

Chapter 26

{Original 1830 Chapter XI – continued}

*Christ Continues to Teach and Minister to the Multitude
Christ Expounds All Things--Great and Small--From Beginning to the End*

- 1 **And now**
it came to pass
that **when** [He] **Jesus** had **told** these **things** aa
He [Jesus] **expounded** them [these **things**]
unto **the multitude**
- and** He [Jesus] **did** **expound** **ALL things**
unto **them**
both **GREAT**
and **small** **
- 2 **And** He [Jesus] **saith** [Quote]
These _____ **scriptures**
which ye had **NOT** with **you**
the Father **commanded**
- that** I [the Son] **should** **give** unto **you** bb
for it was **wisdom**
in **Him**
- that** they [the _____ **scriptures**]
should be **given** unto **future generations**
- 3 **And** He [Jesus] **did** **expound** **ALL things**
even **from the beginning**
[even] **until the time**
that He [Jesus] **should come** in **His glory**
- yea** **even** _____ **ALL things**
which **should come** **upon** **the face of the earth** 01

[Par. aa – Circular repetition “things”]

[Par. bb – Circular repetition “should”]

[Par. ** – Distribution]

[Heb. 01 – Separated prepositions]

[3 Nephi 26]

even until *the elements* should melt with fervent heat
and [until] *the earth* should be wrapt together as a scroll [all the history wrapped up] {AG}
[and until] *the heavens*
and *the earth* should pass away [the end of the Millennium]

[Note: The word "wrapt" is a past tense of the word wrap. For its definition #7 for the word wrap, Dictionary.com reads: "to fold or roll up." The word "wrapt" does not appear in the King James Bible. However, we find the following in 2 Kings 2:8: "And Elijah took his mantle, and **wrapped it together**, and smote the waters . . .]

4 And even unto the GREAT [see Helaman 12:25-26]
and last day
when _____ ALL people cc
and ALL kindreds
and ALL nations
and [ALL] tongues

shall stand _____ before God
to be judged of their works dd

or whether they [their works] be good ee
whether they [their works] be evil

5 [A] if they [their works] be good ff
[B] [then] to the resurrection
of everlasting life

[A] and if they [their works] be evil
[B] [then] to the resurrection
of damnation

being on a parallel
the one [good works] on the one hand
and the other [evil works] on the other hand

according to the mercy gg
and the justice
and the holiness
which is in Christ
Who was before *the world* began

{End of Original 1830 Chapter XI}

[Par. cc – Enumeration]

[Par. ff – Alternating “if/then” parallelism].

[Par. dd – Circular repetition “works”]

[Par. gg – Working out]

[Par. ee – Detailing - Contrast parallelism of opposites]

{Original 1830 Chapter XII}

Mormon **Comments** on His Writings (verses 6-21)
He Writes What the Lord Commands

6 And **now**[A] there canNOT be **written** in this **book**

hh

[B] even a hundredth **part**

02

[C] of the **things**[D] which **[He] Jesus did** truly **teach**[E] **unto the people***[Omission of 1° source material]*7 But **behold**[A] the **plates of Nephi DO contain**[B] the **MORE** **part**[C] of the **things**[D] which **He [Jesus]** **taught**[E] **[unto] the people**8 And [A] _____ these **things**
haveI **[Mormon]** **written** [in this **book**][B] which are a **lesser part**[C] of the **things**[D] which **He [Jesus]** **taught**[E] **[unto] the people**

And I **[Mormon]** have **written** them [these **things**]
to the intent that they [these **things**]
may be **brought again**

unto this peoplefrom **the Gentiles**according to the **words** which **Jesus** hath **spoken**9 And **when** **they** [this people] shall have received this[>or these **things**][according to the **words** which **Jesus** hath **spoken**]

[in] **which** [it] is expedient that they [**the Gentiles**]
should have [these **things**] **first**
to **try** their **faith**

*[test]**{AL}*

[Par. hh – Extended alternating parallelism]

[Heb. 02 – Amplification “hundredth part”]

[3 Nephi 26]

[A]	and	<u>if</u> _____ <u>it shall so be</u>		ii
[B]	that	<u>they</u> [this people] <u>shall</u>	believe these <u>things</u>	
[B]	then	<u>shall</u>	<u>the GREATER things</u> be made manifest	
				unto <u>them</u>
				[unto their salvation]

10 [A]	And	<u>if</u> _____ <u>it so be</u>		{AG}
	that	<u>they</u> [this people] will NOT believe these <u>things</u>		
[B]	then	<u>shall</u>	<u>the GREATER things</u> be	
				withheld
				from <u>them</u>
				unto their condemnation

[Note: The above verses can also be structured in an **extended alternating** pattern:

[A]	and	<u>if</u> it shall so be	
[B]	that	<u>they</u> [this people]	
[C]		<u>shall</u>	believe these <u>things</u>
[D]	then	<u>shall</u>	<u>the greater things</u>
[E]			be made manifest
[F]			unto them
[G]			[unto their salvation]
10 [A]	And	<u>if</u> it so be	
[B]	that	<u>they</u> [this people]	
[C]		<u>will</u> NOT believe these <u>things</u>	
[D]	then	<u>shall</u>	<u>the greater things</u>
[E]			be _____ withheld
[F]			from them
[G]			unto their condemnation

11	Behold	I [Mormon] was about to write <u>them</u> [<u>things</u>]	[1 st]	jj
		ALL which were engraven upon the plates of Nephi		03

but the Lord forbade it **saying** [Quote] [see the note at the end of the chapter]

I [the Lord] will try the **faith** of **My people**

12	Therefore	I Mormon do write the <u>things</u>	[2 nd Statement]
		which have been commanded <u>me</u>	
		of the Lord	

	And now	I Mormon make an end of my	04
		sayings	

[Par. ii – Alternating “if/then? parallelism]

[Heb. 03 – Separated prepositions/also construct state]

[Par. jj – Like line beginnings “I Mormon”]

[Heb. 04 – Use of “make an end”]

and [I Mormon] proceed to write the things [Resumptive repetition]
 which have been commanded me

Mormon's *Summary Comments*
 Christ Teaches for Three Days
 Christ Shows Himself Often

13 Therefore

I [Mormon] would
 that ye should behold

that [He] the Lord truly did teach the people kk
for the space of three days
 and after [the space of three days]

that He [the Lord] did show Himself unto them oft LL
 and [He the Lord] did break bread _____ oft
 and [He the Lord] did bless it
 and [He the Lord] did give it unto them

* * *

{The Account of Christ's Visit to the Nephites - Continued}

The Mouths of Nephite Children Are Opened
 They Testify of Marvelous Things

14 And it came to pass

that He [the Lord] did teach
 and [did] minister unto the children
of the multitude
of whom
 hath been spoken 05

and He [the Lord] did loose _____ their tongues

and they [the children] did speak unto their fathers
GREAT mm
and marvelous things

even GREATer [things]
 than He [the Lord] had revealed unto the people

[Par. kk – Like beginnings “He the Lord”]

[Par. LL – Circular repetition “did”]

[Heb. 05 – Consecutive prepositions]

[Par. mm – Word pair “great/marvelous”]

[3 Nephi 26]

and He [the Lord] loosed _____ their tongues nn
that they could utter

15 And **it came to pass**

that after He [the Lord] had ascended into heaven the second time oo
that He [the Lord] showed Himself unto them [the third time]

And [He the Lord] had gone unto the Father [the second time] pp

after having healed ALL their sick qq
and [ALL] their lame 06

and [after having] opened the eyes of their blind
and [after having] unstopped the ears of the deaf

And

even [after He the Lord] had done ALL manner of cures among them

and [after He the Lord] had raised a man from the dead

and [after He the Lord] had shown forth _____ His power unto them

and [after He the Lord] had ascended _____ unto the Father [the second time]

The Third Day

16 Behold

it came to pass on the morrow

and that the multitude gathered themselves together
they [the multitude] both saw and heard these children

yea even babes and did open their mouths
and [did] utter marvelous things

And the _____ things
which they did utter were forbidden
that there should NOT ANY man write them

[Par. nn – Circular repetition “their/they/the/them”, also acrostic]

[Par. qq – Working out]

[Par. oo – Circular repetition “after”]

[Heb. 06 – Repetition of possessive pronoun]

[Par. pp – Circular repetition “had.having”]

The Twelve Nephite Apostles Minister to the Church

17 And **it came to pass**

that [the disciples](#)
[whom](#)
[\[He\] Jesus](#) had **chosen**
began from that time forth
to baptize
and **[began] to teach** [as many as](#)
did come
unto [them](#)

And [as many as](#)
were **baptized** in [the Name of Jesus](#)
were **filled** with [the Holy Ghost](#)

06

18 **And** **MANY** of [them](#) **saw**
and **heard** unspeakable [things](#)
which [\[things\]](#)
are NOT lawful to be **written**

19 **And** [they](#) **taught**
and [\[they\]](#) **did** **minister** **one to another**
and [they](#) had ALL [things](#) common
among [them](#)
EVERY [man](#) dealing **justly** **one with another**

20 And **it came to pass**

that [they](#) **did** **do** ALL [things](#)
even as [\[He\] Jesus](#) had **commanded** [them](#)

21 **And** [they](#) who were **baptized** in [the Name of Jesus](#)
were called **the church of** [Christ](#)

* * *

[Heb. 06 – Use of “began to”]

[Note: In **3 Nephi 26:13** we find that “the Lord truly did teach the people for the space of **three** days.” In the scriptures, according to Vicki Alder, the number **three** has very special significance. Its main purpose appears to lie in presiding. The number **three** also has special importance in witnessing or bearing record. The frequency of the number **three** in the life of Savior is phenomenal.

The infant Jesus was given **three** gifts from the wise men. (Matthew 2:11) The wedding in Cana where Jesus performed His first miracle and changed the water into wine was held on the “**third**” day of the week. (John 2:1; JST John 2:1) After the Lord's baptism, the devil tempted Jesus three separate times. (Matthew 4:3-11; Luke 4:2-13) Christ's ministry to the Jews was for **three** years. On the mount of transfiguration after a heavenly vision, Peter wanted to erect **three** tabernacles to represent Jesus, Moses and Elias who had been there. (Matthew 17:4;

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Mark 9:5; Luke 9:33) Jesus prophesied that Peter would deny Him **three** times, which he did. (Matthew 26:34, 75; Luke 22:34)

When the Lord went into the Garden of Gethsemane to suffer he took **three** apostles with him. He found them sleeping **three** times during his agony, and He admonished and spoke to them **three** times. (Mark 14:33-41; Matthew 26:37-45) During the trial of the Lord, Pilate asked the people **three** times to release Jesus and **three** times the majority of them wanted to crucify Him. (Luke 23:14-23) Nails were driven into **three** places in Christ's body during the crucifixion, His palms, wrists and feet. "And it was the **third** hour, and they crucified him." (Mark 15:25) A superscription was placed over the Lord saying, "This is the King of the Jews" in **three** languages: Greek, Latin and Hebrew. (Luke 23:38; John 19:19-20) There were **three** crosses on Golgotha, because Jesus was crucified between two thieves (Mark 15:28) At that time in the Americas, there were **three** hours of tremendous upheaval and earthquakes. (3 Nephi 8:19) At about the same time in Israel, there were **three** hours of darkness. (Matthew 27:45; Luke 23:44) In the Americas, there were **three** days of darkness (1 Nephi 19:10; Helaman 14:20, 27; 3 Nephi 8:23), while in Jerusalem the body of Jesus lay in a sepulchre for **three** days. (2 Nephi 25:13) The resurrection was to take place on the **third** day. (Matthew 20:19; Luke 24:7; Acts 10:40) Jesus lived in mortality for **thirty-three** years. In Israel after His resurrection, Jesus showed Himself to His disciples **three** times. (John 21:14) Before ascending to heaven, Jesus asked Peter **three** times if he loved him and three times He admonished him to feed the Lord's sheep. (John 21:15-17) When Jesus appeared to the Nephites, the voice of Heavenly Father was heard **three** times before the Nephites understood what He said. (3 Nephi 11:3-7) Jesus taught the Nephites for **three** days. (3 Nephi 26:13) The Lord then translated **three** of the Nephites. (3 Nephi 28:4-9) And afterward, **three** generations of Nephites passed away in righteousness. (1 Nephi 12:11; 2 Nephi 26:9) It is recorded that Jesus showed himself to **three** nations after His resurrection, the Jews, the Nephites and the lost tribes of Israel. (3 Nephi 11:8, 15:14-17)

The use of the number **three** in the Bible and the Book of Mormon is further evidence and testimony that the same God inspired and revealed these scriptures for He is the same yesterday, today and forever. (Hebrews 13:8) (Vicki Alder, Mysteries in the Scriptures: Enlightenment through Ancient Beliefs, p. 113-115, 137.))

[Note: One of the intriguing features about the literary content and the historical narrative of the Book of Mormon is that:

- (1) it is an abridgement. Multiple writers claim that they cannot write even "a hundredth part" of the things of their people (see Jacob 3:13, Words of Mormon 1:5, Helaman 3:14, 3 Nephi 5:8, **3 Nephi 26:7**, Ether 15:33);
- (2) there are three main writers of this abridgment; but
- (3) they all claim that their writing is controlled by the Lord, who tells them what to put in and what to leave out.

In essence, Raymond Treat declares, "What is in the Book of Mormon is there for a purpose." He then provides some examples in the verses that follow verses that illustrate this literary principle:

<u>Reference</u>	<u>Writer</u>	<u>Instruction</u>	<u>Subject</u>
1 Ne. 14:28	Nephi	leave out	"the remainder of the things which I saw"
1 Ne. 19:3	Nephi	put in	"the ministry and the prophecies, the more plain and precious parts of them"
W of M. 1:9-10	Mormon	put in	the small plates of Nephi
3 Ne. 26:12	Mormon	put in	"the things which have been commanded me of the Lord"
3 Ne. 26:5	Mormon	leave out	the rest of the words of Jesus
Ether 4:4	Moroni	put in	the sealed portion
Ether 5:1	Moroni	put in	"the words which were commanded me, according to my memory"
Ether 8:9-26	Moroni	put in	information about the secret combinations
Ether 13:13	Moroni	leave out	the rest of the prophecies of Ether

(Raymond C. Treat, "What is in the Book of Mormon is There for a Purpose," in Recent Book of Mormon Developments, Vol. 2, p. 172-173.))