

An Artistic Rendition of The Vision–Doctrine & Covenants 76

D. Lynn Johnson

Abstract

The beautiful account of The Vision is presented with carefully crafted parallelisms in three classic forms at four levels in which the information content is enhanced by the parallelism. In order of frequency the forms are inverted, direct and climax. One inverted pattern covers the entire text. The entire text is also covered by second level inverted patterns that are independent of the first level pattern. Imbedded third and fourth level structures are also present. All of these are shown simultaneously in the reformatted text. The result is a two-dimensional “picture,” an artistic rendition of the text. While some of the parallelism is based on verbal repetition, thematic parallelism is more common and also more instructive. Insights are revealed that are invisible in the standard printed format. The complexity and beauty of the literary structure are likely beyond the native capacity of the young author who marveled at “the purity of the language.”

Introduction

The beauty of the language in this Section is well appreciated by all who ponder it. In 1969 Steven Walker wrote “Section 76, that grandly eloquent record of the vision of postmortality vouchsafed to Joseph Smith and Sidney Rigdon, is without question the epitome of stylistic accomplishment in the Doctrine and Covenants. It is preeminent among the Revelation(s) both in its stylistic majesty and in its sustained spiritual fervor. This is, of course, entirely in keeping with the sublimity and profundity of its subject matter. That it was recorded while the authors were ‘yet in the spirit’ (D&C 76:113) is evident in every line.”[1] And I have discovered literary patterns that enhance that beauty.

Thirty one years ago I noticed the antiparallel arrangement of “redemption” and “resurrection” in Doctrine and Covenants 88:14-16. I quickly discovered the parallels between the sun, moon, stars and earth in verses 88:5-10 and the discussion of the three degrees of glory and the degree not of glory in verses 20-33. I began to find other examples of inverted parallelism in the Doctrine and Covenants and proceeded to reformat the entire book to show the parallels. Thus I discovered the beautiful structure of Section 76. The reformatted text is found in Appendix I and on my Web page[2] along with my other reformatted scriptures. I call the results the Visual Scriptures because the text is expanded and presented on the page in such a way that its meaning almost springs to the eye.

What I didn’t know at the time of my original discovery was that Charles G. Kroupa and Richard C. Shipp had found chiasmus[3] in the Doctrine and Covenants much earlier.[4] Shipp wrote his Master’s thesis on the subject in 1975.[5] In 1993 H. Clay Gorton published his reformatted version of the Doctrine and Covenants in which he proposed 225 chiasms.[6] That same year William H. Brugger wrote his MS thesis, “Section 76 As Literature in the Doctrine And Covenants.”[7] He discussed the earlier work by Kroupa and Shipp. Charles Francis King followed with his version in 2000, and a second edition in 2001.[8]

King does not refer to Kroupa and Shipp or Gorton and neither Gorton nor King was aware of my work. Thus we have (at least) four independently derived versions of structure in the

Doctrine and Covenants (Kroupa and Shipp cited several instances but didn't reformat the entire book). There are some similarities among the four, but their differences are more common than their similarities. One is tempted to conclude that the structure is by and large in the eye of the beholder and this may well be the case. What you will see here is how I see it. I am not proposing it as a replacement for the other works but simply as another view. The reader can assess the results.

I am prompted to discuss Section 76 because of the complexity I have found which is far deeper and more intricate than that found by any of the previous or subsequent authors. Also the structure has expanded my understanding of the teachings of this Section. The reader can decide whether my findings are my own invention or are inherent in the text. If the structure is inherent in the text one then must ask whether this was by design or by chance. And if by design, designed by whom?

The doctrine and teachings of Section 76 are discussed in many books and articles and are touched upon only lightly here. However I find little discussion pertaining to the literary structure of the Section, the vehicle in which the doctrine and teachings are delivered.

An investigation of the literary structure of scripture can be very helpful in gaining understanding. The following statement is found in the Preface of the 1992 republication of "Chiasmus in the New Testament" by Nils W. Lund: "Despite Lund's admitted excesses, his focus on chiasmus has placed biblical scholarship forever in his debt. Chiasmus is of unquestioned significance for interpreting texts. Examples exist, of course, in which the identification of chiasmus is merely interesting, and does not contribute significantly to understanding . . . Other examples, however, radically alter the way texts are perceived. If the chiasmus is longer than four elements, the center of the structure is emphasized, and the corresponding parallels provide commentary on each other." [9]

More recently John Breck has said: "Above all, however, respecting the literary form of biblical passages goes far towards throwing light on the *literal sense* of the text. Understanding and elucidating that sense remains the exegete's primary task. The beauty of chiasmus lies in the fact that its form expresses its meaning with such directness and clarity. The surest way to discover and proclaim that meaning is to proceed by a thoroughgoing analysis of the form by which that meaning is conveyed." [10] (emphasis in original)

Noel B. Reynolds says, "What soon becomes evident as we attempt to analyze the structures of these kinds of texts is that any particular word, phrase, or sentence may be drawing simultaneously on others to provide its full meaning—some of which may be close by, and others which may be placed at some considerable distance in the text. Commentators have noted that while the rhetoric we have learned in the western tradition is *hypotactic* in that it is direct, open, and logical—linear. Hebrew rhetoric, in contrast, is *paratactic* in that it tends to be indirect, making important points both through its structure and through words that may have their full meaning expanded and adjusted gradually throughout the text." [11]

Reynolds also says, "Perhaps the most important advance in studies of Hebrew rhetoric over the last half century has been the discovery mentioned above that large rhetorical structures constitute text units which are usually subdivided into further text units, and so on potentially through several levels of subordination. So the first step in rhetorical analysis is to find the boundary markers between text units at these various levels, starting at the top."

I have found the ideas expressed in these quotes to be true. While subordination exists in my findings here, the smaller units do not always align themselves within units of the higher level structures, in contrast with technical chiasmus.

Parallelism and dimensionality

It is well known that chiasmus is a pattern found extensively in scripture and elsewhere. Breck has shown that a chiasm (ABCB'A') typically can be read as a spiral from the ends to the center, AA'BB'C. When there is intensification in A→A', B→B', etc. the spiral becomes a conical helix with the central idea of the chiasm, the focal point, at the apex. Thus a chiasm has a three-dimensional "shape."

One cannot see the helical form of a chiasm except in the mind's eye, but all of its information can be represented in a two-dimensional shape, the traditional chevron in which chiasmus is often represented on the page. The point of the chevron corresponds to the apex of the conical spiral and the lower turns are found in the arms of the chevron. Insights come by comparing parallel elements on these arms and by finding the relationships among these elements and the focal point, the point or apex.

The reformatted text thus becomes a two-dimensional image, a picture, if you will, of the chiasm, and reformatting the text becomes an art form. Beauty becomes apparent that was invisible in the linear presentation of the text on the traditional printed page. And as two artists will represent the same vista differently, two reformatters may represent the same text differently, each seeing different aspects of the view. The result can be very much in the eye of the beholder and the viewer can assess whether useful insights have been displayed.

The defining issue for me has been parallelism in themes rather than finding repeated words and phrases. Thus many or perhaps most of the chevrons I have found may not be classified as formal chiasms as defined by Welch,[12] and I will not argue them as such. However, where thematic parallelism is found, beauty is found, and insights may be found. Repeated thematic elements are more likely to enhance the information content than repeated word elements. Breck[10] places more emphasis on patterns in thought than in words and phrases. Robert Alter also discusses parallelism of meaning that even survives translation.[13]

Thus my work is artistic rather than technical. And, as noted above, other "artists" may paint the "picture" differently, and with equal or greater beauty and value. To avoid technical arguments I will use "chevron" rather than "chiasm" when I find inverted thematic or verbal repetition. Chiasm is a formal subset of chevron.

Another pattern encountered frequently in scripture is alternate or direct parallel, with the form ABAB, ABCABC, etc., the Hebrew poetic form discussed extensively by Alter. Sometimes there is an unrepeated element at the end, ABABC, or less frequently after the first series, ABCAB. Scholars refer to these as "ballast lines" in Hebrew poems, lines added to complete a thought.[11] In my findings these often are points of emphasis. Direct parallel structures are represented as double or higher order echelons in the reformatted text.

A third form is the climax, AABBC...X. It occurs much less frequently than the chevron and double echelon. I call it a paired echelon. Here are the shapes of the three forms. The C element is the point of emphasis of the chevron and the paired echelon.

chevron	double echelon	paired echelon
A	A	A
B	B	A
C		B

B
A
B

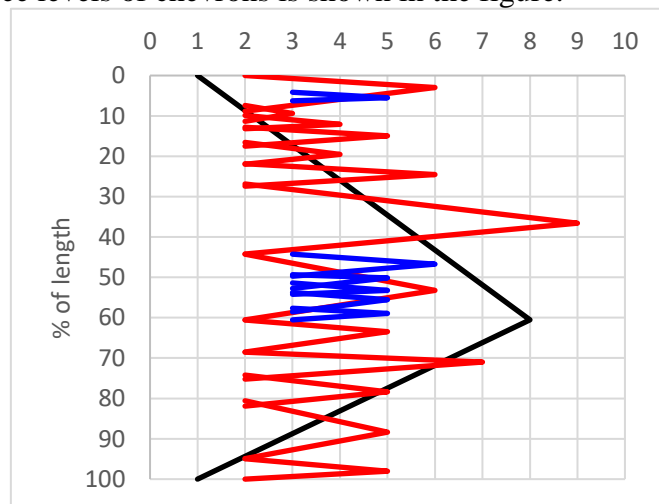
A
B
C

Because I find frequent cases where chevrons are linked, with the second A of one being the first A of the next, I don't mark the indicators of the second arm of chevrons with a prime or asterisk.

Overview of the revelation

Finding the patterns in this Section has opened my eyes to a number of insights and a much deeper appreciation of the revelation. Its truly remarkable message is arranged in a remarkable fashion. I found nineteen chevrons, and I add one found by Shipp[4]. One covers the entire Section. All of the text is also covered by thirteen smaller chevrons. The first 49 verses have seven linked chevrons where the second A element of one is the first A of the next. The account of the celestial glory is a single chevron, and simultaneously 5 subordinate ones linked together. A graphical representation of the first three levels of chevrons is shown in the figure.

The second level chevrons pay almost no attention to the overall chevron. In other words the boundaries of the elements in the second level chevrons often do not correspond to boundaries in the overall chevron. This is one reason I am not calling my chevrons chiasms. Smaller chiasms in multilevel chiasmus usually are contained within the elements of the larger chiasm. This has been shown in detail by Ellis,[14] who discussed the chiasmus in John proposed by Gerhard,[15] and by Reynolds,[11] who showed it in Alma 36.



The apex of the overall chevron, which is at the boundary between the descriptions of the celestial and terrestrial glories, is at 60% of the text, as seen in the figure and, as noted above, there is no central element. The description of the celestial glory is situated at the center of the text, so in this sense it is at the point of emphasis of the text. The apex of the second level chevron covering all of the celestial glory is at 53% of the text. This element is, in fact, a fitting point of emphasis of the entire Section. It says, "Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet."

There are four levels of structure. The first level chevron, covering all the text, is labeled with capital Roman numerals. The next levels are labeled with capital letters, lower case letters, and lower case Roman numerals, respectively. Some of the small structures are shown by indentation only, without labels.

The only other places I have found this level of complexity are in Christ's discourse on Isaiah found in 3 Nephi 20:11-23:3 and in 2 Nephi 12-15 (Isaiah 2-5, though the structure is better in 2 Nephi) (see my Web page). Section 76 is second in elegance only to Christ's discourse.

The Section is composed of the following distinct parts:

- A. Prologue (1-10)
- B. Introduction to the visions (11-18)
- C. Seven visions
 - (1) Deity (all three members of the Godhead are manifested by sight or voice) (19-24)
 - (2) Satan (25-29)
 - (3) Sons of Perdition (30-38, 44-49)
 - (4) Celestial (50-70)
 - (5) Terrestrial (71-80)
 - (6) Telestial (81-90, 99-106, 109-113)
 - (7) A vision not recorded (114-118)
- D. Interpolations
 - (1) All to be saved except the sons of Perdition (39-43)
 - (2) Comparison of the kingdoms (91-98)
 - (3) Christ to deliver up the kingdom (106-108)
- E. Epilogue (119)

There are major blocks of text arranged in particular patterns that do not show up in the reformatted text. The first of these has the following form, showing the major actors and the extreme outcomes for mankind:

The Son (19-24)
Satan (25-29)
Sons of perdition (30-49)
Celestial glory (50-70)

The four final states after the resurrection are given in the following sequence:

Sons of perdition (30-38)
Interlude (39-43)
Sons of perdition (44-49)
Celestial glory (50-70)
Terrestrial glory (71-80)
Telestial glory (81-90)
Interlude (91-98)
Telestial glory (99-113)

Both of these patterns are evidence of deliberate organization. In the first we find the actors and their followers, with the latter in inverted order. In the second we find the lowest and the highest, followed by the next to highest and the next to lowest in that order. And the lowest and next to lowest have uplifting interludes that break up the dismal concepts being presented. This evidence of deliberate organization prompts us to postulate that at least some, but by no means all, of the structure I present may be deliberate.

The overall chevron provides a useful outline for the Section. The subject matter progresses in an orderly manner through the description of the celestial glory and then proceeds through

similar subjects in reverse order, ending where it began. The overall chevron in outline form is as follows:

- I Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior (1)
- II (1) Great is his wisdom, none can find out; (2) I am merciful and gracious unto those who fear me, to them I will reveal all mysteries (2-10)
- III The Only Begotten Son, of whom we bear record (11-18)
- IV Vision and testimony of the Son (19-24)
 - V Vision of Satan and the sins of the sons of perdition (20-38)
 - VI All except the sons of perdition are saved (39-43)
 - VII Suffering of the sons of perdition (44-49)
 - VIII Vision of the celestial glory (50-70)
 - VIII Vision of the terrestrial glory (71-80)
 - VII Vision of the telestial glory (81-88)
 - VI Comparison of the glories of those saved (89-98)
 - V Vision of the telestial glory continued (99-106a)
 - IV Christ shall deliver up the kingdom, having trodden the wine-press alone (106b-108)
 - III All shall bow the knee and every tongue confess to him who sits upon the throne (109-113)
 - II (1) Great and marvelous are the works of the Lord, not to be written; (2) they are only to be seen by the power of the Holy Spirit (114-118)
- I And to God and the Lamb be glory, and honor, and dominion forever and ever. (119)

This is an atypical chevron in that there is no central element, as already noted, and some of the parallel elements are not what one would expect for a chiasm, so it could hardly be called a chiasm. Nevertheless the parallels are interesting and insightful.

Some of the parallels are quite obvious and some are not. Both I elements emphasize the supremacy of the Lord. The first is in the Prologue and the second is the Epilogue. The following subordinate double echelon is imbedded in the II elements, shown below in outline. It is not unusual to find the two parts of a double echelon or the two arms of a chiasm in paired elements in a larger chiasm.[11]

- II₁ Great is his wisdom, none can find out (2-4)
 - II₂ I am merciful and gracious, and will reveal all mysteries (5-10)
- II₁ Great and marvelous are the works of the Lord, not to be written (114)
 - II₂ They are only to be seen by the power of the Holy Spirit (115-118)
 - I And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen. (119)

The II₁'s stress the greatness of the wisdom, works and ways of the Lord, and that man cannot find them out. However, both II₂ elements tell us that God can and will reveal all mysteries through the Holy Ghost to all who serve him, love him and purify themselves. And the second II₂ assures us that even when they are revealed to man, he is unable to convey that

knowledge to others. And the second I, verse 119, could be considered to be a ballast line for this double echelon, as shown above.

The III elements pertain to acknowledging that Jesus is the Only Begotten, the first by Joseph Smith and Sydney Rigdon, the second by those who will inherit the telestial glory. This is a form of intensification described by Breck[10] and Alter[13].

The first IV element records the powerful testimony of the Son by Joseph Smith and Sydney Rigdon, while the second gives Christ's own testimony of his mission; again, intensification.

The V through VIII elements have to do with the three degrees of glory and the degree not of glory discussed briefly above. The first arm of the chevron (the first I through VIII) has the highest and lowest while the second has the two middle rungs on the resurrection ladder, giving some sort of balance. The placement of the two very positive VI elements tends to soften the blow to the reader of the negative aspects of the sons of perdition and the telestial glory which are placed parallel to each other. To me this is one of the strongest indications that the overall structure was designed. Here in the first VI we find the glad tidings of almost universal salvation placed right in the middle of a discussion of those few who reject the grace of God. And the second VI interrupts the discussion of the telestial glory with a description of the unimaginable glory of even the telestial glory. At the same time the second VI describes the differences in glory of the three degrees of glory with a focus on the church of the Firstborn (see below).

As noted above, the first 49 verses consist of seven linked chevrons at the second level. The shared beginnings/ends and the last A carry the theme of hearing introduced by the first A, verse 1, expanded to include seeing as well in the second A. Here are the A's and central elements of these chevrons.

- A Hear, O ye heavens, and give ear, O earth (1)
 - E I, the Lord, am merciful and gracious unto those who fear me (5)
- A For by my Spirit will I enlighten them...even those things which eye has not seen, nor ear heard (10)
 - B We, Joseph Smith, Jun., and Sidney Rigdon (11)
- A By the power of the Spirit our eyes were opened (12)
 - C Of whom we bear record (14)
- A Whom we saw (14)
 - D concerning those who shall hear the voice of the Son of Man (16)
- A The Lord touched the eyes of our understandings and they were opened (19)
 - C And now, after the many testimonies which have been given of him, this is the testimony, last of all which we give of him: That he lives! (22)
- A And this we saw also, and bear record, (25)
 - E And we beheld, and lo, he is fallen! (27)
- A And we saw a vision of the sufferings of those with whom he made war and overcame, (30)
 - H and to sanctify the world, and to cleanse it from all unrighteousness (41)
- A And we heard the voice, saying: Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly. (49)

Prologue

This is a second level chevron. The first two elements of the first level chevron appear here. Here is an outline.

- A Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof (1)
- B Great is his wisdom (2a)
 - C and the extent of he doings none can find out (2b)
 - D His purposes fail not (3-4)
 - E I, the Lord, am merciful and gracious to faithful believers, and delight to honor the righteous (5)
 - D Great shall be their reward (6)
 - C And to them will I reveal all mysteries (7-8)
- B And their wisdom shall be great (9)
- A For by my Spirit will I enlighten them. (10)

The first arm describes aspects of the Lord, the focal point states his mercy, grace and delight to bless us, and the second arm tells how he will do so. If we hear we will be enlightened (A). The Lord's wisdom is great as will be ours (B). No one can find out the Lord's doings but they will be revealed to the faithful by him (C). At first glance the D elements may not appear to be closely related, but they are forced into position by the strong parallelism in the C's. Here they are in detail. They are third level double echelons.

First D: His purposes fail not,
neither are there any who can stay his hand.
From eternity to eternity he is the same,
and his years never fail.

Second D: Great
shall be their reward and
eternal
shall be their glory.

Further reflection reveals strong parallelism and a comforting insight—the faithful can count on receiving their reward because the Lord's purposes fail not. This is an example of functional parallelism where the information content of the scripture is enhanced by the structure. I have found a number of similar instances where the elements on either side of a pair of apparently weakly related elements are strongly parallel, forcing one to consider these weakly related elements in more detail. The detailed consideration usually reveals subtle and useful insights that are invisible on the traditional printed page.

These verses are replete with Hebrew poetry, both direct (ABAB) (double echelon), some with ballast lines (ABABC), and chevron (ABCCBA) (the second C). The third level poem in verse 2 doesn't show up in the reformatted text in Appendix I.

Great
is his wisdom,
marvelous
are his ways,

and the extent of his doings none can find out

verse 2

The poems in 3-4, 5 and 9 all have ballast lines that aren't apparent in the reformatted text.

His purposes fail not,
neither are there any who can stay his hand.
From eternity to eternity he is the same,
and his years never fail.

For thus saith the Lord--I, the Lord, am merciful and gracious unto those who
fear me, and delight to honor those who serve me in righteousness and in truth
unto the end.

verses 3-5

For thus saith the Lord--
I, the Lord, am merciful and gracious unto
those who fear me,
and delight to honor
those who serve me in righteousness and in truth unto the end.
Great shall be their reward and eternal shall be their glory.

verses 5-6

And their wisdom shall be great,
and their understanding reach to heaven;
and before them the wisdom of the wise shall perish,
and the understanding of the prudent shall come to naught.

For by my Spirit will I enlighten them, and by my power will I make known unto
them the secrets of my will--yea, even those things which eye has not seen, nor ear
heard, nor yet entered into the heart of man.

verses 9-10

Introduction to the visions

The explanation of how the vision came about is presented in three linked second level chevrons of increasing depth. The first A is shared with the prologue, and the last A is shared with the first vision (see Appendix I). Most of this constitutes the first III element. The outline is as follows:

- A Unknown things revealed by the power of the Spirit (10)
 - B We, Joseph Smith and Sydney Rigdon (11)
- A Eyes opened and understanding enlightened by the power of the Spirit (12-13a)
 - B The Only Begotten Son (13b)
 - C Of whom we bear record (14a)
 - C And the record we bear (14b)
 - B The Son (14c)
- A Whom we saw in the heavenly vision (14d)
 - B Given unto us (15)
 - C Resurrection (16a)
 - D Those who shall hear the voice of the Son and shall come forth (16b-17a)
 - C Resurrection (17b)
 - B Given unto us of the Spirit (18)
- A The glory of the Lord shown (19)

This progression in depth and intensity is an indication of deliberate design.
The first two A's contain the two parts of a third level double echelon.

- a For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will--
 - b yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.
- a By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God--
 - b Even those things which were from the beginning before the world was, which were ordained of the Father,

The a's refer to the Spirit enabling the things of the Father to be revealed, and the b's speak of those things.

Verse 18 is the ballast line for the poem in 17.

They who have done good
in the resurrection of the just,
and they who have done evil
in the resurrection of the unjust--
Now this caused us to marvel, for it was given unto us of the Spirit.

First vision – the Father and the Son, with the voice of the Holy Spirit bearing record

This is a small though complex chevron (ABCBA) with the B elements (verses 20-21 and 23-24) having an imbedded subordinate third level double echelon.

- A The Lord touched the eyes of our understandings and they were opened (19)
- B We beheld the... Son...the Father...received of his fullness...and holy angels (20-21)
 - C And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! (22)
- B For we saw him...God...heard the voice...begotten children unto God (23-24)
- A And this we saw also (25a)

The C is a clear point of emphasis. The following third level double echelon is found in the B elements:

- a And we beheld the glory of the Son,
 - b on the right hand of the Father,
 - c and received of his fulness;
 - d And saw the holy angels...
- a For we saw him,
 - b even on the right hand of God;
 - c and we heard the voice bearing record...

d and the inhabitants thereof are begotten sons and daughters unto God.

The c elements equate receiving the fulness of the Father with hearing the voice bearing record of the Son. This is similar to John the Baptist's testimony, who heard the voice at the baptism of Jesus and later said "And of his fulness have all we received, and grace for grace." (John 1:16) The first d speaks of the angels and sanctified ones, which may refer to both premortal and postmortal spirits who worship God and the Lamb. The second states that the inhabitants of the worlds are God's children. Of course we know that the angels and sanctified ones are also his children.

Joseph's and Sidney's powerful testimony of the Christ found in verse 22 is at the center of this chevron, the traditional point of emphasis of a chiasm. It is a beautiful and powerful Hebrew poem in its own right, a double echelon with a ballast line that is a point of emphasis.

And now, after the many testimonies
which have been given of him,
this is the testimony, last of all,
which we give of him:
That he lives!

Second vision – Satan

The second A above is the first A of the chevron describing Satan. Their witness of the Savior is followed by their testimony of the adversary. We find six names and titles for the adversary, Perdition, Lucifer, a son of the morning, Satan, the old serpent, the devil. I will discuss this and other examples of number symbolism in Appendix III. Here is the chevron in outline form.

- A We saw (25b)
- B An angel in authority who rebelled (25c)
 - C Perdition, Lucifer (26a)
 - D A son of the morning (26b)
 - E He is fallen (27a)
 - E Is fallen (27b)
 - D A son of the morning (27c)
 - C Satan, that old serpent (28a)
- B The devil who rebelled (28b-29)
- A We saw (30a)

Here again we find a third level double echelon in the B elements.

- a that an angel of God who was in authority in the presence of God,
 - b who rebelled against the Only Begotten Son whom the Father loved...
 - c was thrust down from the presence of God and the Son,
- a even the devil,
 - b who rebelled against God, and sought to take the kingdom of our God...
 - c Wherefore, he maketh war with the saints of God...

The second c tells the consequences of the action given in the first c.

Third vision – the sons of perdition

The second A of the vision of Satan is the first A of the chevron describing the sons of perdition. It is highly complex with substantial substructure. The main themes are as follows:

- A We saw (30a)
- B Characteristics of the sons of perdition (30b-35)
 - C These are they who shall go into the lake of fire and brimstone
 - D The only ones not redeemed (37-38)
 - E All the rest shall be brought forth through the Lamb (39a)
 - F Who was in the bosom of the Father (39b)
 - G He came to bear the sins of the world (40-41a)
 - H To sanctify the world (41b)
 - H To cleanse it (41c)
 - G Through him all might be saved (42)
 - F Who glorifies the Father (43a)
 - E Saves all except the sons of perdition (43b)
 - D He saves all except them (44a)
 - C They shall go away into everlasting punishment to reign with the devil (44b)
 - B Description of their suffering (44c-48)
- A We heard the voice, saying: Write the vision (49)

Only the A through D elements have to do with the sons of perdition. The inner elements speak of the gospel and the universal salvation of all the rest of God's children. We find the atonement at the center of the chevron describing those who, in full knowledge of what they are doing, reject the atonement.

The C elements contain the following third level double echelon in which the b elements equate the lake of fire and brimstone with everlasting punishment:

- a These are they who shall go away into
 - b the lake of fire and brimstone,
 - c with the devil and his angels—
- a they shall go away into
 - b everlasting punishment, which is endless punishment, which is eternal punishment,
 - c to reign with the devil and his angels in eternity,

Direct parallelism is also employed in both B elements and the first D. Both B elements have double echelons with ballast lines, the latter being at the end in the first B and between the echelons in the second. Their outlines are as follows; the details can be seen in Appendix I.

- a Of whom I say
 - b They are vessels of wrath
- a Concerning whom I have said
 - b There is no forgiveness
 - c Having denied the Holy Spirit and the Only Begotten 32-35

- a Where their worm dieth not;
 - b No man knows
 - c Except the partakers thereof
 - d I, the Lord, show it by vision
- a Wherefore the end and misery
 - b They understand not
 - c Except those who are ordained unto this condemnation 44b-48

The second echelon of the above double echelon says that even those who are given a vision of the state of the sons of perdition can't comprehend the enormity of their suffering. That would include Joseph Smith and Sydney Rigdon.

The first E and F constitute the ballast line of the poem in the first D, as follows:

And the only ones
 on whom the second death shall have any power; 38 Yea, verily,
 the only ones
 who shall not be redeemed in the due time of the Lord, after the sufferings of his
 wrath.
 For all the rest shall be brought forth by the resurrection of the dead, through
 the triumph and the glory of the Lamb, who was slain, who was in the bosom
 of the Father before the worlds were made.

The description of this vision includes six lists of three similar items each. There are three lists of three items each pertaining to their sins, and three lists of three items characterizing their sufferings. I will discuss this further in Appendix III. These lists are as follows:

- (31a) Thus saith the Lord concerning all those who
 - know my power, and
 - have been made partakers thereof, and
 - suffered themselves through the power of the devil
- (31b) to be overcome, and
 - to deny the truth
 - and defy my power
- (35) Having denied the Holy Spirit after having received it, and
 - having denied the Only Begotten Son of the Father,
 - having crucified him unto themselves and put him to an open shame.
- (44) they shall go away into
 - everlasting punishment, which is
 - endless punishment, which is
 - eternal punishment,
- (45) And the end thereof,
 - neither the place thereof,
 - nor their torment,

- (46) Neither was it revealed,
neither is,
neither will be revealed

Fourth vision – the Celestial glory

The vision of the celestial glory is given in a second level chevron and, simultaneously, a series of five linked third level chevrons where the last element of the first is the first element of the second, and so on. The third level chevrons pay almost no attention to the second level chevron element boundaries. The whole vision is the first VIII unit of the overall structure. The last A, which is also the last a (verse 70) is itself a chevron. This little chevron is at the fourth level of structure.

These are they whose bodies are celestial,
whose glory is that of the sun,
even the glory
of God, the highest of all,
whose glory
the sun of the firmament is written of as being typical.

Verses 64 and 65 contain a double echelon that is also at the fourth level. The only other places I have found structure at four levels is in Christ's discourse on Isaiah in 3 Nephi 20:11-23:3 and Nephi's rendition of Isaiah 2-5, 2 Nephi 12-15.

Here is an outline of the second level chevron.

- A Those who come forth in the resurrection of the just (50)
- B Faith, repentance, baptism, gift of the Holy Ghost, sealed by the Holy Spirit of promise (51-53)
- C Church of the Firstborn (54-57)
 - D They are gods, and shall overcome all things (58-60)
 - E Let no man glory in man, but in God (61)
 - D These shall dwell with God and Christ forever (62-66)
 - C Church of the Firstborn (67)
- B These are just men made perfect through Jesus (68-69)
- A These are they whose bodies are celestial (70)

Note the relationship between the B elements. The first gives the requirements for what is described in the second. And the second B brings in the atonement, which is required that just men could be made perfect.

The five linked chevrons describing the celestial glory are as follows. The elements of the overall chevron are shown as well.

- A a Those coming forth in the resurrection of the just (50)
- B b Received and believed the testimony of Jesus (51a)
 - c Baptized (51b)

- d According to the commandments (51c)
 - d By keeping the commandments (52a)
 - c Washed and cleansed (52b)
 - b Received the Holy Spirit (52c-53)
- C a They are the church of the Firstborn to whom the Father has given all things (54-55)
- b They are priests and kings (56a)

- c Who have received of his fulness and glory (56b)
 - b Are priests of the Most High (57)
 - D a They are gods, and all things are theirs (58-59)
 - b They shall overcome all things (60)
 - E
 - c Let no man glory in man (61a)
 - c Let him glory in God (61b)
 - b Who shall subdue all enemies (61c)
 - D a These shall dwell in the presence of God and Christ forever (62)
 - b He shall bring them when he comes to reign over his people (63)
 - c These have part in the first resurrection, the resurrection of the just (64-65)
 - b They shall come unto Zion, the heavenly place (66)
 - C
 - They who have come to the church of Enoch, and of the Firstborn (67)
 - B a They whose names are written in heaven, just men made perfect (68-69a)
 - b Through Jesus the mediator of the new covenant (69b)
 - c Who wrought out this perfect atonement (69c)
 - b Through the shedding of his own blood (69d)
 - A a They whose bodies are celestial (70)

Note the story told by the a elements: those coming forth in the resurrection of the just, the church of the Firstborn, they are gods, they dwell in the presence of God and Christ, their names are written in heaven, their bodies are celestial.

There are instructive fourth level echelons dispersed in the third level chevrons. The a elements in 54-59 have the following imbedded subordinate structure:

- i They are they who are the church of the Firstborn.
 - ii They are they into whose hands the Father has given all things--
- i Wherefore, as it is written, they are gods, even the sons of God--
 - ii Wherefore, all things are theirs...

The b elements in the chevron in 63-67 have an imbedded subordinate triple echelon.

- i These are they whom he shall bring with him, when he shall come
 - ii in the clouds of heaven to reign on the earth
 - iii over his people.
- i These are they who are come
 - ii unto Mount Zion, and unto the city of the living God,
 - iii the heavenly place, the holiest of all.
- i These are they who have come
 - ii to an innumerable company of angels, to the general assembly and church
 - iii of Enoch, and of the Firstborn.

We find functional parallelism in the elements of these echelons. Thus those in the church of the Firstborn are gods (i elements in 54-59). The first two ii elements in 63-67 tell of Christ's coming to the earth, while the third speaks of the saints coming to "an innumerable company of angels."

There is another symbolic number here--there are twelve "these/they are they" statements regarding the inhabitants of the celestial glory. I will discuss this in Appendix III.

We learn more about the celestial glory in Doctrine and Covenants 131:1-4 -- "In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase.”

Careful reading of verses 50-70 reveals that this is probably a description of only the highest order of the celestial glory, the only place where there are gods and goddesses, kings and queens, priests and priestesses.

Fifth vision – the Terrestrial glory

This is a single chevron with a multiple (5 element) echelon in the last B, verses 76-79. The outline is as follows:

- A We saw the terrestrial world (71a)
- B Whose glory differs from the celestial as the moon differs from the sun (71b)
 - C Died without law (72)
 - D Spirits in prison (73)
 - D Received not the testimony of Jesus in the flesh, but afterwards did (74)
 - C Honorable men, blinded by craftiness of men (75)
- B Receive of his glory, but not of his fulness, as the moon differs from the sun (76-79)
- A End if the vision of the terrestrial (80)

There are seven “these are they” descriptors of the inhabitants of the terrestrial glory (one says “also they”).

Sixth vision – the Telestial glory

The description of the telestial glory and the interlude are given in three linked chevrons.

- A We saw the glory of the telestial (81a)
- B Lesser glory of the stars (81b)
 - C Differs from the glory of the moon (81c)
 - D They receive not the gospel of Christ (82a)
 - E Neither the testimony of Jesus (82b-83)
 - F They who are thrust down to hell (84)
 - F Not redeemed until the last resurrection (85a)
 - E Until the Lord, even Christ the Lamb, shall have finished his work (85b)
 - D They receive not of his fulness (86a)
 - C But of the Holy Ghost through the ministration of the terrestrial (86b-87)
- B The administering of angels, ministering spirits (88)
- A We saw the glory of the telestial, which surpasses all understanding (89-90)
- B The terrestrial excels the glory of the telestial (91)
 - C The glory of the celestial, which excels in all things (92a)
 - D Where God, even the Father, reigns (92b-93)
 - E They who dwell in his presence are the church of the Firstborn, having received of his fulness and of his grace (94)
 - D He makes them equal in power, etc. (95)
 - C The glory of the celestial is one (96)
- B The glory of the terrestrial is one (97)

- A The glory of the telestial is one (98)
- B They are of Paul, etc (99-106a)
 - C When Christ shall have subdued all enemies under his feet (106b)
 - D And shall have perfected his work (106c)
 - E When he shall deliver up the kingdom (107a)
 - E And present it so his Father (107b)
 - D Spotless (107c)
 - C I have overcome and have trodden the wine-press alone (107d-108)
 - B The inhabitants of the telestial world are innumerable as the stars or sand; these shall bow the knee and confess to the Lord (109-112)
- A This is the end of the vision (113)

We continue to find lists of similar items, the significance of which I will discuss in Appendix III. In verses 81-86 there are five “these are they” statements and in 99–106 there are seven. Moreover, there are seven “some of” statements in 100 and five descriptors in 103.

The text in the chevron giving a comparison of the glories (verses 89-98) can be read word-for-word as a powerful intensifying spiral, a conical helix as described in detail by Breck,[17] with the point of emphasis at the apex (E). I have made a few changes in capitalization and punctuation but have not altered the wording.

And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding; and no man knows it except him to whom God has revealed it. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world. (A 89, 98)

And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And the glory of the terrestrial is one, even as the glory of the moon is one. (B 91,97)

And thus we saw the glory of the celestial, which excels in all things—and the glory of the celestial is one, even as the glory of the sun is one, (C 92a, 96)

where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence, and give him glory forever and ever. And he makes them equal in power, and in might, and in dominion. (D 92b, 95)

They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace. (E 94)

What level of writing skill is required to produce text that can be read end to end and also ends to the middle and make perfect sense topically and grammatically? I think this is further evidence of design.

The chevron that constitutes the final segment of the description of the telestial glory is highly imbalanced with the first B being much larger than the second. The failings of the candidates are enumerated in the first B and their judgment in the second.

There is an intriguing list of 5 items in 103. Many have supposed the first (liars) and last (whosoever loves and makes a lie) are redundant, but I am convinced there is more to it. I believe the latter is feigned love, referring to those who pretend love and typically use that pretended love to exploit another, often with much emotional and spiritual damage to the exploited one. Fats Waller captured this concept in the following song, first recorded in 1935: "Be sure it's true when you say, 'I love you.' It's a sin to tell a lie. Millions of hearts have been broken, Just because these words were spoken: 'I love you, yes I do, I love you. If you break my heart, I'll die.' So, be sure it's true, when you say, 'I love you.' It's a sin to tell a lie."

In between the two B elements of the chevron in 98-113 we have the third interpolation in this Section (92-108). In keeping with the other two interpolations its theme is in sharp contrast with the surrounding text. Christ subdued all enemies under his feet, the last being death. This he did alone on the cross, forsaken even by his Father, which is the fulness of the wrath of Almighty God, crying out "My God, my God, why hast thou forsaken me?" (Matt. 27:46, Mark 15:34) Having subdued all enemies he shall be crowned and reign forever and ever.

I found the following paired echelon in 110-112, which shows intensification and a firm conclusion:

And heard the voice of the Lord saying:
 These all shall bow the knee,
 and every tongue shall confess to him who sits upon the throne forever and ever; 111
 For they shall be judged according to their works,
 and every man shall receive according to his own works,
 his own dominion, in the mansions which are prepared; 112
 And they shall be servants
 of the Most High;
 but where God and Christ dwell
 they cannot come, worlds without end.

Seventh vision – the vision not recorded

I have adopted and slightly modified Shipp's chevron for the comments about this vision and the epilogue (verse 119). Here is an outline.

- A But great and marvelous are the works of the Lord, (115a)
- B ... are only to be seen and understood by the power of the Holy Spirit, (115b-116a)
 - C which God bestows on (116b)
 - D those who love him, and purify themselves before him; (116c)
 - C To whom he grants (117a)
- B ...this privilege of seeing and knowing for themselves...through the power and manifestation of the Spirit (117b-118)
- A And to God and the Lamb be glory, and honor, and dominion forever and ever. (119)

Comparison with other work

So did I force the structure, or is it really there? We can get some insight into this question by comparing the extant reports of structure in this Section. King[8] presented three chiasms, each at three levels, verses 25-29, verses 113-118, and the following highly unbalanced one in verses 50-93:

Celestial (50-70)

Terrestrial (71-89)
 Telesial (81-88)
 Telesial (89)
 Terrestrial (91)
 Celestial (92-93).

King also presents a variety of regular and irregular parallelisms for the balance of the Section, none of which is chiasmic.

Gorton[6] says he found 11 chiasms, but shows only 10. One of them, verses 26-27, corresponds to the two innermost elements of my chevron that runs from verse 25 to the first part of verse 30. All of his could be considered chiasmic.

His structure in verses 36-44 is excellent, though different from mine. It covers the CD...HH...DC of my chevron in 30-48 but with a different central point. Here is an outline. I have used my labeling scheme which is different from his for clarity (he numbers the elements from 1 at the center to higher numbers outwards).

- A These are they who shall go away into the lake of fire and brimstone, with the devil and his angels-- (36)
- B And the only ones on whom the second death shall have any power; (37-38)
 - C For all the rest shall be brought forth by the resurrection of the dead, (39a)
 - D through the triumph and the glory of the Lamb, (39b)
 - E who was slain, who was in the bosom of the Father before the worlds were made. (39c)
 - F And this is the gospel, the glad tidings (40)
 - E That he came into the world, even Jesus, to be crucified for the world, (41a)
 - D and to bear the sins of the world, and to sanctify the world, (41b)
 - C That through him all might be saved whom the Father had put into his power and made by him; (42)
 - B Who glorifies the Father, and saves all the works of his hands, except those sons of perdition (43)
 - A Wherefore, he saves all except them--they shall go away into everlasting punishment, (44)

Shipp[5] produced a detailed reformatting of Section 76 in his Master's thesis. It is radically different from mine, Gorton's, and King's. His proposed overall pattern is as follows:[18]

- X Prologue (1-10)
 - I The vision of the Son (11-24)
 - II The vision of Lucifer (25-29)
 - II' The vision of the kingdom of the devil (no glory) (30-49)
 - I' The visions of the kingdom of God (degrees of glory) (50-113)
 - Celestial glory (50-70)
 - Terrestrial glory (71-80)
 - Telesial glory (beginning of vision) (81-88)
 - Telesial (89-90)
 - Terrestrial (91)
 - Celestial (92-96)

Terrestrial (97)
 Telesial (98-108)
 Telesial (end of vision) (109-113)
 X' Epilogue (114-119)

An example of his detailed reformatting, his Prologue, is found in Appendix II.[19]

I have frequently found similar situations in comparing my reformatting with that of others. Two authors capture parallels in different ways, and often both make sense. To that extent the structure is in the eye of the beholder, as is typical for artistic renditions of a vista. However, when two different proposed structures cover the same text, both may contribute to unpacking the text to find deeper meanings. Breck,[20] commenting on two different proposed chiasms for John 1:1-18, says "Once again, it would be misleading to say, for example, that Borgen is 'wrong' and Ellis (Gerhard) is 'right.' The characteristics of chiasmus are such that different divisions are possible, each representing different facets of the composition." And I can imagine it would be difficult to write in such a way that more than a single set of meaningful parallel elements exists.

Probabilities

Even though I am presenting an artistic rendition of the text, we still may ask if the proposed structure was deliberate, or occurred by chance. Edwards and Edwards[21][22] computed that probability as 0.52 for what they identified as the strongest chiasm (proposed by Gorton) in the Doctrine and Covenants. This is the probability that a chiasm of that depth could occur by chance somewhere within the Doctrine and Covenants. It is to be noted, however, that they were only interested in systems in which words or phrases were repeated in matching elements. As seen above, most of the structures I have identified involve parallelism in *themes*, not necessarily words. That is one of the reasons I refer to them as *chevrons* as explained above.

We can use the Edwards and Edwards method to estimate the probabilities that the structures reported here occurred by chance by relaxing the requirement of repeated words and phrases and allowing repeated or related parallel themes. They computed the probability, L, that a block of text in which each element (words or groups of words) occurs exactly twice appears as a simple chiasm by chance. This probability decreases rapidly as the depth of the chiasm increases. The probabilities are given in Table 1, where n is the depth (n = 2 for ABA and ABBA). (I computed the values for an unrepeated central element.)

Table 1. Probabilities that an inverted system of depth n occurs by chance.

| n | center label | 1 central element | | 2 central elements | |
|---|--------------|-------------------|----------|--------------------|----------|
| | | L | P | L | P |
| 2 | B | 0.5 | 1 | 0.33 | 1 |
| 3 | C | 0.083 | 0.99 | 0.067 | 0.97 |
| 4 | D | 0.011 | 0.42 | 0.0095 | 0.38 |
| 5 | E | 0.0012 | 0.058 | 0.0011 | 0.054 |
| 6 | F | 0.000106 | 0.0053 | 0.000096 | 0.0048 |
| 7 | G | 0.000008 | 0.00040 | 0.0000074 | 0.00037 |
| 8 | H | 0.00000053 | 0.000026 | 0.00000049 | 0.000024 |

After computing the probability that a proposed chiasm could occur by chance, they then compute the probability that a chiasm of that depth could occur somewhere within a larger text block by chance. This is given by the following equation:

$$P = 1 - (1 - L)^N$$

where L is a value from Table 1 and N is the number of times a chiasm of that size could occur in the larger text block. For our analysis the larger block of text for all except the overall chevron is the Section.

We cannot estimate N as Edwards and Edwards did, since their method was limited to word repetitions. To be safe, we can assume a ridiculously large number. The values of P in Table 1 are for N = 50. This is indeed too large, given the 119 verses in the Section, so the P values are too large, but not by much. Reducing N by half reduces P by about half.

There are four chevrons with n = 5, 1-10, 25-30a, 89-98, and 98-113. The combined probability that all four occurred by chance is $(0.054)^4$, 0.0000085. There is one chevron with n = 6, 81-90, and one with n = 8, 30-49. The combined probability of these occurring by chance with the four is 9.8×10^{-13} , or one chance in a trillion. Thus, if the chevrons I propose are actually in the text, they cannot all have occurred by chance. If they are figments of my imagination, the above calculation is meaningless.

Concluding comments

If any of the structure I propose is there by design, who designed it? What level of brilliance would be required to write in such a way that the text simultaneously displays three or four levels of structure, and where the higher levels sometimes pay little or no attention to the lower ones, and where deeper understanding is imbedded within the structure? What would it take to *dictate* it, with a scribe recording the dictation? Of course, we don't know the details of how the written version was produced, except that it was accomplished during the ensuing night while Joseph and Sidney were "yet in the Spirit."

While Joseph and Sidney might have done it deliberately, such cannot be the case for another brilliant example found in 3 Nephi 20:11-23:3 alluded to earlier. This was given by dictation by a 23 year old farm boy and recorded by a scribe as Joseph translated the plates. I think the same thing may have happened here, when Joseph was 26. I think he admitted that the language was not his own when he said "Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelation, where the purity of the Scriptures remain unsullied by the folly of men, go to show the perfection of the theory (of different degrees of glory in the future life) and witness the fact that the document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every man is constrained to exclaim: 'It came from God.'"[23]

I have only scratched the surface of this revelation, but the structure and number symbolism (Appendix III) have helped me gain a fuller understanding of the stunning knowledge revealed in the text, and a greater appreciation for this sublime account of the vision.

Notes

1. Steven C. Walker, "The Voice of the Prophet," *BYU Studies*, Vol. 10, No. 1, p.105, 1969.
2. <http://www.ldsgospeldoctrine.net/dlj/visualscriptures.html> Other reformatted works include the Pearl of Great Price, what I term the doctrinal discourses of the Book of Mormon, about half the text, Isaiah, John, Hebrews, and a few other biblical texts.
3. Chiasmus consists of a series of words or ideas that is repeated term by term but in reverse or inverted order. The terms in the repeated series may be identical, similar, opposite, explanatory, or related in other ways to those in the first one. Using capital letters as guides to the individual terms, the topical sequence is of the form ABCDCBA. The central unit typically is a point of emphasis.

A modern example appeared on the cover of TV Guide (May 28/June 3, 1988.), announcing a special program on the Viet Nam Memorial. It can be reformatted as a chevron to show the structure.

We
 touch
 the wall and
 the wall
 touches
us.

Individual terms may have substructure showing alternate parallelism such as A B₁ B₂ C D C B₁ B₂ A.

John Welch has defined the characteristics of formal chiasmus ("Criteria for Identifying the Presence of Chiasmus", F.A.R.M.S., Provo, Utah, 1989). Since not all of the inverted systems found in scripture follow all of his criteria, I prefer to use the more general term *chevron* rather than chiasmus. Chiasmus thus is a subset of *chevron*. However, inverted parallel systems that violate one or more of Welch's criteria are no less valuable in understanding scripture. Often parallel terms expand upon or explain their partners. I have discovered many insights by finding the parallel patterns.

4. Charles G. Kroupa and Richard C. Shipp, "From the Mind of God", Salt Lake City: Shipp Bros. Printing, 1972.
5. Richard C. Shipp, "Conceptual Patterns of Repetition in the Doctrine and Covenants and Their Implications," Master's Thesis, Brigham Young University, Provo, Utah (1975). Full text, accessed 10 July 2011, at <http://contentdm.lib.byu.edu/cdm4/document.php?CISOROOT=/MTNZ&CISOPTR=22808&CISOSHOW=16516>

6. H. Clay Gorton, "Language of the Lord: New Discoveries of Chiasmus in the Doctrine and Covenants," Horizon Publishers, Bountiful, Utah (1993).
7. William H. Brugger, "Section 76 As Literature in the Doctrine and Covenants," Department of English, BYU (1993).
8. Charles Francis King, "Doctrine and Covenants Completely Structured (Including Chiasmus)," Revised Edition, Alexander's Digital Printing, Lindon, Utah (2001).
9. Nils W. Lund, "Chiasmus in the New Testament, A Study in the Form and Function of Chiastic Structures," originally published in 1942 by the University of North Carolina Press; republished in 1992 by Hendrickson Publishers, Inc., Peabody, Massachusetts, pp. xiv-xv.)
10. John Breck, "The Shape of Biblical Language; Chiasmus in the Scriptures and Beyond," St. Vladimir's Seminary Press, Crestwood, NY 10707, KALOROS PRESS, Wadmalaw Island, SC 29487, p. 55, 2008.
11. Noel B. Reynolds, "Rethinking Alma 36" (2018). *All Faculty Publications*. 2104.
12. John W. Welch, Criteria for Identifying and Evaluating the Presence of Chiasmus, *Journal of Book of Mormon Studies* 4/2 (1995).
13. Robert Alter, "The Art of Biblical Poetry," Basic Books, New York, 2011, p. 6.
14. Peter R. Ellis, "The Genius of John," The Liturgical Press, Collegeville, Minnesota (1984).
15. John Gerhard, "The Literary Unity and the Compositional Methods of the Gospel of John," unpublished dissertation, Washington: The Catholic University of America, (1975).
16. Alter, op cit., p. 11.
17. Breck, op cit., p. 51.
18. Shipp, op cit., p. 78.
19. Shipp, op cit., p. 94.
20. Breck, op cit., p. 171.
21. 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).
22. B. F. Edwards and W. F. Edwards, *When Are Chiasms Admissible as Evidence?*, (BYU Studies 49, no. 4, 131 2010).
23. Teachings of the Prophet Joseph Smith, p.11, 1938; Documentary History of the Church, 1:252-253

Appendix I
Doctrine and Covenants 76

- I A Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior. 2
- II₁ B Great is his wisdom, marvelous are his ways,
C and the extent of his doings none can find out. 3
D His purposes fail not,
neither are there any who can stay his hand. 4
From eternity to eternity he is the same,
and his years never fail. 5
- II₂ E For thus saith the Lord--I, the Lord, am merciful and gracious unto
those who fear me,
and delight to honor
those who serve me in righteousness and in truth unto the end. 6
D Great shall be their reward and eternal shall be their glory. 7
C And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of
old, and for ages to come,
will I make known unto them
the good pleasure of my will concerning all things pertaining to my kingdom. 8
Yea, even the wonders of eternity
shall they know,
and things to come will I show them, even the things of many generations. 9
B And their wisdom shall be great,
and their understanding reach to heaven;
and before them the wisdom of the wise shall perish,
and the understanding of the prudent shall come to naught. 10
A a For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my
will--
b yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of
man. 11
- III B We, Joseph Smith, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth day of February, in the
year of our Lord one thousand eight hundred and thirty-two--12
A a By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see
and understand the things of God--13
b Even those things which were from the beginning before the world was, which were ordained of the
Father,
B through his Only Begotten Son, who was in the bosom of the Father, even from the beginning; 14
C Of whom we bear record;
C and the record which we bear is the fulness of the gospel of Jesus Christ,

- B who is the Son,
- A whom we saw and with whom we conversed in the heavenly vision. 15
- B For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows: 16
 - C Speaking of the resurrection of the dead,
 - D concerning those who shall hear the voice of the Son of Man: 17 And shall come forth;
 - C They who have done good
 - in the resurrection of the just,
 - and they who have done evil
 - in the resurrection of the unjust--18
- B Now this caused us to marvel, for it was given unto us of the Spirit. 19
- IV A And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about. 20
 - B a And we beheld the glory of the Son,
 - b on the right hand of the Father,
 - c and received of his fulness; 21
 - d And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever. 22
 - C And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! 23
 - B a For we saw him,
 - b even on the right hand of God;
 - c and we heard the voice bearing record that he is the Only Begotten of the Father--24 That by him, and through him, and of him, the worlds are and were created,
 - d and the inhabitants thereof are begotten sons and daughters unto God. 25
- V A And this we saw also, and bear record,
 - B a that an angel of God who was in authority in the presence of God,
 - b who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father,
 - c was thrust down from the presence of God and the Son, 26
 - C And was called Perdition, for the heavens wept over him--he was Lucifer,
 - D a son of the morning. 27

- E And we beheld, and lo, he is fallen! is fallen,
- D even a son of the morning! 28
- C And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent,
- B a even the devil,
- b who rebelled against God, and sought to take the kingdom of our God and his Christ--29
- c Wherefore, he maketh war with the saints of God, and encompasseth them round about. 30
- A And we saw a vision of the sufferings of those with whom he made war and overcame,
- B for thus came the voice of the Lord unto us: 31 Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power--32
 - They are they who are the sons of perdition,
 - a of whom I say that
 - b it had been better for them never to have been born; 33
 - For they are vessels of wrath,
 - doomed to suffer the wrath of God,
 - with the devil and his angels in eternity; 34
 - a Concerning whom I have said
 - b there is no forgiveness in this world nor in the world to come--35
 - c Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame. 36
- C a These are they who shall go away into
- b the lake of fire and brimstone,
- c with the devil and his angels--37
- D And the only ones
 - on whom the second death shall have any power; 38 Yea, verily,
 - the only ones
 - who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath. 39
- VI E For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain,
- F who was in the bosom of the Father before the worlds were made. 40

- G And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us--41 That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world,
- H and to sanctify the world,
- H and to cleanse it from all unrighteousness; 42
- G That through him all might be saved whom the Father had put into his power and made by him; 43
- F Who glorifies the Father,
- E and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him. 44
- D Wherefore, he saves all except them--
- VII C a they shall go away into
 - b everlasting punishment, which is endless punishment, which is eternal punishment,
 - c to reign with the devil and his angels in eternity,
- B a where
 - their worm dieth not, and the fire is not quenched, which is their torment--45
 - And the end thereof, neither the place thereof, nor their torment,
 - b no man knows; 46
 - Neither was it revealed, neither is, neither will be revealed unto man,
 - c except to them who are made partakers thereof; 47
 - d Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again; 48
- a Wherefore,
 - the end, the width, the height, the depth, and the misery thereof,
 - b they understand not, neither any man
 - c except those who are ordained unto this condemnation. 49
- A And we heard the voice, saying: Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly. 50

- VIII A a And again we bear record--for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just--51
- B b They are they who received the testimony of Jesus, and believed on his name
- c and were baptized after the manner of his burial, being buried in the water in his name,
- d and this according to the commandment which he has given--52
- d That by keeping the commandments
- c they might be washed and cleansed from all their sins,
- b and receive the Holy Spirit
by the laying on of the hands of him who is ordained and sealed unto this power; 53
And who overcome by faith,
and are sealed by the Holy Spirit of promise,
which the Father sheds forth upon all those who are just and true. 54
- C a i They are they who are the church of the Firstborn. 55
- ii They are they into whose hands the Father has given all things--56
- b They are they who are priests and kings,
- c who have received
of his fulness, and
of his glory; 57
- b And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. 58
- D a i Wherefore, as it is written, they are gods, even the sons of God--59
- ii Wherefore, all things are theirs,
whether life or death,
or things present,
or things to come,
all are theirs
and they are Christ's,
and Christ is God's. 60
- b And they shall overcome all things. 61
- E c Wherefore, let no man glory in man,
- c but rather let him glory in God,
- b who shall subdue all enemies under his feet. 62
- D a These shall dwell in the presence of God and his Christ forever and ever. 63
- b i These are they whom he shall bring with him, when he shall come
- ii in the clouds of heaven to reign on the earth
- iii over his people. 64

- c These are they who shall
have part
in the first resurrection. 65
 - These are they who shall
come forth
in the resurrection of the just. 66
 - b
 - i These are they who are come
 - ii unto Mount Zion, and
unto the city of the living God,
 - iii the heavenly place,
the holiest of all. 67
 - C
 - i These are they who have come
 - ii to an innumerable company of angels,
to the general assembly and church
 - iii of Enoch, and
of the Firstborn. 68
 - B
 - a These are they
whose names are written in heaven, where God and Christ are the judge of all. 69
 - These are they
who are just men made perfect
 - b through Jesus the mediator of the new covenant,
 - c who wrought out this perfect atonement
 - b through the shedding of his own blood. 70
 - A
 - a These are they
whose bodies are celestial,
whose glory is that of the sun,
even the glory
of God,
the highest of all,
whose glory
the sun of the firmament is written of as being typical. 71
- VIII A And again, we saw the terrestrial world, and behold and lo,
- B these are they who are of the terrestrial, whose glory
differs from that of the church of the Firstborn who have received the fulness of the Father,
even as that of the moon
differs from the sun in the firmament. 72
 - C Behold, these are they who died without law; 73
 - D And also they who are the spirits of men kept in prison, whom the Son visited, and preached
the gospel unto them, that they might be judged according to men in the flesh; 74
 - D Who received not the testimony of Jesus in the flesh, but afterwards received it. 75
 - C These are they who are honorable men of the earth, who were blinded by the craftiness of men. 76

- B These are they who receive of his glory,
but not of his fulness. 77
These are they who receive of the presence of the Son,
but not of the fulness of the Father. 78
Wherefore, they are bodies terrestrial,
and not bodies celestial,
and differ in glory as the moon
differs from the sun. 79
These are they who are not valiant in the testimony of Jesus;
wherefore, they obtain not the crown over the kingdom of our God. 80
- A And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write
while we were yet in the Spirit. 81
- VII A And again, we saw the glory of the telestial,
- B which glory is that of the lesser, even as the glory of the stars
- C differs from that of the glory of the moon in the firmament. 82
- D These are they who received not the gospel of Christ,
- E neither the testimony of Jesus. 83 These are they who deny not the Holy Spirit. 84
- F These are they who are thrust down to hell. 85
- F These are they who shall not be redeemed from the devil until the last resurrection,
- E until the Lord, even Christ the Lamb, shall have finished his work. 86
- D These are they who receive not of his fulness in the eternal world,
- C but of the Holy Spirit through the ministration of the terrestrial; 87 And the terrestrial through the
ministration of the celestial. 88
- B And also the telestial receive it of the administering of angels who are appointed to minister for them, or
who are appointed to be ministering spirits for them; for they shall be heirs of salvation. 89
- VI A And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding; 90 And
no man knows it except him to whom God has revealed it. 91
- B And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even
in glory, and
in power, and
in might, and
in dominion. 92
- C And thus we saw the glory of the celestial, which excels in all things--
- D where God, even the Father, reigns upon his throne forever and ever; 93 Before whose throne
all things bow in humble reverence, and give him glory forever and ever. 94
- E They who dwell in his presence are the church of the Firstborn;
and they see as they are seen,
and know as they are known,
having received of his fulness and of his grace; 95

D And he makes them equal
in power, and
in might, and
in dominion. 96

C And the glory of the celestial is one,
even as the glory of the sun is one. 97

B And the glory of the terrestrial is one,
even as the glory of the moon is one. 98

A And the glory of the telestial is one,
even as the glory of the stars is one;
for as one star differs from another star in glory,
even so differs one from another in glory
in the telestial world; 99

V B For these are they who are
of Paul, and
of Apollos, and
of Cephas. 100

These are they who say they are some of one and some of another--
some of Christ and
some of John, and
some of Moses, and
some of Elias, and
some of Esaias, and
some of Isaiah, and
some of Enoch; 101
But received
not the gospel,
neither the testimony of Jesus,
neither the prophets,
neither the everlasting covenant. 102

Last of all, these all are they who will not be
gathered with the saints, to be
caught up unto the church of the Firstborn, and
received into the cloud. 103

These are they who are
liars, and
sorcerers, and
adulterers, and
whoremongers, and
whosoever loves and makes a lie. 104

These are they who suffer the wrath of God on earth. 105
These are they who suffer the vengeance of eternal fire. 106
These are they who are cast down to hell
and suffer the wrath of Almighty God, until the fulness of times,

IV C when Christ shall have subdued all enemies under his feet,

- D and shall have perfected his work; 107
- E When he shall deliver up the kingdom,
- E and present it unto the Father,
- D spotless, saying:
- C I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. 108 Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. 109
- III B But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore; 110 And heard the voice of the Lord saying:
 These all shall bow the knee,
 and every tongue shall confess to him who sits upon the throne forever and ever; 111
 For they shall be judged according to their works,
 and every man shall receive according to his own works,
 his own dominion, in the mansions which are prepared; 112
 And they shall be servants
 of the Most High;
 but where God and Christ dwell
 they cannot come, worlds without end. 113
- A This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit. 114
- II₁ A But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding
 in glory, and
 in might, and
 in dominion; 115
- II₂ B Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; 116 Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit,
- C which God bestows on
- D those who love him, and purify themselves before him; 117
- C To whom he grants
- B this privilege of seeing and knowing for themselves; 118 That through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. 119
- I A And to God and the Lamb be
 glory, and
 honor, and
 dominion
 forever and ever. Amen.

Reformatted by D. Lynn Johnson, 1989

Appendix II
Richard C. Shipp's Prologue

- X Hear, O ye heavens, and
give ear, O earth, and
rejoice ye inhabitants thereof,
- A for the Lord is God, and beside him there is no Savior. 2
- B Great is his wisdom,
marvelous are his ways,
and the extent of his doings none can find out. 3
His purposes fail not,
neither are there any who can stay his hand. 4
- A' From eternity to eternity he is the same,
- B' and his years never fail. 5
- X' For thus saith the Lord--
- A I, the Lord, am merciful and gracious
unto those who fear me,
and delight to honor
those who serve me in righteousness and in truth unto the end. 6
- B Great shall be their reward and
eternal shall be their glory. 7
- A' And to them will I reveal all mysteries, yea,
all the hidden mysteries of my kingdom from days of old, and for ages to come,
will I make known unto them
the good pleasure of my will concerning all things pertaining to my kingdom. 8 Yea, even the wonders
of eternity
shall they know,
and things to come
will I show them,
even the things of many generations. 9
- B' And their wisdom shall be great,
and their understanding reach to heaven;
and before them the wisdom of the wise shall perish,
and the understanding of the prudent shall come to naught. 10
- A" For by my Spirit will I enlighten them, and by my power will I make known unto them
the secrets of my will--yea, even those things which eye has not seen, nor ear heard, nor yet entered
into the heart of man.

Appendix III, Number Symbolism

Ethelbert W. Bullinger (“Number in Scripture,” (1894) (reprinted by Kregel Publications, Grand Rapids MI, 1981)) proposed symbolic meanings of numbers as they appear in the Bible. I have searched the Latter-day scriptures for number symbolism, basically following his lead, with some minor modifications of his definitions. By far the most frequent occurrence is in lists of similar items, in which the symbolic meaning of the number of items in the list is consistent with the nature of those items. In the hundreds of examples I have found, there are only extremely rare cases in which this consistency fails.

Lists of 3, 5, 6, 7, and 12 members are found in Section 76. My definitions of these numbers, slightly differing in some cases from Bullinger’s, are as follows:

- 3 complete
- 4 things of the world
- 5 mercy
- 6 evil
- 7 spiritual perfection
- 12 priesthood

In the vision of Satan we find 6 names/titles, perdition, Lucifer, son of the morning, Satan, old serpent, devil. In the vision of the sons of perdition there are 6 lists of 3 items each, three of them describing their sins and three describing their destiny. Their doom is complete.

There are 12 “these/they are they” statements in the vision of the celestial glory. As noted, D&C 131 says that eternal marriage is an order of the priesthood, so the description here is of the highest level of the celestial kingdom.

There are 7 “these/they are they” (one is “also they”) in the description of the terrestrial glory. These people will have received a degree of spiritual perfection consistent with this glory.

I was surprised to find lists of 5 and 7 members in the description of the celestial glory. I anticipated finding 6. There are two sets of “these are they” statements, one with 5 and the other with 7 elements. There are lists of 5 and 7 describing their sins and consequences. A thousand years of suffering is insufficient to pay for their sins. They receive a degree of glory only because of the mercy of Christ. And they will reach a degree of spiritual perfection consistent with that glory.

A possible exception to the consistency of the members of a lists with the symbolic meaning of the number of members in the list is in verse 48 which has five descriptors of the extent of the suffering of the sons of perdition. The context suggests it is an act of mercy that none but they will know the severity of their suffering.

Thus I find number symbolism significant in unpacking the text of this Section.