:4)	Lehi and family in a city about to be destroyed	Lost and fallen state
(1 Ne 2)	Lehi's family hearkens to Lehi's counsel	<i>Faith</i> in words of messengers of salvation
(1 Ne 2)	Lehi's family departs from Jerusalem	<i>Repentance</i> of sins
(1 Ne 16:12)	Cross river into the wilderness	<i>Baptism</i> at age eight for the remission of sins
(1 Ne 16)	Led through the wilderness by Liahona	Led by the <i>Holy Ghost</i> --First Comforter
(2 Ne 1)	Obtain land of promise	Blessings of membership
(Enos 1:22,23)	Backslidings	Adolescent apostasy
(Omni)	Period of darkness	Estrangement

(Second Gathering)

(Msh 5)	King Benjamin revitalizes the people	Born again
(Msh 28)	Jaredite records come forth	Scriptures come to life
(Msh 18)	Church founded by Alma the older	Recommitment to church
(Msh 28; Alm 17-26)	Early missionary labors	Zealous missionary experiences
(Alma 1,2,11,12,30)	Anti-Christ emergence	Combating false doctrines
(Alma 43-62)	Nephite-Lamanite wars	Wars of the flesh
(Hel)	Secret Combinations arise seeking power and gain	With prosperity comes the cancer of pride
(Hel)	Nephites severely punished	Sore chastenings of the Lord
(3 Ne 6:14)	A few members are steadfast and immovable	Proving that one is steadfast and immovable
(3 Ne 8-10)	The Lord destroys the wicked	Sanctification through the Spirit
(3 Ne 9,10)	Voice from heaven	Calling and election made sure
(3 Ne 11)	Appearance of Jesus Christ	Second Comforter
(4 Ne. 1)	Satan has no power	Satan has no power
(3 Ne 26:19)	Hear and see unspeakable things	All things revealed
(4 Ne; Morm)	Nephites sin against the light they have received	Sons of perdition sin against the Holy Ghost