

## **Thematic Patterns in The Vision–Doctrine & Covenants 76**

D. Lynn Johnson

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### **Abstract**

The beautiful account of The Vision is presented with carefully crafted parallelisms in which the information content is enhanced by the parallelism. While some of the parallelism is based on verbal repetition, thematic parallelism is more common, and also more instructive. For instance, verses 2-4 speak of the wisdom and purposes of the Lord, while 6-9 reflect those themes as they pertain to mankind, but in reverse order. His wisdom is great, theirs will be. None can find out the extent of his doings, but to them will he reveal all mysteries. His purposes fail not, and therefore mankind can depend upon the promise of eternal glory. Verse 5, the focal point of emphasis, speaks of the Lord's mercy, grace, and delight in honoring those who serve him. Substructure within these verses shows both inverted and direct parallelism. I found twenty inverted systems, with considerable overlapping, as well as numerous examples of direct parallelism. Many of the inverted systems would not be classified as chiasms, but there is parallelism in the themes.

### **Introduction**

On 15 May 1988 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 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 complete Doctrine and Covenants 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.[1] I also reformatted 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 over the next three years. 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. The reformatted texts are available on my Web page.

What I didn't know at the time of my original discovery was that Charles G. Kroupa and Richard C. Shipp had found chiasmus[2] in the Doctrine and Covenants much earlier.[3] Shipp wrote his Master's thesis on the subject in 1975.[4] In 1993 H. Clay Gorton published his reformatted version of the Doctrine and Covenants, in which he proposed 225 chiasms, about a third of the book.[5] That same year William H. Brugger wrote his MS thesis, “Section 76 As Literature in the Doctrine And Covenants.”[6] He discusses the earlier work by Kroupa and Shipp. Charles Francis King followed with his version in 2000, with a second edition in 2001.[7]

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 sorely 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 complex 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 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 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." [8]

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)

I have found all aspects of both quotes to be true.

## 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. One often find intensification in A→A', B→B', etc. The spiral then 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."

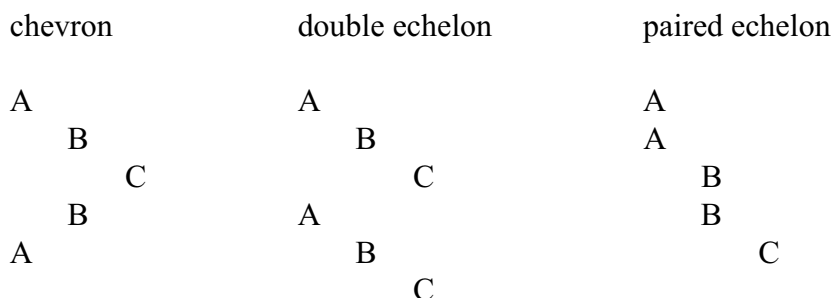
One cannot see the helical form of a chiasm except in the mind's eye, but all of its information can be represented in a two-dimensional shape, the traditional chevron in which chiasmus is represented on the page. The point of the chevron corresponds to the apex of the conical spiral, and the lower turns 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, some of the chevrons I have found may not be classified as chiasms. However, where parallelism is found, beauty is found, and insights may be found. To avoid technical arguments, I will use "chevron" rather than "chiasm" when I find inverted parallelism. (By the way, Breck[18] also places much more emphasis on patterns in thought than in words and phrases.)

Another pattern encountered frequently in scripture is alternate, or direct parallel, with the form ABAB, ABCABC, etc. Sometimes there is an unrepeatable element at the end which is a point of emphasis, ABABC, or less frequently after the first series, ABCDABC. These are represented as double echelons in the reformatted text.

A third form is the climax, AABBBCC...X. It occurs much less frequently than the chevron and double echelon. It is shown as 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.



## 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 truly remarkable fashion. I found twenty chevrons. One covers the entire Section. All of the text is also covered by a series of smaller chevrons. The account of the celestial glory has a single chevron and, simultaneously, 5 smaller ones. The smaller units pay almost no attention to the overall pattern. In other words, the boundaries of the elements in the smaller systems often do not correspond to boundaries in the overall system. 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)

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 parallels are shown in Table 1, with Roman numerals given as guides in the reformatted text (see Appendix I or my Web page for the detailed structure). The linear text goes down the First column and up the Second column, except for the II<sub>1</sub> and II<sub>2</sub> elements.

This is an atypical chevron in that there is no central element, 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 an introduction, and the second a conclusion. Both II<sub>1</sub> elements stress the greatness of the wisdom, works, and ways, and that man cannot find them out. However, both II<sub>2</sub> 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 II<sub>2</sub> assures us that even when they are revealed to man, he is unable to convey that knowledge to others.

Table 1. Overall structure of Section 76.

	First	Second
I 1; 119	The Lord is God, and beside him there is no Savior.	To God and the Lamb be glory, honor, and dominion forever and ever.
II <sub>1</sub> 2-4; 114-116	Great is his wisdom, and marvelous are his ways, and the extent of his doings none can find out.	Great and marvelous are the works of the Lord...we should not write...Neither is man capable to make them known.
II <sub>2</sub> 5-10; 116-118	To them will I reveal all mysteries... even the wonders of eternity shall they know...and their wisdom shall be great...by my Spirit will I enlighten them...	They are only to be seen and understood by the power of the Holy Spirit...to whom he grants this privilege of seeing and knowing for themselves; while in the flesh they may be able to bear his presence
III 11-18; 108-113	We bear record of the Son and the fulness of the gospel	Inhabitants of the telestial world shall bow the knee and “confess to him who sits upon the throne...”
IV 19-24; 106b-108	Testimony of the Son	Testimony by the Son: I have overcome and trodden the wine-press alone
V 25-38; 99-106a	Vision of Satan and definition of the sons of Perdition	Definition of those in the telestial glory
VI 39-44; 89-98	All except sons of Perdition to be saved	Comparison of the glories of the three degrees of glory
VII 44-49; 81-88	Suffering of the sons of Perdition	Definition and suffering of those in the telestial glory
VIII 50-70; 71-80	Vision of the celestial glory	Vision of the terrestrial glory

The III elements pertain to acknowledging that Jesus is the Only Begotten, the first being by Joseph Smith and Sydney Rigdon, the second being those who will inherit the telestial glory. And, I am convinced, they will do so in joy and rejoicing, freed at last from their torment. A thousand years in hell is insufficient to pay the price for their sins. They are saved only by grace in the end. I have more to say about this below.

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.

The V through VIII elements have to do with the three degrees of glory and the degree not of glory. The first branch has the highest and lowest, while the second has the two middle rungs on the resurrection ladder, giving some sort of balance.<sup>1</sup> 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).

The first 49 verses consist of seven linked chevrons, where the second A element of one is the first A of the next, as shown in Table 2. 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.

Table 2. Linked chevrons in verses 1-49.

Beginning/end	Center
1 Hear, O ye heavens, and give ear, O earth...	
	5 ...I, the Lord, am merciful and gracious unto those who fear me...
10 For by my Spirit will I enlighten them...even those things which eye has not seen, nor ear heard...	
	11 We, Joseph Smith, Jun., and Sidney Rigdon...
12 By the power of the Spirit our eyes were opened...	
	14 Of whom we bear record...
14 ...whom we saw...	
	16 ...concerning those who shall hear the voice of the Son of Man...

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<sup>1</sup>If we amuse ourselves by assigning numbers 1 through 3 to the degrees of glory and 4 to the degree not of glory, the average in both branches is 2.5.

19 ...the Lord touched the eyes of our understandings and they were opened...	
	22 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!
25 And this we saw also, and bear record,	
	27 And we beheld, and lo, he is fallen! ...
30 And we saw a vision of the sufferings of those with whom he made war and overcame,	
	41 ...and to sanctify the world, and to cleanse it from all unrighteousness;
49 And we heard the voice, saying: Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.	

## Prolog

As we begin reading the Section, our attention is drawn to the chevron in the prolog, verses 1-10, which can be reformatted as follows (verse numbers are given at the end of previous verses to avoid beginning a line with a verse number) (The Roman numeral guide numbers for the overall structure are also shown):

- 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
  
- II<sub>1</sub>    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
  
- II<sub>2</sub>    E   For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me,
- E   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 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.

Note that the first A through D refer to the Savior, while the second pertain to those who fear and serve him. No one can find out the extent of his doings (first C, verse 2b), but he will reveal all to the faithful (second C, verses 7-8). The Lord's wisdom is great (the first B, verse 2a), and so will be that of the faithful (second B, verse 9).

At first glance the D elements might be considered to show weak parallelism, with *eternity* (verse 4) and *eternal* (verse 6) being the only obvious parallels. Further reflection reveals strong parallelism, and a comforting insight--the faithful can count on receiving their reward, for the Lord's purposes fail not. This is an example of functional parallelism, where the information content of the scripture is enhanced upon seeing the structure. I have found a number of 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.

I find it interesting that the first three elements of the overall system all lie in this system. Usually it is the other way around, with multiple subsystems within an element of the overall system. The positions of the boundaries of these elements are required because the same three themes are found in the last three elements of the overall system.

This pericope is replete with Hebrew poetry, both direct (ABAB) (double echelon) and emphasized direct (ABABC), and chevron (ABCCBA) (verses 7-8, above). Here are the double echelons (with a point of emphasis) which don't show up above.



Great  
     is his wisdom,  
 marvelous  
     are his ways,  
     and the extent of his doings none can find out verse 2

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 inverted systems of increasing depth. The first A<sub>1</sub> and A<sub>2</sub> are shared with the prolog, and the last A is shared with the first vision (see Appendix I). This constitutes the first III element.

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

This is a small chevron (ABCBA), with the B elements (verses 20-21 and 23-24) being echelons with four levels, as shown in Table 3.

Table 3. Vision of Deity.

	First	Second
A 19, 25a	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.	And this we saw also, and bear record
B <sub>1</sub> 20a, 23a	And we beheld the glory of the Son,	For we saw him,

B <sub>2</sub> 20b, 23b	on the right hand of the Father,	even on the right hand of God;
B <sub>3</sub> 20c, 23c	and received of his fulness;	and we heard the voice bearing record that he is the Only Begotten of the Father—That by him, and through him, and of him, the worlds are and were created,
B <sub>4</sub> 21, 24b	And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.	and the inhabitants thereof are begotten sons and daughters unto God.
C 22	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!	

The B<sub>3</sub> elements suggest that hearing the voice bearing record of the Only Begotten is associated with receiving of the fulness of the Father. 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 B<sub>4</sub> 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 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 single third level element 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 discussion of the adversary in verses 25-29 also shows both inverted and direct parallel structure and, at the same time, bears the stamp of number symbolism described by E. W. Bullinger.[11] There are six names and appellations of the adversary here (six is the number of imperfection, according to Bullinger[12]). The vision is couched in a chevron; the text is given in Table 4.

Table 4. The vision of Satan.

	First	Second
A 25a, 30a	And this we saw also, and bear record,	And we saw a vision of the sufferings of those with whom he made war and overcame...
B <sub>1</sub> 25b, 28b	that an angel of God who was in authority in the presence of God,	even the <b>devil</b> ,
B <sub>2</sub> 25c, 28c	who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father,	who rebelled against God, and sought to take the kingdom of our God and his Christ--
B <sub>3</sub> 25d, 29	was thrust down from the presence of God and the Son,	Wherefore, he maketh war with the saints of God, and encompasseth them round about.
C 26a, 28a	And was called <b>Perdition</b> , for the heavens wept over him--he was <b>Lucifer</b> ,	And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld <b>Satan</b> , that <b>old serpent</b> ,
D 26b, 27c	a <b>son of the morning</b> .	even a son of the morning!
E 27a, 27b	And we beheld, and lo, he is fallen!	is fallen,

The E is a clear point of emphasis.

### Third vision – the sons of perdition

This is a complex system with a basic chevron eight levels deep (A B C ... H H ... C B A), with extensive substructure. 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. The overall structure is shown in Table 5. There is significant substructure, as shown in Appendix I. Table 5 shows the text except for the B elements, both of which are lengthy and complex.

Table 5. Vision of the sons of perdition.

	First	Second
A 30a, 49	And we saw a vision of the sufferings of those with whom he made war and overcame,	And we heard the voice, saying: Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.

B 30b-35 44e-48	(Definition and suffering of the sons of perdition.)	(Suffering of the sons of perdition.)
C <sub>1</sub> 36a, 44b	These are they who shall go away into	they shall go away into
C <sub>2</sub> 36b, 44c	the lake of fire and brimstone,	everlasting punishment, which is endless punishment, which is eternal punishment,
C <sub>3</sub> 36c, 44d	with the devil and his angels--	to reign with the devil and his angels in eternity,
D 37-38 44a	And the only ones on whom the second death shall have any power; Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.	Wherefore, he saves all except them--
E 39a, 43b	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,	and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.
F 39b, 43a	who was in the bosom of the Father before the worlds were made.	Who glorifies the Father,
G 40-41a 42	And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us--That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world,	That through him all might be saved whom the Father had put into his power and made by him;
H 41b, 41c	and to sanctify the world,	and to cleanse it from all unrighteousness;

Note the relationships between the first and second versions of each element. For instance, the C<sub>2</sub> elements tell us that the lake of fire and brimstone is eternal punishment.

In the D and subsequent elements we see the beginning of the doctrine that shocked so many, the notion that redemption and salvation will come to all except the sons of perdition.

In the F elements we find comments about the relationship between the Father and the Son.

The substructure is best seen in Appendix I. It consists of double echelons in both B elements, the first D, and three part C elements. It also 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. 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

Bullinger gives the following definition of three: “Three, therefore, stands for that which is *solid, real, substantial, complete, and entire*.”[13] (Emphasis in original.) The finality of their self-imposed and self-chosen destiny is thus symbolized by the numbers in these six lists. As noted, six is the number of imperfection, or man without God, according to Bullinger. (Incidentally, recall the six boldfaced names and titles of Satan in Table 4.) Coincidence? Maybe. Maybe not.

A final list to consider in this vision is in verse 48:

- Wherefore,  
    the end,  
    the width,  
    the height,  
    the depth, and  
    the misery thereof,  
        they understand not, neither any man except those who are ordained unto this  
        condemnation.

Bullinger defines five as grace and mercy.[14] I conclude from this verse that it is merciful that those who have a brief view of this state are spared the knowledge of how really bad it is.

#### Fourth vision – the Celestial glory

The vision of the celestial glory is given in a series of five linked chevrons (marked with capital letters in Appendix I) where the last element of the first is the first element of the second, and so on. At the same time, the text also is represented as a single chevron (marked with double capital letters) that pays no attention to the smaller units. The whole vision is the first VII unit of the overall structure. The last AA, which is also the last A (verse70), is itself a chevron. This little system 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.

The overall (thematic) pattern is outlined in Table 6. The smaller systems and other aspects of the substructure can be viewed in Appendix I.

Table 6. Celestial glory; overall structure.

	First	Second
AA 50; 70	Testimony concerning those who shall come forth in the resurrection of the just.	These are they whose bodies are celestial.
BB 51-53 68-69	They are they who received the testimony of Jesus and made and kept covenants.	They are just men made perfect through Jesus the mediator of the new covenant.
CC 54-57 67	They are they who are the church of the Firstborn, priests of the Most High, after the order of Melchizedek, Enoch, the Only Begotten Son.	They who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.
DD 58-60 62-66	They are gods, even the sons of God. Wherefore, all things are theirs.	These shall dwell in the presence of God and his Christ forever and ever, etc.

EE 61	Wherefore, let no man glory in man, but rather let him glory in God.
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The EE element is clearly a point of emphasis.

We find another symbolic number here—there are twelve “these are they” and “they are they” statements regarding the inhabitants of the celestial glory. Bullinger defines 12 as “*perfection of government or of governmental perfection.*”[15] (Emphasis in original.) We would say *priesthood*, and the priesthood is an obvious factor in this glory. But what is governmental perfection in the grand scheme of things? Is it not the patriarchal order that governs in heaven?[16][17]

We learn more about the celestial glory in D&C 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 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. The Lord wants us to concentrate on attaining this state, and thus doesn’t bother describing the other two levels of the celestial glory.

### **Fifth vision – the Terrestrial glory**

This is a single chevron, ABCDDCBA, with a multiple (5 element) echelon in the last B, verses 76-79.

Having found number symbolism in the previous visions, I eagerly searched the descriptions of the other glories. There are seven “these are they” descriptors of the inhabitants of the terrestrial glory (one says “also they”). The symbolic meaning of seven is *spiritual perfection*. [18] This seems consistent, to a degree, with the description of the candidates for this glory. They achieve a degree of spiritual perfection consistent with life with Jesus Christ, while falling short of the Celestial glory and life with the Father.

### **Sixth vision – the Telestial glory**

This vision is presented in two parts, each being a chevron. The first, verses 81-89, is straightforward and describes characteristics of candidates for this glory. The second, verses 98-113, is quite imbalanced, with the first B significantly larger than the second. Also, the first B focuses on their characteristics, while the second treats the consequences of their actions. The parallel elements of text are given in Table 7.

Table 7. The telestial glory; verses 81-89.

	First	Second
A 81a, 89	And again, we saw the glory of the telestial,	And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding;
B 81b, 88	which glory is that of the lesser, even as the glory of the stars	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.
C 81c, 86b-87	differs from that of the glory of the moon in the firmament.	but of the Holy Spirit through the ministration of the terrestrial; And the terrestrial through the ministration of the celestial.
D 82a, 86a	These are they who received not the gospel of Christ,	These are they who receive not of his fulness in the eternal world,
E 82b-83 85b	neither the testimony of Jesus. These are they who deny not the Holy Spirit.	until the Lord, even Christ the Lamb, shall have finished his work.
F 84, 85a	These are they who are thrust down to hell.	These are they who shall not be redeemed from the devil until the last resurrection,

The B elements inform us that this is a degree of glory, and its inhabitants are heirs of salvation.

Having seen the number symbolism thus far, I frankly anticipated finding six with respect to the telestial glory, but was surprised to find something entirely unexpected. 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. As noted above, Bullinger says five signifies grace and mercy, and there are many examples of lists containing five members in all Standard Works that are consistent with this definition. Lists of seven items also pervade the scriptures, and usually involve spiritual perfection in one aspect or another.

These findings caused me to reconsider the telestial glory. It is, after all, a degree of glory which “surpasses all understanding” (verse 89). The candidates, by the time they are resurrected, will have reached a degree of spiritual perfection consistent with that kingdom of glory, consistent with dwelling with the third member of the Godhead, will acknowledge and accept Jesus as their Savior (verse 110), and will be recipients of his mercy and grace—even a thousand years of torment is insufficient to pay the full price of their sins.

### Comparison of the glories

Between the two inverted systems describing the candidates for the Telestial glory we find a beautiful chevron giving a comparison of the glories (verses 89-98). This system shares its beginning and ending elements with the ending and beginning of the Telestial systems before and after it, which makes for a smooth transition into and out of the comparison text. The text can be



read word-for-word as a powerful ascending spiral, a conical helix, as described in detail by Breck,[19] with the point of emphasis at the apex (E).

(A) 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;

(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. // And the glory of the terrestrial is one, even as the glory of the moon is one.

(C) 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.

(D) 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.

(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;

The central element, E (verse 94), is a clear point of emphasis; it includes a list of three items, each pertaining to godhood. Verse 95, the second D, is another list of three items pertaining to power, reminiscent of the Abrahamic covenant and godhood. Its partner, the first D, describes God's power.

The chevron that constitutes the final segment of the description of the telestial glory is given in Table 8. This 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. However, I believe that their bowing the knee and confessing will be with joy in their Redeemer, who has paid the price for their sins, and saved their souls from hell.

Table 8, Final segment of the description of the telestial glory.

	First	Second
A 98, 113	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;	This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

B 99-106a, 109-112	(Descriptions of the candidates for this glory.)	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; 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; 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; And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.
C 106b, 107d-108	when Christ shall have subdued all enemies under his feet,	I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever.
D 106c, 107c	and shall have perfected his work;	spotless, saying:
E 107a, 107b	When he shall deliver up the kingdom,	and present it unto the Father,

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. Fats Waller described it when he sang, 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.’”

In between the A and B elements we have the third interpolation in this Section. 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.

### **Seventh vision – the vision not recorded**

The comments about this vision, together with the Prolog (verse 119), form an unusual structure which incorporates parallelism in the following form: ABCCBCCBA. The three Bs refer to the Spirit, as follows:

(115a) Which he commanded us we should not write while we were yet in the Spirit,

(116b) for they are only to be seen and understood by the power of the Holy Spirit,

- (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.

### **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 [5] reported three chiasms, each at three levels, verses 25-29, verses 113-118, and a highly unbalanced overall system in verses 50-93 – celestial (50-70), terrestrial (71-89), telestial (81-88), telestial (89), terrestrial (91), celestial (92-93). King reports a variety of regular and irregular parallelisms for the balance of the Section, none of which is chiasmic.

King's and Shipp's structures in verses 113 to 118 is compared with mine in Table 9. Each captures obvious parallels.

Gorton[4] says he found 11 chiasms, but shows only 10. One of them, verses 26-27, corresponds to the two innermost elements of my system that runs from verse 25 to the first part of verse 30. All of his could be considered chiasmic. His structure is shown in Appendix II. 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).

His structure in verses 36-44 is excellent, though different from mine. His A and B elements in verses 89-98 are identical to mine, but his two C elements are my C D E D C. Otherwise, his structures bear no resemblance to mine.

I am baffled by his overall structure in verses 63-107, and have only shown a summary in Appendix II.

Shipp[4] 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 given in Figure 1 (below).[20] An example of his detailed reformatting, his Prologue, is found in Appendix III.[21] His Epilogue, which I happen to like, is shown in Table 9. I retained my structure because of the parallels in the B elements.

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. However, when two different proposed structures cover the same text, both contribute to unpacking the text to find deeper meanings. Breck,[22] 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."

Table 9. Comparison of verses 113-119.

DLJ	King[23]	Shipp[24]
<p>A 114 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;</p> <p>B 115 Which he commanded us we should not write while we were yet in the Spirit,</p> <p>C and are not lawful for man to utter;</p> <p>C 116 Neither is man capable to make them known,</p> <p>B for they are only to be seen and understood by the power of the Holy Spirit,</p> <p>C which God bestows on those who love him, and purify themselves before him;</p> <p>C 117 To whom he grants this privilege of seeing and knowing for themselves;</p> <p>B 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.</p> <p>A 119 And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.</p>	<p>a 113 This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.</p> <p>b 114 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;</p> <p>c 115 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,</p> <p>c for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him;</p> <p>b 117 To whom he grants this privilege of seeing and knowing for themselves;</p> <p>a 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.</p>	<p>A 114But 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;</p> <p>B 115 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,</p> <p>C which God bestows on</p> <p>D those who love him,</p> <p>D and purify themselves before him;</p> <p>C 117 To whom he grants</p> <p>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.</p> <p>A 119 And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.</p>

We are not dealing with a popularity contest here, we are seeking understanding. And I can imagine it would be much harder to write in such a way that more than a single set of meaningful parallel elements exists.

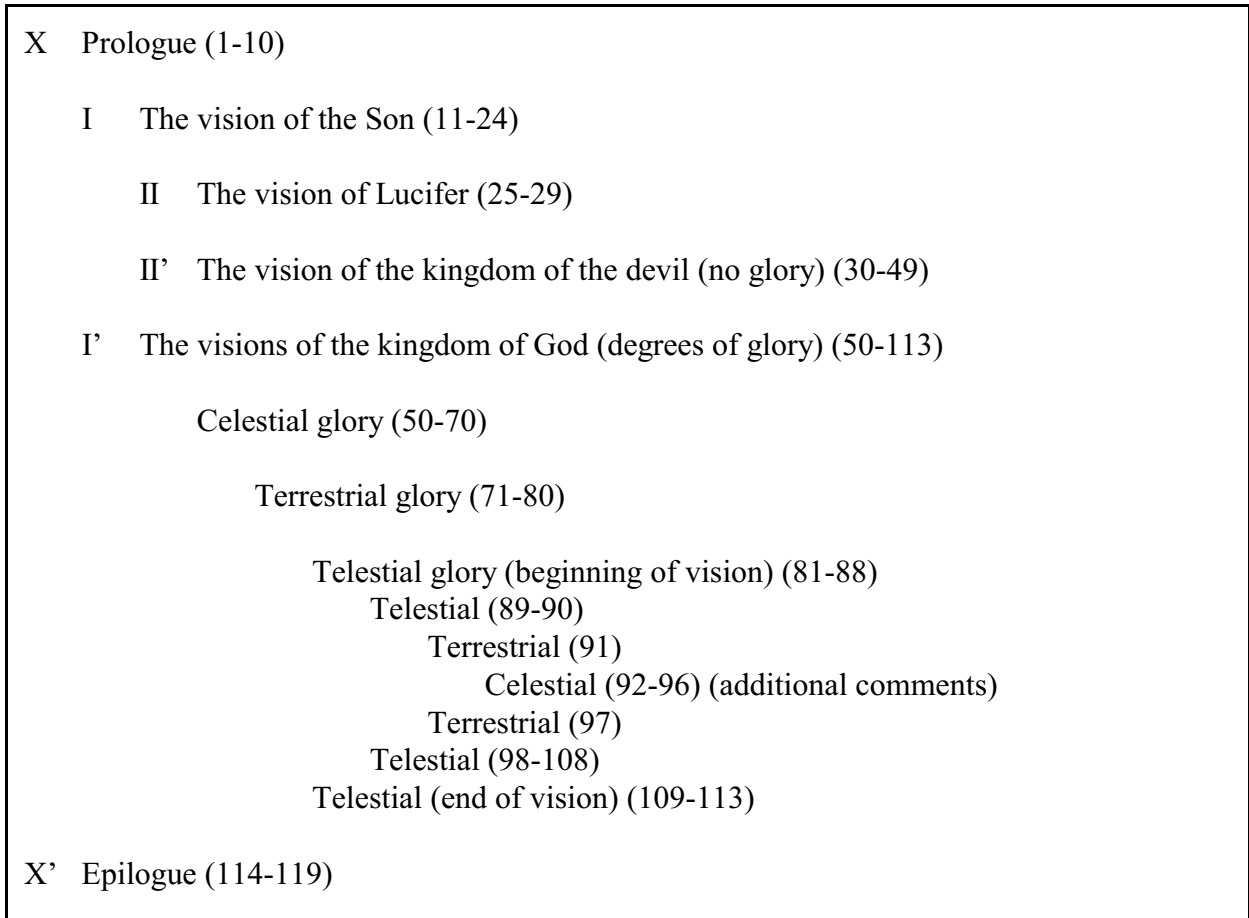


Figure 1. Shipp's overall structure.[22]

## Probabilities

If the structure I report is real, what is the probability that it occurred by chance? As noted above, Edwards and Edwards[6] computed a probability as 0.52 for what they identified as the strongest chiasm in the Doctrine and Covenants. This is the probability that a chiasm of that length could occur by chance anywhere 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

allow repeated or related parallel themes. They computed the probability that a given simple chiasm (or in our case chevron) occurred by chance. This probability decreases rapidly as the depth of the system increases. The probabilities are given in Table 9, where n is the depth of the system (n = 2 for A B A).

Table 10. Probabilities that an inverted system of depth n occurs by chance.[7]

n	Central element	Probability
2	B	0.33
3	C	0.067
4	D	0.0095
5	E	0.0011
6	F	0.000096
7	G	0.0000074
8	H	0.00000049
9	I	0.000000029
10	J	0.0000000015

Their analysis of systems in which some of the words appear more than twice is more complicated, but we needn't consider that here since we are dealing with themes, not words.

It is well known in statistical circles that the probability of two things occurring simultaneously is the product of the two individual probabilities, a much smaller number than either alone. Thus the probability of finding two ABCBA systems in the same text is  $0.067 \times 0.067 = 0.0045$ . The five inverted systems in the vision of the celestial glory consist of one of depth 4 and 4 of depth 3. Applying the above values give a probability that they all occurred by chance is 2 in a million. If we apply the probabilities of Table 10 to all of the systems I propose, the probability that the result occurred by chance is ridiculously tiny.

Suppose we ignore the probabilities in Table 10 and suppose that the probability that each of my twenty chevrons occurs by chance is 0.5. What would be the probability of twenty of them occurring simultaneously by chance? It is 0.5 raised to the 20<sup>th</sup> power, 0.00000095, or about 1 chance in a million.

I cannot escape the conclusion that the structure did not occur by chance.

### Concluding comments

If the structure is there by design, who designed it? What level of brilliance would be required to sit down and write in such a way that the text simultaneously fits three or four levels of structure,

and where the higher levels pay little or no attention to the lower ones, and where deeper understanding is embedded 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."

I wonder to what extent Joseph understood literary structure and number symbolism. There were a very few scholarly works about the subject in his day, but would he have had access to them?

While Joseph and Sidney might have done it deliberately, such cannot be the case for the even more 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 happened here, when Joseph had reached the ripe old age of 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.'"[25]

I can only conclude that the Lord was the source not only of the content, but also of the structure in which it is delivered to us.

I have only scratched the surface of this revelation. But the structure and number symbolism 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.

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### Notes

1. <http://www.ldsgospeldoctrine.net/dlj/visualscriptures.html>
2. 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 B<sub>1</sub> B<sub>2</sub> C D C B<sub>1</sub> B<sub>2</sub> 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.

3. Charles G. Kroupa and Richard C. Shipp, “From the Mind of God”, Salt Lake City: Shipp Bros. Printing, 1972.
4. 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>
5. H. Clay Gorton, “Language of the Lord: New Discoveries of Chiasmus in the Doctrine and Covenants,” Horizon Publishers, Bountiful, Utah (1993).
6. William H. Brugger, “Section 76 As Literature in the Doctrine And Covenants,” Department of English, BYU (1993).
7. Charles Francis King, “Doctrine and Covenants Completely Structured (Including Chiasmus),” Revised Edition, Alexander’s Digital Printing, Lindon, Utah (2001).
8. Steven C. Walker, “The Voice of the Prophet,” BYU Studies, Vol. 10, No. 1, p.105, 1969.
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. E.W. Bullinger, "Number in Scripture," (1894) (reprinted by Kregel Publications, Grand Rapids MI, 1981).
12. Bullinger, op cit., p. 150.
13. Bullinger, op. cit., p. 107.
14. Bullinger, op. cit., p. 135.
15. Bullinger, op. cit. p. 253.
16. Joseph Smith named three orders of priesthood. He said, "The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood." (Teachings of the Prophet Joseph Smith, Section Six 1843–44, p. 323.)

Brigham Young, commenting on the patriarchal order, said, "I have looked upon the community of Latter-day Saints in vision and beheld them organized as one great family of heaven, each person performing his several duties in his line of industry, working for the good of the whole more than for individual aggrandizement; and in this I have beheld the most beautiful order that the mind of man can contemplate, and the grandest results for the upbuilding of the Kingdom of God and the spread of righteousness upon the earth. Will this people ever come to this order of things? Are they now prepared to live according to that patriarchal order that will be organized among the true and faithful before God receives his own? We all concede the point that when this mortality falls off, and with it its cares, anxieties, love of self, love of wealth, and love of power, and all the conflicting interests which pertain to this flesh, that then, when our spirits have returned to God who gave them, we will be subject to every requirement that he may make of us, that we shall then live together as one great family; our interest will be a general, a common interest. Why can we not so live in this world? (Discourses of Brigham Young, p. 181.)

Some feel that "patriarchal" means "Daddy rules," but we learn otherwise in the temple, and as we contemplate the meaning of the Greek words from which this word was derived. The following definitions are given in Strong's Greek dictionary:

*patriarch* – 3966 patriarches (pat-ree-arkh'-ace); from 3965 and 757; a progenitor ("patriarch").

3965 patria (pat-ree-ah'); as if feminine of a derivative of 3962; paternal descent., i.e. (concretely) a group of families or a whole race (nation)

*patria* appears in the KJV in Luke 2:4 – *lineage* of David, Acts 3:25 – *kindreds* of the earth be blessed, Eph 3:15 – Of whom the whole *family*

757 archo (ar'-kho); a primary verb; to be first (in political rank or power)

Thus it appears that *patriarchal* refers to family head, husband and wife together as equals with both shared and distinct roles; husband and wife, priest and priestess, king and queen, god and goddess.

17. Bruce R. McConkie, "A New Witness for the Articles of Faith," Deseret Book, Salt Lake City, (1985), pp.35-36.
18. Bullinger, op cit., p. 158.
19. Breck, op cit., p. 51.
20. Shipp, op cit., p. 78.
21. Shipp, op cit., p. 94.
22. Breck, op cit., p. 171.
23. King, op cit., p. 201.
24. Shipp, op cit., p. 102.
25. 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
- II<sub>1</sub>    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
- II<sub>2</sub>                    E    For thus saith the Lord--I, the Lord, am merciful and gracious unto those who fear me,
- E    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<sub>1</sub>    For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will--
- A<sub>2</sub>    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<sub>1</sub>    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
- A<sub>2</sub>    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
- 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<sub>1</sub> And we beheld the glory of the Son,
- B<sub>2</sub> on the right hand of the Father,
- B<sub>3</sub> and received of his fulness; 21
- B<sub>4</sub> 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<sub>1</sub> For we saw him,
- B<sub>2</sub> even on the right hand of God;
- B<sub>3</sub> 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,
- B<sub>4</sub> and the inhabitants thereof are begotten sons and daughters unto God. 25
- IV A And this we saw also, and bear record,
- B<sub>1</sub> that an angel of God who was in authority in the presence of God,
- B<sub>2</sub> who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father,
- B<sub>3</sub> 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!
- E 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<sub>1</sub> even the devil,
  - B<sub>2</sub> who rebelled against God, and sought to take the kingdom of our God and his Christ--29
    - B<sub>3</sub> 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<sub>1</sub> These are they who shall go away into
  - C<sub>2</sub> the lake of fire and brimstone,
    - C<sub>3</sub> 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
- V
  - 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--
- VI C<sub>1</sub> they shall go away into
- C<sub>2</sub> everlasting punishment, which is  
endless punishment, which is  
eternal punishment,
- C<sub>3</sub> 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
- VII AA 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
- BB 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
- CC A<sub>1</sub> They are they who are the church of the Firstborn. 55
  - A<sub>2</sub> 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
- DD A<sub>1</sub> Wherefore, as it is written, they are gods, even the sons of God--59
  - A<sub>2</sub> 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
- EE 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
- DD A These shall dwell in the presence of God and his Christ forever and ever. 63
  - B<sub>1</sub> These are they whom he shall bring with him, when he shall come
    - B<sub>2</sub> in the clouds of heaven to reign on the earth
      - B<sub>3</sub> 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<sub>1</sub> These are they who are come
    - B<sub>2</sub> unto Mount Zion, and
    - unto the city of the living God,

- B<sub>3</sub> the heavenly place,  
the holiest of all. 67
- CC     B<sub>1</sub> These are they who have come
- B<sub>2</sub> to an innumerable company of angels,  
to the general assembly and church
- B<sub>3</sub> of Enoch, and  
of the Firstborn. 68
- BB   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
- AA   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
- VII   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



- VI 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
- V 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

- IV      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 Esaïas, 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,
- III      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
- 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
- II<sub>1</sub> 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
- B Which he commanded us we should not write while we were yet in the Spirit,
- C and are not lawful for man to utter; 116
- C Neither is man capable to make them known,
- II<sub>2</sub> B for they are only to be seen and understood by the power of the Holy Spirit,
- C which God bestows on those who love him, and purify themselves before him; 117
- C To whom he grants this privilege of seeing and knowing for themselves; 118
- B 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.

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## Appendix II

### H. Clay Gorton's Chiasms in Section 76

The Lord's preface, verses 5-10.

- A 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
- B Great shall be their reward and eternal shall be their glory. 7
- C<sub>1</sub> And to them will I reveal all mysteries,
- C<sub>2</sub> 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
- C<sub>1</sub> Yea, even the wonders of eternity shall they know,
- C<sub>2</sub> 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.

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Vision of the Father and the Son, verses 11-26a

- A 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 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
- Even those things  
which were from the beginning before the world was,  
which were ordained of the Father,  
through his Only Begotten Son,  
who was in the bosom of the Father,  
even from the beginning; 14
- B Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son,
- C whom we saw and with whom we conversed in the heavenly vision. 15
- D 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 Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man: 17 And shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust. 18 Now this caused us to marvel, for it was given unto us of the Spirit. 19 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 And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; 21 And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever. 22 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
- C For we saw him, even on the right hand of God;

B 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, and the inhabitants thereof are begotten sons and daughters unto God.

A And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son, 26 And was called Perdition, for the heavens wept over him--he was Lucifer,

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The fall of Satan, verses 26b-27

a son of the morning. 27 And we beheld, and lo,  
he is fallen!  
is fallen,  
even a son of the morning!

\*\*\*\*\*

Vision of Satan, verses 28-30

A And while we were yet in the Spirit, the Lord commanded us that we should write the vision;

B for we beheld Satan, that old serpent, even the devil, who rebelled against God,

C 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

B And we saw a vision of the sufferings of those with whom he made war and overcame,

A for thus came the voice of the Lord unto us:

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Sons of Perdition, verses 31-38

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

A<sub>1</sub> They are they who are the sons of perdition,

A<sub>2</sub> of whom I say that it had been better for them never to have been born; 33

B For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; 34

C Concerning whom I have said 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

B These are they who shall go away into the lake of fire and brimstone, with the devil and his angels-- 37

A<sub>1</sub> And the only ones on whom the second death shall have any power; 38

A<sub>1</sub> Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.

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The Savior redeems all but the sons of perdition, verses 36-44

- A These are they who shall go away into the lake of fire and brimstone, with the devil and his angels-- 37
- B 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.
- C For all the rest shall be brought forth by the resurrection of the dead,
- D through the triumph and the glory of the Lamb,
- E who was slain, who was in the bosom of the Father before the worlds were made. 40
- F And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us-- 41
- E That he came into the world, even Jesus, to be crucified for the world,
- D and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; 42
- C That through him all might be saved whom the Father had put into his power and made by him; 43
- B Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him. 44
- A Wherefore, he saves all except them--they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment--

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The fate of the sons of perdition, verses 45-48.

- A And the end thereof, neither the place thereof, nor their torment, no man knows; 46
- B Neither was it revealed, neither is, neither will be revealed unto man,
- C except to them who are made partakers thereof; 47
- C Nevertheless, I, the Lord, show it by vision unto many, but
- B straightway shut it up again; 48
- A Wherefore, the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation.

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The resurrection of the just, verses 50-65.

- 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 They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which

he has given-- 52 That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; 53

C 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

D<sub>1</sub> They are they who are the church of the Firstborn. 55

D<sub>2</sub> They are they into whose hands the Father has given all things-- 56

D<sub>3</sub> They are they who are priests and kings, who have received of his fulness, and of his glory; 57 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<sub>1</sub> Wherefore, as it is written, they are gods, even the sons of God-- 59

D<sub>2</sub> Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs

D<sub>3</sub> and they are Christ's, and Christ is God's. 60

C And they shall overcome all things. 61

B Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet. 62 These shall dwell in the presence of God and his Christ forever and ever. 63 These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. 64 These are they who shall have part in the first resurrection. 65

A These are they who shall come forth in the resurrection of the just.

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The three degrees of glory, verses 63-107. (Summarized)

A Descriptors of those in the celestial glory, verses 63-70.

B Introduction to the terrestrial glory, verse 71.

C Descriptors of those in the terrestrial glory, verses 72-79.

D End of the vision of the terrestrial glory, verse 80.

D Introduction to the vision of the telestial glory, verse 81.

C Descriptors of those in the telestial glory, verses 82-88.

B Verses 89-98.

A More descriptors of those in the telestial glory, verses 99-107.

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Doctrine and Covenants 76:89-98

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--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 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 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;



**Appendix III**  
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.