

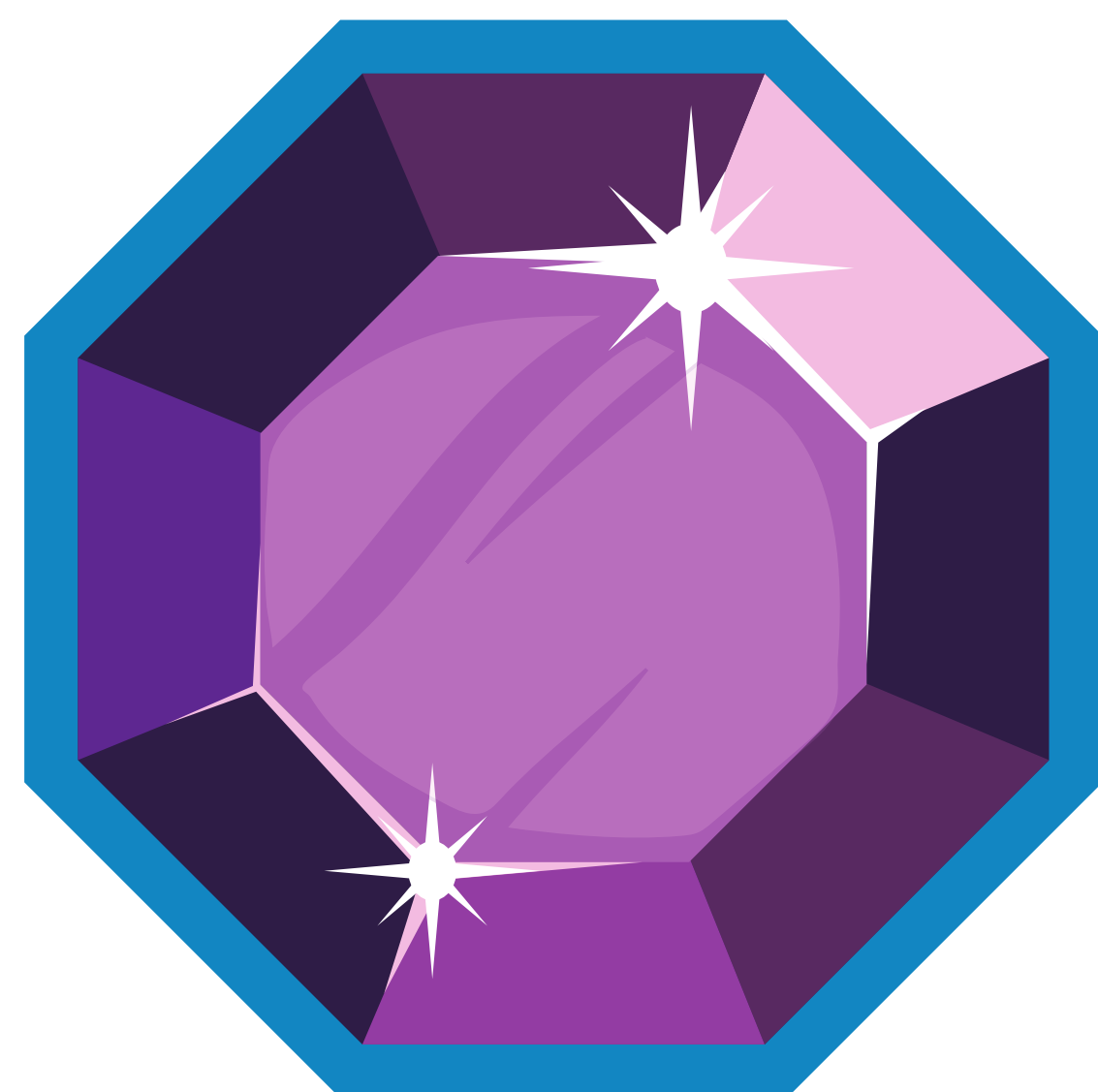
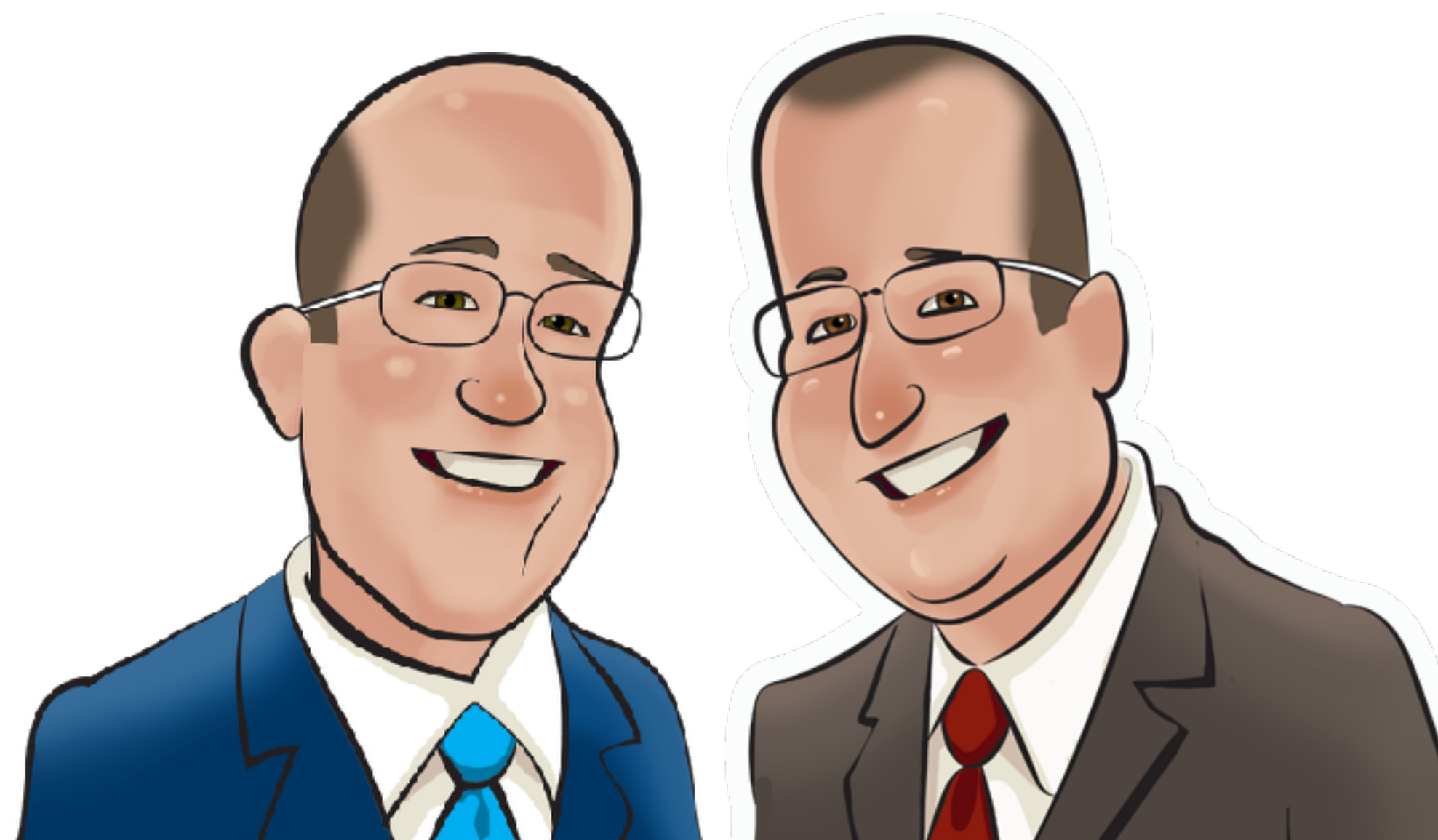


Come Follow Me 2021

D&C 76



S02E27



Scripture GEMS

1831

1832

Feb

NEW YORK

Sec 76

Sec. 14, 15, 16, 17, 18, 20, 21, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40

Sec. 2, 19, 22, 23

Palmyra
Manchester
Fayette

Sec. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 54, 55, 56, 63, 64, 70, 72

Sec. 57

Harmony

Thompson

Sec. 75

Kirtland
Amherst

Hiram

PENNSYLVANIA

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76

Sec. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 24, 25, 26, 27

Sec. 57, 58, 59, 60

61

62

Jackson County, MO

Sections Received:

Before 1831

1831-1839

1840-1844

Since 1844

Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine
Covenants & 76**



Doctrine & Covenants 76



The Vision

Sections	
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Doctrine and Covenants 74	20
Doctrine and Covenants 75	30
Doctrine and Covenants 76	40
Doctrine and Covenants 77	50
Doctrine and Covenants 78	60
Doctrine and Covenants 79	70
Doctrine and Covenants 80	80
Doctrine and Covenants 81	90
Doctrine and Covenants 82	100
Doctrine and Covenants 83	110
Doctrine and Covenants 84	120
Doctrine and Covenants 85	
Doctrine and Covenants 86	
Doctrine and Covenants 87	

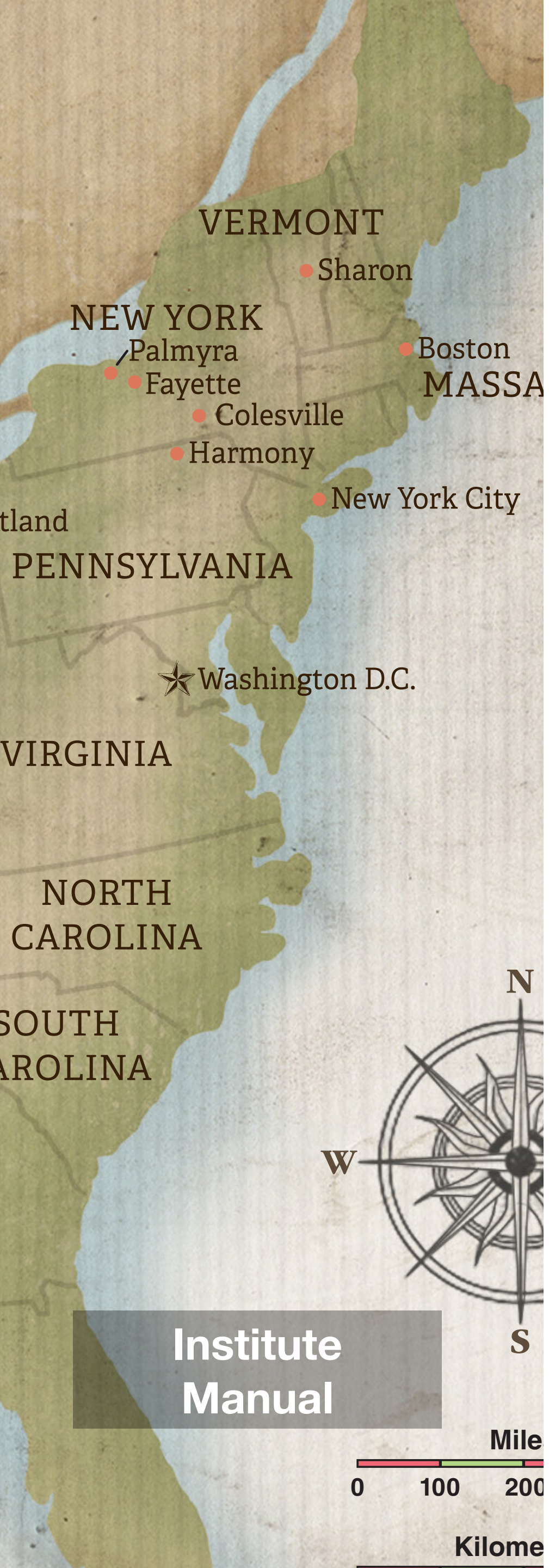
SECTION 76



A vision given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. Prefacing the record of this vision, Joseph Smith's history states: "Upon my return from Amherst conference, I resumed the translation of the Scriptures. 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 every one 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." At the time this vision was given, the Prophet was translating [John 5:29](#).

1–4, The Lord is God; 5–10, The mysteries of the kingdom will be revealed to all the faithful; 11–17, All will come forth in the resurrection of the just or the unjust; 18–24, The inhabitants of many worlds are begotten sons and daughters unto God through the Atonement of Jesus Christ; 25–29, An angel of God fell and became the devil; 30–49, Sons of perdition suffer eternal damnation; all others gain some degree of salvation; 50–70, The glory and reward of exalted beings in the celestial kingdom is described; 71–80, Those who will inherit the terrestrial kingdom are described; 81–113, The status of those in the telestial, terrestrial, and celestial glories is explained; 114–19, The faithful may see and understand the mysteries of God's kingdom by the power of the Holy Spirit.





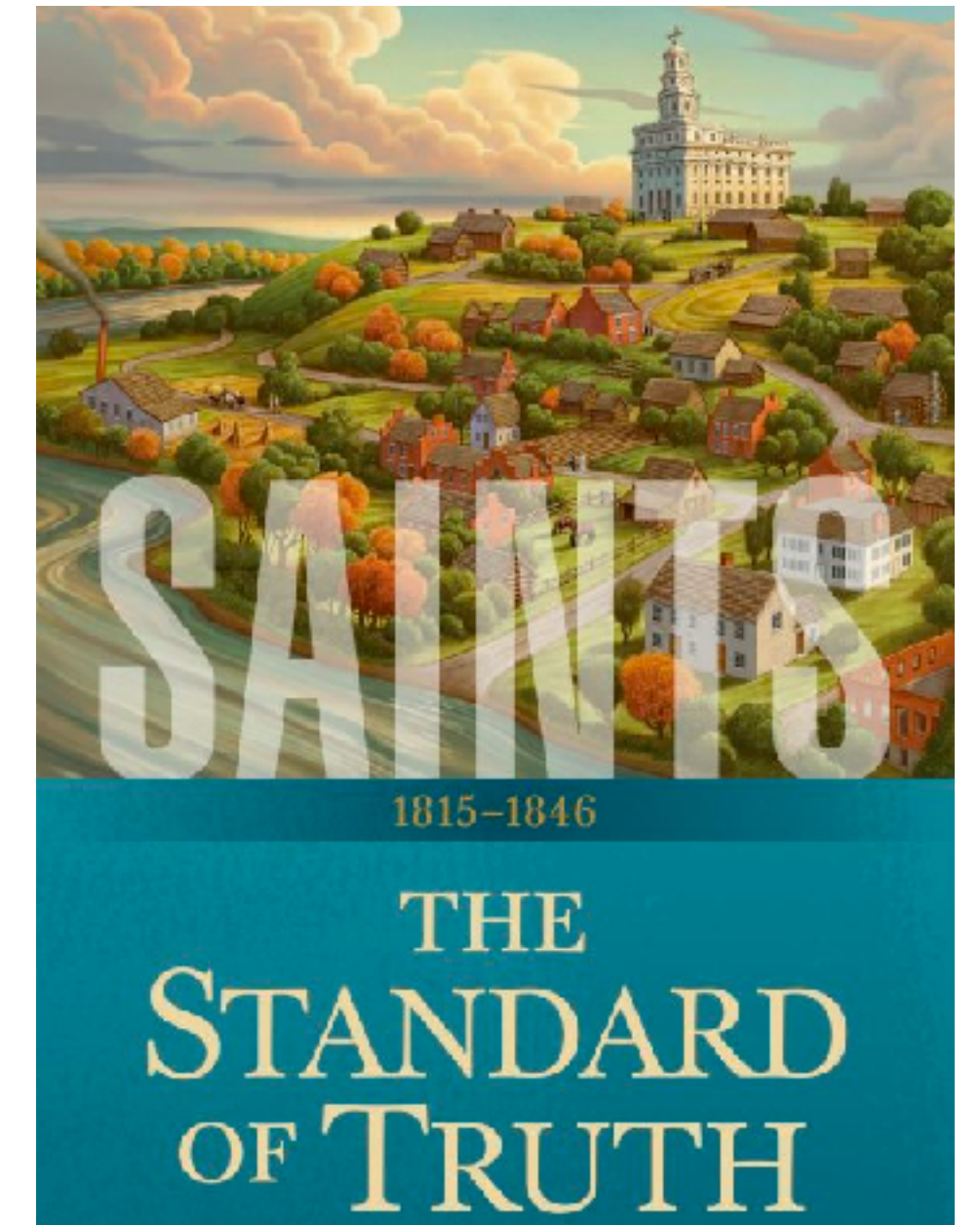
In early 1832, the Prophet Joseph Smith and Sidney Rigdon were working on the translation of the New Testament in Hiram, Ohio, at the home of John and Alice (Elsa) Johnson. During this intensive study of the scriptures, the Prophet reflected on the many truths that the Lord had revealed to the Saints and observed: “It was apparent that many important points, touching the Salvation of man, had been taken from the Bible, or lost before it was compiled” (in Manuscript History of the Church, vol. A-1, page 183, josephsmithpapers.org).

One of the questions Joseph and Sidney were pondering during this time was what happens after death. The truths regarding life after death given through revelation (see, for example, 1 Nephi 15:32; D&C 19:3) led the Prophet to observe 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” (in Manuscript History, vol. A-1, page 183; spelling and punctuation standardized). On February 16, 1832, Joseph Smith and Sidney Rigdon were translating John 5:29, which states that the dead “shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

...As they read in the Gospel of John about the resurrection of just and unjust souls, Joseph wondered if there was not more to know about heaven or the salvation of humankind. If God rewarded His children according to their deeds on earth, were traditional notions of heaven and hell too simple?

On February 16, Joseph, Sidney, and about twelve other men sat in an upstairs room in the Johnson home. The Spirit rested on Joseph and Sidney, and they grew still as a vision opened before their eyes. The glory of the Lord surrounded them, and they saw Jesus Christ at the right hand of God. Angels worshipped at His throne, and a voice testified that Jesus was the Only Begotten of the Father.

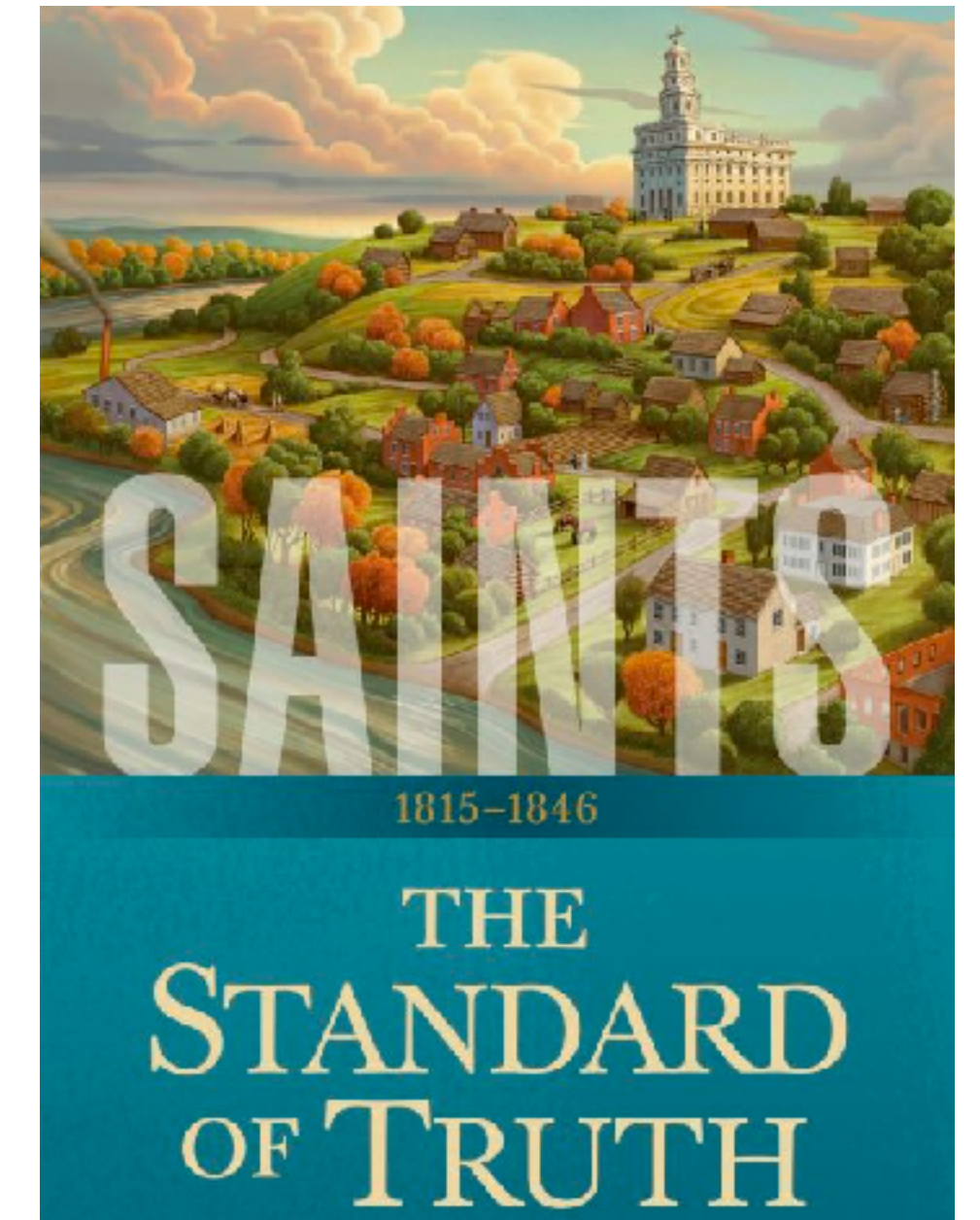
“What do I see?” Joseph asked as he and Sidney marveled at the wonders they saw. He then described what he beheld in the vision, and Sidney said, “I see the same.” Sidney then asked the same question and described the scene before him. Once he finished, Joseph said, “I see the same.”



“What do I see?” Joseph asked as he and Sidney marveled at the wonders they saw. He then described what he beheld in the vision, and Sidney said, “I see the same.” Sidney then asked the same question and described the scene before him. Once he finished, Joseph said, “I see the same.”

They spoke like this for an hour, and their vision revealed that God’s plan of salvation started before life on earth and that His children would be resurrected after death through the power of Jesus Christ. They also described heaven in a way no one in the room had ever imagined. Rather than being a single kingdom, it was organized into various kingdoms of glory.

Expanding on the apostle Paul’s description of the Resurrection in 1 Corinthians 15, Joseph and Sidney saw and described specific details about each kingdom. The Lord prepared telestial glory for those who had been wicked and unrepentant on earth. Terrestrial glory was for those who had lived honorably in life but had not fully obeyed the gospel of Jesus Christ. Celestial glory was for those who accepted Christ, made and kept gospel covenants, and inherited the fullness of God’s glory.

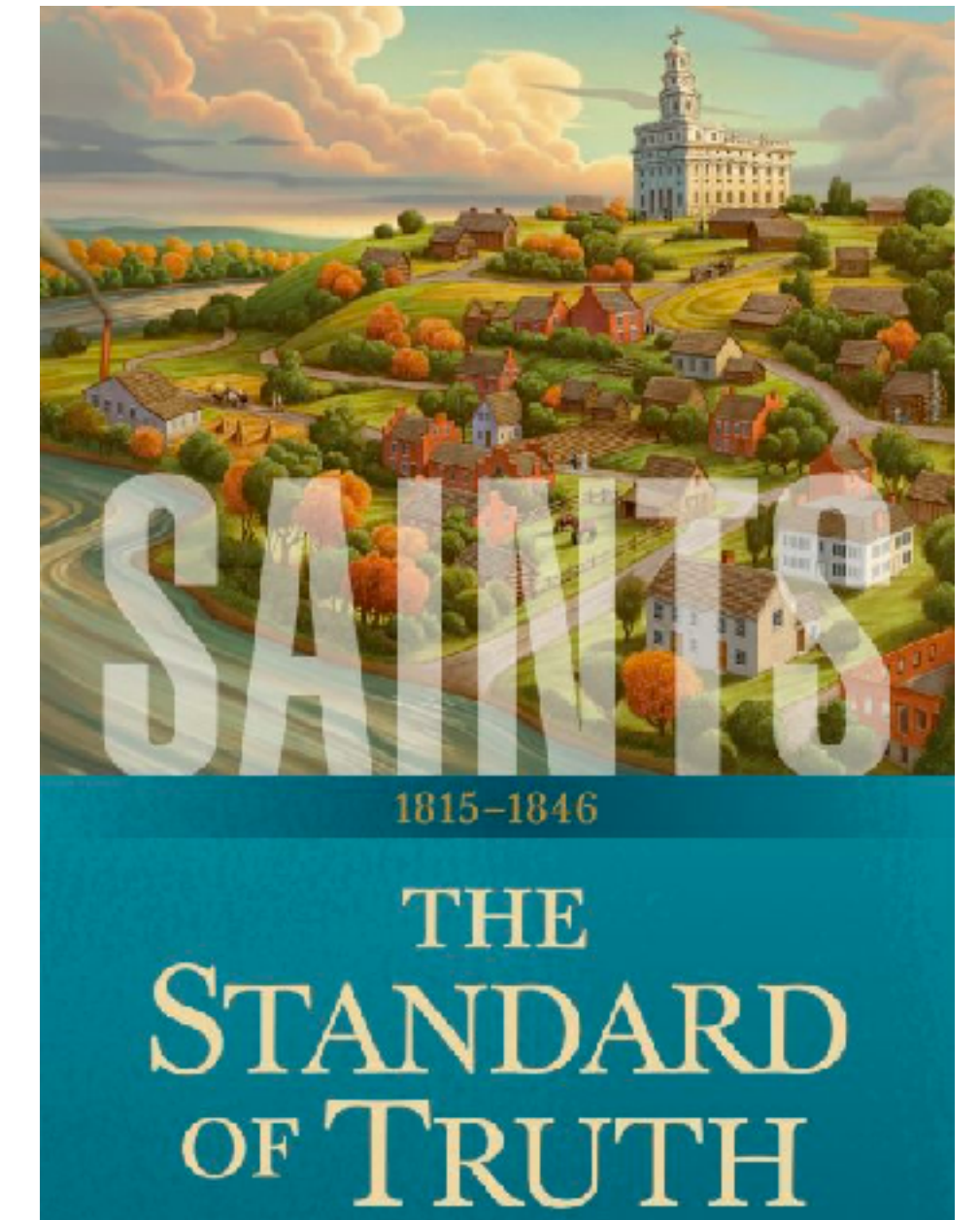


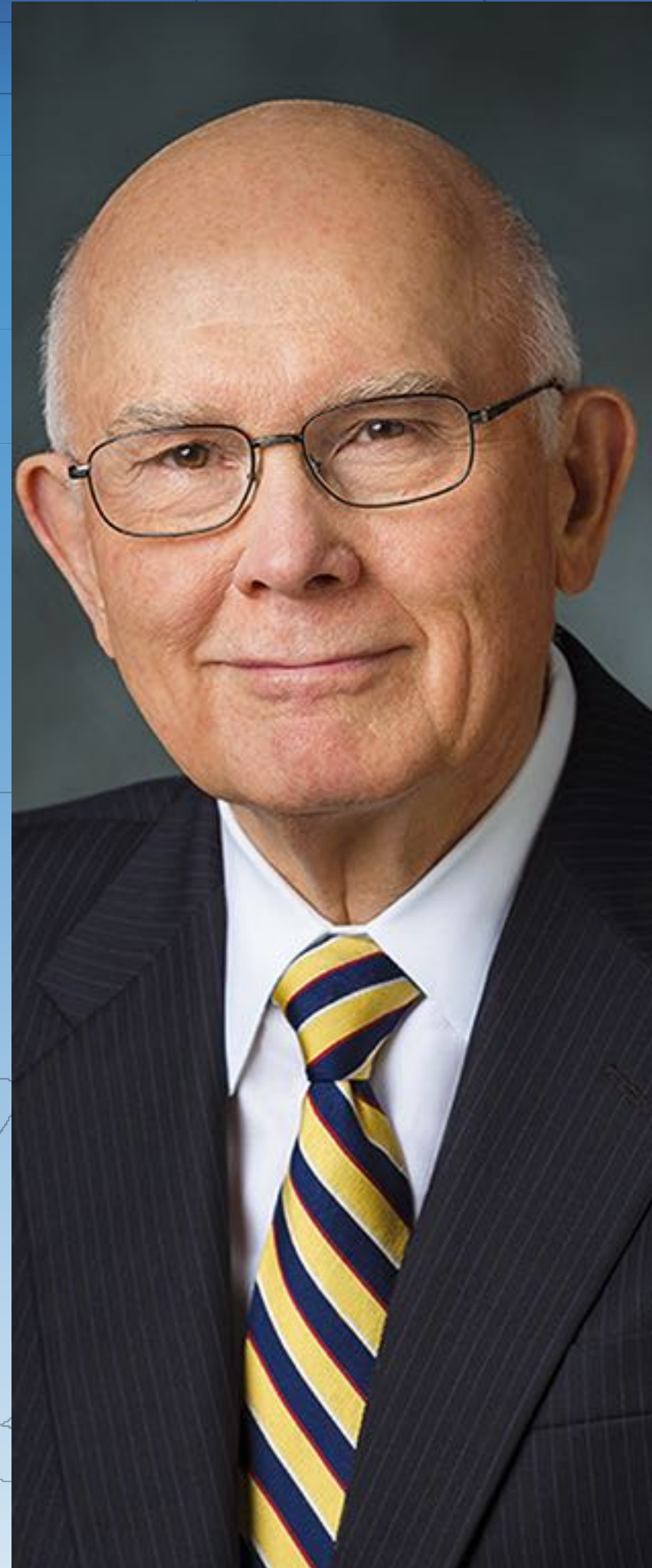
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The Lord revealed more about heaven and the Resurrection to Joseph and Sidney but told them not to record it. "They are only to be seen and understood by the power of the Holy Spirit," He explained, "which God bestows on those who love him, and purify themselves before him."

When the vision closed, Sidney looked limp and pale, overcome by what he had seen. Joseph smiled and said, "Sidney is not used to it as I am."





(Dallin H. Oaks quoted Elder McConkie in Ensign Jan. 1995)

“Elder Bruce R. McConkie said, ‘I sometimes think that one of the best-kept secrets of the kingdom is that the scriptures open the door to the receipt of revelation’ (*Doctrines of the Restoration*, ed. Mark L. McConkie, Salt Lake City: Bookcraft, 1989, p. 243). This happens because scripture reading puts us in tune with the Spirit of the Lord.”



those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world.

25 Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your ^afamilies, inasmuch as your brethren are willing to open their hearts.

26 And let all such as can obtain places for their families, and support of the church for them, not fail to go into the world, whether to the east or to the west, or to the north, or to the south.

27 Let them ^aask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the ^bComforter, whither they shall go.

28 And again, verily I say unto you, that every ^aman who is obliged to ^bprovide for his own ^cfamily, let him provide, and he shall in nowise lose his crown; and let him labor in the church.

29 Let every man be ^adiligent in all things. And the ^bidler shall not have place in the church, except he repent and mend his ways.

30 Wherefore, let my servant Simeon Carter and my servant Emer Harris be united in the ministry;

31 And also my servant Ezra Thayre and my servant ^aThomas B. Marsh;

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4 From eternity to eternity he is the ^asame, and his years never ^bfail.

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9 And their ^awisdom shall be great, and their ^bunderstanding reach to heaven; and before them the wisdom of the wise shall ^cperish, and the understanding of the ^dprudent shall come to naught.

10 For by my ^aSpirit will I ^benlighten them, and by my ^cpower will I make known unto them the ^dsecrets of my ^ewill—yea, even those things which ^feye has not seen, nor ear heard, nor yet entered into the heart of man.

11 We, Joseph Smith, Jun., and Sidney Rigdon, being ^ain 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 ^aSpirit our ^beyes 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 ^abeginning;

14 Of whom we bear record; and

76 1a Isa. 1:2.

b Josh. 22:34;
Jer. 10:10.

c Ex. 8:10 (8–10);
1 Kgs. 8:60; Isa. 43:11;
Hosea 13:4.

d TG Jesus Christ, Savior.

2a Ex. 15:11.
TG God, Intelligence of;
God, Wisdom of.

b Ps. 25:4 (1–5); 118:23;
Rev. 15:3 (1–3).

3a 1 Kgs. 8:56;
1 Ne. 20:14;

b Ps. 102:27 (25–27);
Heb. 1:12.

5a Ex. 34:6; Ps. 103:8;
Prov. 8:17.

TG God, Mercy of.

b Deut. 6:13;
Josh. 4:24;
1 Kgs. 18:3.

TG Reverence.

c 1 Sam. 7:3; Ps. 34:15;
D&C 4:2.

6a TG Celestial Glory.

7a D&C 42:61; 59:4; 98:12;
101:32; 121:28 (26–33).

c Isa. 29:14; 2 Ne. 9:28.
d TG Prudence.

10a TG God, Spirit of.

b TG Testimony.

c TG Jesus Christ, Power of.

d Dan. 2:28.

e TG God, Will of.

f Isa. 64:4;

1 Cor. 2:9;

3 Ne. 17:16 (15–25);
D&C 76:116 (114–19).

11a Rev. 1:10; 4:2.

12a TG Transfiguration.

b Eph. 1:18;

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“It is the privilege of the children of God to come to God and get revelation. ... God is not a respecter of persons; we all have the same privilege.

“We believe that we have a right to revelations, visions, and dreams from God, our heavenly Father; and light and intelligence, through the gift of the Holy Ghost, in the name of Jesus Christ, on all subjects pertaining to our spiritual welfare; if it so be that we keep his commandments, so as to render ourselves worthy in his sight.

“A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus”

(Teachings of Presidents of the Church: Joseph Smith [2007], 132).

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“If we will look to Christ and open our eyes and our ears, the Holy Ghost will bless us to see the Lord Jesus Christ working in our lives, strengthening our faith in Him with assurance and evidence. We increasingly will see all of our brothers and sisters the way God sees them, with love and compassion. We will hear the Savior’s voice in the scriptures, in the whisperings of the Spirit, and in the words of the living prophets. We will see the power of God resting upon His prophet and all the leaders of His true and living Church, and we will know with a surety that this is God’s holy work. We will see and understand ourselves and the world around us the way the Savior does. We will come to have what the Apostle Paul called ‘the mind of Christ’ [1 Corinthians 2:16]. We will have eyes to see and ears to hear, and we will build the kingdom of God”

(Elder Kim B. Clark, “Eyes to See and Ears to Hear,” Oct 2015 GC, Ensign or Liahona, Nov. 2015, 125).

the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we ^aconversed in the heavenly ^bvision.

15 For while we were doing the work of ^atranslation, 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 ^ahear the voice of the ^bSon of Man:

17 And shall come forth; ^athey who have done ^bgood, in the ^cresurrection of the ^ajust; 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 ^ameditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the ^bglory of the Lord shone round about.

20 And we beheld the ^aglory of the Son, on the ^bright hand of the ^cFather, and received of his fulness;

21 And saw the holy ^aangels, and them who are ^bsanctified before his

throne, worshiping God, and the Lamb, who ^cworship him forever and ever.

22 And now, after the many testimonies which have been given of him, this is the ^atestimony, last of all, which we give of him: That he ^blives!

23 For we ^asaw him, even on the ^bright hand of ^cGod; and we heard the voice bearing record that he is the ^aOnly Begotten of the Father—

24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, and the ^cinhabitants thereof are begotten ^asons and daughters unto God.

25 And this we saw also, and bear record, that an ^aangel of God who was in authority in the presence of God, who ^brebelled against the Only Begotten ^cSon whom the Father ^aloved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

26 And was called ^aPerdition, for the heavens ^bwept over him—he was ^cLucifer, a son of the morning.

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

14a D&C 109:57.

b TG Vision.

15a D&C 73:3 (3–4); 93:53.

16a John 5:28.

b TG Jesus Christ, Son of Man.

17a Joseph Smith

Translation has the same wording as used here, which differs from

21a Matt. 25:31;

2 Thes. 1:7; Heb. 12:22;

D&C 130:7; 136:37.

b TG Sanctification.

c TG Worship.

22a TG Testimony; Witness.

b Josh. 3:10;

2 Sam. 22:47;

D&C 20:17.

TG Jesus Christ

Moses 1:33 (31–33);

7:30 (29–31).

TG Astronomy; Creation; Jesus Christ, Creator; Jesus Christ, Power of.

c D&C 88:61.

d Mal. 2:10;

1 Cor. 15:45 (45–48);

2 Ne. 2:20 (19–20);

D&C 27:11; Moses 1:34

28 And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old ^aserpent, even the ^bdevil, who rebelled against God, and sought to take the kingdom of our ^cGod and his Christ—

29 Wherefore, he maketh ^awar with the saints of God, and encompasseth them round about.

30 And we saw a vision of the ^asufferings of those with whom he made war and overcame, 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 ^asuffered 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 ^asons of ^bperdition, of whom I say that it had been better for them never to have been born;

33 For they are ^avessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

34 Concerning whom I have said there is ^ano ^bforgiveness in this world nor in the world to come—

35 Having ^adenied the Holy Spirit

after having received it, and having denied the Only Begotten Son of the Father, having ^bcrucified him unto themselves and put him to an open ^cshame.

36 These are they who shall go away into the ^alake of fire and brimstone, with the devil and his angels—

37 And the ^aonly ones on whom the ^bsecond ^cdeath shall have any power;

38 Yea, verily, the only ones who shall ^anot be redeemed in the due time of the Lord, after the sufferings of his wrath.

39 For all the rest shall be ^abrought forth by the resurrection of the dead, through the ^btriumph and the glory of the Lamb, who was slain, who was in the bosom of the Father ^cbefore the worlds were made.

40 And this is the ^agospel, the glad ^btidings, which the voice out of the heavens bore record unto us—

41 That he ^acame into the world, even Jesus, to be ^bcrucified for the world, and to ^cbear the sins of the ^aworld, and to ^esanctify the world, and to ^fcleanse it from all unrighteousness;

42 That through him all might be ^asaved whom the Father had put into his ^bpower and made by him;

28a Rev. 12:9.

b TG Devil.

c Isa. 14:14;

D&C 29:36 (36–37);

Moses 4:1 (1–4).

29a Rev. 12:9 (7–9); 13:7;

2 Ne. 2:18; 28:20 (19–23);

Holy Ghost, Unpardonable Sin against.

b Heb. 6:6 (4–6);

1 Ne. 19:7;

D&C 132:27.

c TG Shame.

36a Dan. 7:11;

b TG Jesus Christ, Resurrection.

c John 1:1 (1–3, 10);

Rev. 13:8;

D&C 93:7.

40a 3 Ne. 27:13 (13–22).

TG Gospel;

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 ^ahear the voice of the ^bSon of Man:

17 And shall come forth; ^athey who have done ^bgood, in the ^cresurrection of the ^djust; 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 ^ameditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the ^bglory of the Lord shone round about.

20 And we beheld the ^aglory of the Son, on the ^bright hand of the ^cFather, and received of his fulness;

21 And saw the holy ^aangels, and them who are ^bsanctified before his

23 For we ^asaw him, even on the ^bright hand of ^cGod; and we heard the voice bearing record that he is the ^dOnly Begotten of the Father—

24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, and the ^cinhabitants thereof are begotten ^dsons and daughters unto God.

25 And this we saw also, and bear record, that an ^aangel of God who was in authority in the presence of God, who ^brebelled against the Only Begotten ^cSon whom the Father ^dloved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

26 And was called ^aPerdition, for the heavens ^bwept over him—he was ^cLucifer, a son of the morning.

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

14a D&C 109:57.

21a Matt. 25:31;

Moses 1:33 (31–33);

1 Cor. 15:50

2 Thes. 1:7; Heb. 12:22

7:20 (20–21)

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“When I say ‘study,’ I mean something more than reading. ... I see you sometimes reading a few verses, stopping to ponder them, carefully reading the verses again, and as you think about what they mean, praying for understanding, asking questions in your mind, waiting for spiritual impressions, and writing down the impressions and insights that come so you can remember and learn more. Studying in this way, you may not read a lot of chapters or verses in a half hour, but you will be giving place in your heart for the word of God, and He will be speaking to you”

(Elder D. Todd Christofferson, “When Thou Art Converted,” Ensign or Liahona, May 2004, 11).

the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we ^aconversed in the heavenly ^bvision.

15 For while we were doing the work of ^atranslation, 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 ^ahear the voice of the ^bSon of Man:

17 And shall come forth; ^athey who have done ^bgood, in the ^cresurrection of the ^djust; 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 ^ameditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the ^bglory of the Lord shone round about

20 And we beheld the ^aglory of the Son, on the ^bright hand of the ^cFather, and received of his fulness;

21 And saw the holy ^aangels, and them who are ^bsanctified before his

throne, worshiping God, and the Lamb, who ^cworship him forever and ever.

22 And now, after the many testimonies which have been given of him, this is the ^atestimony, last of all, which we give of him: That he ^blives!

23 For we ^asaw him, even on the ^bright hand of ^cGod; and we heard the voice bearing record that he is the ^dOnly Begotten of the Father—

24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, and the ^cinhabitants thereof are begotten ^dsons and daughters unto God.

25 And this we saw also, and bear record, that an ^aangel of God who was in authority in the presence of God, who ^brebelled against the Only Begotten ^cSon whom the Father ^dloved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

26 And was called ^aPerdition, for the heavens ^bwept over him—he was ^cLucifer, a son of the morning.

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

28 And while we were ye Spirit, the Lord commanded we should write the vision we beheld Satan, that old ^aserpent the ^bdevil, who rebelled against our ^cGod and his Christ—

29 Wherefore, he maketh ^av the saints of God, and encom them round about.

30 And we saw a vision ^asufferings of those with w made war and overcame, f came the voice of the Lord u

31 Thus saith the Lord con all those who know my pow have been made partakers and ^asuffered themselves t the power of the devil to b come, and to deny the tru defy my power—

32 They are they who are t of ^bperdition, of whom I say had been better for them n have been born;

33 For they are ^avessels of doomed to suffer the wrath with the devil and his an eternity;

34 Concerning whom I ha there is ^ano ^bforgiveness world nor in the world to c

THE LIVING CHRIST

THE TESTIMONY OF THE APOSTLES
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

As we commemorate the birth of Jesus Christ two millennia ago, we offer our testimony of the reality of His matchless life and the infinite virtue of His great atoning sacrifice. None other has had so profound an influence upon all who have lived and will yet live upon the earth.

He was the Great Jehovah of the Old Testament, the Messiah of the New. Under the direction of His Father, He was the creator of the earth. “All things were made by him; and without him was not any thing made that was made” (John 1:3). Though sinless, He was baptized to fulfill all righteousness. He “went about doing good” (Acts 10:38), yet was despised for it. His gospel was a message of peace and goodwill. He entreated all to follow

Of the Living Christ, the Prophet Joseph wrote: “His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

“I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father” (D&C 110:3–4).

Of Him the Prophet also declared: “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!

“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—

the Redeemer of the world.

to "become the firstfruits of them
(5:20). As Risen Lord, He visited
ed in life. He also ministered
(John 10:16) in ancient America.
and His Father appeared to the
g in the long-promised "dispen-
es" (Ephesians 1:10).

to our works and the desires of our hearts.

We bear testimony, as His duly ordained Apostles—
that Jesus is the Living Christ, the immortal Son of God.
He is the great King Immanuel, who stands today on the
right hand of His Father. He is the light, the life, and the
hope of the world. His way is the path that leads to
happiness in this life and eternal life in the world to come.
God be thanked for the matchless gift of His divine Son.

THE QUORUM OF THE TWELVE

Boyd K. Packer
L. Tom Perry
Dwight H. Edwards
Neal A. Maxwell
Russell M. Nelson
Dallin H. Oaks

M. Russell Ballard
Joseph B. Wirthlin
Richard G. Scott
Robert D. Hales
Jeffrey R. Holland
Henry A. Eyring

we bear is the fullness of Jesus Christ, whom we saw and conversed in the

we were doing the vision, which the Lord showed us, we came to converse of the fifth vision which was given us—

the resurrection of those who shall be the Son of Man: some forth; they who were in the resurrection

led us to marvel, and he showed us of the Spirit. We meditated upon the Lord touched the standings and they about the glory of the

about. We beheld the glory of the right hand of the Father, and he was of his fulness; and the holy angels, and they were 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 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, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

25 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, a son of the morning.

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

28 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, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—

29 Wherefore, he maketh war with the saints of God, and encompasseth them round about.

30 And we saw a vision of the sufferings of those with whom he made war and overcame, 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, of whom I say that 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 Concerning whom I have said there is no forgiveness in this world nor in the world to come—

after having received it, they denied the Only Begotten of the Father, having crucified him unto themselves and put him to open shame.

36 These are they who shall be cast into the lake of fire and shall be with the devil and his angels.

37 And the only ones who shall have the second death shall have it.

38 Yea, verily, the only ones who shall not be redeemed in the time of the Lord, after the sufferings of his wrath.

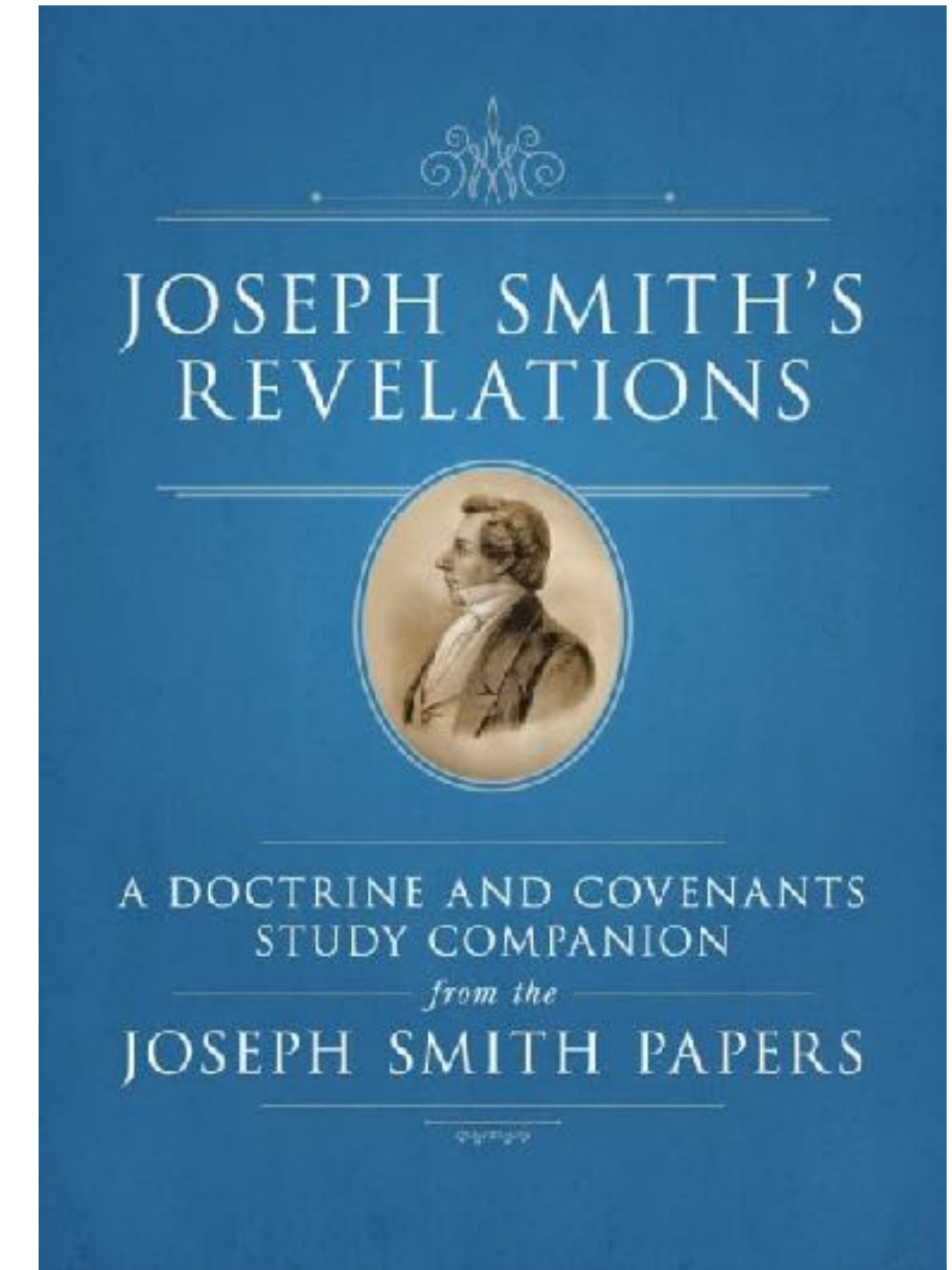
39 For all the rest shall be redeemed, and shall be brought forth by the resurrection through the triumph and conquest of the Lamb, who was slain in the bosom of the Father, before the worlds were made.

40 And this is the gospel, the good tidings, which the voice of the heavens bore record upon.

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 save the world, and to cleanse the world from unrighteousness;

42 That through him we should be saved whom the Father put into his power and

How or precisely when JS and Rigdon recorded the experience of seeing the vision is unknown. According to the written account of the vision, JS and Rigdon were commanded four separate times to record what they were seeing. It may be that they made a record after each command and then proceeded. Alternatively, JS and Rigdon may not have recorded anything until after the vision concluded. They were instructed to write their account while they were “yet in the spirit,” and the text in the account indicates that they did so. If JS and Rigdon recorded the event after its conclusion, therefore, they apparently did so soon thereafter.



29 Wherefore, he maketh ^awar with the saints of God, and encompasseth them round about.

30 And we saw a vision of the ^asufferings of those with whom he made war and overcame, 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 ^asuffered 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 ^asons of ^bperdition, of whom I say that it had been better for them never to have been born;

33 For they are ^avessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

34 Concerning whom I have said there is ^ano ^bforgiveness in this world nor in the world to come—

35 Having ^adenied the Holy Spirit

with the devil and his angels—

37 And the ^aonly ones on whom the ^bsecond ^cdeath shall have any power;

38 Yea, verily, the only ones who shall ^anot be redeemed in the due time of the Lord, after the sufferings of his wrath.

39 For all the rest shall be ^abrought forth by the resurrection of the dead, through the ^btriumph and the glory of the Lamb, who was slain, who was in the bosom of the Father ^cbefore the worlds were made.

40 And this is the ^agospel, the glad ^btidings, which the voice out of the heavens bore record unto us—

41 That he ^acame into the world, even Jesus, to be ^bcrucified for the world, and to ^cbear the sins of the ^dworld, and to ^esanctify the world, and to ^fcleanse it from all unrighteousness;

42 That through him all might be ^asaved whom the Father had put into his ^bpower and made by him;

28 And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old ^aserpent, even the ^bdevil, who rebelled against God, and sought to take the kingdom of our ^cGod and his Christ—

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35 Having ^adenied the Holy Spirit

after having received it, and having denied the Only Begotten Son of the Father, having ^bcrucified him unto themselves and put him to an open ^cshame.

36 These are they who shall go away into the ^alake of fire and brimstone, with the devil and his angels—

37 And the ^aonly ones on whom the ^bsecond ^cdeath shall have any power;

38 Yea, verily, the only ones who shall ^anot be redeemed in the due time of the Lord, after the sufferings of his wrath.

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42 That through him all might be ^asaved whom the Father had put into his ^bpower and made by him;



Years after this vision was received, the Prophet Joseph Smith explained: “All sins shall be forgiven except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it”

(in Manuscript History of the Church, vol. E-1, page 1976, josephsmithpapers.org; capitalization and punctuation standardized).

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revealed him.

44 Wherefore, he saves all ^cexcept
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endless punishment, which is eter-
nal punishment, to ^dreign with the
^edevil and his angels in eternity,
where their ^fworm dieth not, and
the fire is not quenched, which is
their torment—

45 And the ^aend thereof, neither
the place thereof, nor their torment,
no man knows;

46 Neither was it revealed, neither
is, neither will be revealed unto
man, except to them who are made
partakers thereof;

47 Nevertheless, I, the Lord, show it
by ^avision unto many, but straight-
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48 Wherefore, the end, the width,
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neither any man except those who
are ^bordained unto this ^ccondem-
nation.

49 And we heard the voice, saying:
^aWrite the vision, for lo, this is the
end of the vision of the sufferings

50 And again we bear re-
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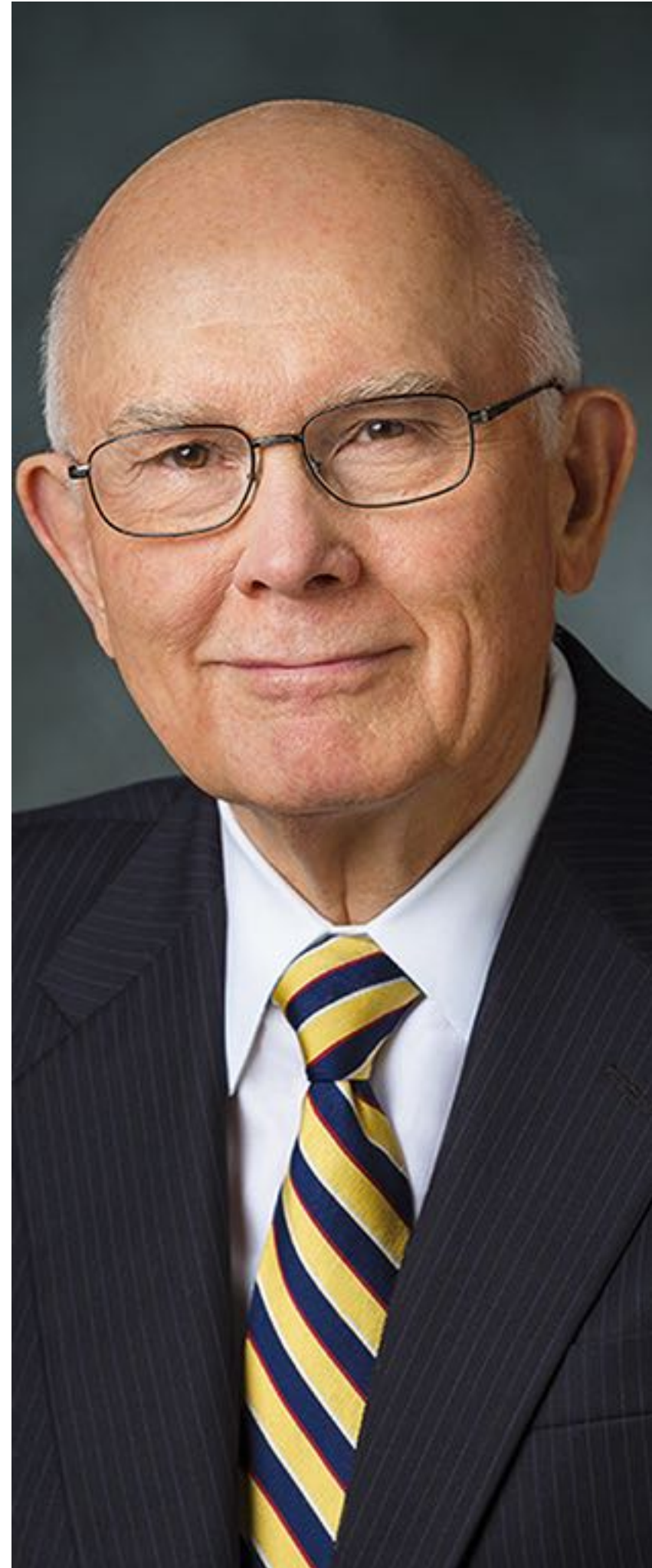
53 And who ^aovercome by
and are ^bsealed by the Holy
of ^cpromise, which the Father
forth upon all those who a-
and true.

54 They are they who a-
^achurch of the ^bFirstborn.

55 They are they into whose
the Father has given ^aall th-

56 They are they who are ^a-
and ^bkings, who have rece-
his fulness, and of his glory

57 And are ^apriests of th-



“As Latter-day Saints use the words saved and salvation, there are at least six different meanings. According to some of these, our salvation is assured—we are already saved. In others, salvation must be spoken of as a future event (e.g., 1 Cor. 5:5) or as conditioned upon a future event (e.g., Mark 13:13). But in all of these meanings, or kinds of salvation, salvation is in and through Jesus Christ. ...

“For Latter-day Saints, being ‘saved’ can ... mean being saved or delivered from the second death (meaning the final spiritual death) by assurance of a kingdom of glory in the world to come (see 1 Cor. 15:40–42). Just as the Resurrection is universal, we affirm that every person who ever lived upon the face of the earth—except for a very few—is assured of salvation in this sense. ...

“The prophet Brigham Young taught that doctrine when he declared that ‘every person who does not sin away the day of



“The prophet Brigham Young taught that doctrine when he declared that ‘every person who does not sin away the day of grace, and become an angel to the Devil, will be brought forth to inherit a kingdom of glory’ (Teachings of Presidents of the Church: Brigham Young [1997], 288). This meaning of saved ennobles the whole human race through the grace of our Lord and Savior, Jesus Christ. ...

“... In another usage familiar and unique to Latter-day Saints, the words saved and salvation are also used to denote exaltation or eternal life (see Abr. 2:11). This is sometimes referred to as the ‘fulness of salvation’ (Bruce R. McConkie, *The Mortal Messiah*, 4 vols. [1979–81], 1:242). This salvation requires more than repentance and baptism by appropriate priesthood authority. It also requires the making of sacred covenants, including eternal marriage, in the temples of God, and faithfulness to those covenants by enduring to the end” (“Have You Been Saved?” *Ensign*, Apr 1998 GC, May 1998, 55–57).

43 Who ^aglorifies the Father, and saves all the works of his hands, except those sons of ^bperdition who deny the Son after the Father has revealed him.

44 Wherefore, he saves all ^aexcept them—they shall go away into ^beverlasting ^cpunishment, which is endless punishment, which is eternal punishment, to ^dreign with the ^edevil and his angels in eternity, where their ^fworm dieth not, and the fire is not quenched, which is their torment—

45 And the ^aend thereof, neither the place thereof, nor their torment, no man knows;

46 Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof;

47 Nevertheless, I, the Lord, show it by ^avision unto many, but straightway shut it up again;

48 Wherefore, the end, the width, the height, the ^adepth, and the misery thereof they understand not

50 And again we bear record— for we ^asaw and heard, and this is the ^btestimony of the ^cgospel of Christ concerning them who shall come forth in the resurrection of the ^djust—

51 They are they who received the ^atestimony of Jesus, and ^bbelieved on his name and were ^cbaptized after the ^dmanner of his burial, being ^eburied in the water in his name, and this according to the commandment which he has given—

52 That by ^akeeping the commandments they might be ^bwashed and ^ccleansed from all their sins, and receive the Holy Spirit by the laying on of the ^dhands of him who is ^eordained and sealed unto this power;

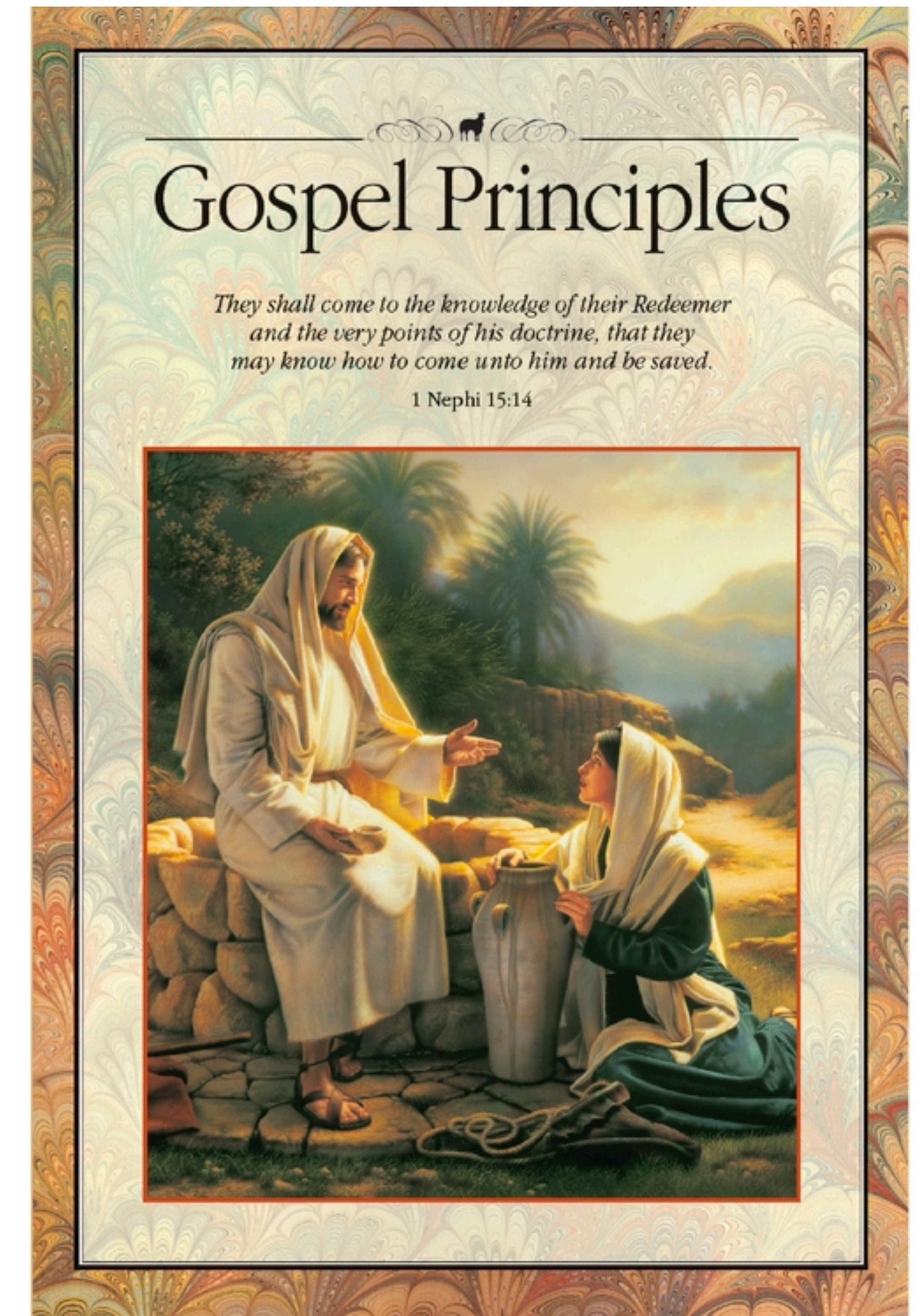
53 And who ^aovercome by faith, and are ^bsealed by the Holy Spirit of ^cpromise, which the Father ^dsheds forth upon all those who are just and true.

54 They are they who are the ^achurch of the ^bFirstborn

(Gospel Principles, Chapter 44)

After Jesus Christ rose from the dead, other righteous people who had died were also resurrected. They appeared in Jerusalem and also on the American continent. (See Matthew 27:52–53; 3 Nephi 23:9–10.) This was the beginning of the First Resurrection. Some people have been resurrected since then. Those who already have been resurrected and those who will be resurrected at the time of His coming will all inherit the glory of the celestial kingdom (see D&C 76:50–70).

After the resurrection of those who will inherit celestial glory, another group will be resurrected: those who will receive a terrestrial glory. When all these people have been resurrected, the First Resurrection will be completed.



43 Who ^aglorifies the Father, and saves all the works of his hands, except those sons of ^bperdition who deny the Son after the Father has revealed him.

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52 That by ^akeeping the commandments they might be ^bwashed and ^ccleansed from all their sins, and receive the Holy Spirit by the laying on of the ^dhands of him who is ^eordained and sealed unto this power;

53 And who ^aovercome by faith, and are ^bsealed by the Holy Spirit of ^cpromise, which the Father ^dsheds forth upon all those who are just and true.

54 They are they who are the ^achurch of the ^bFirstborn



“The Holy Spirit of Promise is the ratifying power of the Holy Ghost. When sealed by the Holy Spirit of Promise, an ordinance, vow, or covenant is binding on earth and in heaven. (See D&C 132:7.) Receiving this ‘stamp of approval’ from the Holy Ghost is the result of faithfulness, integrity, and steadfastness in honoring gospel covenants ‘in [the] process of time’ (Moses 7:21). However, this sealing can be forfeited through unrighteousness and transgression”

(Elder David A. Bednar, “Ye Must Be Born Again,” Apr 2007 GC, Ensign or Liahona, May 2007, 22).

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54 They are they who are the ^achurch of the ^bFirstborn.

55 They are they into whose hands the Father has given ^aall things—

56 They are they who are ^apriests and ^bkings, who have received of his fulness, and of his glory;

57 And are ^apriests of the Most High, after the order of Melchizedek,

which was after the order of ^bEnoch, which was after the ^corder of the Only Begotten Son.

58 Wherefore, as it is written, they are ^agods, even the ^bsons of ^cGod—

59 Wherefore, ^aall 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 And they shall ^aovercome all things.

61 Wherefore, let no man ^aglory in man, but rather let him ^bglory in God, who shall ^csubdue all enemies under his feet.

62 These shall ^adwell in the ^bpresence of God and his Christ forever and ever.

63 These are they whom he shall bring with him, when he shall ^acome in the ^bclouds of heaven to ^creign on the earth over his people.

64 These are they who shall have part in the ^afirst resurrection.

65 These are they who shall come forth in the resurrection of the ^ajust.

66 These are they who are come unto ^aMount ^bZion, 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 ^aangels, to the general assembly and church of ^bEnoch, and of the ^cFirstborn.

68 These are they whose names are ^awritten in heaven, where God and Christ are the ^bjudge of all.

69 These are they who are ^ajust men made ^bperfect through Jesus the mediator of the ^cnew covenant, who wrought out this perfect ^datonement through the shedding of his own ^eblood.

70 These are they whose bodies are ^acelestial, whose ^bglory is that of the ^csun, even the glory of God, the ^dhighest of all, whose glory the sun of the firmament is written of as being typical.

71 And again, we saw the ^aterrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the ^bFirstborn who have received the fulness of the Father, even as that of the ^cmoon differs from the sun in the firmament.

57b Gen. 5:23; Moses 6:27 (27–68); 7:1 (1–69).
c D&C 107:3 (2–4).
58a Ps. 82:6 (1, 6); John 10:34 (34–36);

24:3 (3–4); 27:4; 1 Ne. 10:21; 15:33 (33–36); Mosiah 15:23 (19–26); Morm. 7:7; Moses 6:57 (55–59).

84:100 (99–100); 133:54.
c D&C 76:54 (53–54).
68a TG Book of Life.
b TG Jesus Christ, Judge; Judgment.
69a Ezek. 18:9 (5–9);



“Since every living thing follows the pattern of its parentage, are we to suppose that God had some other strange pattern in mind for His offspring? Surely we, His children, are not, in the language of science, a different species than He is?”

“... We may now be young in our progression—juvenile, even infantile, compared with Him. Nevertheless, in the eternities to come, if we are worthy, we may be like unto Him, enter His presence, ‘see as [we] are seen, and know as [we] are known,’ and receive a ‘fulness.’ (D&C 76:94.)” (President Boyd K. Packer, “The Pattern of Our Parentage,” Oct 1984 GC, Ensign, Nov. 1984, 67–68).

are ^agods, even the ^bsons of ^cGod—
59 Wherefore, ^aall 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 And they shall ^aovercome all things.

61 Wherefore, let no man ^aglory in man, but rather let him ^bglory in God, who shall ^csubdue all enemies under his feet.

62 These shall ^a dwell in the ^b presence of God and his Christ forever and ever.

63 These are they whom he shall bring with him, when he shall ^a come in the ^b clouds of heaven to ^c reign on the earth over his people.

64 These are they who shall have part in the ^a first resurrection.

65 These are they who shall come forth in the resurrection of the ^a just.

66 These are they who are come unto ^a Mount ^b Zion, and unto the

to the general assembly and church of ^b Enoch, and of the ^c Firstborn.

68 These are they whose names are ^a written in heaven, where God and Christ are the ^b judge of all.

69 These are they who are ^a just men made ^b perfect through Jesus the mediator of the ^c new covenant, who wrought out this perfect ^d atonement through the shedding of his own ^e blood.

70 These are they whose bodies are ^a celestial, whose ^b glory is that of the ^c sun, even the glory of God, the ^d highest of all, whose glory the sun of the firmament is written of as being typical.

71 And again, we saw the ^a terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the ^b Firstborn who have received the fulness of the Father, even as that of the ^c moon differs from the sun in the firmament.

57b Gen. 5:23;
Moses 6:27 (27, 68).

24:3 (3–4); 27:4;
1 Ne. 10:21.

84:100 (99–100); 133:54.
D&C 76:54 (53, 54).



“Brothers and sisters, let us do the best we can and try to improve each day. When our imperfections appear, we can keep trying to correct them. We can be more forgiving of flaws in ourselves and among those we love. We can be comforted and forbearing. The Lord taught, ‘Ye are not able to abide the presence of God now ... ; wherefore, continue in patience until ye are perfected’ [D&C 67:13].

“We need not be dismayed if our earnest efforts toward perfection now seem so arduous and endless. Perfection is pending. It can come in full only after the Resurrection and only through the Lord. It awaits all who love him and keep his commandments. It includes thrones, kingdoms, principalities, powers, and dominions [see D&C 132:19]. It is the end for which we are to endure. It is the eternal perfection that God has in store for each of us”

(President Russell M. Nelson, “Perfection Pending,” Oct 1995 GC, Ensign, Nov. 1995, 88).

to the general assembly and church
of ^bEnoch, and of the ^cFirstborn.

68 These are they whose names are
^awritten in heaven, where God and
Christ are the ^bjudge of all.

69 These are they who are ^ajust
men made ^bperfect through Jesus
the mediator of the ^cnew covenant,
who wrought out this perfect ^aatone-
ment through the shedding of his
own ^eblood.

70 These are they whose bodies
are ^acelestial, whose ^bglory is that
of the ^csun, even the glory of God,
the ^ahighest of all, whose glory the
sun of the firmament is written of
as being typical.

71 And again, we saw the ^aterres-
trial world, and behold and lo, these
are they who are of the terrestrial,
whose glory differs from that of the
church of the ^bFirstborn who have
received the fulness of the Father,
even as that of the ^cmoon differs
from the sun in the firmament.

72 Behold, these are they who died
^awithout ^blaw;

73 And also they who are the ^aspir-
its of men kept in ^bprison, whom the
Son visited, and ^cpreached the ^agos-
pel unto them, that they might be
judged according to men in the flesh;

74 Who ^areceived not the ^btesti-
mony of Jesus in the flesh, but af-
terwards received it.

75 These are they who are ^ahon-
orable men of the earth, who were
^bblinded by the craftiness of men.

76 These are they who receive of
his glory, but not of his fulness.

77 These are they who receive of
the ^apresence of the Son, but not
of the fulness of the Father.

78 Wherefore, they are ^abodies ter-
restrial, and not bodies celestial, and
differ in glory as the moon differs
from the sun.

79 These are they who are not
^avaliant in the ^btestimony of Jesus;
wherefore, they obtain not the crown
over the kingdom of our God.

82 These are
not the gospel
^atestimony of

83 These are
the Holy Spir

84 These are
down to ^ahell

85 These are
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86 These are
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“To be valiant in the testimony of Jesus is to ... ‘endure to the end.’ (2 Ne. 31:20.) It is to live our religion, to practice what we preach, to keep the commandments”

(Elder Bruce R. McConkie, “Be Valiant in the Fight of Faith,” Ensign, Nov. 1974, 35).

75 These are they who are honorable men of the earth, who were ^bblinded by the craftiness of men.

76 These are they who receive of his glory, but not of his fulness.

77 These are they who receive of the ^apresence of the Son, but not of the fulness of the Father.

78 Wherefore, they are ^abodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

79 These are they who are not ^avaliant in the ^btestimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

80 And now this is the end of the ^avision which we saw of the terrestrial, that the Lord commanded us to ^bwrite while we were yet in the Spirit.

81 And again, we ^asaw the glory of the ^btelestial, which glory is that of the lesser, even as the ^cglory of the stars differs from that of the glory of the moon in the firmament.

even Christ the Eternal Father finished his work.

86 These are they who receive of his fulness in the testimony of Jesus, but not of the Holy Spirit, and the ministrations of the Father.

87 And the terrestrial, who receive of the ^aministrations of the Father, and the ministrations of the Son.

88 And also the telestial, who are appointed to minister, and the ministrations of the Father, and the ministrations of the Son, shall be ^bheirs of salvation.

89 And thus we saw the glory of the Father, the glory of the Son, and the glory of the Holy Spirit, which surpasses all understanding.

90 And no man knoweth the Father, except he will that the Son reveal him to whom God will.

91 And thus we saw the glory of the Father, the glory of the Son, and the glory of the Holy Spirit, which surpasses all understanding, and in glory, and in power, and in dominion.

92 And thus we saw the glory of the Father, the glory of the Son, and the glory of the Holy Spirit, which surpasses all understanding.



“My prayer is that ... we will make our conduct consistent with the noble purposes required of those who are in the service of the Master. In all things we should remember that being ‘valiant in the testimony of Jesus’ is the great dividing test between the celestial and terrestrial kingdoms [D&C 76:79]. We want to be found on the celestial side of that divide”

(Elder Quentin L. Cook, “Choose Wisely,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 49).

72 Behold, these are they who died ^awithout ^blaw;

73 And also they who are the ^aspirits of men kept in ^bprison, whom the Son visited, and ^cpreached the ^dgospel unto them, that they might be judged according to men in the flesh;

74 Who ^areceived not the ^btestimony of Jesus in the flesh, but afterwards received it.

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77 These are they who receive of the ^apresence of the Son, but not of the fulness of the Father.

78 Wherefore, they are ^abodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

79 These are they who are not ^avaliant in the ^btestimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

80 And now this is the end of the ^avision which we saw of the terrestrial, that the Lord commanded us to ^bwrite while we were yet in the Spirit.

81 And again, we ^asaw the glory of the ^btelestial, which glory is that of the lesser, even as the ^cglory of the stars differs from that of the glory of the moon in the firmament.

82 These are they who received not the gospel of Christ, neither the ^atestimony of Jesus.

83 These are they who ^adeny not the Holy Spirit.

84 These are they who are thrust down to ^ahell.

85 These are they who shall not be redeemed from the ^adevil until the ^blast resurrection, until the Lord, even Christ the ^cLamb, shall have finished his work.

86 These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial;

87 And the terrestrial through the ^aministration of the celestial.

88 And also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ^aministering spirits for them; for they shall be ^bheirs of salvation.

89 And thus we saw, in the heavenly vision, the glory of the ^atelestial, which surpasses all understanding;

90 And no man knows it except him to whom God has revealed it.

91 And thus we saw the glory of the ^aterrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

92 And thus we saw the ^aglory of the celestial, which ^bexcels in

all things—where God, even the Father, reigns upon his ^cthrone forever and ever;

93 Before whose throne all things bow in humble ^areverence, and give him glory forever and ever.

94 They who dwell in his ^apresence are the church of the ^bFirstborn; and they see as they are seen, and ^cknow as they are known, having received of his fulness and of his ^dgrace;

95 And he makes them ^aequal in power, and in might, and in dominion.

96 And the glory of the celestial is one, even as the glory of the ^asun is one.

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 differs from another star in glory, even so differs one from another in glory in the telestial world;

99 For these are they who are of ^aPaul, 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 ^aEsaias, and some of Isaiah, and some of Enoch;

101 But ^areceived not the gospel, neither the testimony of Jesus,

neither the prophets, neither the ^beverlasting covenant.

102 Last of all, these all are they who will not be ^agathered with the saints, to be ^bcaught up unto the ^cchurch of the Firstborn, and received into the cloud.

103 These are ^athey who are ^bliars, and ^csorcerers, and ^dadulterers, and ^ewhoremongers, and whosoever loves and makes a lie.

104 These are they who suffer the ^awrath of God on earth.

105 These are they who suffer the ^avengeance of eternal fire.

106 These are they who are cast down to ^ahell and ^bsuffer the wrath of ^cAlmighty God, until the ^dfulness of times, when Christ shall have ^esubdued all enemies under his ^ffeet, and shall have ^gperfected his work;

107 When he shall ^adeliver up the ^bkingdom, and present it unto the Father, spotless, saying: I have ^covercome and have ^dtrodden the ^ewine-press ^falone, even the wine-press of the fierceness of the wrath of Almighty God.

108 Then shall he be ^acrowned with the crown of his glory, to sit on the ^bthrone of his power to reign forever and ever.

109 But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as ^ainnumerable as the stars in the

72a Rom. 2:12;
D&C 137:7 (7–10).
b Acts 17:30.

Dead;
Testimony.
75a TG Honorable.

83a D&C 76:35.
84a Prov. 9:18;
2 Ne. 9:12 (11–12);

92c TG Kingdom of God, in
Heaven.
93a TG Reverence.

D&C 84:100;
88:96 (96–98); 101:31.
c D&C 78:21.

g Heb. 10:14 (12–14).
107a 1 Cor. 15:24 (24–28).
b TG Jesus Christ,

erence, and give
nd ever.
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^bFirstborn; and
seen, and ^cknow
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of Almighty God

Defined in D&C 19:4–12



“At death, righteous spirits live in a temporary state called paradise. Alma the Younger teaches us ‘paradise [is] a state of rest, a state of peace, where [the righteous] shall rest from all their troubles and from all care, and sorrow’ [Alma 40:12]. The unrighteous spirits dwell in spirit prison, sometimes referred to as hell [see 2 Nephi 9:10–14; D&C 76:84–86]. It is described as an awful place, a dark place where those fearful of the ‘indignation of the wrath of God’ shall remain until the resurrection [Alma 40:14]. However, because of the Atonement of Jesus Christ, all spirits blessed by birth will ultimately be resurrected, spirit and body reunited, and inherit kingdoms of glory that are superior to our existence here on earth [see D&C 76:89]. The exceptions are confined to those who, like Satan and his angels, willfully rebel against God [see Isaiah 14:12–15; Luke 10:18; Revelation 12:7–9; D&C 76:32–37]. At the resurrection, the spirit prison or hell will deliver up its captive spirits”

(Elder Quentin L. Cook, “Our Father’s Plan—Big Enough for All His Children,” Apr 2009 GC, Ensign or Liahona, May 2009, 37).

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ey who are the ^aspir-
n ^bprison, whom the
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“The [Doctrine and Covenants] explains clearly that the lowest glory to which man is assigned is so glorious as to be beyond the understanding of man. It is a doctrine fundamental in Mormonism that the meanest sinner, in the final judgment, will receive a glory which is beyond human understanding, which is so great that we are unable to describe it adequately. Those who do well will receive an even more glorious place. ...

“The Gospel is a gospel of tremendous love. Love is at the bottom of it. The meanest child [of God] is loved so dearly that his reward will be beyond the understanding of mortal man”

(Elder John A. Widtsoe, “The Message of the Doctrine and Covenants,” ed. G. Homer Durham [1969], 167).



Celestial



Terrestrial



Telestial

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109 But behold, and lo, we saw
the glory and the inhabitants of
the telestial world, that they were
as ^ainnumerable 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
^aconfess to him who sits upon the
throne forever and ever;

111 For they shall be judged ac-
cording to their ^aworks, and every
man shall receive according to his
own ^bworks, his own ^cdominion, in
the ^dmansions which are prepared;

112 And they shall be ^aservants of
the Most High; but ^bwhere God and
Christ ^cdwell they ^dcannot come,
^eworlds without end.

113 This is the end of the vision
which we saw, which we were com-
manded to write while we were yet
in the Spirit.

114 But ^agreat and marvelous
are the works of the Lord, and the
^bmysteries of his kingdom which

he showed unto us, which surpass
all understanding in glory, and in
might, and in dominion;

115 Which he commanded us we
should not write while we were yet
in the Spirit, and are not ^alawful for
man to utter;

116 Neither is man ^acapable to
make them known, for they are only
to be ^bseen and ^cunderstood by the
power of the Holy Spirit, which God
bestows on those who ^dlove him,
and purify themselves before him;

117 To whom he grants this privi-
lege of ^aseeing and knowing for
themselves;

118 That through the power and
manifestation of the Spirit, while in
the flesh, they may be able to ^abear
his ^bpresence in the world of glory.

119 And to God and the Lamb be
^aglory, and honor, and dominion
forever and ever. Amen.

SECTION 77

Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, about March 1832. Joseph Smith's history states, "In connection with the translation of the Scriptures, I received the following explanation of the Revelation of St. John."

1-4, Beasts have spirits and will dwell in eternal felicity; 5-7, This earth has a temporal existence of 7,000 years; 8-10, Various angels restore

Q. What is the ^asea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation?

A. It is the ^bearth, in its ^csancti-

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 ^aconfess to him who sits upon the throne forever and ever;

111 For they shall be judged according to their ^aworks, and every man shall receive according to his own ^bworks, his own ^cdominion, in the ^dmansions which are prepared;

112 And they shall be ^aservants of the Most High; but ^bwhere God and Christ ^cdwell they ^dcannot come, ^eworlds without end.

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 ^agreat and marvelous are the works of the Lord, and the ^bmysteries of his kingdom which

he showed unto us, which surpass all understanding in glory, and in might, and in dominion;

115 Which he commanded us we should not write while we were yet in the Spirit, and are not ^alawful for man to utter;

116 Neither is man ^acapable to make them known, for they are only to be ^bseen and ^cunderstood by the power of the Holy Spirit, which God bestows on those who ^dlove him, and purify themselves before him;

117 To whom he grants this privilege of ^aseeing and knowing for themselves;

118 That through the power and manifestation of the Spirit, while in the flesh, they may be able to ^abear his ^bpresence in the world of glory.

119 And to God and the Lamb be ^aglory, and honor, and dominion forever and ever. Amen.

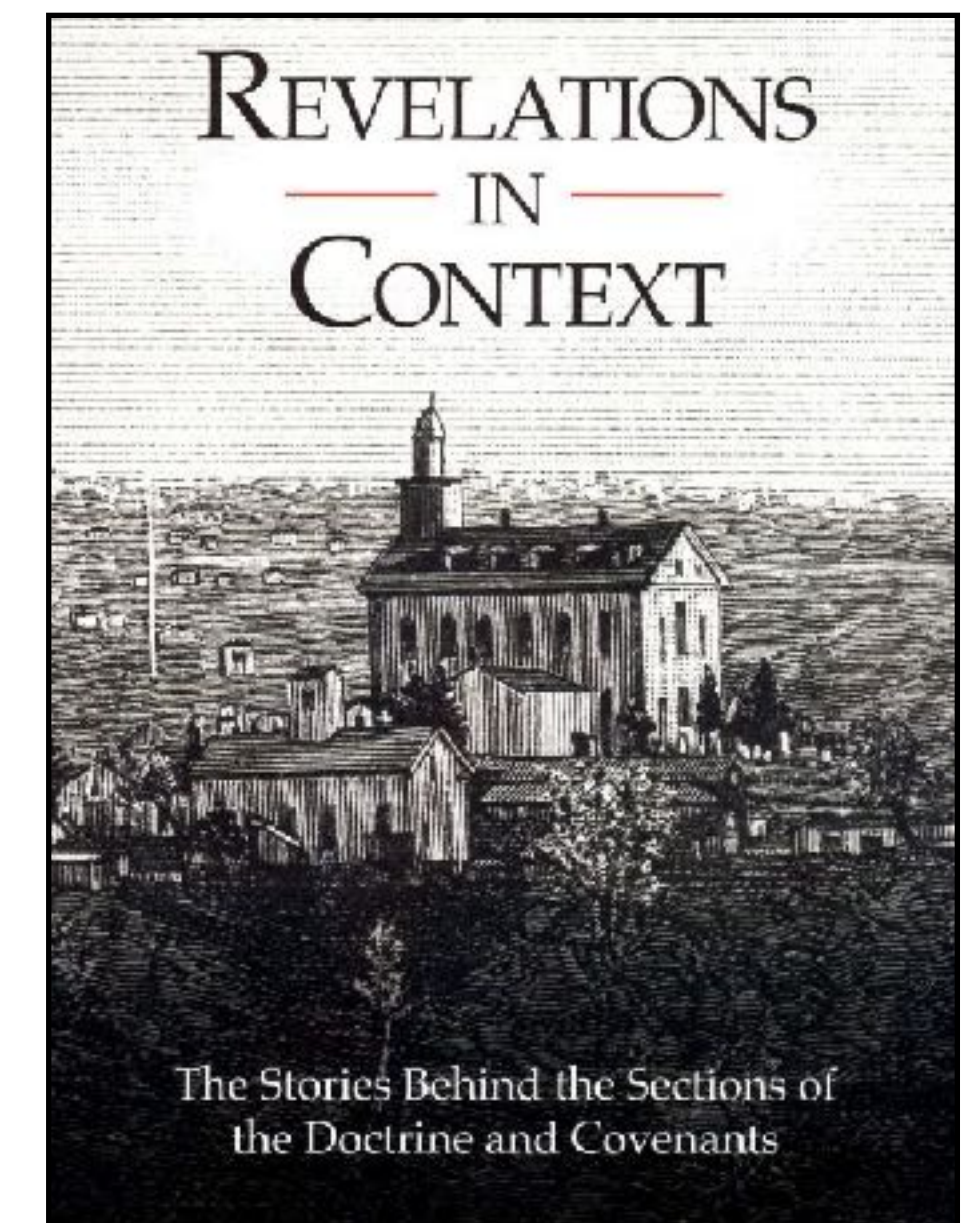


The Prophet Joseph Smith later said, “I could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it. The Lord deals with this people as a tender parent with a child, communicating light and intelligence and the knowledge of His ways, as they can hear it”

(in Manuscript History of the Church, vol. D-1, page 1556, josephsmithpapers.org; spelling, capitalization, and punctuation standardized).

In Joseph Smith's day, Christians generally believed that in the postmortal life God would assign some people to heaven and condemn all others to suffer eternally in hell. This view was common among the early members of the Church. The Prophet's father, Joseph Smith Sr., and the Prophet's grandfather Asael Smith believed in Universalism, a type of universal salvation in which God would eventually save the wicked after they had suffered sufficiently. The truths that were revealed in the vision recorded in Doctrine and Covenants 76 described distinct levels of heaven, or kingdoms of glory, and how the judgment of the wicked and the righteous differed greatly from traditional religious views of life after death. (See Matthew McBride, "The Vision," in Revelations in Context, ed. Matthew McBride and James Goldberg [2016], 149–50, or history.lds.org.)

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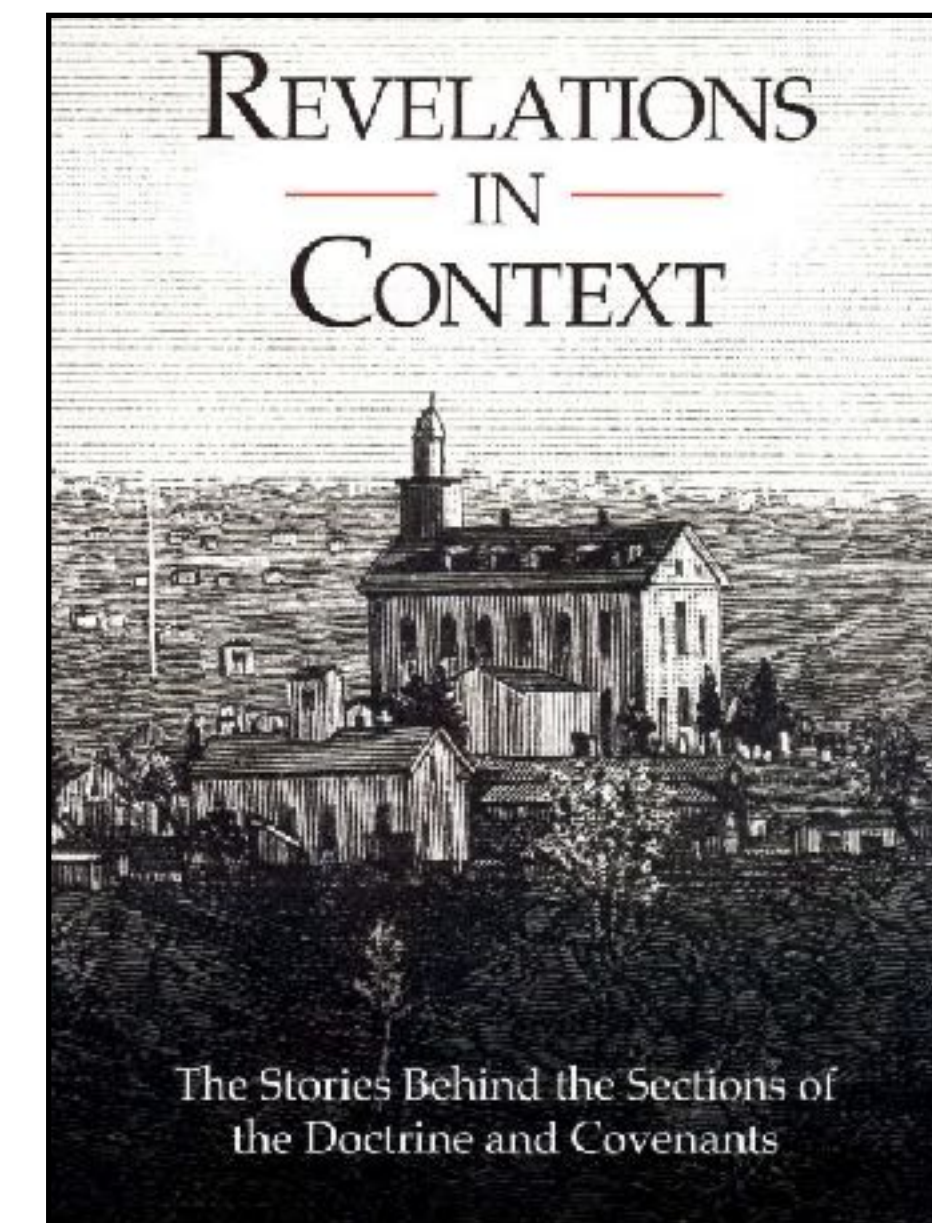


The Vision

after death. (See Matthew McBride, “The Vision,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 149–50, or history.lds.org.)

When the Saints learned of the vision given to the Prophet Joseph Smith and Sidney Rigdon, some members struggled to accept the doctrine that the Lord had revealed. President Brigham Young (1801–1877) related: “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. It was a new doctrine to this generation, and many stumbled at it” (*Teachings of Presidents of the Church: Brigham Young* [1997], 292).

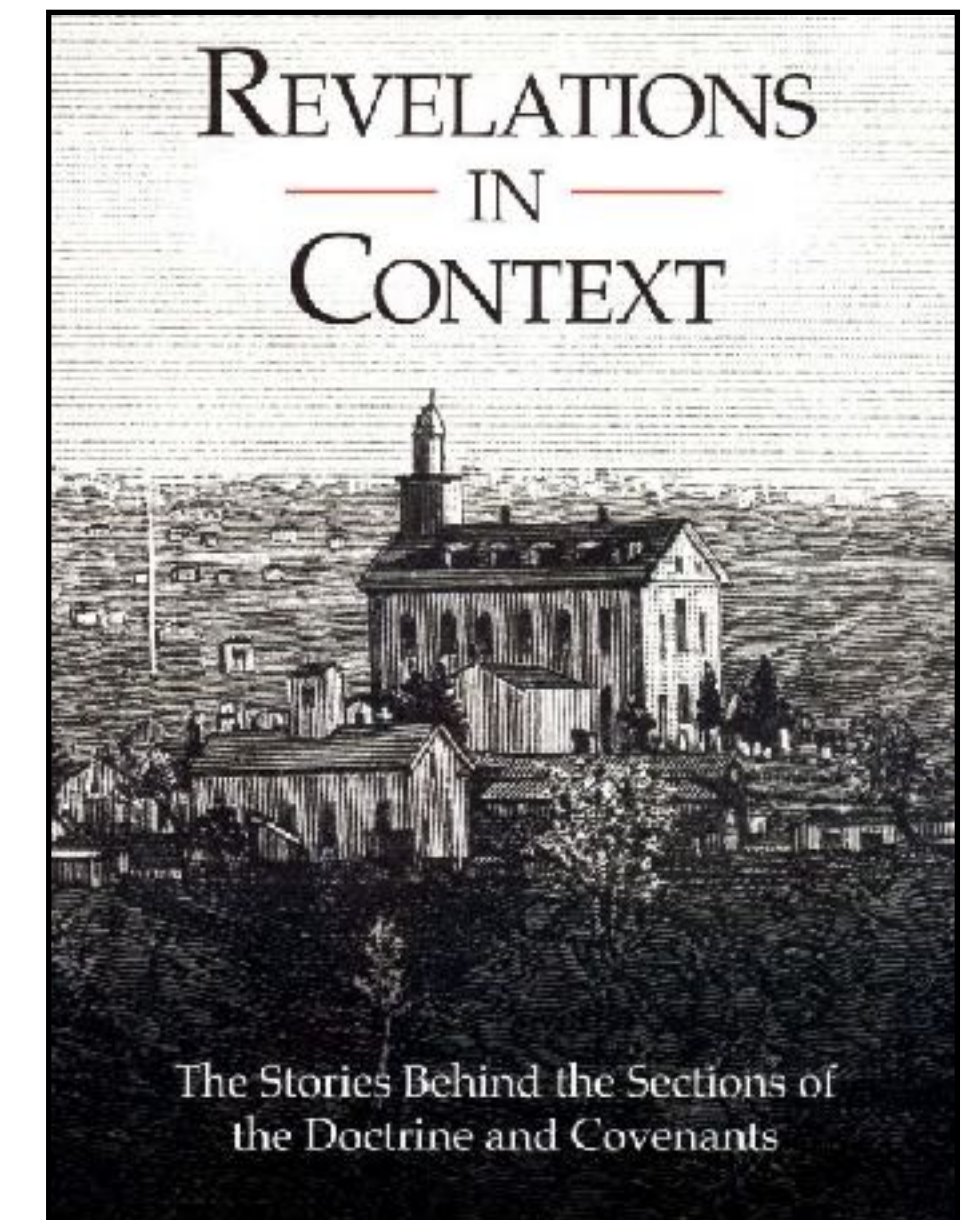
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Brigham Young himself had difficulty understanding this doctrine at first. He recalled: “My traditions were such, that when the Vision came first to me, it was directly contrary and opposed to my former education. I said, Wait a little. I did not reject it; but I could not understand it.” He said that he needed to “think and pray, to read and think, until [he] knew and fully understood it for [himself]” (quoted in McBride, “The Vision,” 150–51).



The Vision

“...the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually. And we, ourselves, also, through the infinite goodness of God, and the manifestations of his Spirit, have great views of that which is to come...” (Mosiah 5:2-3)

