

THE VISION

D&C 76

185TH ANNIVERSARY ANNOTATIONS

While this is still a work in progress (it needs a final edit for multiple reasons), it is essentially complete.

Updates will be posted on ForgottenMormonTeachings.com as they become available.

When I first took the missionary discussions, I was very skeptical. It wasn't until the discussion about the plan of salvation that I really got excited about the discussions. For the first time in my life, someone was able to answer questions about how God deals with his children with simple, reasonable, merciful answers. The pre-existence and the three degrees of glory blew away hundreds of years of traditions that never made any sense to me and started a thirst for doctrinal understanding that has never been fully quenched. D&C 76 therefore has a special place in my heart.

In anticipation of a global project annotating the entire Doctrine and Covenants, I decided to start with D&C 76, partially because it is full of meaty doctrine and partially because it came with the extra juicy morsel of Joseph Smith's poetic version. I figured that by the time I finished D&C 76, I'd have figured out a template for the larger project – and I was right. It took bumps and bruises to get a good, working format figured out. I dug through well over 1,500 scriptural and doctrinal cross references and sorted them by the type of material found in each.

“Q” references essentially offer other places where a phrase or couplet shows up in other scriptures or doctrinal sources. “Δ” references offer doctrinal expansions on a phrase or couplet. Sometimes those explanations are quasi-trivial but nonetheless noteworthy. Sometimes the doctrinal expansions are quite enlightening and profound. Bolded references doctrinally expand a phrase or couplet more heavily than other references. References without a “Q” or “Δ” are in need of further sorting. I took a cue from Christian study bibles and separated the revelation with multiple, distinct headers so cross references for broad, sweeping concepts could be housed in an easily referenced format rather than being buried in multiple places in footnotes where they are easily lost and difficult to find. Cross references found directly under these headers do not contain “Q” or “Δ” references because they address the more broad topics described by the headings themselves. With few exceptions, they are clearly doctrinal references.

I restored the original spelling, capitalization, and grammar of the vision with a few noted exceptions marked in brackets. Modern versification is retained for easy reference. I retained the modern versification in the poetic version as well. Bolded words in the poetic version mark changes and additions to the original. Footnotes are much more sparse in the poetic version and observations are relatively sparse as well. In the future book version where all annotations will be typed out for easy study, those observations will be heavily expanded. For now, the few interesting observations included in this annotation will hopefully open eager eyes to subtle doctrines found in D&C 76. If nothing else, hopefully they will wet your appetite for more insights to follow.

Many thanks to BYU for putting out the LDS Scripture Citation Index so I was able to research annotations more quickly than I anticipated. I limited my research from Joseph Smith's time to 1919 for two reasons: (1) I'm a historian and I'm more interested in the teachings of the early brethren than I am in modern teachings and (2) it was around that time when LDS Church teachings started evolving rather quickly in some doctrinal areas. If you're interested in what more modern brethren teach about D&C 76, I encourage you to look to the LDS Scripture Citation Index for more information. It has a wealth of information to research.

If you have any questions, errata notes, or suggestions for future work on this project, please feel free to contact me at drewbriney@gmail.com.

RECEIVED
2/16/1832CANONIZED
1835SOURCE
HC 1:245, 52; JD 3:81-85

Although Joseph Smith, Jr. received several visions during his lifetime, both he and the saints affectionately referred to this section of the D&C as “the vision” throughout the nineteenth century. It was received after translating John 5:29. Joseph wrote: “From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded everyone according to the deeds done in the body, the term ‘Heaven,’ as intended for the saints’ eternal home, must include more kingdoms than one. Accordingly ... while translating St. John’s Gospel, myself and elder Rigdon saw the following vision.”

Speaking more pointedly about the doctrine revealed in the vision, Joseph wrote: “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 either remains unsullied from the wisdomⁱ of men, go to show the perfection of the theory [of differing degrees of glory] and witnesses the fact that that 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 [vs. 73-74]. The rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: ‘It came from God.’” HC 1:252–53; TPJS, 11.

Joseph further noted that “Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob’s ladder — the telestial, the terrestrial, and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful for him to utter. I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive them. The Lord deals with this people as a tender parent with a child, communicating light and intelligence and the knowledge of his ways as they can bear it.” HC 5:402; TPJS, 305.

Brigham Young, speaking of this vision and the three degrees of glory, said that it is “the greatest vision ... given to the children of men, incorporating more in a few pages than any other revelation I have any knowledge of.” JD 8:36a. He further noted that it occupied more of his “affection, adoration, and heartfelt gratitude to our Father and God than any other that has ever been revealed to my knowledge, from the days of Adam to the present. ... no other revelation so

ⁱ B.H. Roberts changed “wisdom” to “folly.”

glorious was ever given. You may read the character of the Deity as portrayed in all that has ever been revealed, until you come to this vision, in relation to his justice, his judgment, his power, his life, his glory, his excellence, his goodness, his mercy, and the fullness of every gift, of every trait, of every principle inherent in the character of the Supreme Being, and it is not equal in magnitude, in my reflections, to that which God revealed to Joseph Smith and Sidney Rigdon in the vision. ... The doctrine God has revealed here is more precious to me, and is worth more than, all the doctrines of Christendom." JD 8:152-53.

Wilford Woodruff said that this "great vision" (JD 22:331b) "gives more light, more truth, and more principle than any revelation contained in any other book we ever read. It makes plain to our understanding our present condition, where we came from, why we are here, and where we are going to. Any man may know through that revelation what his part and condition will be. For all men know what laws they keep, and the laws which men keep here will determine their position hereafter; they will be preserved by those laws and receive the blessings which belong to them." JD 22:146-47. He added that when he first "read that vision it swept away a veil that had been around me all my life; it opened my understanding and shook off my shackles. There was something in it so different from the old sectarian notion - something that swept away the idea of one heaven, one hell, and that those who do not go to one place must go to the other, and that all in heaven have an equal glory, and all in hell an equal misery. There always appeared something very inconsistent connected with the doctrine of future rewards and punishments as taught by modern divines; but when I got hold of the vision, I saw more light, more consistency, and Godlike mercy and justice than I had ever seen in my life." JD 8:265-66 (see also JD 5:84). Wilford Woodruff accepted Joseph Smith as a prophet as a result of reading this vision: "Before I saw Joseph, I said I did not care how old he was, or how young he was; I did not care how he looked - whether his hair was long or short; the man that advanced that revelation was a prophet of God. I knew it for myself." MS 53:628 (Desert Weekly News, 43:321, #2)

John Taylor said that the vision "was one of the most sublime revelations" he had ever read and that "God will bring order out of all the confusion that has existed, measure out mercy to all Adam's posterity and give to all a fair opportunity of being saved." JD 10:120aⁱⁱ

Orson Pratt noted "Here, [in D&C 76], were greater things made manifest than those in the Book of Mormon or those in the Bible." JD 20:70b

Similarly, Apostle Charles W. Penrose called it "one of the most glorious visions that human beings ever gazed upon. It is the most complete and delightful

ⁱ Similarly, Joseph Smith said of the Book of Mormon that it "was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." HC 4:461

ⁱⁱ "Be sure to tell the people to keep the Spirit of the Lord; and if they will they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion." Joseph then showed me the pattern, how they were in the beginning. This I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity." UR 66; Manuscript History of Brigham Young, 2/23/1847.

that I have ever read. There is nothing in the book called the Bible that can compare with it." JD 24:92

Notwithstanding these sentiments, some of the saints struggled with doctrines taught in the vision: "When God revealed to Joseph Smith and Sidney Rigdon that there was a place prepared for all, according to the light they had received and their rejection of evil and practice of good, it was a great trial to many, and some apostatized because God was not going to send to everlasting punishment heathens and infants, but had a place of salvation, in due time, for all, and would bless the honest and virtuous and truthful, whether they ever belonged to any church or not." JD 16:42; see also JD 3:8; 12:105. Even Brigham Young struggled to accept the doctrines found in the vision. When he first heard it, he noted "my traditions were such that when the Vision came first to me, it was directly contrary and opposed to my former education. I said, 'Wait a little.' I did not reject it; but I could not understand it." JD 6:281; see also JD 18:247b.

For further commentary on the vision, see JD 1:57a.

GOD IS THE SAME THROUGHOUT ETERNITY

¹ Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord [he]ⁱ is God, and beside him there is none else;ⁱⁱ ² and great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out;ⁱⁱⁱ ³ 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.

GOD WILL REVEAL THE WONDERS OF ETERNITY

cf: Daniel 2:28; Matthew 13:35; Alma 12:9-10; D&C 42:61; 59:4; 98:12; TPJS, 138, 151, 257, 364; JD 22:73b; 24:322a; 25:184a

⁵ I^{iv} the Lord am merciful and gracious unto those who fear me, and delight^v to honor those who serve me in righteousness, and in truth; ^{vi} ⁶ great shall be their reward, and eternal shall be their glory, ⁷ and unto them will

ⁱ Square brackets [] within verses indicate ungrammatical original. Wavy brackets { } within verses indicate necessary additions to make the original grammatical.

ⁱⁱ Q Hosea 13:4; Q Isaiah 43:11

ⁱⁱⁱ Δ Moses 1:4-5

^{iv} "For thus saith the Lord" was added in later editions. See verse 31 where it is retained.

^v Q Exodus 34:6; Q Psalms 103:8; Δ JD 13:341a; Δ 16:64b

^{vi} Δ 1 Sam 7:3; Δ Psalms 34:15

I reveal all mysteries;^{vii} 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; 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 their wisdom shall be great, and their understanding reach^{viii} to heaven; before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught;^{ix} ¹⁰ 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.^x

JOSEPH SMITH, JR. AND SIDNEY RIGDON SHOWN A VISION

¹¹ We, Joseph and Sidney, being in the spirit on this sixteenth of February, in the year of our Lord, one thousand, eight hundred, and thirty two, ¹² and through the power of the spirit our eyes were

^{vii} Δ Prov 8:17

^{viii} Δ TPJS, 137

^{ix} Q Is 29:14; Δ 2 Nephi 9:28

^x Q/Δ 1 Cor 2:9; Q 3 Nephi 17:16-17

opened,ⁱ and our understandings were enlightened, so as to see and understand the things of God;ⁱⁱ ¹³ even things which were from the beginning before the World ⁱⁱⁱ was, which was ordained of the Father, through his only begotten Son, who was in the bosom of the father, even from the beginning, ¹⁴ of whom we bear record, and the record which we bear is the fullness of the Gospel of Jesus Christ, which is in the Son whom we saw and with whom we conversed in the heavenly vision, ¹⁵ for as we sat 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 thus: ¹⁶ speaking of the resurrection of the dead who should hear the voice^{iv} 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.^v

THE GLORY OF GOD

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 ^{vi} of our understandings, and they were opened,^{vii} and the glory of the Lord shone round about; ²⁰ and we beheld the glory of the Son, on the right hand^{viii} of the father, and received of his fullness; ²¹ and saw the holy angels,^{ix} and they who are sanctified before his throne, worshipping God and the Lamb forever and ever. ²² And now after

ⁱ Q/Δ D&C 110:1; Δ 137:1; TPJS, Δ 149

ⁱⁱ Δ Eph 1:18; Δ D&C 11:13

ⁱⁱⁱ Δ TPJS, Δ 138, Δ 308, Δ 324, Δ 345, Δ 365

^{iv} Δ John 5:25

^v This language is from the JST, not the KJV. There are no further explicit references to the resurrection of the unjust in this vision.

Δ Dan 12:2; Q Acts 24:15

^{vi} Δ TPJS, 296; Δ JD 16:337a; Δ 25:157b-158a

^{vii} Δ 1 Nephi 11:1

^{viii} Q Acts 7:56; Δ D&C 104:7

^{ix} Δ D&C 130:6-7

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 for we saw him even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the father; ²⁴ that by him, and through him,^x and of him, the worlds are made, and were created; and the inhabitants thereof are begotten sons and daughters unto God.

LUCIFER'S REBELLION AND FALL

cf: Isaiah 14:12-20; Matt 22:29-30; Luke 10:18; Reve 12:7-9; 2 Nephi 24:12; D&C 29:36-39; Moses 4:1-4; Abr 3:23-28; TPJS 68, 357; JD 1:57b; 13:62b-63b; 14:71b; 15:323b; 16:318a; 19:316b; 24:349; 25:301; 25:320a; 26:191a, 304b-305a

²⁵ This we saw also and bear record that an Angel^{xi} 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 {and} was thrust down from the presence of God and the Son, ²⁶ and was called perdition,^{xii} for the heavens wept^{xiii} over him for he was Lucifer, even the son of the morning;^{xiv} ²⁷ and we beheld and lo, he is fallen! is fallen! even the Son of the morning. ²⁸ And while we were yet in the spirit, the Lord commanded us that we should write the vision;^{xv} for behold Satan, that old Serpent, even the Devil, who rebelled against God, and sought to take kingdoms of our God, and of his Christ; ²⁹ wherefore he maketh

^x Q Mark 1:11; Δ John 1:3, 10 JST; Q Rom 11:36; Δ Eph 3:9; Δ Col 1:16; Δ Heb 1:2; Δ Mosiah 4:2; Δ D&C 14:9; Δ 93:9-10; Δ **Moses 1:31-33**; Δ JD 18:290b

^{xi} Δ D&C 129:1-3; Δ 132:16-18; JD 1:65b; 9:102b-103a

^{xii} ἀπολλυειν means "loss, ruin, destruction." Δ John 17:12; Δ Phil 1:28; Δ 2 Thess 2:3; Δ 1 Tim 6:9; Δ Heb 10:39; Δ 2 Peter 3:7; Δ Rev 17:11, 18; Δ Moses 5:24; Δ JD 19:316b;

^{xiii} Δ JD 6:35a; Two apocryphal accounts offer details about this event: The Discourse on Abbaton; The Fall of the Archangel Michael

^{xiv} Δ Isaiah 14:12; Δ JD 25:9b; Δ 25:304a

^{xv} Q D&C 76:49, 80, 113

^{xvi} Δ Rev 13:7; Δ 2 Nephi 2:18; Δ 28:20-22; Δ D&C 10:27; Δ TPJS 161, Δ 367; Δ JD 18:44a; Δ 19:177a; Δ 19:274b-275a; Δ 21:125b-126a; Δ 23:126b; Δ 24:349

the saints of God, and encompasses them {round} about;

SONS OF PERDITION

see verse 26 for definition of perdition

cf: TPJS, 24, 192, 358 (JD 6:8b-9a), 361; JD 3:92a-93b, 316a; 6:297-298; 7:90; 8:154b, 297b; 10:327b; 11:238b; 12:274a; 15:314-315, 324a; 18:93; 18:217a; 21:12a-b (3 Nephi 29:7), JD 23:331b; 24:92b-93a; 26:79-80, 210b, 304b-305b

30 and we saw a vision of the eternal sufferings of those with whom he maketh war and overcometh, 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 overcomeⁱ unto the denying of the truth, and the defying of my power: 32 they are they who are the Sons of perdition, of whom I say it had been better for them never to have been born; 33 for they are vessels of wrathⁱⁱ doomed to suffer the wrath of God, with the Devil and his angels, throughout eternity: 34 concerning whom I have said there is no forgiveness in this world nor in the world to come;ⁱⁱⁱ 35 having denied the holy ghost after having received it, and having denied the only begotten Son of the father, crucifying him unto themselves, and putting him to an open shame:^{iv}

36 these are they who shall go away into the lake of fire and brimstone,^v with the Devil and his angels, 37 and the only ones on whom the second death^{vi} shall have any power; 38 yea, verily the only

ⁱ Δ TPJS, 181, 239

ⁱⁱ Q Isaiah 64:8; Δ Jeremiah 18:1-6; Δ Romans 9:22

ⁱⁱⁱ Δ Alma 39:6; Δ D&C 42:18; Δ 76:44-46; Δ 84:40-41; Δ 132:27; 132:27; Δ TPJS 191, Δ 357, Δ 358-59; Δ JD 1:115-16; Δ 7:89b-90a, Δ 358b-359b; Δ 8:106a; Δ 15:313b; Δ 24:93a

^{iv} Δ 2 Peter 2:20-22; Δ Hebrews 6:4-6; Δ 1 Nephi 19:7; Δ Alma 39:6

^v Q Genesis 19:27-29; Δ Jude 1:6-8; Δ Revelations 21:8; Δ 2 Nephi 28:23; Δ Jacob 6:10; Δ Alma 12:16-18; Δ D&C 19:10-12; 63:17; Δ TPJS, 310

^{vi} D&C 28:41, Δ TPJS, 361; JD 9:14b; 13:282a; 14:232a; 23:171a; 26:305b

ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath,^{vii}

39 who^{viii} shall be brought forth by the resurrection of the dead, through the triumph and glory of the lamb; who was slain, who was in the bosom of the father before the worlds were made. 40 And this is the Gospel^{ix} the glad tidings^x 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, and to sanctify the world, and to cleanse it from all unrighteousness,^{xi} 42 that through him all might be saved, whom the Father had put into his power;^{xii} and made by him 43 who glorifieth the father; and saveth all^{xiii} the work of his hands, except those sons of perdition,^{xiv} who denieth son after the father hath revealed him:^{xv}

44 wherefore he saveth all save them, and these shall go away into everlasting punishment, which is endless punishment,^{xvi} which is eternal punishment,^{xvii} to reign with the Devil his angels throughout eternity, where their worm^{xviii} dieth not and the fire is not quenched, which is their torment, 45 But the end thereof, neither the place thereof, and their torment, no man knoweth, 46 neither was revealed,^{xix} neither is, neither will be revealed unto man, save to them who are made partakers thereof:ⁱ

^{vii} Alma 11:41-45; D&C 29:44; 88:32

^{viii} Δ JD 1:275

^{ix} Δ 3 Nephi 27:13-22

^x Luke 1:19; 8:1; Acts 13:32; Romans 10:15; Mosiah 3:3; Alma 13:22; D&C 19:29, 62:5, 128:19; TPJS, 58

^{xi} Δ Alma 7:11-14, Δ 11:40-41; 1 John 1:9

^{xii} Δ JD 10:355; 6:297a; 9:328a

^{xiii} Δ D&C 88:24, 32

^{xiv} Δ JD 3:80b-81a, Δ 92a-b; Δ 17:55b-56a; Δ 26:304b

^{xv} Δ JD 24:93a; see cross references for Differing Glories

^{xvi} JD 21:12b

^{xvii} Δ Alma 42:22; Δ D&C 19:6-7, 10-12; Δ Moses 1:3

^{xviii} Q Isaiah 66:24; Q Mark 9:48

^{xix} Δ D&C 29:28-29

47 nevertheless I the Lord showeth it by visionⁱⁱ unto many, but straightway shutteth it up again: 48 wherefore the end, the width, the heighth, the depth, and the misery thereof, they understandeth not, neither any man except them who are ordained unto this condemnation. 49 And we heard the voice saying write the visionⁱⁱⁱ for lo, this is the end of the vision of the eternal sufferings of the ungodly!

CELESTIAL GLORY

cf: D&C 88:29; MS 51:596; JD 2:370a; 3:221; 15:321b, 235-36; 17:117a-b, 149-50; 18:216-17; 19:177a

50 And again, we bear record for we saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the Just:^{iv} 51 they are they who received the testimony of Jesus,^v and believed on his name, and were baptized after the manner of his burial,^{vi} being buried in the water in his name, and this according to the commandment which he hath given, 52 that, by keeping the commandment, they might be washed and cleansed from all their sins, and receive the holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power;^{vii} 53 and who overcome^{viii} by faith, and are sealed^{ix} by that holy spirit of promise,^x which the father sheddeth forth upon all those who are Just and true: 54 they are they who are the church

ⁱ TPJS, 24; Δ JD 1:264:a-b; Δ **18:217a-b**

ⁱⁱ Δ Moses 1:20

ⁱⁱⁱ Q JD 22:331b; see cross references for verse 28

^{iv} Q John 5:29 JST; Δ D&C 29:12-13; Q D&C 76:17; JD 25:235b (see also TPJS, 330)

^v JD 12:133a

^{vi} Δ Romans 6:3-5; Δ D&C 128:13; JD 22:90b; 21:86a

^{vii} JD 2:46a

^{viii} Δ D&C 121:29; TPJS, 12; JD 19:264a

^{ix} Δ TPJS, 298, Δ 344

^x Δ John 14:15-28; Δ 16:15; Q Acts 2:33; Δ Ephesians 1:13; Δ 2 Peter 1:2; Δ D&C 124:124; Δ D&C 132:18-26; **JD 18:260b**

of the firstborn:^{xi} 55 they are they in to whose hands the father hath given all things;^{xii} 56 they are they who are Priests and Kings,^{xiii} who have received of his fullness, and of his Glory,^{xiv} 57 {and} are Priests of the most high after the order of Melchizedek,^{xv} which was after^{xvi} the order of Enoch,^{xvii} which was after the order of the only begotten Son: 58 wherefore, as it is written, they are Gods,^{xviii} even the Sons of God:^{xix} 59 wherefore all things^{xx} are theirs, whether life or death, or things present, or things to come,^{xxi} all are theirs, and they are Christ's,^{xxii} and Christ is God's; 60 and they shall overcome all things:^{xxiii}

61 wherefore let no man glory in man,^{xxiv} but rather let him glory in God, who shall subdue all enemies under his feet;^{xxv} 62 these shall dwell^{xxvi} in the presenceⁱ of Godⁱⁱ and his Christ forever and ever: 63

^{xi} Δ Hebrews 12:23; Δ D&C 78:17-22; Δ 93:21-22

^{xii} Δ Revelation 2:7; Δ **D&C 50:26-29**; Δ D&C 78:22; Δ **D&C 84:38**; JD 26:25a

^{xiii} Q Exodus 19:6; Δ Revelation 1:6; Δ 5:10; Δ 20:6; Δ D&C 78:15, 18; Δ 104:7; Δ 132:19-20; JD 1:65b; 13:186b; 17:332b; 18:50a-b

^{xiv} TPJS, 309

^{xv} D&C 107:4; JD 19:330b; 21:159b

^{xvi} Δ D&C 107:24

^{xvii} JD **17:43-44**; **17:47-48**; 17:60a; **17:81b-82b**; 17:113; **17:154b-155**; 19:342-44; 24:146b

^{xviii} Q Psalms 82:6; Δ John 10:34-36; Q Phil 2:5-6; Δ 1 Cor 8:5; Δ D&C 132:20. Much of the capitalization in the original manuscript appears to be a method of emphasizing certain words or passages so the capitalization of "Gods" is questionable: is this doctrinally significant or nothing more than an emphasis of the word choice? JD 1:5b, 65a-b; 2:313b-314a; 3:93a-b; Δ 4:198b; 6:322a-b, 275b-76a; 7:149b; 8:5, 160a, 179a; Δ **9:103a**; Q 9:106a; Q 11:269a (see also D&C 88:32); Q 11:272a; Δ 14:71-72; Δ **14:232b**; Δ **14:242b-243a**; Δ **15:137b**; Δ **15:252**; 16:367a; Δ **17:143**; Δ 18:213a; Δ **18:259b**; 18:292b; 19:259b; 21:210b; 24:3a; 25:235a; 26:25a

^{xix} Δ Revelation 21:7.

^{xx} See cross references for verse 55

^{xxi} Q John 16:15

^{xxii} Q 1 Cor 3:23; Δ Revelation 3:5

^{xxiii} TPJS, 91, 297

^{xxiv} Q John 5:41-42; Q 1 Thess 2:6; Q Alma 12:11-12, 16

^{xxv} TPJS, 297; JD 24:38a; 25:217b

^{xxvi} Q Mosiah 15:23; Q Mormon 7:7; Q D&C 76:94; Q 130:7

these are they whom he shall bringⁱⁱⁱ with him, when he shall come in the clouds of Heaven,^{iv} to reign on^v the Earth over his People:

⁶⁴ 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:^{vi} ⁶⁶ these are they who are come unto Mount Zion,^{vii} and unto the City of the living God, the heavenly place, the holiest of all: ⁶⁷ these are they who have come to an innumerable company of Angels; to the general assembly and Church of Enoch, and of the first born:^{viii} ⁶⁸ these are they whose names are written^{ix} in heaven, where god and Christ is^x the Judge of all: ⁶⁹ these are they who are Just men made perfect^{xi} through Jesus the mediator of the new Covenant, who wrought out this perfect atonement through the shedding of his own blood: ⁷⁰ these are they whose bodies are celestial, whose glory is that of the Sun, even of God the highest of all; which glory the Sun of the firmament is written of as being typical.^{xii}

TERRESTRIAL GLORY

cf: TPJS, 170; JD 15:322-23; 17:148-49; 25:235-36; 26:133a

ⁱ TPJS, 29; JD 16:364b

ⁱⁱ D&C 76:94; 130:7

ⁱⁱⁱ Δ Psalms 15:1-5; Δ 24:3-4; Δ Ezekiel 18:5-9; JD 19:175a; 20:17b

^{iv} Q Matt 24:30

^v Q Revelation 20:5-6; JD 2:149a; 13:126a; 18:113b; 21:154a-b

^{vi} Q John 5:29 JST; Q D&C 76:17; JD 25:235b

^{vii} Q Isaiah 24:23; Δ Joel 2:32; Q Obadiah 1:21; Q Hebrews 12:22; Q Revelation 14:1; Q D&C 84:2, 32, 100; Q 133:18, 56; TPJS, 12

^{viii} JD 3:61a

^{ix} Hebrews 12:23

^x The original "god and Christ is" treats the father and the son as one person here. See Q Revelation 20:6 and Mormon 7:7 for more context for this concept.

^{xi} Δ Psalms 15:1-5; Δ 24:3-4; Δ Ezekiel 18:5-9; Δ D&C 138:12; TPJS, 325

^{xii} Δ Daniel 12:3; Q Matt 13:43; Δ 1 Cor 15:41; Q D&C 137:2-3; Δ JD **19:194a** (see also John 14:2); Δ **21:257b**; 23:162a

⁷¹ And again, we saw the Terrestrial world, and behold and lo! these are they who are of the Terrestrial, whose glory differeth from that of the Church of the first born, who have received the fullness of the father, even as that of the Moon differs from the Sun of the firmament. ⁷² Behold, these are they who died with out law;^{xiii} ⁷³ and also they who are the spirits of men kept in prison,^{xiv} whom the Son visited and preached^{xv} the gospel unto them, that they might be Judged according to men in the flesh, ⁷⁴ who received not the testimony of Jesus in the flesh,^{xvi} but afterwards received it:^{xvii} ⁷⁵ these are they who are honorable men^{xviii} of the Earth, who were blinded by the craftiness of men: ⁷⁶ these are they who receive of his glory, but not of his fullness:^{xix} ⁷⁷ these are they who receive of the presence of the Son, but not of the fullness of the father: ⁷⁸ wherefore they are bodies Terrestrial, and not bodies Celestial, and differeth^{xx} in glory as the Moon differs from the Sun: ⁷⁹ these are they who are not valiant^{xxi} in the testimony of Jesus: wherefore they obtained not^{xxii} the Crown over the Kingdoms of our God. ⁸⁰ And now this is the end of the vision which we saw of the Terrestrial, that the Lord commanded us to write^{xxiii} while we were yet in the Spirit.

TELESTIAL GLORY

^{xiii} Δ Romans 2:12; 2 Nephi 9:25; Δ D&C 137:7-10; Δ TPJS, 56; Δ JD 6:348b; 8:225a-b; 10:367b; 15:322b

^{xiv} Δ 1 Peter 3:19-20; Δ 4:6 Δ Alma 40:11-14; Q Moses 7:57; Δ D&C 43:18; Δ 88:99; Q 138:8, 19

^{xv} Δ D&C 138:19-22, 29-31; Δ TPJS, 309; Δ JD 5:72a

^{xvi} Δ D&C 138:32; Δ TPJS, 12

^{xvii} JD 9:317a; 15:322b; 18:331a; 24:54a

^{xviii} JD 25:235b

^{xix} JD 15:323a

^{xx} Δ 1 Corinthians 15:40-42

^{xxi} Δ D&C 56:14-17; Δ JD 21:126b

^{xxii} Δ Jeremiah 8:20

^{xxiii} Q Moses 2:1

cf. D&C 88:31; 138:21; JD 2:369b-70a; 15:322-23; 16:133; 25:234b-36, 306a

81 And again, we saw the glory of the Telestial, which glory is that of the lesser, even as the glory of the Stars differeth from that of the glory of the Moon in the firmament; 82 these are they who receive notⁱ the gospel of Christ, neither the testimonyⁱⁱ of Jesus: 83 these are they who deny not the Holy Ghost: 84 these are they who are thrust down to Hell:ⁱⁱⁱ 85 these are they who shall not be redeemed from the Devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work: 86 these are they who receive not of his fullness in the eternal world,^{iv} but of the Holy Ghost through the administration of the Terrestrial; 87 and the Terrestrial through the administration of the Celestial;^v 88 and also the Telestial receive of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering Spirits^{vi} for them, for they Shall be heirs of salvation.^{vii} 89 And thus we saw in the Heavenly vision, the glory of the Telestial which surpasseth all understanding; ^{viii} 90 and no man knoweth it except him to whom God hath revealed it.^{ix} 91 And thus we

ⁱ TPJS, 12

ⁱⁱ JD 15:314b-315a; 321a

ⁱⁱⁱ Q 2 Nephi 9:11-12; Δ Alma 12:11; Δ D&C 88:100-101; Δ JD 6:267b; Δ 24:98a

^{iv} Δ TPJS, 35a

^v Δ JD 9:91a; Δ 17:148b-49a

^{vi} Δ D&C 7:6; Δ D&C 129:1-3; Δ JD 22:163a

^{vii} Δ JD 2:195b; Δ 4:7a; Δ 7:167; Δ 19:157

^{viii} Charles Lowell Walker recorded Wilford Woodruff referring to "a saying of Joseph Smith, which he heard him utter (like this) That if the People knew what was behind the veil, they would try by every means to commit suicide that they might get there, but the Lord in his wisdom had implanted the fear of death in every person that they might cling to life and thus accomplish the designs of their creator." As quoted in Richard Neitzel Holzapfel, "Eternity Sketch'd in a Vision," *The Heavens Are Open* (1992 Sperry Symposium, Deseret Book, 1993), p. 155. See also JD 14:228-29 where Brigham Young makes a similar claim.

^{ix} TPJS, 292; Δ JD 13:225a

saw the glory of the Terrestrial, which excelleth in all things the glory of the Telestial, even in glory, and in power, and in might, and in dominion.^x

DIFFERING GLORIES

cf. 1 Cor. 15:41-42; DC 76:92-96 with 132:19-21; 88:1-39, 46; TPJS, 12, 301, 305, 374; JD 1:175a 2:369b-370b; 3:92b; 6:292a-294a, 297b-298a; 7:192a, 281b; 8:34b-35a, 152/153a, 154b-155a, 196b-197a, 217a, 266; 9:106b-107a, 314a-b; 317a; 10:120a; 11:238b, 271b-272a; 13:186b-188a; Q 15:296a; 18:217a; Q 19:194a; 20:107b; 21:12a; 21:12b-13a; 25:235b, 306a; 26:132-33, 209; MS 51:596 (Deseret Weekly 39:226)

92 And thus we saw the glory of the Celestial, which excelleth in all things^{xi} where God, even the father, his throne forever and ever: 93 before whose throne all things bow in humble reverence and giveth him glory forever and ever. 94 They who dwell in his presence are the Church of the first born^{xiii}; and they see^{xiv} as they are seen^{xv} know as they are known^{xvi}, having of his fullness and of his grace; 95 and he maketh them equal in power^{xvii}, and in might, and in dominion.

96 And the glory of the Celestial is one, even as the glory of the Son is 97 And the glory of the Terrestrial is one, even as the glory of the Moon is one. 98 And the glory of the Telestial is one, even as the glory of the Stars is one: for as one Star differeth^{xix} from another star in glory, even so differeth one from

^x Δ D&C 78:5-6; Q D&C 84:38; Δ D&C 88:107; Δ D&C 132:20; see also vs. 91

^{xi} Q D&C 18:45

^{xii} Δ TPJS, 107; Δ JD 6:293a

^{xiii} Δ TPJS 237; Δ JD 22:215b

^{xiv} Δ D&C 130:7

^{xv} Δ JD 1:203b, Δ 243b

^{xvi} Δ JD 1:241b; Δ 7:153b, Δ 217a; Δ 12:81a; Δ 13:180a; Δ 16:165a, Δ 312a-b; Δ 17:332b-33a; Δ 19:138a, Δ 340b; Δ 20:302a; Δ 21:93b, Δ 255a-b, Δ 356a; Δ 22:9a; Δ 24:99a-b; Δ 25:184a; Δ 26:195b

^{xvii} Δ JD 2:102b-103a

^{xviii} Q 1 Cor. 15:40-41

^{xix} Δ JD 17:250b

another in glory in the Telestial world: 99 for these are they who are of Paul, and of Apollos, and of Cephas:ⁱⁱ 100 they are they who say, there are some of one and some of another; some of Christ,ⁱⁱⁱ 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^{iv}; neither the 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 into the Church of the first born, and received into the Cloud:^v 103 these are they who are liars,^{vi} and Sorcerers and adulterers ^{vii} , and whoremongers, and whosoever loveth and maketh a lie:^{viii} 104 these are they who suffer the wrath of God^{ix} on the Earth: 105 these are they who suffer the vengeance of eternal fire:^x 106 these are they who are cast down to Hell and suffer the wrath of almighty God until^{xi} the fullness of times,^{xii} when Christ shall have subdued^{xiii} all enemies under his feet^{xiv}, and shall have perfected his work, work, 107 when he shall deliver up the Kingdom ^{xv} and present it unto the father ^{xvi} spotless, saying: I have

ⁱ Δ JD 21:18b

ⁱⁱ Q 1 Cor. 3:22

ⁱⁱⁱ Hel. 14:13

^{iv} Q JD 19:194a; Δ 25:234b-235a

^v Q 1 Thess. 4:16-17; Δ D&C 88:96

^{vi} Q Rev. 21:8; Q Rev. 22:15; Q D&C 63:17; Δ TPJS, 51

^{vii} Δ TPJS, 366

^{viii} Q JD 2:43b; Q 6:285b; Q 8:279b; Δ 18:262b

^{ix} Δ D&C 19:11-12; 76:44; Δ JD 6:297b-298a; Δ 8:154a; Δ 25:235a, Δ 306a

^x Δ Jude 1:7; Q JD 25:306a

^{xi} Δ D&C 19:6, 12-13; Δ JD 15:322a

^{xii} Q Ephesians 1:9-10; Δ JD 15:322b-323a

^{xiii} Q Hebrews 2:8; Δ 1 Cor. 15:28;

^{xiv} Q JD 13:233b; Q 20:304b

^{xv} Q 1 Cor. 15:24

^{xvi} Δ TPJS, 169, 347; Q JD 3:81a; Q 7:144b; Δ 8:83b, Δ 190a; Q 9:108b; Q 10:18a, Q 46a; Δ 17:117b; Q 18:213b, 259b

overcome and have trodden the winepress alone, even the winepress of the fierceness of the wrath of almighty God:^{xvii} 108 then shall he be crowned with the crown of his glory, to sit on the throne^{xviii} of his power, to reign forever ever. 109 But behold and lo, we Saw the glory of the Telestial world, that they were in number 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^{xix} shall bow the knee^{xx}, and tongue shall confess to him who sitteth upon the throne forever and ever: 111 for they shall be Judged according to their works;^{xxi} and every man shall receive according to his own works, and his own dominion, in the mansions^{xxii} which are prepared; 112 and they shall be servants of the most high, but where God and Christ dwells they cannot come ^{xxiii} , without end^{xxiv}.

END OF VISION

113 This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit. 114 But great and marvelous are the works of the Lord and the mysteries of his Kingdom which he showed unto us, which surpasseth all understanding in glory, and in might, and in dominion, 115 which he commanded us we should not write^{xxv}, while we were yet in the Spirit,

^{xvii} Q Genesis 49:11-12; Q Isaiah 63:1-3; Δ Luke 22:44; Δ D&C 19:18; Q Rev. 14:19; Q Rev. 19:15; D&C 88:106; Δ D&C 133:48, 50-51

^{xviii} Q D&C 137:3

^{xix} Δ Phil. 2:9-11

^{xx} TPJS, 11

^{xxi} Q Rev. 20:12-13; Mosiah 16:10; Mormon 9:13-14; Moroni 10:34; D&C 19:3; 128:6-8; TPJS 12, Q 66; Δ JD 4:250b; Δ **6:289a**; Δ 7:192a; Q 17:305b; Δ 18:312a

^{xxii} Q John 14:2; Q D&C 81:6

^{xxiii} Q JD 7:288a; Q 14:209a, Q 229b-230a; Q 20:116b

^{xxiv} Δ QJD 15:323a; Q 19:362; Q 20:91a; Δ 21:90b, Q 254a; Q 22:352a; Q 25:282b, Q 294a

^{xxv} Q TPJS, 325, Q 368; Δ JD 1:115b; Δ 6:293a

and are not Lawful for men to utterⁱ; ⁱⁱ 116
116 neither is man capable to make them
known, for they are only to be seen and
understood byⁱⁱⁱ the power of the holy
Ghost^{iv}; which God bestows on those
who love him and purify themselves^v
before him; 117 to whom he grants 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^{vi} in the world of Glory^{vii}. 119
And to God and the Lamb be glory, and
honor, and dominion^{viii}, forever and ever.
ever. Amen.

ⁱ Q TPJS, 247; Δ JD 18:197a; Δ 20:70b; Q 24:93a

ⁱⁱ Q 2 Cor. 12:4; 3 Nephi 28:13-14

ⁱⁱⁱ Δ 3 Nephi 17:16-17; Q 3 Nephi 19:32; Δ 1 Cor. 2:10-12

^{iv} Mor. 10:4-5; Q TPJS, 11

^v Q TPJS, 11, Δ 13, Q 18, Δ 111; Δ JD 13:205b

^{vi} Δ D&C 88:22; Δ JD 6:139a

^{vii} Q JD 18:363b; Δ 25:147a

^{viii} Q TPJS 156, Q 157

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SOURCE
T&S 4:82-85 #6

This poem was originally published under Joseph Smith's name in the Times and Seasons while John Taylor was editor. Apostle Taylor wrote about it in glowing terms: "Uncontrolled by the narrow limits of this earth, and raised above all sublunary objects, his mind soars aloft unto other kingdoms, unravels the secrets of eternity, and contemplates the organization of worlds, in other spheres: the destiny of the living, the dying, and the dead are developed; together with the laws that govern other worlds, and the state of their inhabitants; the 'heavens of heavens,' open before his gaze, and the celestial kingdom; the habitation of the great 'I Am,' with all its resplendent, brilliant, and dazzling glory, bursts upon his sight. The Celestial, the Terrestrial and the Telestial worlds, with all their magnificence and beauty are open to his view; whilst the various states of their respective inhabitants, are presented before his vision. ... Our poet seems to be perfectly at home among heavenly worlds, and converses about their proceedings with as much familiarity as one could do about his domestic economy. He unlocked great, and important principles which were indeed made known to the ancients; but which have been hid for ages: and when we contemplate the things that are unfolded we shall be led to say with Paul, 'great is the mystery of godliness.'" T&S 4:81 #6.

This poem has the same subheadings as the original vision. For further convenience and comparison, significant deviations from the original vision have been bolded. No additional changes have been made from the original publication excepting the addition of modern verses (stanza numbering has been removed) and the modernization of spelling and occasional archaic punctuation. Cross-references in this poetic version are limited to items unique to the poem; for further references, see the original vision.

GOD IS THE SAME THROUGHOUT ETERNITY

**I will go, I will go, to the home of the Saints,
Where the virtue's the value, and life the reward;
But before I return to my former estate,
I must fulfill the mission I had from the Lord.**

¹ **Wherefore**, hear, O ye heavens, and give ear O ye earth,
And rejoice ye inhabitants **truly again**;
For the Lord **he** is God, **and his life never ends**
And besides him there **ne'er was a Savior of men**.

² His ways are a **wonder**; his wisdom is great;
The extent of his doings, **there's** none can **unveil**;

³ His purposes fail not; from **age unto age**

⁴ He **still** is the same, and his years never fail.

His throne is the heavens, his lifetime is all
Of eternity now, and eternity then;
His union is power, and none stays his hand -

The Alpha, Omega, for ever: Amen.

GOD WILL REVEAL THE WONDERS OF ETERNITY

⁵ For thus saith the Lord, in the spirit of truth,
I am merciful, gracious, and good unto those
That fear me, and live for the life that's to come;
My delight is to honor the saints with repose;

That serve me in righteousness true to the end;
⁶ Eternal's their glory and great their reward.
⁷ I'll surely reveal all my myst'ries to them -
The **great** hidden myst'ries in my kingdom stor'd -

From the council in Kolob, to time on the earth.

^{7/8} And for ages to come unto them I will show
My pleasure & will, what the kingdom will do:
Eternity's wonders they truly shall know.

Great things of the future I'll show unto them,
Yea, things of the vast generations to rise;
⁹ For their wisdom and glory shall be very great,
And their pure understanding extend to the skies:

And before them the wisdom of wise men shall cease,
And the nice understanding of prudent ones fail!
¹⁰ For the light of my spirit shall light mine elect,
And the truth is so mighty 't will ever prevail.

And the secrets and plans of my will I'll reveal;
The sanctified pleasures when earth is renew'd,
What the eye hath not seen, nor the earth hath yet heard;
Nor the heart of the natural man ever hath view'd.

JOSEPH SMITH, JR. SHOWN A VISION

¹¹ I, Joseph, the prophet, in spirit beheld,
And the eyes of the inner man truly did see
¹² **Eternity sketch'd in a vision from God,**
Of what was, and now is, and yet is to be.

¹³ Those things which the Father ordained of old,
Before the world was or a system had run -
Through **Jesus, the Maker and Savior of all;**
The only begotten, (Messiah) his son.

14 Of whom I bear record, **as all prophets have,**
And the record I bear is the fullness – **yea, even**
The truth of the gospel of Jesus - **the Christ,**
With whom I convers'dⁱ in the vision **of heav'n.**

15 For while **in the act** of translating **his word,**
Which the Lord **in his grace** had appointed to **me,**
I came to the **gospel recorded by John,**
Chapter fifth, **and** the twenty-ninth verse **which you'll see.**
Which was given 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."

THE GLORY OF GOD

18 I marvel'd **at these resurrections, indeed!**
For it **came** unto **me by** the spirit **direct** -
19 And while I **did** meditate **what it all meant,**
The Lord touch'd the eyes of **my own intellect** -

Hosanna, forever! They open'd **anon,**
20 And the glory of God shone around **where I was;**
And **there was** the Son **at** the Father's right hand,
In a fulness of glory, and holy applause.

21 I beheld round the throne holy angels **and hosts,**
And sanctified **beings from the worlds that have been,**
In holiness worshipping God and the Lamb,
Forever and ever, **amen and amen!**

22 And now after **all of the proofs made** of him,
By witnesses truly, by whom he was known,
This is **mine,** last of all, that he lives; **yea,** he lives!
23 **And sits at** the right hand of God, **on his throne.**

And I heard **a great** voice bearing record **from heav'n,**
He's the **Saviour, and** only begotten of **God** -
24 By him, of him, and through him, the worlds were **all made,**
Even all that careerⁱⁱ in the heavens so broad,

ⁱ This conversation is not recorded in the original or in the poetic version. See TPJS, 305.

ⁱⁱ In Noah Webster's 1828 Dictionary, we find that "career" refers to a "general course of action," ground where a course is run, or running.

**Whose inhabitants, too, from the first to the last,
Are sav'd by the very same Saviour of ours;
And, of course, are begotten God's daughters and sons
By the very same truths, and the very same pow'rs.**

LUCIFER'S REBELLION AND FALL

²⁵ And I saw and bear record **of warfare in heav'n;**
For an angel of **light**, in authority **great**,
Rebell'd against **Jesus,**ⁱⁱ **and sought for his pow'r,**
But was thrust down **to woe**ⁱⁱⁱ from his **Godified**^{iv} state.

²⁶ And the heavens **all wept, and the tears drop'd like dew,**
That Lucifer, son of the morning, **had fell!**
²⁷ **Yea,** is fallen! is fall'n **and become, Oh, alas!**
The son of perdition; **the devil of hell!**

²⁸ And while **I was** yet in the spirit of **truth,**
The commandment **was:** Write **ye** the vision **all out;**
²⁹ For Satan, old serpent, **the devil's** for war -
And **yet will** encompass the Saints round about.

SONS OF PERDITION

³⁰ And I saw, too, the suffering and **mis'ry** of those,
(Overcome **by the devil, in warfare and fight**)
In hell-fire and vengeance, the doom of the damn'd;
For the Lord **said, the vision is further: so write.**

³¹ **For** thus saith the Lord, **now** concerning all those^v
Who know of my power and partake **of the same;**
And suffer themselves, **that they** be overcome
By the power of **Satan; despising my name**^v -

Defying my power, and denying the truth -
³² They are **they - of the world, or of men, most forlorn,**
The Sons^{vi} of Perdition, of whom, ah! I say,
'T were better for them **had they** never been born!

³³ They're the vessels of wrath, and **dishonor to God,**
Doom'd to suffer **his** wrath, in the regions of woe,
Through the terrific night of eternity's round,
With the devil and all **of his angels below:**

ⁱ JD 14:71

ⁱⁱ D&C 76:28; TPJS, 357; JD 3:249b; 4:38b; 8:279b; 26:161b, 305a, 332a;

ⁱⁱⁱ See verse 33 of the poetic version where there are "regions of woe."

^{iv} "Godified" is capitalized in the original; it is also capitalized in verse 58 of the poetic version where it refers to the church of the firstborn.

^v D&C 76:35, 43-44

^{vi} See verse 27 of the poetic version: "son" is not capitalized

³⁴Of whom **it is** said, no forgiveness is **giv'n**,
In this world, **alas!** nor the world **that's** to come;ⁱ
³⁵**For they** have denied the spirit of God.
After having receiv'd it: and **mis'ry's their doom.**

And denying the only begotten of **God** -
And crucify him to themselves, **as they do**,
And openly put him to shame **in their flesh**,
By the gospel they cannot repentance renew.

³⁶**They** are they, who must go to the **great** lake of fire,
Which burneth with brimstone, **yet never consumes**,
And dwell with the devil, and angels of his,
While eternity goes and eternity comes.

³⁷**They are they** who must groan through the **great** second death,
³⁸**And are not** redeemed in the time of the Lord;
³⁹**While** all the rest **are**, through the triumph of **Christ**,
Made partakers of grace, by the power of his word.

The myst'ry of Godliness truly is great -
The past, and the present, and what is to be;
³⁴And this is the gospel - glad tidings **to all**,
Which the voice **from** the heavens bore record **to me:**

⁴¹ⁱⁱThat he came **to** the world **in the middle of time**,
To **lay down his life** for his friends and his foes,
And bear **away** sin as a mission of love;
And sanctify earth for a **blessed repose.**ⁱⁱⁱ

⁴³'Tis **decreed** that **he'll** save all the work of his hands,
And sanctify them by his own precious blood;
And purify earth for the Sabbath of rest,
By the agent of fire as it was by the flood.

The Savior will save all his Father did give,
Even all that he gave in the regions abroad,
⁴⁴**Save the Sons of Perdition: They're lost; ever^{iv} lost**,
And can never return to the presence of God.

They are they, who must reign with the devil **in hell**,
In eternity **now, and eternity then**,
Where **the** worm dieth not, and the fire is not quench'd -
And the punishment still is eternal. **Amen.**

ⁱ JD 1:115-16

ⁱⁱ D&C 76:42 was deleted from the poetic version.

ⁱⁱⁱ "Blessed repose" replaces "cleansed from unrighteousness" in the original version.

^{iv} JD 1:115-16

And **which is the torment apostates receive,**
45 **But** the end, or the place **where the torment began,**
46 **Save** to them who are made to partake **of the same,**
Was **never, nor** will be, revealed unto man.

47 **Yet God shows** by vision a **glimpse of their fate,**
And straightway **he closes the scene that was shown:**
48 **So** the width, or the depth, or the misery thereof,
Save to those that partake, is forever unknown.

And while I was pondering, the vision was closed;
49 And the voice **said to me,** write the vision: for, lo!
'Tis the end of the **scene** of the sufferings of **those,**
Who remain filthy still in their anguish and woe.

CELESTIAL GLORY

50 **And** again I bear record **of heavenly things,**
Where virtue's the value above all that is pric'd,
Of the truth of the gospel concerning **the just,**
That rise in the first resurrection of **Christ.ⁱ**

51 Who receiv'd, and believ'd, and **repented likewise,**
And **then** were baptiz'd, **as a man always was,ⁱⁱ**
Who ask'd and receiv'd a remission of sin,
And honored the kingdom by keeping its laws.

Being buried in water, **as Jesus had been,ⁱⁱⁱ**
52 **And** keeping the **whole^{iv} of his holy** commands,
They received **the gift of the spirit of truth,**
By the ordinance truly of laying on hands.

53 **For these** overcome, by **their faith and their works,**
Being tried in their lifetime, as purified gold,
And seal'd by the spirit of promise **to life,**
By men called of God, as was Aaron of old.

54 They are they, **of the church of the firstborn of God -**
55 **And unto** whose hands **he committeth** all things;
For they hold the keys of the kingdom of heav'n,
56 **And reign with the Savior, as priests, and as kings.**

57 **They're** priests of the order of Melchizedek,^[sic]
Like Jesus (from whom is this highest reward),
Receiving a fullness of glory and light;
58 As written: They're Gods; even sons of **the Lord.**

ⁱ "Christ" replaces "just" in the original.

ⁱⁱ Gen. 17:5-11 JST; Moses 6:64-68

ⁱⁱⁱ Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23; John 1:29-33; 1 Nephi 31:5-12

^{iv} Matthew 7:12; 22:39-40; Galatians 5:14; 1 Timothy 1:5

⁵⁹ **So** all things are theirs; **yea, of** life, or of death;
Yea, whether things **now**, or to come, all are theirs,
And they are **the Savior's**, and **he is the Lord's**,
⁶⁰ **Havingⁱ** overcome all, **as eternity's heirs**.

⁶¹ **'Tis wisdom that** man **never** glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under footⁱⁱ in his **wrath**.

⁶² **Yea, the righteous** shall dwell in the presence of God,
And **of Jesus**, forever, **from earth's second birth** -
⁶³ **For** when he comes **down** in the **splendor** of heav'n,
All those he'll bring with him, to reign on the earth.

⁶⁴ⁱⁱⁱ These are they **that arise** in **their bodies of flesh**,
When the trump of the first resurrection **shall sound**;
⁶⁶ These are they **that come up** to Mount Zion, in **life**,
Where the blessings and gifts of the spirit abound.

These are they that have come to the heavenly place;
To the numberless courses of angels **above**:
To the city of God, **e'en** the holiest of all,
And the home of the blessed, the fountain of love;

⁶⁷ To the church of **old** Enoch, and of the first born:
And gen'ral assembly of **ancient renown'd**,
⁶⁸ Whose names are **all kept** in **the archives** of heav'n,
As chosen and faithful, and fit to be crown'd.

⁶⁹ These are they **that** are perfect through Jesus' own blood,
⁷⁰ Whose bodies celestial are **mention'd by Paul**,
Where the sun is the typical glory **thereof**,
And God, and his Christ, are the true judge of all.

TERRESTRIAL GLORY

⁷¹ Again, I **beheld** the terrestrial world,
In the order and glory of Jesus, go on;
'Twas not as the church of the first born of **God**,
But shone in its place, as the moon to the sun.

⁷² Behold, these are they that **have** died without law;
The heathen of ages that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought up.

ⁱ D&C 76:60 puts this in the future tense: "shall overcome."

ⁱⁱ Lamentations 1:15; Matthew 5:13; Hebrews 10:29

ⁱⁱⁱ D&C 76:65 was deleted from the poetic version.

73 To spirits in prison the **Savior once** preach'd,
And taught them the gospel, **with powers afresh**;
And then were the living baptiz'd for their dead,ⁱ
That they might be judg'd **as if men in the flesh.**

(75) These are they **that** are hon'able men of the earth;
Who were blinded and **dup'd** by the **cunning** of men:
74 **They** receiv'd not the **truth of the Savior at first**;
But did, when they heard it in prison, again.

(79) Not valiant **for truth**, they obtain'd not the crown,
(78) **But are** of that glory **that's typ'd** by the moon:
(77) **They** are they, **that come into** the presence of Christ,
76 **But not to** the fullness of God **on his throne.**

TELESTIAL GLORY

81ⁱⁱ Again, I **beheld** the telestial, **as third**,
The lesser, **or starry world, next in its place.**
For the leaven must leaven three measures of meal,ⁱⁱⁱ
And every knee bow^{iv} **that is subject to grace.**

82 These are they that receiv'd not the gospel of Christ,
83 **Or evidence,**^v **either, that he ever was**;
(81) **As the stars are all diff'rent in glory and light,**
So differs the glory of these by the laws.

83 These are they **that** deny not the spirit of God,
84/85 **But** are thrust down to hell, **with the devil, for sins,**
(103) **As hypocrites, liars, whoremongers and thieves,**
85 **And stay** 'till the last resurrection **begins.**

'Till the Lamb shall have finish'd **the work he begun**;
Shall have trodden the wine press, in fury alone,
And overcome all by the pow'r of his might:
He conquers to conquer, and saves all his own.

86 These are they **that** receive not a fullness of light,
From Christ, in eternity's world, where they are,
The terrestrial **sends them** the Comforter,^{vi} though;
And minist'ring angels,^{vii} **to happify there.**

ⁱ See D&C sections 127, 128, 138

ⁱⁱ D&C 76:80 was deleted from the poetic version.

ⁱⁱⁱ Genesis 18:6; Judges 6:18-19; 1 Samuel 1:24; Ezekiel 45:5-11, 24; Matthew 13:33

^{iv} Isaiah 45:23; Romans 14:11; Philippians 2:9-11; Hebrews 13:8

^v "Evidence" replaces "testimony" in D&C 76:83.

^{vi} "Comforter" replaces "Holy Spirit" in D&C 76:86

^{vii} "Angels" replaces "terrestrial" in D&C 76:86

(88) And **so** the teſtial **is** miniſter'd to,
86 **By** miniſters **from the** terreſtrial **one**,
87 **As** terreſtrial **is, from** the ceſtial **throne**;
And the great, greater, greateſt, ſeem's ſtars, moon, and ſun.

89 And thus I **beheld**, in the viſion of heav'n,
The teſtial glory, **dominion and bliſs**,
Surpaſſing **the great** understanding **of men** -
90 **Unknown, ſave reveal'd, in a world vain** as this.

91 **And lo, I beheld** the terreſtrial, **too**,
Which excels the teſtial in glory **and light**,
In **ſplendor and knowledge, and wiſdom and joy**,
In **bleſſings** and **graces**, dominion and might.

DIFFERING GLORIES

92ⁱ I **beheld** the ceſtial, in glory **ſublime**;
Which **is the moſt** excellent **kingdom that is**,
Where God, e'en the Father, in **harmony** reigns;
Almighty, ſupreme, and eternal, in bliſs.

94 **Where** the church of the firſt born in **union** **reſide**,
And they ſee as they're ſeen, and **they** know as they're known;
95 **Being** equal in power, dominion and might,
(94) **With** a fullneſs **of glory** and grace, **round his throne**.

96 The glory ceſtial is one **like** the ſun;
97 The glory terreſtrial is one **like** the moon;
98 The glory teſtial is one **like** the ſtars,
And all harmonize like the parts of a tune.

As **the** ſtars are all different in luſtre and ſize,
So the teſtial **region, is mingled in bliſs**;
From the leaſt unto greateſt, and greateſt to leaſt,
The reward is exactly as promis'd in this.

99 Theſe are they **that came out for** Apollos and Paul;
For Cephas and **Jesus, in all kinds of hope**;
100 **For** Enoch and Moſes, and **Peter** and John;
For Luther and Calvin, and even the Pope.

101 **For they never** received the goſpel of Chriſt
Nor the **prophetic ſpirit**ⁱⁱ **that came from the Lord**;
Nor the covenant neither, **which Jacob once had**;
They went their own way, and they have their reward.

ⁱ D&C 76:93 is deleted from the poetic version.

ⁱⁱ "Prophetic" replaces "prophets" in D&C 76:101. See Revelation 19:10; TPJS, 148, 160, 269, 312, 315

102 **By the order of God**, last of all, these are they,
That will not be gather'd with saints **here below**,
To be caught up to **Jesus**, and **meet in** the cloud -
In darkness they worshipp'd; to darkness they go.

103 These are they **that are sinful, the wicked at large**,
That glutted their passion by meanness or worth;
All liars, adulterers, sorcerers, and **proud;**
104 And suffer, **as promis'd**, God's wrath on the earth.

105 These are they **that must** suffer the vengeance of **hell**,
106/107 'Till Christ shall have **trodden** all enemies **down**,
(106) **And perfected his work**, in the fullness of times:
108 **And is crown'd** on his throne with his glorious crown.

109 **The vast multitude** of the telectual world -
As the stars of **the skies**, or the sands of the sea -
110 The voice of **Jehovahⁱ echo'd far and wide**,
Ev'ry tongue shall confess, and **they** all bow the knee.

111ⁱⁱ **Ev'ry man** shall be judg'd **by the works of his life**,
And receive a **reward** in the mansions prepar'd;
For his judgments are just, and his works never end,
As his prophets and servants have always declar'd.

END OF VISION

114 But the great things of **God**, which he show'd unto **me**,
115 Unlawful to utter, I **dare not declare**;
(114) **They** surpass all **the wisdom** and **greatness of men**,
116ⁱⁱⁱ And only are seen, **as has Paul where they are.**

I will go, I will go, while the secret of life,
Is blooming in heaven, and blasting in hell;
Is leaving on earth, and a budding in space -
I will go, I will go, with you,^{iv} brother, farewell.

JOSEPH SMITH

ⁱ "Jehovah" replaces "Lord" in D&C 76:110; in every other instance where "Lord" is replaced in the poem, it is replaced by "God" or visa versa. See verses 47, 58, 59, and 114; also note verse 1 says "the Lord he is God."

ⁱⁱ D&C 76:112-13 are deleted from the poem.

ⁱⁱⁱ D&C 76:117-19 are deleted from the poem.

^{iv} "you" is W. W. Phelps. This poem was originally written in response to a poem written by W. W. Phelps.