

A man with a beard and a headband is seated at a desk in a workshop, writing on a scroll. The room is dimly lit, with a small lamp providing light. The desk is cluttered with stacks of scrolls and papers. The background shows a rough, textured wall with more scrolls hanging on it.

Alma 36-38

Sunday, August 4, 2024

Chiasmus

chi·as·mus – kī' azməs/

noun: chiasmus; plural noun: chiasmi

1. a rhetorical or literary figure in which words, grammatical constructions, or concepts are repeated in reverse order, in the same or a modified form; e.g. 'Poetry is the record of the best and happiest moments of the happiest and best minds.'

Mark 2:27

A- The sabbath

B- was made for man

B'- and not man

A'- for the sabbath

See: <https://www.ldsscriptureteachings.org/2014/02/alma-36-analyzing-the-text/>

My son give ear to my *words* (v. 1)

Keep the *commandments* and ye shall prosper in the land (v. 1)

Do as I have done (v. 2)

Remember the *captivity* of our fathers (v. 2)

They were in *bondage* (v. 2)

He surely did *deliver* them (v. 2)

Trust in God (v. 3)

Supported in *trials, troubles, and afflictions* (v. 3)

Lifted up at the *last day* (v. 3)

I know this not of myself but of *God* (v. 4)

Born of *God* (v. 5)

I sought to destroy the church (vv. 6–9)

My *limbs* were paralyzed (v. 10)

Fear of being in the *presence of God* (vv. 14–15)

Pains of a damned soul (v. 16)

Harrowed up by the memory of sins (v. 17)

I remembered *Jesus Christ, a son of God* (v. 17)

I cried, *Jesus Christ, son of God* (v. 18)

Harrowed by the memory of sins no more (v. 19)

Joy as exceeding as was the *pain* (v. 20)

Long to be in the *presence of God* (v. 22)

My *limbs* received strength again (v. 23)

I labored to bring souls to repentance (v. 24)

Born of *God* (v. 26)

Therefore *my knowledge* is of *God* (v. 26)

Supported under *trials, troubles, and afflictions* (v. 26)

Trust in him (v. 27)

He will *deliver* me (v. 27)

And *raise me up at the last day* (v. 28)

As God brought our fathers out of *bondage* and *captivity* (vv. 28–29)

Retain a *remembrance of their captivity* (v. 29)

Know as I do know (v. 30)

Keep the *commandments* and ye shall prosper in the land (v. 30)

This according to his *word* (v. 30)

John Welch sums up the evidence:

For those who are inclined to think about such matters in terms of statistical probabilities, the multiple findings discussed may be summarized in the form of a series of predictions: for instance, what is the likelihood of chiasms not only accidentally occurring, but also intensifying the orderly character of the text, increasing the intricate depth of the text, significantly enhancing its artistic achievement, precisely fitting natural textual units, systematically clarifying meaning and providing demonstrable keys to textual interpretation, maintaining stylistic consistency within the writings of individual authors, emerging as reworkings of earlier texts, corresponding with other dimensions of authorial intent, appearing principally in quoted original texts as opposed to abridged materials, and working even better in Hebrew than English? **The probability that all these and other similar predictions would simultaneously occur becomes remotely small, lending considerable cumulative weight that corroborates the explanation of the book's origins declared by Joseph Smith and claimed by the book itself.**

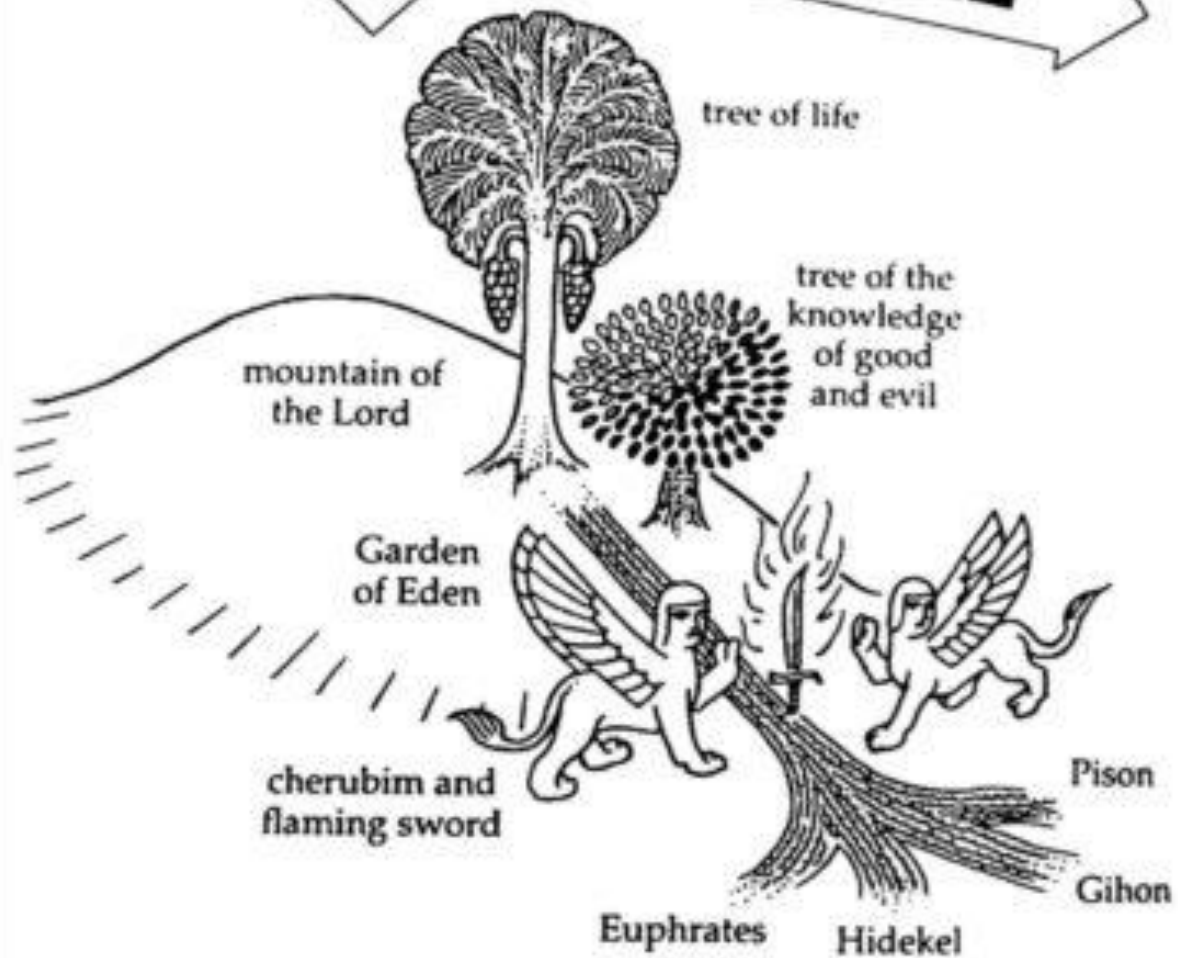
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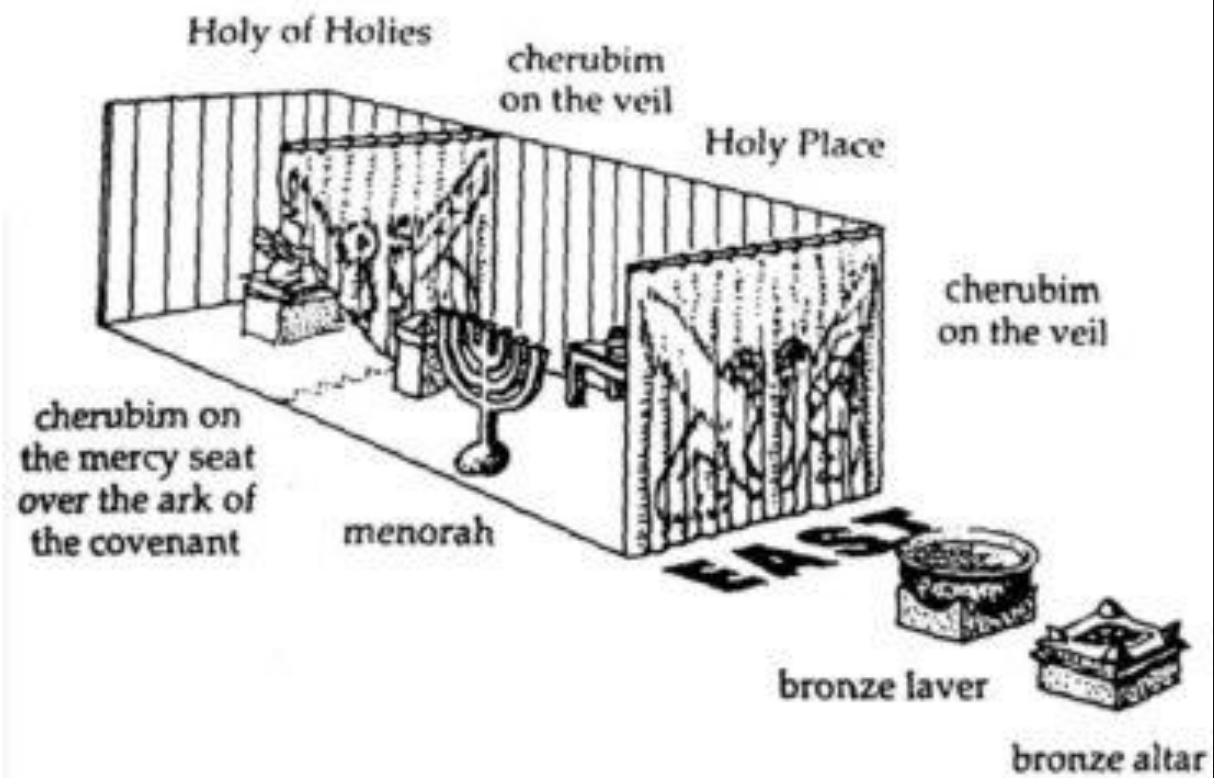
(John W. Welch, "What Does Chiasmus in the Book of Mormon Prove?" *Book of Mormon Authorship Revisited*, F.A.R.M.S., pp. 200-224, emphasis added.)

CREATION

FALL



ATONEMENT



The architecture and furniture of the temple are used by BOM prophets to teach truth.

