

## Symmetry and Balance in 3 Nephi 20-23

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### Introduction

Jesus Christ mentions Isaiah by name exactly twice in the Book of Mormon account of his visit to the Nephites and Lamanites, in 3 Nephi 20:11 and 3 Nephi 23:1-3. Moreover, he urges the people to search Isaiah, and promises the fulfillment of his words, in both instances. Between these two statements he quotes Micah (excerpts from chapters 4 and 5), Isaiah (all but verses 4 and 5 of chapter 52 and all of chapter 54), and Acts 3:22-23 (a reference to a prophecy in Deuteronomy 18:15-19), rearranging the text in both Micah and Isaiah 52, altering the wording in places, and adding his own prophecies and commentary. Of particular interest is the Savior's rearrangement of the text of Isaiah 52. The structural elements in 3 Nephi are almost identical to those in the Bible, but they are arranged in such a way that they fit into the broader structure I have discovered. This would be a strong indication that Joseph Smith didn't copy this chapter from the Bible.

I have discovered intricate and intertwined patterns of repetition that serve remarkably to enhance the impact of the message and assist the student in understanding the meanings.[1] For instance, the parallelisms I have discovered indicate that one meaning of the marred visage of the servant (3 Nephi 20:44) is his appearance to unbelievers. We will first examine these patterns in some detail, discuss a few of the insights that can be obtained from the parallelisms in the patterns, and consider the significance of the observed textual complexity. As far as the latter is concerned, I propose that the intricate literary structure probably exceeds the capacity of any human mind, let alone that of a minimally educated frontier farmer's 23 year old son who dictated as scribes wrote the text. The present work is intended, in part, to explain how I came to this conclusion. A more important purpose is to demonstrate how the literary patterns enhance the information content of the text.

This treatise is not intended to be the final word on the text by any means. It simply is one man's view. The reader is invited to conduct a similar analysis. The results will have some similarities and some differences, but the exercise will be enlightening.

The process of producing the Book of Mormon is well understood. Joseph Smith dictated the bulk of the text rapidly in a little over 60 working days, with Oliver Cowdery and others acting as scribes. Cowdery and others then made a copy to submit to the printer. The only editing consisted of minor changes of words on the original and printer's manuscripts. The typesetter, John Gilbert, added punctuation and broke the text into paragraphs. The chapter breaks were given in the dictation. Joseph Smith made several thousand emendations for the 1837 edition, but nearly all of these are grammatical in nature.[2] There was no rearranging of the text. Thus the literary patterns discussed below fell from the lips of Joseph Smith intact.

### The Structure

One would be hard pressed to overstate the importance of the pioneering discovery of chiasmus in the Book of Mormon by Welch.[3][4][5] Parry has discussed several additional poetic forms in the Book of Mormon and has reformatted certain passages in the book to show these forms.[6][7][8] I have reformatted the doctrinal discourses of the Book of Mormon, including the Isaiah texts and commentary, from which the present article was developed.[9][10]

My first draft was completed before Parry's first book[6] was published, and I made some modifications based on his findings. In neither book does he find much of the structure discussed below, and what he does find is at the simplest level. Ludlow has discovered a chiasm that covers the same text which bears some resemblance to my overall structure, and shares the same central element.[11]

Of the many poetic forms described by Parry and others, the present work is couched in two, namely inverted, of which chiasmus is a refined subset, and direct, which Parry terms "alternate." In typical chiasmus, a series of elements, defined as a single word, phrase or idea, leads to a central element or pair of elements, followed by a second series of related elements, but arranged in reverse order (i.e. **ABCBA** or **ABCCBA**). In deeper systems the central element(s) constitute a point of emphasis. In a direct system, a series of elements is followed by a second related series also, but this time in the same order (**ABAB**). Sometimes there is a point of emphasis represented by an extra element at the end of the second (or, rarely, the first) series (**ABABC**, **ABCAB**). A third form in which each element except the last appears twice is climax (**AABBCCD**). This is quite rare. Of the 1363 parallelistic structures I have found in *The Doctrinal Discourses of the Book of Mormon*,[10] 60% are inverted, 35% are direct, and 4% are climax. Among the many forms of scriptural poetry reported by Parry and others, I find these to be the most useful in unlocking insights in the scriptures.

While formal poetic parallelisms are very interesting and add much to the beauty of the scriptures, the guiding principle in my work has been to find those parallel forms that assist in developing understanding. The preface to the 1992 reprinting of Nils Lund's "Chiasmus in the New Testament" states, "Chiasmus is of unquestioned significance for interpreting texts. Examples exist, of course, in which the identification of a chiasmus is merely interesting and does not contribute significantly to understanding... Other examples, however, radically alter the way texts are perceived." [12]

As I see it, there are two classes of parallelism in the scriptures, traditional (chiasmus and alternate) and functional. Traditional parallelism includes ancient Hebrew poetry, and reveals much of the beauty of the scriptures. It is characterized by repetition of words and phrases in a particular order, inverted or direct. Functional parallelism shows the same ordering of elements, but focuses on concepts, rather than words *per se*. The individual elements in a system are packets of information. Since information is conveyed using words, word and phrase repetition certainly occurs, but not always, and they are not the focus in my work. In other words, more emphasis has been placed upon patterns in the concepts than upon poetic forms that are based primarily on words and phrases. To be sure, some of the structures do satisfy Welch's extensive and useful criteria for identifying chiasmus,[13] while others which show beautiful inverted parallel ordering of concepts may not. Since I have no intention to seek to differentiate these, the terms "inverted system" and "direct system" will be used to avoid confusion, and to defray any possible argument about whether an inverted system is a valid chiasm or not. It is functional parallelism that can "...radically alter the way texts are perceived..." I hope to show that this is so in the present case.

The reformatted text is given in Appendix I. Related elements are indicated by equal levels of indentation, with or without capital or lower case letters or Roman numerals at the beginning of each. Within a given element, sub-elements are indicated by further indentation, with or without further marking, depending upon complexity. Subscripts are used when matched elements of larger structures have direct parallelism in their sub-elements. When the beginning

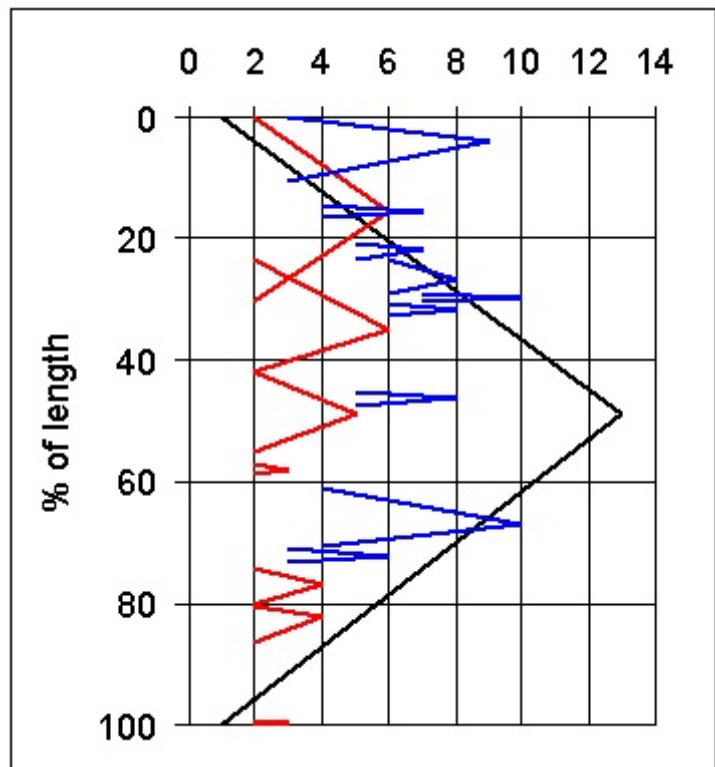
of a parallel element is marked with a letter or number, the element extends to the next similar letter or number or, in the case of a terminal element, sometimes to an un-marked inter-structural passage.

Elements with matching letters (or numbers) or indentation within a given structure are associated with each other either as being similar, opposite, or related in other ways. Sometimes an element helps explain, or otherwise elaborates upon, its partner. It is in some of these instances where insights can be gained.

The most frequently encountered structure is the inverted system, of which there are twenty at five levels. The first level covers the entire text from 20:11 through 23:3, and its elements are labeled with doubled capital letters, with or without subscripts. (As mentioned above, the subscripts are used to denote direct ordering of sub-elements within a matched pair of elements.) The second level inverted systems, seven in number (20:11-35, 20:29-46, 21:1-7, 21:9-10, 21:25-29, 22:1-5, and 23:03), are labeled with single capital letters, except the two smallest ones are shown by indentation only. Some of the nine third level inverted systems (20:11-19, 20:23, 20:27-28, 20:29-34, 20:35, 20:36-37, 21:2-3, 21:11-21, and 21:22-23) are labeled with lower case letters, but the smallest ones are left unlabeled to conserve space. For an example of the latter, see 20:23. One of the two fourth level inverted systems (20:16-17) is marked with lower case Roman numerals, and the other (20:11-12) is unmarked. The single fifth level system (20:16), of minimal size (**ABA**), is unmarked and delineated by indentation only; it is the first part of 20:16. This little system belongs to four other inverted systems. Four inverted systems commence with 20:11. They extend, in turn, to the end (23:3), through 20:35, through 20:19, and to the first part of verse 12. It may be significant that a total of four inverted systems commence with Christ's words "Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled..."

The first, second, and third level inverted systems are represented graphically as chevrons in the figure, showing their size (based on the number of words) and spacing within the text on the vertical axis, and their depth on the horizontal axis. The termini of the chevrons are at the beginnings and ends of the first and last elements, respectively, while the points are at the center of mass (in word count) of the central elements of each. In those cases in which two elements appear at the center, the center point was taken as the point between these elements.

Most of the direct systems are of the simple alternate type (**ABAB**) that



Graphical representation of the first (black), second (red), and third (blue) level inverted systems. The third level systems are offset to show the parallelism of their themes (see text).

pervades the writings of Isaiah and Micah. Here the emphasis is provided by poetic beauty, as in the middle of 20:16. By far the most massive direct system is in 21:11-24, which also has the basic form **ABAB**, but with considerable substructure. The most extensive direct systems (**ABABAB**) are found in 22:6-10 and 22:11-17. An example of a direct system with a point of emphasis (**ABABC**) is found in 20:40.

Parry[7][8] finds many of the small direct systems, but the only inverted systems he reports are the first part of 20:35, which he gives as **ABBA**, and the little **ABBA** system in 23:3.

### Discovery of the Structure

The discovery of the structure was a gradual process. A few obvious repetitions were first found, such as the **b**, **c**, and **d** elements of the third level inverted system in 20:11-19 (see Appendix I). Here the covenant, the Father, and his people are each given twice, but in reverse order the second time. The remnants and gathering are also mentioned twice, but in the same order, after the first **d** and before the second. Thus they are labeled **e<sub>1</sub>** and **e<sub>2</sub>**. The imbalance and asymmetry in the **e<sub>1</sub>** elements is obvious, but the neighboring structure forces the labeling as shown. The match between the **fs** is less obvious. Both speak about the Lord's people, but the first mentions the knowledge they shall receive, while the second adds a comment about the blessings to be received by the Gentiles. The central element, **g**, is a clear point of emphasis. Table 1 shows these parallels. It is read down the left side, across the bottom, and up the right side, except for the second **e<sub>1</sub>** and **e<sub>2</sub>** elements. (Tables are used here and below to enable the reader to readily see the relationships between paired elements, which can be difficult if the elements are far apart.)

Table 1. Parallels in 20:12-19.

	First	Second
b 12b, 19c	then is the fulfilling of the covenant	hath covenanted,
c 12c, 19b	which the Father hath made	the Father
d 12d, 19a	unto his people, O house of Israel.	For I will make my people with whom
e <sub>1</sub> 13a, 16-17	And then shall the remnants, which shall be scattered abroad upon the face of the earth,	Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

e <sub>2</sub> 13b, 18	be gathered in from the east and from the west, and from the south and from the north;	And I will gather my people together as a man gathereth his sheaves into the floor.
f 13c, 15	and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.	And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people--
g 14	And the Father hath commanded me that I should give unto you this land, for your inheritance.	

This process was repeated, again with anchor points identified and asymmetries and imbalances dealt with, and eventually all the identified second and higher level systems were found. Some judgment calls were made. For instance, the central element, E (20:23), of 20:11-35 was chosen to be the entire third level system shown, rather than assimilating the smaller unit into the larger one (with its elements labeled **FGHGF**) because its entire message seems to be the real point of emphasis of the rest of the system. This turned out to be a prudent choice, as will be seen below.

After the second and higher level systems were all found, the strong parallels between 20:11-12 and 23:1-3, mentioned above, were noticed. Further investigation quickly revealed the first level structure, labeled with double capital letters.

A fascinating discovery was made during preparations to write this paper, namely, that the subjects of the third level inverted systems form the elements of a strong, well balanced, inverted system (see below). The third level chevrons are shown in a chevron configuration in the figure to illustrate this. This system could not have been found without first seeing the rest of the structure, since its elements are dispersed throughout most of the length of the text. And it would have failed if the little system in 20:23 had been incorporated into the larger second level system, as mentioned above.

This level of complexity exceeds all that I have found in all scripture, and is a small testimony to me of Joseph Smith's translation being inspired, since I seriously doubt that a human mind could produce this, even with careful planning, let alone by rapid dictation.

### **Balance and Imbalance**

Welch has said that chiasmus should be balanced, with the central element occurring at or near the center of mass of the system.[12] The chevrons in the figure appear to satisfy this criterion, in that each is fairly symmetrical. Quantitative examination of the structure confirms this, and reveals a high degree of overall symmetry and balance in the twenty inverted systems. For this analysis, the words of the text were counted (3014 total). The center point of each inverted system was determined, and its position in the text of that system computed as a percentage of the length of the system.

The center of the central element of the first level system is at almost the exact center of the system (49% of its total length). The centers of the central elements of the first through fifth level systems range from 30.8% to 70.0% of their lengths, with a simple (unweighted) average of 51.5%. The (more realistic) weighted average, which takes into account the size of each system, is 50.3%, even closer to the ideal. It is interesting to note that the system with the central

element at 69.2%, the fourth level system in 20:16-17, is found within the system that has its center closest to its beginning, the third level system in 20:11-19. Thus they tend to offset each other's imbalance. The center of the system of the third level systems is skewed toward the beginning of the text because of how its elements are dispersed in the text. However, if only the third level systems are measured, neglecting the intervening text, the center occurs at 55.8% of the total length.

Although I am unaware of any similar measurements on scriptural structural systems with which these results might be compared, this high degree of balance has to be regarded as truly remarkable. It is certainly the most complex structure I have encountered in many hundreds of cases in all four Standard Works, which adds to the wonder of the precision with which it was executed by the Lord in his discourse to the people gathered at the temple. (The next closest rivals in complexity are Doctrine and Covenants 76, 2 Nephi 12-15 (Isaiah 2-5, but the structure is better in 2 Nephi) and John 8-12.[10]) I have not discovered anything coming close to the complexity of these chapters in any other author's work.

### Asymmetry and Imbalance

Despite the high degree of structural balance described above, there exist significant and sometimes quite illuminating asymmetries and imbalances within individual systems. Some of these will be referred to below. However, there are remarkably few real structural problems. There appears to be what Welch calls a maverick, where words or phrases in a system are repeated outside the system. The last two lines of 20:22 are repeated in 21:25, where they fit very well and are a critical part of the local structure. Micah 5:8-9 and Isaiah 52:12 both appear twice, but in each case they are in matched elements in the overall inverted system, CC<sub>1</sub> and CC<sub>3</sub>, respectively.

A more puzzling problem is the **a**s of the first third level inverted system, 20:11-19. The first refers to Isaiah's prophecies, and the second is a prophecy from Micah, which has no counterpart in Isaiah. Since there is nothing else to match the first **a**, and the other elements of the system match well, it has been left as shown. All other asymmetries and imbalances have fairly obvious rational explanations.

### Biblical Sources

As noted in the Introduction, Jesus rearranges and edits excerpts from Micah and Isaiah, and inserts his own comments interspersed in the text. These alterations of the biblical text are significant in establishing the parallelisms in the text. For instance, the structure of Isaiah 52 is altogether different from the rearranged excerpts in 3 Nephi 20-21. The corresponding verses are shown in Table 2.

Table 2. Verses in 3 Nephi 20-21 that correspond with those in the Bible.

3 Nephi	Bible
20:16-17	Micah 5:8-9
20:18	Micah 4:12
20:19b (b = latter part)	Micah 4:13

20:23	Acts 3:22-23 (Deut. 18:15-19)
20:32	Isaiah 52:8
20:34-35	Isaiah 52:9-10
20:36b-38	Isaiah 52:1-3
20:39-40	Isaiah 52:6-7
20:41-45	Isaiah 52:11-15
21:8	Isaiah 52:15
21:12-13	Micah 5:8-9
21:14b-18	Micah 5:10-14
21:21	Micah 5:15
21:29	Isaiah 52:12

Although Jesus rearranges the text, some of the parallels in Isaiah 52 are preserved. The major pattern in Isaiah 52 is shown in Table 3, while that of the second level inverted system in 3 Nephi 20 is given in Table 4. Note that the latter part of Isaiah 52:15 is not included in the system in Isaiah 52 but is in the 3 Nephi system. The negative concepts of the first **B**, **C**, and **D** are offset with the positives of the second, after the bringing of good tidings.

Table 3. Inverted structure in Isaiah 52. The text reads down the left side, across the bottom, and up the right, except for the sub-elements of the second **A**.

	First	Second
A <sub>1</sub> 1-2 11-12	Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.	Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.
A <sub>2</sub> 3a 13-14	For thus saith the LORD, Ye have sold yourselves for nought;	Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:
A <sub>3</sub> 3b, 15a	and ye shall be redeemed without money.	So shall he sprinkle many nations;

B 4-5a 9b-10	For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought?	for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
C 5b 9a	they that rule over them make them to howl, saith the LORD;	Break forth into joy, sing together, ye waste places of Jerusalem:
D 5c-6 8	and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.	Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.
E 7	How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!	

Table 4. Inverted structure of the second level system in 3 Nephi 20:29-46.

	First	Second
A 29-33 46c	And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father. . . (includes Isaiah 52:8)	and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.
B 34-35 46b	Then shall they break forth into joy--Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem. The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one. (Isaiah 52:9-10, altered)	Then shall this covenant which the Father hath covenanted with his people be fulfilled;
C 36a 46a	And then shall be brought to pass that which is written:	Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me.



D <sub>1</sub> 36b-37 41-42	Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. (Isaiah 52:1-2)	And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward. (Isaiah 52:11-12)
D <sub>2</sub> 38a 43-44	For thus saith the Lord: Ye have sold yourselves for naught, (Isaiah 52:3a)	Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. As many were astonished at thee--his visage was so marred, more than any man, and his form more than the sons of men-- (Isaiah 52:13-14)
D <sub>3</sub> 38b 45a	and ye shall be redeemed without money. (Isaiah 52:3b)	So shall he sprinkle many nations; (Isaiah 52:15a)
D <sub>4</sub> 39 45b	Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak. (Isaiah 52:6)	the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider. (Isaiah 52:15b)
E 40	And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth! (Isaiah 52:7)	

It is significant that the **A<sub>1</sub>**, **A<sub>2</sub>**, **A<sub>3</sub>** parallelism in Isaiah 52 is preserved in the **D<sub>1</sub>**, **D<sub>2</sub>**, **D<sub>3</sub>** of the 3 Nephi text. Also the **E** elements of both are the same. The **D<sub>4</sub>** elements of 3 Nephi bring in the latter part of Isaiah 52:15 that is not included in the structure of that chapter.

One can ask, Why did the Lord rearrange Isaiah 52? A little later he gave Isaiah 54 without changes. The answer lies in the structure. The inverted parallel system which includes the rearranged and edited Isaiah 52 is embedded in the overall inverted parallel system, and the rearranged Isaiah segments fit that larger system. Table 5 shows these relationships.

Table 5. Parallels in a portion of the first level system.

	First	Second
CC <sub>3</sub> 20:41-42 21:24-29	And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward. (Isaiah 52:11-12)	And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst. And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.
DD 20:43 21:10b	Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. (Isaiah 52:13)	Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.
EE 20:44 21:9b-10a	As many were astonished at thee--his visage was so marred, more than any man, and his form more than the sons of men-- (Isaiah 52:14)	and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them.
FF 20:45a 21:9a	So shall he sprinkle many nations; (Isaiah 52:15a)	For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them;

GG 20:45b 21:8	the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider. (Isaiah 52:15b)	And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. (Isaiah 52:15b)
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This rearranging of Isaiah 52 is evidence that the structures presented here were, in fact, intended by the Savior, and not accidental, or in the eye of the beholder.

It is intriguing to me that two particular elements in Isaiah 52 have parallels in both the first level and second level systems. Verse 20:44 is reflected back to 20:38a in the second order system and also forward to 21:9b-10a in the overall system. Also, verse 20:45a is reflected back to 20:38b and also forward to 21:9. These are the only instances I have found where parallels work simultaneously both forward and backward. I will discuss their possible significance below.

There is another interesting change in Isaiah 52:10 when the Savior quotes it in 20:35. He substitutes the word “Father” for LORD (Jehovah) and God (Elohim), and adds the phrase “And the Father and I are one,” thus, incidently, completing the little third order inverted system that is the central element of the inverted system consisting of the third order systems (see above). Earlier he had quoted this verse as it appears in the Bible, prefacing it by saying “And then the words of the prophet Isaiah shall be fulfilled, which say...” (3 Nephi 16:17-20) So, when the Lord quotes Isaiah he uses Isaiah’s words, which attribute the prophecy to Jehovah, but when he states it himself he attributes it to the Father. This is consistent with his statement recorded in John 5:19, “...The Son can do nothing of himself, but what he seeth the Father do.” He also attributes the prophecy to Malachi to the Father in 3 Nephi 24:1. He attributes all to the Father, taking no credit to himself.

This rearrangement of Isaiah 52, and the change from Isaiah 52:10, are small hints that Joseph Smith did not use the King James version of the Bible as a source for the Isaiah text, or at least that he didn’t use it slavishly.

### Topics and Teachings

Although the structure is interesting in its own right, the real benefit comes from exploring the concepts contained within it. The Lord uses the central elements of the inverted systems, and the asymmetrical element found in some of the direct systems, to emphasize certain concepts. He uses associations shown in the matched pairs of elements in the structure to define terms and elaborate upon points made. He utilizes asymmetries, where the relationship between matched pairs of elements appears at first to be weak, but which on deeper consideration turn out to be related, to teach concepts that are not always obvious, and imbalance to give us further details of selected topics.

The overall themes of the text are shown in Table 6, where the matched elements of the first level inverted system are given together, and the central element, the point of emphasis, is placed at the bottom. In common with most of the identified systems, not all matched pairs of elements are of equal size, nor do they carry equal weight. It is through comparing these matched pairs, and paying attention to the asymmetries as well as the symmetries, that our understanding of the text is enlarged.

Table 6. Overall themes of 3 Nephi 20:11-23.3.

Label	Theme, first	Theme, second
AA 20:11; 23:1-3	Isaiah's words shall be fulfilled; search them	Search these things, for great are the words of Isaiah
BB 20:12-14; 22:1-17	Promises to Israel; the Lord will fulfill his covenants; promised land given and to be re-established	Promises to Israel; gathering and restoration of Israel; Israel to inhabit desolate cities of the Gentiles; oppressors to fall
CC <sub>1</sub> 20:15-24 21:11-21	Disruption of wicked Gentiles by remnant of Israel; Moses' prophecy of the Savior; people must hear or be cut off	Those who will not believe the words of Christ shall be cut off, as Moses said, and a remnant of Israel shall disrupt the wicked
CC <sub>2</sub> 20:25-40 21:22-23	Israel to be purified, gathered and restored to Jerusalem	Repentant to have the church, come into the covenant, be numbered among Israel, assist in building New Jerusalem
CC <sub>3</sub> 20:41-42; 21:24-29	Gathering, the Lord to be with them	Gathering to New Jerusalem; I, and the Father, will be with them
DD 20:43; 21:10b	My servant shall be exalted and extolled and be very high	Yet I will heal him
EE 20:44 21:9b-10a	Many astonished, his visage and form marred	Shall be those who believe not, but they shall not hurt him, though he shall be marred because of them
FF 20:45a; 21:9a	He shall sprinkle many nations	The Father to work a great and a marvelous work
GG 20:45b; 21:8	Kings shall shut their mouths	Kings shall shut their mouths
HH 20:46; 21:7c	Covenant of the Father to be fulfilled	The work of the Father hath commenced unto fulfilling the covenant
II 21:1-2a; 21:7b	Gathering to be a sign	It shall be a sign unto them
JJ 21:2b; 21:7a	When I declare these things	When thy seed begin to know these things
KK 21:2c; 21:6	Gentiles to recognize the remnant of Israel	Repentant Gentiles to be numbered among Israel
LL 21:3; 21:5	When these things come from Gentiles to the remnant	When these works come from the Gentiles unto your seed

MM 21:4	For it is wisdom in the Father that they 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 from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel
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For comparison, here is Ludlow’s view of the structure.

Table 7. Chiasm presented by Victor L. Ludlow (emphasis in the original).[11]

	First	Second
A 20:10; 21:28-29	The Father and the Son work together.	The Father and the Son work together.
B 20:11; 22, 23:1-3	<i>Isaiah’s words are written, therefore search them.</i>	<i>Isaiah’s portrayal of Zion (Isaiah 54); search his words!</i>
C 20:12; 21:26-27	<i>Isaiah’s words and the Father’s covenant with Israel will be fulfilled!!</i>	The Father’s work with his people.
D 20:13; 21:24-25	Scattered Israel to be gathered.	Gentiles to help in the gathering of Israel and a New Jerusalem.
E 21:14; 21:22-23	America an inheritance for the Lamanites.	America an inheritance for the righteous.
F 21:15-20; 21:12-21	Gentiles to repent and receive blessings (Micah 4:12-13; 5:8-9).	Unrepentant Gentiles will be cut down (Micah 5:8-15).
G 20:21-29; 21:11	A New Jerusalem and the Father’s covenants with Moses, the Gentiles, etc.	Moses, the Gentiles and covenant Israel.
H 20:30-44; 21:9-10	<i>Gospel preached and Zion established; the marred servant (Isaiah 52).</i>	<i>A great and marvelous work; the marred servant (Isaiah 52:14).</i>
I 20:45; 21:8	<i>Kings shall be speechless (Isaiah 52:15).</i>	<i>Kings shall be speechless (Isaiah 52:15).</i>
J 20:26; 21:7	Covenant fulfillment and the work of the Father.	The work and covenant fulfillment of the Father.
K 21:1; 21:7	A key sign to be given when things are “about to take place.”	Sign as Lamanites begin to know Book of Mormon that work “hath commenced.”
L 21:2; 21:6	Gentiles learn of scattered Israel.	Some Gentiles to be with Israel.
M 21:3; 21:5	These things (in Book of Mormon) to come from Gentiles to you (Lamanites/Nephites).	These works (in Book of Mormon) to come from Gentiles to you (Lamanites/Nephites).

N 21:4	<b>The sign of the covenant.</b>
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Note: The many Isaiah references and passages are shown in *italics*.

His second **B** is a composite, including material before and after his second **A**, and his second **A** and **B** are out of order as presented in his book. Table 8 gives a direct comparison of the two structures. It can be seen that we agree fairly well in the inner portion of the system, but differ greatly in the first and last portions.

Table 8. Comparison of my structure with Ludlow's.

DLJ	Ludlow	
	First	Second
AA	B	B
BB	C, D, E	B
CC <sub>1</sub>	F, G	G, F
CC <sub>2</sub>	G, H	E
CC <sub>3</sub>	H	D, C, A
DD	H	H
EE	H	H
FF	I	H
GG	I	I
HH	J	J
II	K	J, K
JJ	L	K
KK	L	L
LL	M	M
MM	N	

The second major structure is the inverted system consisting of the third level inverted systems. The themes of these systems are shown in Table 9. It will be discovered by comparing the verse numbers in Table 9 with those in Table 6 that the two systems are interpenetrating and basically independent. (This can also be seen in the figure.) Associations are shown in Table 9 that are not to be found in Table 6, and would not be found easily without seeing the detailed

structure. It could be claimed that the parallels shown in Table 9 are in the eye of the beholder, but careful study reveals subtle instructive relationships.

Table 9. Themes of the third level systems.

	Theme, first	Theme, second
I 20:11-19 21:22-23	Father to fulfill his covenant and gather Israel; this land promised to them; remnant of Jacob to be among unrepentant Gentiles as a lion among the beasts	Church to be established among the repentant Gentiles, who will be numbered among the remnant of Jacob; this land promised the remnant; New Jerusalem to be built
II 20:23 21:11-21	A prophet to be raised up, and every soul who will not hear that prophet shall be cut off from among the people	Unbelievers and unrepentant to be cut off from among my people; horses, chariots, cities and graven images of unrepentant Gentiles to be cut off from among my people.
III 20:27-28 21:2-3	Holy Ghost to be poured out upon the Gentiles, who will be mighty above all unto scattering of Israel, but their iniquities to be returned upon their own heads if they harden their hearts	Gentiles to know of the remnant of Israel through the Holy Ghost; Israel to be scattered by the Gentiles, but the things made known unto them to go forth among the remnant
IV 20:29-34 20:36-37	The Father will remember his covenant to gather Israel and give them Jerusalem when they believe in Jesus Christ, and they to break forth into singing	Awake and put on thy strength, beautiful garments, O Jerusalem, no more shall the unclean come into thee; arise and loose thyself from the bands of thy neck
V 20:35	The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.	

The points of emphasis indicated by the structure, either as central elements in inverted systems or asymmetrical elements in direct systems, are shown in Table 10, and those asymmetries that might be identified as functional asymmetries are listed in Table 11. The symmetrical statements and what might be termed “obvious” asymmetries are not listed. An example of the latter can be found in the As of 20:11-34. The first includes verse 15 and speaks of the descendants of Lehi— “And the Father hath commanded me that I should give unto you this land, for your inheritance.” The second includes verse 33, which is concerned with the Jews— “Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.”

Table 10. Points of emphasis.

System	Label	Topic
20:11-23:3	MM	Gentiles to be established in this land, that these things might come forth unto the remnant, and the covenant of the Father with Israel be fulfilled

20:11-35	E	A prophet shall be raised up, and those who hear him not shall be cut off from among the people
20:29-46	D	How beautiful upon the mountains are the feet of that bringeth good tidings
21:1-7	D	(Same as MM, 20:11-23:3, above)
21:25-29	C	Work of the Father shall commence among the dispersed people that they may come unto the Lord
22:1-4	C	Enlarge thy tent, lengthen thy cords, strengthen thy stakes
20:11-19	g	The Father hath commanded me to give you this land for your inheritance
20:23	d	(Hear) all things he shall say unto you
20:27-28	c	Gentiles to scatter and be a scourge to the people of this land
20:29-34	c	Gospel to be preached to Israel, they shall believe in Christ, pray unto the Father, and lift up their voices and sing
20:35	d	All nations, all the ends of the earth (shall see the salvation of the Father)
20:36-37	c	No more come into thee the uncircumcised and the unclean
21:2-3	d	Who are a remnant of the house of Israel
21:11-21	g	Thy graven images to be cut off, and thou shalt no more worship the works of thy hands
21:22-23	d	Unto whom I have given this land for their inheritance, and they shall assist my people
20:11-12	iii	Ye have them before you
20:16-17	iii	Who, if he goeth through both treadeth down and teareth in pieces
Third level systems	V	The Father hath made bare his holy arm in the eyes of all the nations; and all the nations of the earth shall see the salvation of the Father, and the Father and I are one
20:25-27 (abcdabc)	d	The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities
21:5-6	d	That they may be numbered among my people, O house of Israel
21:17 (i ii i ii iii)	iii	And thou shalt no more worship the works of thy hands

Table 11. Functional asymmetries.

System		First	Second
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20:11-23:3	CC <sub>3</sub>	The Lord (Jehovah) will go before you, and the God of Israel (Jehovah) shall be your rearward.	I will go before them, saith the Father, and I will be their rearward.
	EE	Many astonished, his visage and form marred.	Shall be those who believe not, but they shall not hurt him, though he shall be marred because of them.
	FF	He shall sprinkle many nations.	The Father to work a great and a marvelous work.
20:11-35	BB	Except the nations of the Gentiles repent, the sword of justice of the Father shall fall upon them.	When the Gentiles shall have received the fulness of my gospel, then if they harden their hearts against me I will return their iniquities upon their own heads.
20:29-46	D <sub>2</sub>	Ye have sold yourselves for naught.	His visage was so marred.
	D <sub>3</sub>	Ye shall be redeemed without money.	So shall he sprinkle many nations.

Of the many points that might be discussed, a few are selected for further consideration. It is to be noted that the following items were discovered after the formatting was accomplished, and were identified on the basis of the structure, rather than the structure being made to follow the ideas.

Three of the topics in Table 10 appear to be especially emphasized by the Savior. The first two of these are stressed by virtue of the mass of text leading to and from them in the two largest inverted systems. The first of these is the key role of the Gentiles in the restoration and promulgation of the gospel to Israel, as indicated in 21:4, the central element of the first level system which covers the entire text. The nearly perfect balance of the entire system at this point further strengthens this statement. The second is the universality of the work of the Father, as told in 20:35, the third level system that is the central element of the system of third level systems. While the importance of this statement is easily recognized in the unformatted text, its emphasis by this rather subtle component of the structure is intriguing.

The third topic of particular emphasis is lands of inheritance, which receives its emphasis from the fact that it appears at the central element of no less than four inverted systems (two of them might be considered to be redundant, since the third second level system coincides with the inner-most part of the first level system). In addition, lands of inheritance are mentioned several other times.

As interesting as all of the above may be, it was some of the functional asymmetries shown in Table 11 that provided the greatest insights to me. In those instances there is no obvious similarity or relatedness between the associated pairs of elements, but the surrounding structure forces the relationship between the elements. A case in point can be found in 20:43-45, which is the same as Isaiah 52:13-15. These comprise the **D<sub>2</sub>** and **D<sub>3</sub>** elements of the inverted system 20:29-46 (see Table 4). The **As** (gathering of the Jews to Jerusalem), **Bs** (covenant of the Father to be fulfilled), and **Cs** (brought to pass, surely come) are fairly strongly related, and the **E** (...How beautiful upon the mountains are the feet of him that bringeth good tidings unto them...)

is a clear point of emphasis. The **D**<sub>1</sub>s also are strongly related in that both are cries to Israel about cleanliness and restoration or gathering. Verses 38-39 and 43-45, which at first glance do not appear to be related, are left. However, both elements labeled **D**<sub>4</sub> imply revelation, first to Israel, and then to kings, and thus are related. One must conclude that there is a relationship between selling oneself for naught (first **D**<sub>2</sub>, first part of verse 38) and the marred servant (second **D**<sub>2</sub>, verse 43), and between being redeemed without money (first **D**<sub>3</sub>, last part of verse 38) and sprinkling many nations (second **D**<sub>3</sub>, verse first part of verse 45).

The meanings of these three verses is further revealed by investigating their association with their matching elements in the overall first level system (see Table 6). Here, again, the elements on either side are strongly related, even in the detailed breakdown of the **CC**s into direct parallel parts. The **GG**s form a firm anchor point in that the second is a repeat of the first, with a little introduction. The **EE**s also form anchor points in both dealing with the marring of the servant. The **DD**s are likewise strongly related. One is led to conclude, then, that the sprinkling of many nations is the great and marvelous work of the Father. By comparing forward (**FF**) and backward (**D**<sub>3</sub>), we see that the structure teaches that the sprinkling is the redemption. This conclusion is further reinforced by seeing how “sprinkle” is used in several places in Exodus, Leviticus, Numbers, and in 1 Peter 1:2, where it is clearly identified with the redemption wrought by the Lord. It is also consistent with Strong’s[14] definition for *nazah*, the Hebrew word from which “sprinkle” is derived in Isaiah 52:15: “A primitive root; to spirt, i.e. besprinkle (*especially in expiation*)”. (Emphasis added.). Bullinger notes, “The verb for **shall he sprinkle** is a technical term found in the Mosaic Law for the sprinkling of blood in order to cleanse or purify from sin.” (Emphasis in original.)[15]

The JST changes this word to “gather” in Isaiah. While the resulting statement is true, the Lord didn’t make that change in the translation of the plates, and we can wonder why. The parallels in the overall and second order systems show that it refers to the atonement, consistent with Strong’s definition and Bullinger’s comment. If the word had been changed in the Book of Mormon the parallelisms would have been weakened. “Sprinkle” clearly is the right word here.

The meaning of the marred servant also can be understood better with the help of the structure. Some have argued, and reasonably so, that the marring of the servant is physical, and can refer to Joseph Smith as well as the Savior.[16] However, referring to Table 9, these parallels indicate that the marring is also disbelief—Christ is ugly and distorted in the mind of the unbeliever, who sells self for naught. The second **EE** is the little inverted (**ABBA**) system (21:9b-10a) which teaches that the marring of the servant is through active unbelief by those taught the truth. Again, comparing backward (**D**<sub>2</sub>) and forward (**EE**), we conclude that the marring of the servant is selling self for naught, or unbelief of the word received.

This conclusion is consistent with the usage of the Hebrew word *mar’eh* from which *visage* is translated in the King James Bible. The word appears 103 times in the Bible, most frequently translated as *appearance* (35 times).

As noted above, these two instances of comparisons both forward and backward are the only ones I have found in all my extensive reformatting of scripture. They assist in demonstrating the complexity of the structure of this block of text, and attest to its authorship: it is the Lord himself.

The final teaching to be considered arises from a very unique aspect of these chapters. This is the only place in scripture where Christ quotes the prophets in more than brief mention, and then comments in detail on the prophecies, reiterating the wording. A set of intriguing

asymmetries results. In the first **CC**<sub>3</sub>, 20:42, the prophet Isaiah is quoted as saying that the Lord, the God of Israel, terms normally signifying the Son, will go before and be the rearward. In the second **CC**<sub>3</sub>, Christ states that the Father will go before and be the rearward. This teaches beautifully the relationships between the prophets, the Son and the Father. The prophets receive their directions from and relate to the Son, while the Son does his work under the direction of, and attributes all to, the Father.

We see another example of the relationship between the Father and the Son in the inverted system 21:1-7. In the first **A**, verse 1, Christ states that he will gather in his people. In the second, verse 7, he attributes it to the work of the Father unto the fulfilling of his covenant with the house of Israel.

A final instance is in the **As** of 21:25-29. The first refers to the power of heaven and the Son, while the second mentions the Father.

Direct parallel systems (**ABAB**) appear almost exclusively in the Micah and Isaiah quotes. A large one is found in 21:11-24. It incorporates two of the third level inverted systems in the **B** elements. Here both the second **A** and the second **B** are in contrast to the first, as shown in Table 12.

Table 12. The direct parallel system in 21:11-24.

	First	Second
A 21:11a 21:22a	Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ...	But if they will repent and hearken unto my words, and harden not their hearts,
B 21:11b-21 21:22b-23	they shall be cut off from among my people who are of the covenant... Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots...	I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

Obviously, only the surface of these chapters has been scratched in these brief remarks. We find a wealth of information concerning the covenants of the Father with his chosen people, and the Gentiles, who may be numbered with them upon repentance. A detailed study of the asymmetries and imbalances, as well as the balance and symmetry, helps much to find fuller understanding of the messages delivered by the Lord. The Lord has crafted a beautifully intricate structure that has enabled him to convey more information than can be done with the words alone.

### Implications of the Complexity of the Structure

What is the probability that the proposed structure is a figment of my imagination? The reader will have to judge that for himself or herself. I would be delighted if someone found a better representation of the structure. My own understanding of the text has been measurably

enhanced through discovering and analyzing the structure, and the same would likely be true for anyone who undertook the task.

If the structure is even partially correct, what is the probability that Joseph Smith produced the structure deliberately? The appearance of chiasmus in the Book of Mormon and other latter-day scriptures has been debated extensively. Was Joseph Smith aware of chiasmus, and thus used this literary form as he dictated the Book of Mormon? Welch has concluded that he likely was not aware of the meager literature on the subject that was extant at the time.[17] Scholars had just begun to explore it, and the few publications on the subject very likely were unknown in upstate New York in 1829.

Welch maintains that the appearance of chiasmus is evidence that the book is of ancient Hebraic origin.[2-4] Others posit that chiasmus appears by chance. Still others point out that it appears in Shakespeare and other places. Edwards and Edwards present a summary of the arguments for and against deliberate chiasmus.[18] In a second study they proposed criteria for when chiasmus could be used as evidence.[19] They use statistical analysis of several proposed chiasms to compute the probability that they appeared by chance.

Edwards and Edwards first compute the likelihood that the elements of a chiasm were arranged in chiastic order by chance. They then compute the probability that such a chiasm could occur by chance anywhere within the larger work in which it appears. As an example, they compute the probability that a chiasm the size of Alma 36 could appear anywhere in the Book of Mormon by chance, and find it highly unlikely.

We can extend the analysis to direct ordering (**ABCABC**) and the paired elements of climax (**AABBCCD**). It turns out that the probability that the elements will fall into direct or climax ordering is exactly the same as for chiastic ordering. This is shown in Appendix II. In other words, if one takes a certain number of paired elements, be they words, phrases, or information packets, and arranges them randomly, which is what the Edwards and Edwards calculation assumes, the likelihood of finding chiastic, direct, or climax ordering is exactly the same for each form. And, very importantly, there is no assurance that the resulting structure possesses any information! The fact that the frequency of chiastic ordering is significantly greater than that for direct ordering, and much greater than climax, and also that the chiastic systems are almost always deeper than the observed direct systems, speaks for intentionality. Then, add the result that the ordering contains information, and we cannot escape the conclusion that the forms are intended. The only remaining task is to find the author.

The likelihood that my proposed inverted systems occurred by chance could be evaluated using the Edwards and Edwards method if we make some adjustments. Their approach demanded repeated key words, and they would not even accept synonyms. These key words are imbedded within packets of information. We could use these information packets instead of the key words and conduct an analysis using their methodology. However, they correctly state “Because the human mind can find a logical tie between almost any two ideas, many proposed chiastic structures include weak associations that cast doubt upon the validity of statistical analysis.”[20] Thus the analysis could be fraught with difficulties. If we did proceed, we would need to recognize that the larger work would not be the entire Book of Mormon, but only Christ’s discourse, excepting the reiteration of the Sermon on the Mount and the Malachi chapters

Rather than considering completely random probabilities, consider a different approach, based on the packets of information. Given the first branch of an inverted system, what is the

likelihood that the second branch will have chiastic ordering by chance? The most likely result would be random order. There are examples of random parallelism in scripture, but they are very rare. A particularly interesting one is found in D&C 121:1-6 which, by the way, could have been written chiastically without changing a single word.

If there are  $n$  elements in each branch of the proposed system, then the number of unique ways of arranging the elements in the second branch is given by  $n!$  ( $1 \times 2 \times 3 \times \dots \times n$ ). Since only one of these arrangements will be chiastic, the probability that it occurred by chance is  $1/n!$ . The values of  $1/n!$ , as well as the reordering likelihood parameter for individual chiasms,  $L$ , of Edwards and Edwards, are given in Table 13. ( $L$  is the likelihood that a collection of  $n$  pairs of elements will appear in chiastic order by chance. In other words, its derivation does not presuppose fixing the first branch.)

Table 13. Probabilities that a given system possesses chiastic ordering according to the present and Edwards and Edwards criteria.

$n$	$1/n!$	$L$
1	1	1
2	0.5	0.333
3	0.167	0.0667
4	0.0417	0.00952
5	0.00833	0.00106
6	0.00139	$9.62 \times 10^{-5}$
7	0.000198	$7.40 \times 10^{-6}$
8	$2.48 \times 10^{-5}$	$4.93 \times 10^{-7}$
9	$2.76 \times 10^{-6}$	$2.90 \times 10^{-8}$
10	$2.76 \times 10^{-7}$	$1.53 \times 10^{-9}$

By comparing the values in the table we see that fixing the first branch gives a greater likelihood that chiastic ordering in a given system occurred by chance than does the Edwards and Edwards approach.

By the way, it is obvious that the probability that the second branch occurs in direct order (**ABCABC**) by chance is exactly the same as for chiastic order,  $1/n!$ .

The value of  $n$  for most of the proposed inverted systems is 5 or less, but  $n = 7$  for two and 13 for the overall system. Since the central element in the overall system is not paired, we should say  $n = 12$ . The value of  $1/12!$  is 2 divided by 1 billion. This extremely low probability for chance, coupled especially with the complex layering and parallelisms of the higher order systems described above, convinces me that the whole text is intentional. And, as noted above, we are left to find the author.

## Concluding Remarks

We see that Christ opens and closes with admonitions to search the words of Isaiah, but quotes and discusses Micah first, and then Isaiah, rearranging both to fit into the patterns that he further develops. The result is the most beautiful and complex structure I have found in 25 years of discovery of such patterns in the scriptures. My efforts have resulted in reformatted versions of the entire Doctrine and Covenants, The Pearl of Great Price, major portions of the Book of Mormon (the doctrinal discourses, about half the text), and selected portions of the Bible.[10] Nowhere have I found material to match the literary structure of these words of Christ, the author of the patterns in the scriptures.

Although a testimony of the Book of Mormon can be sustained only by the witness of the Spirit, the complexity and beauty of the structure further attest to its divine origin. One doubts that it could have been a product of the nineteenth century, neither the work of a frontier farmer's son, nor of any other mortal.

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## Notes:

1. The structure presented here was discovered in 1988.
2. Skousen, Royal, Ed., "The Book of Mormon; The Earliest Text," Yale University Press, New Haven and London, 2009, p. xxx.
3. John W. Welch, "Chiasmus in the Book of Mormon," *BYU Studies*, pp. 69-84, Autumn 1969.
4. John W. Welch, "Chiasmus in the Book of Mormon", *Book of Mormon Authorship*, Edited by Noel B. Reynolds, Bookcraft, Inc., Salt Lake City, 1982, pp. 33-52.
5. John W. Welch, "The Discovery of Chiasmus in the Book of Mormon: Forty Years Later," *Journal of Book of Mormon Studies*, Vol. 16, No. 2, 2007.
6. Donald W. Parry, "Research and Perspectives: Hebrew Literary Patterns in the Book of Mormon," *Ensign*, October 1989.
7. Donald W. Parry, "The Book of Mormon Text Reformatted According to Parallelistic Patterns", F.A.R.M.S., Provo, Utah, 1992.
8. Donald W. Parry, "Poetic Parallelisms in the Book of Mormon," Neal A. Maxwell Institute for Religious Scholarship, BYU, Provo, Utah, 2007.
9. D. Lynn Johnson, "Isaiah Text and Commentary in the Book of Mormon", Wilmette, Illinois, 1992. Unpublished.
10. <http://www.ldsgospeldoctrine.net/dlj/visualscriptures.html>
11. Victor L. Ludlow, "The Father's Covenant People Sermon: 3 Nephi 20:10-23:5," *Third Nephi: An Incomparable Scripture*, Ed. by Andrew C. Skinner and Gaye Strathearn, Deseret Book, Salt Lake City, Utah, 2012, p. 166.

12. Nils W. Lund, "Chiasmus in the New Testament," University of North Carolina Press, Chapel Hill, 1942; Hendrickson Publishers, Peabody, Massachusetts, 1992.
13. John W. Welch, "Criteria for Identifying the Presence of Chiasmus", F.A.R.M.S., Provo, Utah, 1989.
14. PC Study Bible, Biblesoft, Seattle, WA, version 3.1, 1993.
15. The King James Study Bible, Thomas Nelson Publishers, Nashville, 1988, p. 1083.
16. Bruce R. McConkie, "The Mortal Messiah," Deseret Book, Salt Lake City, 1981, Vol.4, p.354.
17. John W. Welch, "How much was known about chiasmus in 1829 when the Book of Mormon was translated?" FARMS Review 15, no. 1 (2003): 47-80
18. Boyd F. Edwards and W. Farrell Edwards, "Does Chiasmus Appear in the Book of Mormon by Chance?," BYU Studies 43, no. 2, 2004, pp. 103-130.
19. B. F. Edwards and W. F. Edwards, "When Are Chiasms Admissible as Evidence?," BYU Studies 49, no. 4, 131 (2010)
20. Boyd F. Edwards and W. Farrell Edwards, "Does Chiasmus Appear in the Book of Mormon by Chance?," op. cit., p. 112.

## Appendix I

- AA A a Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled--  
    behold they are written,  
        ye have them before you,  
        therefore search them--12
- BB And verily, verily, I say unto you, that when they shall be fulfilled
- b then is the fulfilling of the covenant
- c which the Father hath made
- d unto his people, O house of Israel. 13
- e<sub>1</sub> And then shall the remnants, which shall be scattered abroad upon the face of the earth,
- e<sub>2</sub> be gathered in from the east and from the west, and from the south and from the north;
- f and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. 14
- g And the Father hath commanded me that I should give unto you this land, for your inheritance. 15
- CC<sub>1</sub> f And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people--16
- e<sub>1</sub> i Then shall ye, who are a remnant of the house of Jacob, go forth among them;  
    and ye shall be in the midst of them who shall be many;  
    and ye shall be among them
- ii as a lion  
        among the beasts of the forest,  
        and as a young lion  
        among the flocks of sheep,
- iii who, if he goeth through both treadeth down and teareth in pieces,
- ii and none can deliver. 17
- i Thy hand shall be lifted up upon thine adversaries,  
and all thine enemies shall be cut off. 18
- e<sub>2</sub> And I will gather my people together as a man gathereth his sheaves into the floor. 19
- d For I will make my people with whom
- c the Father
- b hath covenanted,
- a yea, I will make thy horn iron,  
and I will make thy hoofs brass.  
    And thou shalt beat in pieces many people;  
    and I will consecrate their gain unto the Lord,  
    and their substance unto the Lord of the whole earth.  
And behold, I am he who doeth it. 20



B And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles. 21

C And it shall come to pass that I will establish my people, O house of Israel. 22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem.

And the powers of heaven shall be in the midst of this people;  
yea, even I will be in the midst of you. 23

D Behold, I am he of whom Moses spake, saying:

E A prophet shall the Lord your God raise up unto you of your brethren, like unto me;  
him

shall ye hear

in all things whatsoever he shall say unto you. And it shall come to pass that

every soul

who will not hear

that prophet

shall be cut off from among the people. 24

D Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me. 25

CC<sub>2</sub>

C And behold, ye are the children of the prophets;  
and ye are of the house of Israel;  
and ye are of the covenant

which the Father made with your fathers, saying unto Abraham:

And in thy seed shall all the kindreds of the earth be blessed. 26

The Father having raised me up unto you first, and sent me to bless you in turning away  
every one of you from his iniquities;

and this because ye are the children of the covenant--27

And after that ye were blessed then fulfilleth the Father the covenant which he made with  
Abraham, saying:

In thy seed shall all the kindreds of the earth be blessed--

B unto the pouring out of the Holy Ghost through me upon the Gentiles,  
which blessing upon the Gentiles shall make them mighty above all,  
unto the scattering of my people, O house of Israel. 28

And they shall be a scourge unto the people of this land.

Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their  
hearts against me

I will return their iniquities upon their own heads, saith the Father. 29

A a And I will remember the covenant which I have made with my people;

b<sub>1</sub> and I have covenanted with them that I would gather them together in mine own due time,

b<sub>2</sub> that I would give unto them again the land of their fathers for their inheritance, which is the land  
of Jerusalem, which is the promised land unto them forever, saith the Father. 30

c And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached  
unto them; 31 And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray  
unto the Father in my name. 32 Then shall their watchmen lift up their voice, and with the voice  
together shall they sing; for they shall see eye to eye. 33

b<sub>1</sub> Then will the Father gather them together again,

b<sub>2</sub> and give unto them Jerusalem for the land of their inheritance. 34

a Then shall they break forth into joy--Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem. 35

B The Father  
hath made bare his holy arm  
in the eyes  
of all the nations;  
and all the ends of the earth  
shall see  
the salvation of the Father;  
and the Father and I are one. 36

C And then shall be brought to pass that which is written:

D<sub>1</sub> a Awake, awake again, and put on thy strength,  
O Zion;

b put on thy beautiful garments,  
O Jerusalem, the holy city,

c for henceforth there shall no more come into thee the uncircumcised and the unclean. 37

b Shake thyself from the dust; arise, sit down,  
O Jerusalem;

a loose thyself from the bands of thy neck,  
O captive daughter of Zion. 38

D<sub>2</sub> For thus saith the Lord: Ye have sold yourselves for naught,

D<sub>3</sub> and ye shall be redeemed without money. 39

D<sub>4</sub> Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak. 40

E And then shall they say: How beautiful upon the mountains are the feet of him  
that bringeth good tidings unto them,  
that publisheth peace;  
that bringeth good tidings unto them of good,  
that publisheth salvation;  
that saith unto Zion: Thy God reigneth! 41

CC<sub>3</sub> D<sub>1</sub> And then shall a cry go forth:

Depart ye,  
depart ye,  
go ye out from thence,  
touch not that which is unclean;  
go ye out of the midst of her;  
be ye clean that bear the vessels of the Lord. 42  
For ye shall not go out with haste nor go by flight;  
for the Lord will go before you,  
and the God of Israel shall be your rearward. 43

DD  
EE D<sub>2</sub> Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. 44  
As many were astonished at thee--  
his visage was so marred,  
more than any man,  
and his form  
more than the sons of men-- 45



JJ B And when these things come to pass that thy seed shall begin to know these things--

II A it shall be a sign unto them,  
HH that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. 8

GG And when that day shall come, it shall come to pass that kings shall shut their mouths;  
for that which had not been told them  
shall they see;  
and that which they had not heard  
shall they consider. 9

FF For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them;

EE and there shall be among them those who will not believe it, although a man shall declare it unto them. 10  
But behold, the life of my servant shall be in my hand;  
therefore they shall not hurt him,  
although he shall be marred because of them.

DD Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. 11

CC<sub>1</sub> A Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said)

B a<sub>1</sub> they shall be cut off from among my people who are of the covenant. 12

a<sub>2</sub> And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. 13 Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. 14

b Yea, wo be unto the Gentiles except they repent;

c for it shall come to pass in that day,

d saith the Father,

e<sub>1</sub> that I will cut off thy horses out of the midst of thee,  
and I will destroy thy chariots; 15  
And I will cut off the cities of thy land,  
and throw down all thy strongholds; 16

e<sub>2</sub> And I will cut off witchcrafts out of thy land,

f and thou shalt have no more soothsayers; 17

g Thy graven images  
I will also cut off,  
and thy standing images  
out of the midst of thee,  
and thou shalt no more worship the works of thy hands; 18

f And I will pluck up thy groves out of the midst of thee;

e<sub>1</sub> so will I destroy thy cities. 19

e<sub>2</sub> And it shall come to pass that all  
lyings, and  
deceivings, and  
envyings, and  
strifes, and  
priestcrafts, and  
whoredoms,  
shall be done away. 20

d For it shall come to pass, saith the Father,

c that at that day

b whosoever will not repent and come unto my Beloved Son,

a<sub>1</sub> them will I cut off from among my people, O house of Israel; 21

a<sub>2</sub> And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. 22

CC<sub>2</sub> A But if they will repent and hearken unto my words, and harden not their hearts,

B a I will establish my church among them,

b and they shall come in unto the covenant and be numbered among this

c the remnant of Jacob,

d unto whom I have given this land for their inheritance; 23 And they shall assist my people,

c the remnant of Jacob,

b and also as many of the house of Israel as shall come,

a that they may build a city, which shall be called the New Jerusalem. 24

CC<sub>3</sub> And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. 25

A And then shall the power of heaven come down among them; and I also will be in the midst. 26

B And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people.

C Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. 27

C Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. 28

B Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. 29 And they shall go out from all nations; and they shall not go out in haste, nor go by flight,

A for I will go before them, saith the Father, and I will be their rearward. 22:1

BB And then shall that which is written come to pass:

- A Sing, O barren,  
 thou that didst not bear;  
 break forth into singing, and cry aloud,  
 thou that didst not travail with child;
- B for more are the children of the desolate than the children of the married wife, saith the Lord. 2
- C Enlarge the place of thy tent,  
 and let them stretch forth the curtains of thy habitations; spare not,  
 lengthen thy cords  
 and strengthen thy stakes; 3
- B For thou shalt break forth on the right hand and on the left,  
 and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited. 4
- A Fear not,  
 for thou shalt not be ashamed;  
 neither be thou confounded,  
 for thou shalt not be put to shame;  
 for thou shalt forget the shame of thy youth,  
 and shalt not remember the reproach of thy youth,  
 and shalt not remember the reproach of thy widowhood any more. 5  
 For thy maker, thy husband, the Lord of Hosts is his name;  
 and thy Redeemer, the Holy One of Israel--the God of the whole earth shall he be called. 6
- A For the Lord hath called thee as a woman forsaken  
 and grieved in spirit,  
 and a wife of youth,  
 when thou wast refused,
- B saith thy God. 7
- A For a small moment have I forsaken thee,  
 but with great mercies will I gather thee. 8  
 In a little wrath I hid my face from thee for a moment,  
 but with everlasting kindness will I have mercy on thee,
- B saith the Lord thy Redeemer. 9
- A For this, the waters of Noah unto me, for as I have sworn  
 that the waters of Noah should no more go over the earth,  
 so have I sworn  
 that I would not be wroth with thee. 10  
 For the mountains shall depart  
 and the hills be removed,  
 but my kindness shall not depart from thee,  
 neither shall the covenant of my peace be removed,
- B saith the Lord that hath mercy on thee. 11
- A O thou afflicted, tossed with tempest, and not comforted! Behold,
- B I will lay thy stones with fair colors,  
 and lay thy foundations with sapphires. 12  
 And I will make thy windows of agates,  
 and thy gates of carbuncles,  
 and all thy borders of pleasant stones. 13  
 And all thy children shall be taught of the Lord;

and great shall be the peace of thy children. 14  
In righteousness shalt thou be established;  
thou shalt be far from oppression for thou shalt not fear,  
and from terror for it shall not come near thee. 15

A Behold, they shall surely gather together against thee,  
not by me;  
whosoever shall gather together against thee  
shall fall for thy sake. 16

B Behold, I have created the smith  
that bloweth the coals in the fire,  
and that bringeth forth an instrument for his work;  
and I have created the waster  
to destroy. 17

A No weapon that is formed against thee  
shall prosper;  
and every tongue that shall revile against thee in judgment  
thou shalt condemn.

B This is the heritage of the servants of the Lord,  
and their righteousness is of me, saith the Lord. 23:1

AA A And now, behold, I say unto you,  
that ye ought to search these things.  
Yea, a commandment I give unto you  
that ye search these things diligently;  
for great are the words of Isaiah. 2  
For surely he spake as touching all things  
concerning my people which are of the house of Israel;  
therefore it must needs be that he must speak  
also to the Gentiles. 3  
And all things that he spake  
have been and  
shall be,  
even according to the words which he spake.

## Appendix II

### Calculation of likelihood of ordered arrangements given random additions

We wish to compute the likelihood that  $n$  paired elements would be arranged in chiasmic, direct, or climax order. We will let  $n = 4$ , (**A B C D**) for our example. We do not differentiate among the four pairs of elements; any one could be labeled **A**, for instance. For convenience, we will label the first element **A**, the second **B**, etc., even though the first **B** might be any of the two each of **B**, **C**, or **D** in our original set. We will add one element at a time, and compute the probability for each step. The final probability for the array will be the product of the probabilities of each addition. We will do this for direct (**ABCDABCD**) and the paired elements of climax (**AABBCCDD**). It will be obvious that the calculation for chiasmus is exactly the same as for direct. Only the element sequencing is different.

Table AII1. Probability of formation of a 4 element direct parallel system by chance.

addition	opportunity	immediate probability	cumulative probability
1 A(B, C, or D)	any one of 6 out of 7	0.857143	0.857143
2 AB(C or D)	any one of 4 out of 6	0.666667	0.571429
3 ABC(D)	any one of 2 out of 5	0.4	0.228571
4 ABCD(A)	1 out of 4	0.25	0.057143
5 ABCDA(B)	1 out of 3	0.333333	0.019048
6 ABCDAB(C)	1 out of 2	0.5	0.009524
7 ABCDABCD	1 out of 1	1	<b>0.009524</b>

The last value in the table is identical with the Edwards and Edwards value of L for chiasms with 4 pairs of elements.

Table AII2. Probability of formation of a 4 element climax system by chance.

addition	opportunity	immediate probability	cumulative probability
1 A(A)	1 out of 7	0.142857	0.142857
2 AA(B)	any one out of 6	1	0.142857
3 AAB(B)	1 out of 5	0.2	0.028571
4 AABB(C)	any one out of 4	1	0.028571
5 AABBC(C)	1 out of 3	0.333333	0.009524
6 AABBB(C)	either of 2	1	0.009524
7 AABBBCC(D)	1 out of 1	1	<b>0.009524</b>

Thus the likelihood of each of the three types of systems forming by chance is identical.