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Conceptual Patterns of Repetition in the Doctrine and Covenants and their Implications

Richard Cottam Shipp
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CONCEPTUAL PATTERNS OF REPETITION
IN THE DOCTRINE AND COVENANTS
AND THEIR IMPLICATIONS

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Richard C. Shipp
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This thesis, by Richard C. Shipp, is accepted in its present form by the Department of Church History and Doctrine of the Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

Howard H. Barron, Committee Chairman

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Oct 1, 1975

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Edwin C. Shipp
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Sincere appreciation is expressed
to my teachers in the Graduate Religion Department, from whom I gained many profound insights into the Gospel which aided greatly in the accomplishment of this work--
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and to my Father, Whose hand and help I received and acknowledge in this work, for the insights and inspiration which He bestowed.

This work is dedicated
to the children of Zion, with the hope that in some small way it may contribute to the glory of Zion, that faith also might increase in the earth--

and to the Lord, for Whom the work was done.
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JOSEPH SMITH

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Chapter I

LANGUAGE AND LANGUAGE STRUCTURE

INTRODUCTION

In laying a general foundation for this study, a brief survey of language, its origin and use by man, and its basic levels of structuring, will be presented. Patterns generated through language structuring and the inherent value of structure in language to convey meaning or esthetic qualities will also be considered. Finally, basic implications of patterns incorporated into language will be presented.

LANGUAGE OF MAN

The Basis of Language

Thought is the basis of both speech and writing. Thought can take place completely independent of words: written, spoken, or unspoken. For instance, when a person listens to music, he does not think of what he is hearing in words. Thoughts are also much "faster" than words. We can think faster than we can talk. One author wrote concerning the relationship of thoughts and words:

There may be many stretches of time during which a sculptor is so busy conceptualizing forms and techniques that words disappear entirely from his thoughts. Much the same is true of a person engrossed in solving a jigsaw puzzle. Suddenly perceiving that two independently completed sections belong together is in no way a linguistic accomplishment, although one may subsequently exclaim, "Aha! This must go over here!"  

\[1\]

---

A further demonstration of the existence of thought without language is
the common experience of wishing to express some idea, but being unable
to find a satisfactory way to put it into words.² A language vocabulary,
then, never renders all the aspects of thought. There are always fewer
words than ideas.³

Origin of Spoken and Written Language

The "traditional" view of the origin of spoken language and
writing is that they "evolved," from simple beginnings to more complex
and sophisticated levels of development.⁴ There are those, however, who
defend an opposite view. Wrote one writer: Primitive languages were
"every bit as complex and rich in expressive power as any European lan-
guage."⁵ "Claims that 'primitive' languages have very small vocabular-
ies, that they have no grammar, that most of their words are onomatopoet-
ic, that they cannot express abstract ideas, and so on, are just plain
false."⁶ This view was also maintained by Mario Pei: "As for the simpli-
city of primitive languages, that is totally a figment of the imagina-
tion."⁷

Several cultures claim a divine origin for their written languag-
es. Sanskrit is written with an alphabet named Devanagari, or

²Ibid., p. 38.
⁴As stated in The Development of the Book, The Treasure Room of
⁵Langacker, p. 18. ⁶Ibid., p. 18.
⁷Mario Pei, The Story of Language (New York: J.B. Lippincott Co.,
"pertaining to the city of the gods." Hieroglyphic writing, (used by the Egyptians in their formal documents and carvings in stone), was called "Sacred Stone Writing." The Egyptian name of writing, *ndw-ntr*, meant "the speech of the gods." Assyrian legend stated that the god Nebo gave to man the cuneiform characters. The Mayan civilization maintained that writing came from the chief god Itzamna. And finally, in Japan, the ancient writing or *Kami no moji* signified "divine characters."  

Writing, of course, is an appendage to spoken language, being a graphic representation of language. It carries within it certain advantages over the "spoken word." "A written message is relatively permanent, whereas speech is quite ephemeral." Thus, written records played a major role in maintaining standards in spoken language:  

... established languages were assisted on the road to standardization and modernization by religious texts. Luther's translation of the Bible in 1531 laid the foundation for the modern German tongue, and the role played by the King James version [of the Bible] in fixing the standards of modern literary English is too well-known to bear repetition.  

In an article entitled "the noblest monument of English prose," John Livingston Lowes wrote of the influence of the King James Version of the Bible in centuries of English literature:  

... the monument of English prose to be considered is the King James version of the Bible. Of its unique significance in the field of English letters there can be no doubt. Its phraseology has become part and parcel of our common tongue--bone of its bone and flesh of its flesh. Its rhythms and cadences, its turns of speech, its familiar imagery, its very words, are woven into the texture of our literature, prose and poetry alike. Yet it is of the Orient, we of the West; it is a translation, not an original; and it has reached  

---

8Ibid., pp. 90-91.

9Langacker, p. 58.

10Pei, p. 124.
us by way, not of one language only, but of three.\textsuperscript{11}

From the earliest of days, religion played the major role in the use of the written word:

The majority of languages have as their earliest written document a religious text. It might almost be suspected that writing was developed not as an auxiliary to speech, but as an aid to religion and a depository of religious tradition.\textsuperscript{12}

This was also pointed out by Hugh Nibley in an article entitled, "Genesis of the Written Word":

If we turn from ancient doctrine to concrete discovery, we are soon made aware that the oldest writings are always found in temples. "It is in these temples that we find the first signs of writing. . . . The script appears from the first as a system of conventional signs . . . such as might have been introduced all at once. We are confronted with a true invention, not with an adaption of pictorial art."\textsuperscript{13}

Concerning the creation of the alphabet Hugh Nibley has written:

Many scholars have pointed out that the alphabet is the miracle of miracles, the greatest of all inventions, by which even the television and jet planes pale in comparison, and as such a thing, absolutely unique in time and place; they also agree that it was of Egyptian or West-Semitic origin. It is also argued that by the very nature of the thing it can only have been the work of a single inventor. "The gulf between the idea and the written word," writes H. Schmitt, "could only have been bridged once, by a miracle of invention."\textsuperscript{14}

The earliest poetry may also have been a product of religion:

The House of Life where the books were copied and studied, had, from the earliest times, the aspect of a university, a super graduate-school; "there it was that all questions relating to . . . learned matters were settled [by the Priests]." The place was always

\textsuperscript{11}D. G. Kelh, In the Beginning was The Word (Indianapolis: Bobbs-Merrill Co., Inc., 1970), p. 8.

\textsuperscript{12}Pei, p. 206.

\textsuperscript{13}Hugh Nibley, Genesis of the Written Word (Provo, Utah: BYU Press, 1973), p. 5.

\textsuperscript{14}Ibid., p. 3.
part of the temple, and the books contain the earliest *poetry*, for
poema means "creation" and the business of the Muses at the temple
was to sing the Creation song with the Morning Stars...15

Modern revelation sheds great light on the true origin of lan-
guage and the written word. Joseph Smith wrote that Adam, while in the
presence of God, prior to the fall,

... *conversed* with him face to face. In his presence he was
permitted to stand, and from his own mouth he was permitted to re-
ceive instruction. He heard his voice, walked before him, and gazed
upon his glory, while intelligence burst upon his understanding, and
enabled him to give names to the vast assemblage of his Maker's
works.16

Thus, when Adam fell, he retained the intelligent and comprehensive use
of his language, and brought it with him when he emerged from the Garden
of Eden. His was the pure tongue17 that was confounded by the power of
the Spirit at the Tower of Babel18 and which will be restored again to
man.19

It has been revealed that the first Fathers kept written records
on the "right of Priesthood," and recorded the knowledge of the "crea-
tion, and also of the planets, and of the stars" as it was made known by

15Nibley, p. 8.

16N.B. Lundwall, compiler, Lectures on Faith, 2:15; italics
added.

17The Pearl of Great Price (SLC: The Church of Jesus Christ of
Latter-day Saints, 1952), Moses 6:6, hereafter Moses 6:6; and Joseph
Smith, History of The Church of Jesus Christ of Latter-day Saints, ed.
B.H. Roberts (2d ed. rev.; SLC: Deseret Book Company, 1959), 1:297,
hereafter DHC.

18Moses 6:32,46; Genesis 11:1-9; The Book of Mormon (SLC: The
Church of Jesus Christ of Latter-day Saints, 1964), Ether 1:34-36; 3:24,
hereafter Ether 1:34.

19Joseph Smith, Teachings of the Prophet Joseph Smith, Joseph
Fielding Smith, comp. (SLC: Deseret Book Company, 1970), p. 93, here-
after TPJS.
Perhaps the earliest written record spoken of in the scriptures was "a book of remembrance" which was written in the first generations. Enoch said this book was written "according to the pattern given by the finger of God," and that it was "given in [their] own language," (which was the Adamic). The book of remembrance was written "by the spirit of inspiration" "in the language of Adam." Hence, it would appear that in the first instance, both speech and writing were gifts from heaven.

Structure In Language

Language is basically structured on two levels, (1) a linear string of words, each word having more or less a definite individual meaning, and each consisting in a sequence of sounds, and (2) a complex grammatical structure. "It is now recognized that there is no such thing as universal grammar," wrote L. M. Myers. "Each language has its own patterns as well as its own words, and these patterns [of construction] are matters of habit rather than logic." That there was a near infinite variety of grammatical structures was also the view of Mario Pei:

As in the case of sounds, words, and grammatical forms, the conclusion is forced upon us that there is no standard syntax [grammatical structure of words within a sentence], even of the most elementary variety, that is common to all tongues. The possibilities of syntactical arrangement are as endless as are those of sound combinations or morphological forms [grammatical word variations].

21 Moses 6:46
22 Moses 6:5
23 Nibley, p. 5.
24 Langacker, p. 20.
25 Ibid., p. 58.
26 Ibid., p. 136.
One author stated that the greatest value in language structure occurs when employed on a more general level than that of words or internal sentence structure:

... syntax transcends the narrower field of linguistics and acquires paramount importance in the more elaborate divisions of communications—rhetoric, literature, prosody [metrical structuring]. Syntax is the essential ingredient of that elusive literary element called style.  

Structuring on this level is facilitated by less rigid grammatical constructions. A "light and flexible language," in which grammar is reduced to a minimum, allows the thought to appear in all its clarity and permits it freedom of movement. On the other hand, thought expression is hampered by the constraint of a "rigid and heavy language." The central aim of literary syntax, employing its delicate shadings and various styles, was the conveying of MEANING. This end "reveals itself more and more to be the primary function and purpose of language."  

The Esthetics of Language

Jane Ellen Harrison said, "Language is as much an art and as sure a refuge as painting or music or literature." Language is, in itself, symbolic. Words are merely symbolized thoughts.

In science itself non-verbal symbols, such as graphs and models and mathematical formulas, are often held to be a more adequate representation of the relations of things than any expression in words.

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27Ibid., p. 136.  
28Vendryes, p. 239.  
29Pei, p. 137; ital. added.  
30Ibid., p. 270.  
Thoughts are the essence, expressed in words, of language. Thus, all uses of language are finally symbolic.\textsuperscript{32}

The language of elevated thought or feeling is always rhythmic:

Strong feeling of whatever sort, ... imposes upon speech a rhythmic beat. Even you and I, whose ordinary daily talk maintains its slow or hurried, nervous or phlegmatic, staccato or legato, but always pedestrian gait--even you and I, under stress of compelling emotion find our speech taking on not only deeper colour, but a more or less measured and inevitable beat. That rhythm is not the rhythm of verse; it is infinitely more varied, less susceptible of formulation, ebbing and flowing--sometimes even surging, pulsing, throbbing--with the systole and diastole of the emotion, controlled or unrestrained which gives it birth. And it is that heightening of rhythmic quality, whenever thought is deeply tinged with feeling, that characterizes elevated, as over against purely expository, prose.\textsuperscript{33}

This rhythmic characteristic found expression in the Hebrew writings of the Bible, developed through the use of repetition, and though one of the simplest of forms, yet it was capable of great variety of structure:

One of those influences [which maintained rhythm in the King James' Translation of the Bible into English] lay in the very nature of Hebrew poetry itself, the formative principle of which, as everybody knows, was what has been called "the rhythm of meaning"--a parallelism of thought, as well as of form, which was susceptible of infinite variety.\textsuperscript{34}

One writer referred to the musical quality of Hebrew writings in the Bible, which depended "mainly on balance strengthened by repetition."\textsuperscript{35}

The Hebrew verse is "exactly suited for the endless play of human feeling, and for the understanding of every age and nation," wrote one author,\textsuperscript{36} indicating the universal nature of this structural style.

\textsuperscript{32}Ibid.; italics added. \textsuperscript{33}Kehl, p. 15; italics added.

\textsuperscript{34}Ibid.; italics added.

\textsuperscript{35}Sands, Literary Genius of the New Testament (rev. ed; Conn.: Greenwood Press, 1970), p. 143. The author was speaking of I Cor. 13, and the repetition which is found therein.

\textsuperscript{36}Ibid.; italics added.
Another interesting feature of this Hebrew literary style lies in its suitability for translation:

Poetic rhythms, as a rule, are incorrigibly untranslatable; the luckless fate of innumerable "translations in the metres of the original" bears eloquent witness to that mournful truth. But here was a rhythm dependent upon an inner impulse rather than upon external rule--ebbing and flowing, rising and falling with the fluctuations of thought or mood, and carrying, through its powerful beat, the impelling emotion into the reader's mind, to stir in turn the springs of rhythm there. The sixteenth- and seventeenth-century translators of the Bible were happily untroubled by pedantic theories of the technique of Hebrew verse . . . 37

Thus, it was this simple, repetitive, rhythmic eloquence--independent of internal word or grammatical structuring--that contributed largely to giving the Hebrew Word its enduring literary greatness. 38

Patterns of Repetition

Language patterns generally occur within languages on the basic "word level." One of the means of structuring employed in prosody is the poetic device of rhyme. The following artistic piece is a three stanza (14 lined) sonnet by the poet Wordsworth:

VANGUARD of Liberty, ye men of Kent, a
    Ye children of a Soil that doth advance b
    Her haughty brow against the coast of France b
    Now is the time to prove your hardiment! a

To France be words of invitation sent! a
    They from their fields can see the countenance b
    Of your fierce war, may ken the glittering lance b
    And hear you shouting forth your brave intent. a

Left single, in bold parley, ye, of yore, c
    Did from the Norman win a gallant wreath; d
Confirmed the charters that were yours before;-- c
    No parleying now. In Britain is one breath; d
    We all are with you now from shore to shore;-- c
    Ye men of Kent, 'tis victory or death! d

The first two stanzas of Wordsworth's sonnet are each organized into a repetitive rhyming pattern of "a, b, b, a." The final stanza is organized into a parallel rhyming pattern: "c, d, c, d, c, d." Repetitive rhyme is the system used in this poetic piece as the technique of organization. With its system based upon patterns generated through rhyme in the English language, the structures are "non-translatable," and would be lost through any translation.

Patterns of repetition may be generated on a "higher level" of language, on the level of subject or thought. Communication on this higher "subject-level" of language can then be structured into patterns which would be more universal in their nature, and which would not be destroyed through inter-lingual translation.

For example: a comparison of the text of Mosiah 5:10-12 in the English and French languages demonstrates that the subject-pattern of the text (generated through the repetition of concepts, in this instance the repetition being in reverse order) is the same in French as in English, as shown in "Figure I" (page 11). It further demonstrates that the original subject-pattern structured into the "reformed Egyptian" of the Book of Mormon plates has survived intact through two successive language translations: from the "reformed Egyptian" of the plates into English, and then from English into French. Though grammatically these languages are constructed differently, yet the pattern base being repetition of the subject or concept level of language, has allowed the pattern to pass through a series of translations intact.

An example of textual organization on the "word level" is found in Psalms. David structured Psalm 119 by employing the individual letters of the Hebrew alphabet: the first letter of the Hebrew alphabet,
ET IL ARRIVERA

que quiconque ne prendra pas le nom du Christ
sera appelé d'un autre nom;
c'est pourquoi, il se trouve à la gauche de Dieu.
Et je voudrais que vous vous souveniez aussi
que c'est là le nom que je disais que je vous donnerais,
lequel ne serait jamais effacé
que pour cause de transgression;
gardez-vous donc de transgresser,
pour que ce nom ne soit point effacé de votre cœur.
Je vous le dis; je voudrais que vous vous souveniez
de toujours retenir ce nom gravé dans votre cœur,
pour ne pas vous trouver à la gauche de Dieu,
mais pour que vous entendiez et connaissiez la voix qui vous
appellera et le nom par lequel vous serez appelés.

AND NOW IT SHALL COME TO PASS,

That whosoever shall not take upon him the name of Christ
must be called by some other name;
therefore, he findeth himself on the left hand of God.
And I would that ye should remember also,
that this is the name that I said I should give unto you
that never should be blotted out,
extcept it be through transgression;
therefore, take heed that ye do not transgress,
that the name be not blotted out of your hearts.
I say unto you, I would that ye should remember
to retain the name written always in your hearts,
that ye are not found on the left hand of God,
but that ye hear and know the voice by which ye shall be called,
and also, the name by which he shall call you.

FIGURE I

SUBJECT-PATTERN OF MOSIAH 5:10-12
IN FRENCH AND ENGLISH
"aleph," being used as the basis of the first eight verses of his Psalm; the second letter of the Hebrew alphabet, "beth," being employed as the basis of the second eight verses; etc., to the end of the Hebrew alphabet and his Psalm. Most persons in our Western culture who read the English version of Psalm 119, do not realize the organizational structure that was incorporated into the Hebrew verse, because the selected pattern basis is lost, for all purposes, through translation. Patterns generated on the subject or concept level of language, through the use of the principle of repetition, would find universal application in all languages. "IF IT CAN BE SAID ONCE, IT CAN BE SAID TWICE" in any language. Patterns constructed in this way could "fit" any language.

**Value of Patterns**

Perhaps the most obvious advantage to using patterns in language, is that it provides a means of giving order and unity to a message, and may be employed as the system of organization within a text. Pattern structuring within a message may actually enhance the message itself through that organization. Organization facilitates precision in communication. Patterns could "put the puzzle pieces together," which might otherwise appear as unrelated, disjointed segments of text. Patterns may thus be employed as a "vehicle"—to help convey meaning, (the central purpose of language).

Patterns of repetition within a text would match areas of thought and could act as a built-in system of commentary. Additional insights could be incorporated within a text through relationships established within matching areas of text. Thus, patterns of repetition may be constructed within a text to convey additional insights to the reader through clarifications, expansions, definitions, etc., of concepts by
"matching" areas of text. Though "matching areas" in a pattern of repetition might be separated in the pattern structure by other areas of text, the dual statement on a given concept, achieved through repetition, would facilitate clarity of message (as one achieves depth of vision with two eyes).

*Context* could be indicated through patterns constructed by units of thought, as Wordsworth's sonnet can be divided into three major pattern sections.

Patterns could be structured to have *built-in punctuation*. Phrases as "Amen," "Verily, I say unto you," "And thus it is," etc., could be used as pattern division "markers," indicating breaks between pattern units.\(^40\) That is, through the use of phrases as markers, pattern units could be defined and breaks in text indicated.

In a reverse pattern of repetition, (as A, B, C, B', A'), a *focal point* or *central position* could be created. The central position within a pattern structure could be used as the position for the central element or the thought to be emphasized within that pattern unit of text.

Patterns incorporated into a text could become an aid in preserving a text: a "broken" pattern could signal a loss or alteration of text.

\(^{40}\)The phrase "And thus it is. Amen." is used as a "marker" to indicate the conclusions of major sections of Nephi's writings: I Ne. end of chapters 9, 14, 15, and 22. The phrases "the tent of our father," "he dwelt in a tent," "the tent of my father," etc., are also used to conclude sections of text in Nephi's Books: I Ne. 2:15; 3:1; 4:38; 7:22; 9:1; 15:1; 16:6, 12, 17, 33; 17:6; 18:23; 19:23; II Ne. 5:7. The Bible incorporates the key phrase "the generations of" as a division marker in Genesis: 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:19; 36:1, 9; 37:2 (see Irving Cohen, *Authors of Genesis, As Explained by the Colophon System* (N.Y.: Cumorah Book Co., 1966)).
Patterns generated through the use of the principle of repetition could act to fulfill "the Law of Witnesses." Each statement or concept would be established through repetition, (as the recording of Samuel's prophecy in America and its fulfillment, in III Ne. 23:7-13, acts as a witness with the account in the Bible of the resurrection: Matt. 27:52-53).

Patterns may be employed for symbolic communication in the same way that words are symbols for ideas and thoughts. A pattern could be selected which in itself was symbolic of a greater spiritual reality.

**Basic Pattern Implications**

Patterns incorporated into language may imply any or all of the following: intelligence, form, harmony, design, correspondence, balance, construction, meaning, symbolism, sense, direction, symmetry, reinforcement, plan, unity, order, or mind. All patterns demonstrate the intelligence of creation, and therefore are an evidence of their creators.

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Chapter II

THE ANALYSES OF SELECTED
DOCTRINE AND COVENANTS
REVELATIONS

INTRODUCTION

The core of this study was a systematic analysis of selected revelations from the Doctrine and Covenants to determine their organizational structures. The study covered a period of three years beginning the summer of 1972. Similar studies have been performed, a brief survey of which appears as the Appendix of this work. The author learned that a study of the revelations by their conceptual pattern structures helps to unlock their contents--thus, the work was its own reward.

This chapter of the thesis will present the system of analysis employed by the writer in the study of the revelations. This chapter will also present a series of examples to illustrate the basic pattern types. Finally, the analyses of selected Doctrine and Covenants revelations by their conceptual pattern structures will be presented.

CONCEPTUAL PATTERN STRUCTURE

Initial Work

The author discovered, basically through experience, that a person can become very much more adept at recognizing patterns and pattern structures through practice. There were some revelations the author tried to analyze at the first of the study, (for instance section 12),
which he finished (in the initial attempt) thinking he had done quite well. After many months of work, the author went back, without checking the original, and did it again. He was surprised to find that he could go considerably "deeper" in structure analysis, and could understand more readily what was going on structurally. Hence, the second draft was much more thorough and complete.

From that experience the writer learned that it was possible to "skim off" from a revelation what might be termed a "surface pattern," a pattern that is not actually the basic or "foundation pattern" of the revelation. It was learned that in order to determine the foundation pattern, the revelation must be dealt with as a whole. If this was not done, one was likely to "pull off" surface elements from individual units of a pattern, and arrive at what may be called a "superimposed pattern," which was actually a pattern structure on top of the basic foundation pattern. Therefore, in order to see fully what is going on in a revelation, one cannot deal with "local patterns" alone, in isolated little sections of a revelation, though one can begin that way and by proceeding to more general or broader views and levels of patterns, eventually gain a perspective of the entire revelation. Eventually one must deal with the whole revelation to see what is actually the overall structure of the revelation.

In this regard, the author personally believes that within revelations which come from God, one may discover multiple levels of structuring occurring, that through matching multiple areas, many relationships and levels of patterns may be generated. Hence, the greater the enlightenment (by the Spirit and by his own mental effort) of the perceiver, the greater the possible insights. The author found that each revelation had
a "foundation pattern" upon which the other levels of pattern structuring might be built. The thrust of this research, then, was to determine the "foundation patterns" for the selected Doctrine and Covenants revelations.

Basic Pattern Structures

There are two basic types of pattern structures generated through the use of repetition: (1) a simple parallel structure; that is, the repetition is presented in a direct parallel fashion: A, B, C, D, E, A', B', C', D', E', and (2) a reverse repetition structure in which the elements repeat in reverse order: A, B, C, D, E, E', D', C', B', A'. In the reverse type of structuring, a focal point is automatically created through the reverse ordering of the elements. A great variety of patterns may be generated through various combinations of these two basic pattern types. As Lund found in his work in Bible structuring,\(^1\) the central idea or concept of a passage, placed at the focal point of a reverse pattern, received added emphasis. The present author believes that this is also the case with reverse patterns in the Doctrine and Covenants revelations, that through a pattern analysis of the D&C revelations, one may gain insights as to the central message of a portion of text structured in a reverse pattern of repetition. The parallel repetition structuring does not create this focal center.

A "key" that may be used in pattern analysis to determine which structure is occurring in the overall structure of a given revelation is to compare the beginning material of a revelation with the material which

concludes the revelation. If they are found to be the same, the overall revelation structure is most likely reverse. If the beginning material of the revelation appears at the center of the revelation, and not at the end, the overall pattern structure is most likely parallel. A good example of this "key" is D&C section 76. A comparison of the first 10 verses of the revelation with the last 6 verses will demonstrate that the subject material being presented is identical. This would lead a person to suspect that the revelation flowed in an overall reverse pattern. (A similar experiment could be performed on section 88.)

**Basic Pattern Structure Conventions**

In this thesis the following conventions were observed: the first element of any pattern structure was automatically designated "A." Subsequent elements were labelled in order of appearance until the repetition occurred, then the elements were labelled according to their respective matches, and primed (as A').

The two following patterns are, in fact, the same structurally, being only labelling variations:

![Pattern 1](image1.png)

![Pattern 2](image2.png)

The second method of labelling was generally considered superior when concepts of a similar nature were being discussed; that by grouping the concept of the text under a single unit label, (as A), the concept was
not broken, even though at times the material in a single concept area was matched in reverse structure. This convention was adopted generally to harmonize with the axiom that patterns were the vehicles of the text, and of value only as they helped to convey the intended meaning of the text, and clarify the message of the text.

The System of Analysis  
(The Analogy of the Bricks)

Basically, the system of analysis was to first determine where, within a given revelation, repetition of concepts was occurring. The second phase of analysis was to determine the organizational structure of that repetition.

The author employed two basic approaches in analyzing the structure of a given revelation. The two approaches may be demonstrated by the use of an analogy. Suppose that you wished to determine the architectural design of a building. The first approach you might apply to the task could be to walk up to the building and begin an examination of the individual bricks in that local area to determine how they fit together, or their "local brick pattern." When you had determined the "brick pattern" for that area, (where that pattern began and where it ended), you could then begin a similar examination of the bricks in another area. When you had determined all the "local brick patterns" of the building, you could move to a more general level of examination and see if the "local brick patterns" were themselves units in an even larger pattern. Thus, by moving from a minute level of examination to more general ones, you could eventually arrive at the most general architectural structuring level of the building.

The second approach would be just the opposite. You could begin
by viewing the building from a distance to give you a general perspective of the overall structural design, and so define the major structural divisions. Then you could analyze the internal design of each of these major sections, to see how they were organized, and gradually proceed by levels of analysis until you had arrived at the individual "brick level."

Both approaches were used in this study. In some revelations, the approach to first gain an "overview" to determine the major section divisions of a revelation, and proceeding to the "word level" was the most effective. At other times analyzing the smaller patterns, and thus discovering the unit divisions they defined, and then proceeding to the more general levels of structuring, proved most effective.

It was further discovered that there were occasions in which "local" analysis on the "word level" produced a differing pattern from that produced by analysis on a broader "phrase" or "subject" level. The axiom for all analysis within this thesis was that the pattern should be a vehicle for the text, and that "THAT PATTERN IS BEST WHICH BEST CONVEYS THE MEANING OF THE TEXT."

In this study, then, the major objective was gaining the "big picture," or the general subject pattern of each revelation, with less attention paid to the local "word patterns." With this emphasis toward the basic revelation structure, occasionally local word patterns were "sacrificed" in favor of the broader subject patterns of the revelation.

The Marking System

The following marking system will be used in this thesis in the analysis of the Doctrine and Covenants revelations. The four major levels of pattern structuring (frame statements are not a level) are labeled
as follows:

I MACRO-SECTIONS (the major revelation divisions)
X FRAME STATEMENTS (Text Capitalized)
A Units
  a elements
  i micro-units

The largest divisions of an entire revelation are MACRO-SECTIONS. They are labeled with capital Roman numerals (as I, II, II', I'). These major revelation sections are subdivided into Units, which are designated by capital Arabic letters (as A, B, C, B', A'). Units are subdivided into elements, which will be designated with lower case Arabic letters (a, b, c, a', b', c'). The final subdivision of elements are micro-units and, if marked, are designated with lower case Roman numerals (i, ii, ii', i'). FRAME STATEMENTS are marked with the following four (usually capitalized) Arabic letters: W, X, Y, Z. The text of frame statements is capitalized. Frames are those statements of text which set off sections of text. They may appear at the beginning or the end of text sections, or both. They do not necessarily appear in pairs. Frames are usually very short, strong statements, and act as punctuation (like periods, or "new paragraph" markers) in pattern development. Examples of frames are statements as "BEHOLD, THUS SAITH THE LORD. . .;" "BEHOLD, IT SHALL COME TO PASS. . .;" "AGAIN, VERILY I SAY UNTO YOU. . .;" "AMEN. ;" etc. These short, divisive statements act to set off units of text.

Terms which appear as elements at the "extremes" of a pattern, and which reappear as elements at the "center" of a second pattern (or vice-versa), will be marked with asterisks (*).
For convenience, D&C revelation verse numbers appear to the immediate right of the text of each revelation.

**Basic Pattern Match Types**

Pattern matches may be of the following types: (1) clarification, (2) expansion, (3) definition, (4) intensification, (5) contrast, or antithesis, (6) complementary, (7) direct repeat, and (8) cause and effect. Examples of each follow: (1) clarification may be demonstrated through the match of "Gospel" with "Aaronic Priesthood." One would be led to suppose through the match of these two elements that the "Gospel" being referred to, since the match is with Aaronic Priesthood, rather than Melchizedek, is more specifically the Preparatory Gospel as mentioned in D&C section 84, which the Aaronic Priesthood does administer. If the match had been "Gospel" and "Melchizedek Priesthood" then one might suppose the "Gospel" being referred to was the **Fullness** of the Gospel, being administered on the Melchizedek Priesthood level. Thus through these matching elements, at least implications are made, and very often clarifications through the matched elements are achieved which are quite significant in gaining more precise understanding of the text.

An illustration of (2) expansion would be the match of "faith" with "faith, hope, and an eye single to God." Thus, matches through the principle of expansion deal with quantity, rather than quality of idea expressed. In this example the word "faith" appears in both elements, being added to in the repeating area. The initial statement of one quality is expanded to three qualities in the repeat.

The principle of (3) definition may be illustrated by a match between "repent" and "forsake evil." "Light of Christ" might be matched with "Light of Truth," wherein the titles are used synonymously for the
divine substance of life which flows from the presence of God to fill all space.

The principle of (4) intensification might be illustrated by a match between the words "belief" and "faith," faith being an intensification of the principle of belief. An initial belief coupled with action becomes faith, a principle of greater power than mere belief (which implies little action). Intensification might also be illustrated through a match of "love" with "charity," charity being the quality of love which has incorporated within it the principle of sacrifice. Charity would be an intensification of the principle of love. "Judgment" would be an intensification of "Justice," judgment being the execution of justice, the execution of the penalty demanded by justice. "Judgment" carries with it the idea of retribution of a greater weight (D&C 88:34-36).

Through the principle of (5) contrast, matches may be made: "light" and "darkness," "the Deaths" matched with "Eternal Lives."

Matching elements may be (6) complementary: as "heaven" being matched with "earth," or that which was created in the beginning. "The beginning" might be matched with "the end" as complementary elements. "That which is seen" may be matched with "that which is unseen," the match, then, representing the whole. Thus, either element is incomplete without its complementary element.

Matches through (7) direct repeat, are elements simply restated in the repetition, as "truth" being matched with "truth," "mercy" matched with "mercy."

The final match type is (8) cause and effect. For instance, "obedience" might be the initial statement and "blessing" the match, the blessing following obedience to the law through the principle of cause
and effect.

Those, then, are the basic match types employed in the D&C revelations which are used to generate conceptual patterns of repetition.

A Structured List

To illustrate basic pattern match types, and pattern structures generally, the following list of gospel terms is presented for structural analysis:

REST
HEAVEN
BLESSING
ZION
BIRTH
BELIEVE
CHARITY
CHRIST
THE MORNING STAR
LOVE BY THE SPIRIT
OVERCOME BY FAITH
BABYLON
SECOND DEATH
OBEEDIENCE
EARTH
FULNESS OF GLORY

A casual reader might read through the list and say: "There is a collection of gospel terms." A closer analysis, however, would reveal that intelligent design was incorporated into the order in which the terms were listed, that, in fact, the author of the list had purposely structured matching elements within the list of terms by controlling the order and selection of the terms presented. Further, an analysis would reveal insights into the terms themselves, through making the intended matches of relating terms. A study of the list would reveal that the list was not random at all, but purposely structured.

For instance, the first term "rest," if compared in concept with the last term "fulness of glory," would establish a tie between these two
terms by scriptural definition: the "fulness of glory" being the "rest" of God, (D&C 84:24).

Other matching elements in the list, are the terms "earth" being matched by complement with "heaven," "blessing" being the effect of the cause "obedience," "second death" being a clarification on the term "birth," (being the spiritual re-birth), and "overcome by faith" an intensification of the term "believe."

A person who had read the Book of Revelation would understand that the term "The Morning Star" was used symbolically as a name-title for Christ, who is "The Morning Star" or Second Comforter (Revelation 2: 28 and 22:10), thus creating a match between those two terms. The term "Zion" is easily matched with "Babylon" through the principle of contrasting elements. "Charity" may be defined as "Love by the Spirit," (Moroni 7:47-8 and 10:17).

Through structural analysis, insights into the list of gospel terms could be greatly enhanced. If a person did not know that "rest" was scripturally defined as the "fulness of God's glory," an understanding of the pattern structure of the list would facilitate the match of those two flanking elements, as they are positioned to be matching elements.

The inherent pattern incorporated in the list of gospel terms is basically a reverse structure of repetition, with Christ being placed at the "focal point" or center of the pattern structure, thus receiving the added emphasis of the central position, and with the terms "Zion" and "Babylon," "birth" and "second death" running parallel. The list may be diagrammed as follows:
REST
HEAVEN
BLESSING
ZION
BIRTH
BELIEVE
CHARITY
CHRIST
THE MORNING STAR (definition, Rev. 22:10)
LOVE BY THE SPIRIT (definition, Moro. 7:47-8)
OVERCOME BY FAITH (intensification, D&C 76:51-53)
BABYLON (contrast, D&C 133:4-14)
SECOND DEATH (contrast and clarification, D&C 76:32,37)
OBEDIENCE (cause and effect, D&C 130:20-21)
EARTH (complement, D&C 20:17)
FULNESS OF GLORY (definition, D&C 84:24)

PATTERN EXAMPLES

The following pattern structures, given without commentary, are presented to show examples of basic pattern structures within the D&C revelations. They will be presented from small to large; first parallel patterns, then reverse patterns, and then combination structures of the two basic structure types (reverse and parallel).

The most effective method of studying patterns is to begin reading the pattern text at the beginning, and proceed through the pattern to the matching elements, and then make the comparison between matching elements as the text repeats. In this way the entire text is read, and the flow from beginning to end is maintained. The pattern structures were selected from a variety of D&C revelations. Verse numbers appear to the right of the texts for convenience.
PARALLEL PATTERNS

D&C 76:9

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

D&C 10:37

Therefore, care not for the body,
neither the life of the body;
but care for the soul
and for the life of the soul.

D&C 50:10-12

AND NOW, COME, SAITH THE LORD, BY THE SPIRIT,
UNTO THE ELDERS OF HIS CHURCH,
and let us reason together,
that ye may understand;
let us reason even as a man reasoneth
one with another face to face.
Now, when a man reasoneth
he is understood as a man;
even so will I, the Lord, reason with you
that ye may understand.

D&C 63:16-18

AND VERILY I SAY UNTO YOU,
AS I HAVE SAID BEFORE,
he that looketh on a woman to lust after her,
or if any shall commit adultery in their hearts,
they shall not have the Spirit, but
shall deny the faith and
shall fear.
WHEREFORE, I, THE LORD, HAVE SAID
that the fearful,
and the unbelieving,
and all liars,
and whosoever loveth and maketh a lie,
and the whoremonger,
and the sorcerer,
shall have their part in that lake which burneth
with fire and brimstone, which is the second death.
VERILY I SAY,
that they
shall not have part in the first resurrection.
D&C 88:21-24

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a celestial kingdom. For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. And he who cannot abide the law of a celestial kingdom cannot abide a celestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

D&C 88:28-32

They who are of a celestial spirit shall receive the same body which was a natural body; and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness. And also they who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive. . . .

D&C 41:5

A He that receiveth my law
B and doeth it,
C the same is my disciple;
A' and he that saith he receiveth it
B' and doeth it not,
C' the same is not my disciple,
A' and shall be cast out from among you;

D&C 65:2

A and from thence shall the gospel roll forth
B unto the ends of the earth,
A' as the stone which is cut out of the mountain without hands
B' shall roll forth
C' until it has filled the whole earth.
BEHOLD, THE LAND OF ZION--

I THE LORD, HOLD IT IN MINE OWN HANDS;

Nevertheless, I, the Lord, render unto Caesar the things which are Caesar's. Wherefore, I the Lord will that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world that they may not be stirred unto anger.

For Satan putteth it into their hearts to anger against you, and to the shedding of blood.

Wherefore, the land of Zion shall not be obtained but by purchase or by blood,

OTHERWISE THERE IS NONE INHERITANCE FOR YOU.

And if by purchase behold you are blessed;

and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you,

and ye shall be scourged from city to city, and from synagogue to synagogue,

and but few shall stand to receive an inheritance.
X  AND AGAIN, VERILY I SAY UNTO YOU,
   if a man marry a wife
      B  and make a covenant with her for time and for all eternity,
      C  and is not sealed by the Holy Spirit of promise,
      D  then it is not valid neither of force
                     when they are out of the world
       E  because they are not joined by me, saith the Lord,
               neither by my word;
                        when they are out of the world it cannot be received there,
       F  because the angels and the gods are appointed there,
       G  they cannot, therefore, inherit my glory;
          for my house is a house of order, saith the Lord God.

X'  AND AGAIN, VERILY I SAY UNTO YOU,
   if a man marry a wife
      B' by my word, which is my law,
      C' and it is sealed unto them by the Holy Spirit of promise,
                      by him who is anointed,
      D' unto whom I have appointed this power
                     and the keys of this priesthood;
                      and it shall be said unto them--
                     Ye shall come forth in the first resurrection . . .
      E' and if ye abide in my covenant . . . it shall be done unto
                     them in all things whatsoever my servant hath put upon
                     them, in time, and through all eternity; and shall be
                     of full force when they are out of the world;
      F' and they shall pass by the angels, and the gods,
                     which are set there,
                     to their exaltation and glory . . .
      G' which glory shall be a fulness and a continuation of
                     the seeds forever and ever.
WHEREFORE, I THE LORD ASK YOU THIS QUESTION--
UNTOS WHAT WERE YE ORDAINED?

To preach
my gospel
by the Spirit,
even the Comforter which was sent forth to teach the truth.
And then received ye spirits which VE COULD NOT UNDERSTAND,
and received them
to be of God;
AND IN THIS ARE YE JUSTIFIED?

VERILY I SAY UNTO YOU,
HE THAT IS ORDAINED OF ME
and sent forth to preach
the word of truth
by the Comforter,
in the Spirit of truth,
doeth he preach
it
by the Spirit of truth
or some other way?
and if it be by some other way
it is not of God.

AND AGAIN,
he that receiveth
the word of truth
doeth he receive
it
by the Spirit of truth
or some other way?
And if it be by some other way
it is not of God.

THEREFORE, WHY IS IT THAT YE CANNOT UNDERSTAND AND KNOW,
that he that receiveth
the word
by the Spirit of truth
receiveth
it
as it
is preached
by the Spirit of truth?

WHEREFORE,
he that preacheth and
he that receiveth
UNDERSTAND one another,
and both are edified and rejoice together.
\is not of God,
and is darkness.
\That which
\is of God
is light;
and he that receiveth light, and continueth in God,
receiveth more light; and that light growth brighter
and brighter until the perfect day.
REVERSE PATTERNS

THE FIRST
SHALL BE LAST
AND THE LAST
SHALL BE FIRST.

D&C 101:42

He that exalteth himself
shall be abased,
and he that abaseth himself
shall be exalted.

D&C 88:36-38

All kingdoms have a law given;
And there are many kingdoms;
for there is no space
in the which there is no kingdom;
and there is no kingdom
in which there is no space,
either a greater or a lesser kingdom.
And unto every kingdom is given a law;

D&C 88:118

And as all have not faith,
seek ye diligently and teach one another
words of wisdom;
YEA, SEEK YE OUT OF THE BEST BOOKS
words of wisdom;
seek learning, even by study
and also by faith.

D&C 18:34-36

These words are not of men nor of man, but of me;
wherefore, you shall testify they are of me and not of man;
For it is my voice which speaketh them unto you;
for they are given by my Spirit unto you,
AND BY MY POWER YOU CAN READ THEM ONE TO ANOTHER;
and save it were by my power you could not have them;
Wherefore, you can testify that you have heard my voice
and know my words.
D&C 88:48-49

I say unto you, he hath seen him; nevertheless, he who came unto his own was not comprehended.

The light shineth in darkness, and the darkness compreheneth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him.

D&C 40

X BEHOLD, VERILY I SAY UNTO YOU,

I A that the heart of my servant James Covill was right before me,
   B for he covenanted with me that he would obey my word.

II C And he received the word with gladness
   D BUT STRAIGHTWAY SATAN TEMPTED HIM;
   D' AND THE FEAR OF PERSECUTION AND THE CARES OF THE WORLD
   C' caused him to reject the word.

I' B' Wherefore he broke my covenant
   A' and it remaineth with me to do with him as seemeth me good. Amen.

D&C 29:30-33

A ...and as the words have gone forth out of my mouth
   even so shall they be fulfilled,

B [a] that the first
   b shall be last,
   B' [a'] and that the last
   a' shall be first
   in all things

D whatsoever

E I have created
   F BY THE WORD OF MY POWER,
   G WHICH IS THE POWER OF MY SPIRIT.
   F' created

E' I them;

D' yea, all things both spiritual and temporal--

C' [a] First spiritual,
   b secondly temporal,
   C' a' which is the beginning of my work;
   B' [a'] and again, first temporal,
   b' and secondly spiritual,
   a' which is the last of my work--

A' speaking unto you that you may naturally understand...
COMBINATION PATTERNS

D&C 76:43-44

who glorifies the Father, 43
A and saves all the works of his hands,  
A \(\text{except those sons of perdition}\)  
B \(\text{WHO DENY THE SON}\)  
B' \(\text{AFTER THE FATHER HAS REVEALED HIM.}\)  
A' Wherefore, he saves all 44  
\(\text{except them--}\)

D&C 3:1-3

\(\text{A a} \)
The works, and the designs, and the purposes of God 1  
\(\text{cannot be frustrated,}\)  
A b neither can they come to naught.  
\(\text{B a} \)
For God doth not walk in crooked paths, 2  
B b neither doth he turn to the right hand nor to the left,  
C NEITHER DOOTH HE VARY FROM THAT WHICH HE HATH SAID,  
\(\text{B' a'} \)
therefore his paths are straight, 3  
\(\text{B' b'} \) and his course is one eternal round.  
\(\text{A' a'} \)
Remember, remember that \(\text{it is not the work of God}\)  
\(\text{that is frustrated,}\)  
A' b' but the work of men;

D&C 58:26-29

\(\text{A} \)
For behold, it is not meet that I should \text{command in all things}; 26  
\(\text{A} \)
for he that is compelled in all things,  
\(\text{the same is a slothful and not a wise servant;}\)  
A wherefore \(\text{he receiveth no reward.}\)  
\(\text{B} \)
Verily I say, men should be anxiously engaged 27  
\(\text{in a good cause, and do many things}\)  
\(\text{D of their own free will,}\)  
D E AND BRING TO PASS MUCH RIGHTEOUSNESS; 28  
E' FOR THE POWER IS IN THEM,  
D' wherein they are agents unto themselves.  
C' And inasmuch as men do good  
\(\text{B' they shall in no wise lose their reward.}\)  
\(\text{A' but he that doeth not anything until he is commanded,}\) 29  
\(\text{A' and receiveth a commandment with doubtful heart,}\)  
\(\text{and keepeth it with slothfulness, the same is damned.}\)
D&C 76:45-48

And the end thereof,
neither the place thereof,
or their torment,

A

Neither was it revealed,
neither is
neither will be revealed unto man

A'

NEVERTHELESS, I, THE LORD, SHOW IT BY VISION UNTO MANY,

B

BUT STRAIGHTWAY SHUT IT UP AGAIN;

Wherefore, the end

the width,
the height,
the depth,

A'

and the misery thereof,
they understand not,

A" except those who are ordained unto this condemnation.

D&C 88:34-35

X AND AGAIN, VERILY I SAY UNTO YOU,

that which is governed by law

A

is also preserved by law

A'

and perfected

B

and sanctified by the same.

B'

That which breaketh a law,

and abideth not by law,

B" BUT SEEKETH TO BECOME A LAW UNTO ITSELF,

A'

and willeth to abide in sin,

A" and altogether abideth in sin,

B'

cannot be sanctified by law,

B" nor judgment.

THEREFORE, THEY MUST REMAIN FILTHY STILL.

D&C 38:25-27

X AND AGAIN I SAY UNTO YOU,

A let every man esteem his brother as himself.

A'

For what man among you having twelve sons,

A" and is no respecter or them,

A" and they serve him obediently

A" and he saith unto the one:

A" BE THOU CLOTHED IN ROBES AND SIT THOU HERE;

B and to the other:

B' BE THOU CLOTHED IN RAGS AND SIT THOU THERE--

B' and looketh upon his sons

B' and saith I am just?

B' Behold, this I have given unto as A PARABLE,

and it is even as I am.

X' I SAY UNTO YOU,

A' be one; and if ye are not one, ye are not mine.
D&C 20:77

A 0 God, the Eternal Father,

B we ask thee

C in the name of thy Son, Jesus Christ,

D to bless and sanctify this bread

E TO THE SOULS

D' of all those who partake of it, that they may eat

C' in remembrance of the body of thy Son,

B' and witness unto thee,

A' 0 God, the Eternal Father,

B that they are willing

B' to take upon them

C the name of thy Son

C' and always remember him

D and keep his commandments

D' which he has given them;

E' THAT THEY MAY ALWAYS HAVE HIS SPIRIT TO BE WITH THEM. AMEN.


D&C 20:79

A 0 God, the Eternal Father,

B we ask thee

C in the name of thy Son, Jesus Christ,

D to bless and sanctify this wine

E TO THE SOULS

D' of all those who drink of it, that they may do it

C' in remembrance of the blood of thy Son,

B' that they may witness unto thee,

A' 0 God, the Eternal Father,

C' that they do always remember him,

E' THAT THEY MAY HAVE HIS SPIRIT TO BE WITH THEM. AMEN.
THE ANALYSES OF THE REVELATIONS

The texts of the D&C revelations used for this study and analysis were those of the currently published versions of the revelations. The analysis did not include a comparison of texts of previous D&C editions, and hence possible pattern variations.

It should be noted that punctuation divisions as currently found in the published D&C revelations appeared to be extremely accurate when compared to the divisions of thought as indicated by the analysis of their pattern structures (which are a manifestation of thought divisions). The versification divisions, on the other hand, were not always in accord with pattern structure divisions, and in some cases tended to break pattern structures. However, since versification divisions were made on the basis of logical breaks in thought, and since the divisions into verses were frequent, verse breaks generally did occur at pattern breaks. Thus, in this analysis, versification was disregarded, and only added later for the convenience and reference of the reader.

As all the revelations analyzed for this study could not be included within this thesis, the revelations selected were those which the author felt best demonstrated the following principles: (1) the use of repetition, (2) the intelligent structuring of that repetition into conceptual patterns, (3) the esthetic design achieved through structural organization, and (4) the use of structural analysis as a tool in gaining doctrinal insights. Sections 76 and 136 were selected for all of the above reasons, and also because they were revelations given through persons other than the prophet Joseph Smith.
DOCTRINE AND COVENANTS
SECTION 1
THE LORD'S PREFACE

Historical Setting

This revelation was given through the prophet Joseph Smith to the Church during a session of a special Conference at Hiram, Ohio, November 1, 1831, wherein the Lord declared that this revelation was to be the preface to His Book of Commandments, to be published to the inhabitants of the earth. It was God's "Voice of Warning" to all men. The Book of Commandments was published in 1833, at Independence, Missouri.

This note appears in the commentary on section 1 in the History of the Church: "The conference lasted two days. In the afternoon of the first day of the conference, according to the minutes of the meeting, the preface to the Book of Commandments was 'received by inspiration.'" 2 The revelation appears to have been received in public. In connection with the Conference, D&C 67 and 68 were also received. On the third of November, the revelation that has become the "Appendix" to the book of Doctrine and Covenants, or section 133, was received. Finally, section 69 was also given at this period of time. 3

Analysis

The overall pattern for this revelation is A, B, C, C', B', A', A'', B'', C'', B'', A'', B''', C'''. A basic "subject pattern" overview will first be given to introduce the pattern structure of this revelation. A subject overview is designed to give the reader a condensed version of the revelation - retaining the exact order of the material and employing

2DHCHC,1:222 Note. 3DHCHC,1:221-34.
the words of the revelation--like pruning off the smaller twigs and branches of a tree to allow one to see the major branches of the structure.

SECTION 1 SUBJECT MACRO-PATTERN

(SEE FOLLOWING PAGE)
HEARKEN, SAITH THE VOICE OF HIM WHO DWELLS ON HIGH,
FOR VERILY THE VOICE OF THE LORD IS UNTO ALL MEN,
AND THERE IS NO EAR THAT SHALL NOT HEAR.

And the rebellious shall be pleased with much sorrow,
for their secret acts shall be revealed.

And the voice of warning shall be unto all people
by the mouths of my disciples.

And they shall go forth.

THIS IS MY PREFACE UNTO THE BOOK OF COMMANDMENTS.
WHEREFORE, WHAT I HAVE DECREE IN THEM SHALL BE FULFILLED.

And they who go forth
bearing these tidings unto the inhabitants of the earth,
to thon is power given to seal up the unbelieving and rebellious
to the day when the wrath of God shall be poured out--
to the day when the Lord shall come to recompense every man according
to his work.

THE VOICE OF THE LORD IS UNTO THE ENDS OF THE EARTH
THAT ALL THAT WILL HEAR MAY HEAR:
Prepare ye for that which is to come, for the Lord is nigh,
and his sword shall fall upon the inhabitants of the earth.
And the arm of the Lord shall be revealed.
And the day cometh
THAT THEY WHO WILL NOT HEAR THE VOICE OF THE LORD
shall be cut off; for every man walketh after his own image, whose
image is in the likeness of the world that shall perish, even
Babylon, which shall fall.

WHEREFORE, I THE LORD, KNOWING THE CALAMITY WHICH SHOULD COME UPON
THE INHABITANTS OF THE EARTH, CALLED UPON MY SERVANT JOSEPH SMITH, AND GAVE
HIM COMMANDMENTS; AND ALSO GAVE COMMANDMENTS TO OTHERS, THAT THEY SHOULD
PROCLAIM THESE THINGS TO THE WORLD,
that it might be fulfilled which was written--The weak things
come forth and break down the mighty and strong ones--that the fulness
of my gospel might be proclaimed by the weak unto the ends of the world.

BEHOLD, I AM GOD
and have spoken it;
these commandments were given unto my servants that inasmuch
as they sinned they might repent; and inasmuch as they were humble
they might be made strong and be blessed from on high, and
receive knowledge.

AND AFTER HAVING RECEIVED THE RECORD OF THE NEPHITES
MY SERVANT JOSEPH SMITH MIGHT HAVE POWER TO TRANSLATE,
BY THE POWER OF GOD, THE BOOK OF MORMON.

And also those to whom the commandments were given might have
power to lay the foundation of this church. I the Lord cannot
look upon sin with allowance; nevertheless, he that repents
shall be forgiven; and he that repents not, from him shall be
taken the light he has received.

I THE LORD AM WILLING TO MAKE THESE THINGS KNOWN UNTO ALL FLESH;
AND WILL THAT ALL MEN SHALL KNOW
that the day speedily cometh and is nigh at hand
when peace shall be taken from the earth,
and the devil shall have power over his own dominion.
And the Lord shall have power over his saints,
and shall come down in judgment upon the world.

Search these commandments, for they shall all be fulfilled.
what I the Lord have spoken, I have spoken,
and my word shall all be fulfilled,
whether by mine own voice, or by the voice of my servants.

FOR BEHOLD, AND LO, THE LORD IS GOD.

AND THE SPIRIT BEareth RECORD,
AND THE RECORD IS TRUE,
AND TRUTH ABIDETH FOREVER. AMEN.
As is seen, there is a major division in the revelation at the end of verse 16, dividing the revelation into two major pattern structures.

Three "focal points" are created in the revelation pattern structure, the \( C \) areas. The first \( C \) area is the record of the Book of Commandments, which contains revelations from God in modern times. The second record specifically mentioned is the record of the Nephites, or the Book of Mormon. This is the central record mentioned, and occupies, then, the principle position within the pattern structure of the revelation (\( C' \)). Notice should be given that Joseph Smith is specifically mentioned as having been granted power from God, by the mercy of God, to translate the Book of Mormon.\(^4\)

The Book of Mormon, Joseph Smith, and God, are the three principle elements which appear in this central focal point, perhaps implying the truth that Joseph Smith was God's chosen prophet, demonstrated by the spiritual gift of translation; and that the Book of Mormon is a true record from God; and that the Book of Mormon is the "keystone" of the restoration, being the evidence given to the world that Joseph Smith was indeed God's prophet, Joseph being "the witness" over all the earth;\(^5\) and that by this evidence will the world be judged.

The final \( C \) area (\( C' \)) is the record of the Spirit. That is, the Spirit also is a record, which, if a person will receive, will bear record of the truth, and will bear record to the truth of the other two records mentioned in the revelation.

Most of the matches are self-evident. An interesting feature of the revelation occurs in the \( A \) areas, through the use of the verb "shall."

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\(^4\)See the Book of Mormon "Titlepage," end of first paragraph.

\(^5\)TPJS, p. 364.
A list of the "shall" statements would read: "shall be pierced," "shall be poured out," "shall come to recompense," "shall fall upon," "shall be revealed," "shall be cut off," "shall perish," "shall fall," "shall come forth and break down," "shall be taken," "shall have power," "shall have power," and "shall come down in judgment." The A areas, then, deal with the calamities which God will send upon the earth as retribution for the wicked acts of men: judgments that will restore to every man his due, that which he has measured out to other men.

DOCTRINE AND COVENANTS
SECTION 1

(SEE FOLLOWING PAGE)
HEARKEN, O ye people of my church, saith THE VOICE OF HIM WHO DWELLS ON HIGH, and whose eyes are upon ALL MEN; yea, verily I say:

HEARKEN ye people from afar; and ye that are upon the islands of the sea,
LISTEN together. For verily THE VOICE OF THE LORD IS UNTO ALL MEN, and there is none to escape;
and there is no eye that shall not see, neither EAR THAT SHALL NOT HEAR,
neither heart that shall not be penetrated.

And the REBELLIOUS SHALL BE PIERCED with much sorrow;
for their INIQUITIES shall be spoken upon the housetops, and their SECRET ACTS shall be revealed.

And THE VOICE OF WARNING shall be UNTO ALL PEOPLE, by the mouths of my disciples, whom I have chosen in these last days.

And THEY SHALL GO FORTH and none shall stay them, for I the Lord have commanded them.

BEHOLD, THIS IS Mine AUTHORITY, AND THE AUTHORITY OF MY SERVANTS, AND MY PREFACE UNTO THE BOOK OF COMMANDMENTS, WHICH I HAVE GIVEN UNTO THEM TO PUBLISH UNTO YOU, O INHABITANTS OF THE EARTH.

WHEREFORE, FEAR AND TREMBLE, O YE PEOPLE, FOR WHAT I THE LORD HAVE DECREE$ IN THEM SHALL BE FULFILLED*.

And verily I say unto you, that THEY WHO GO FORTH bearing THESE TIDINGS UNTO THE INHABITANTS OF THE EARTH, to them is power given to seal both on earth and in heaven, the UNBELIEVING and REBELLIOUS;

Yea, verily, to seal them up UNTO THE DAY when the WRATH OF GOD SHALL BE POURCED OUT upon the wicked without MEASURE--

UNTO THE DAY when the LORD SHALL COME TO RECOMPENSE unto EVERY MAN according to his WORK, and MEASURE to EVERY MAN according to the MEASURE which he has MEASURED to his fellow man.

Wherefore THE VOICE OF THE LORD IS UNTO THE ENDS OF THE EARTH that ALL THAT WILL HEAR MAY HEAR:
PREPARE YE, PREPARE YE for that which is to COME for the LORD is HIGH, and the ANGER OF THE LORD is kindled, and his sword is bathed in heaven, and it SHALL FALL UPON THE INHABITANTS OF THE EARTH.

And the ARM OF THE LORD SHALL BE REVEALED.

And the DAY COMETH that THEY WHO WILL NOT HEAR THE VOICE OF THE LORD, neither give heed to THE WORDS OF THE PROPHETS AND APOSTLES, SHALL BE CUT OFF from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting COVENANT;
They seek not the LORD to establish righteousness, but EVERY MAN walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and SHALL PERISH in Babylon, even Babylon the great which SHALL FALL.
Wherefore, I the Lord, knowing the CALAMITY which SHOULD COME UPON THE
INHABITANTS OF THE EARTH,

CALLED UPON MY SERVANT JOSEPH SMITH, JUN., and

SPOKE* UNTO HIM from heaven, and
gave him COMMANDMENTS; And also

gave COMMANDMENTS to OTHERS,

that they should PROCLAIM THESE THINGS INTO THE WORLD;

And all this that it MIGHT BE FULFILLED* which was written by the PROPHETS--
The WEAK things of the world
shall come forth
and break down
the MIGHTY AND STRONG ONES,

that MAN should not COUNSEL his FELLOW MAN

neither trust in the ARM OF FLESH--But

that EVERY MAN might SPEAK in the name of God the Lord, even

the Savior of the world;

that faith also might increase in the earth;

that mine EVERLASTING COVENANT might be established;

that the fulness of my gospel might be PROCLAIMED by the WEAK

and simple

unto the ends of the world, and before KINGS AND RULERS.

BEHOLD, I AM GOD

And have SPOKEN IT*;

These COMMANDMENTS are of me, and were given unto MY SERVANTS
in their WEAKNESS, after the manner of their language,

that they might come to understanding. [Ether 12:39]

And inasmuch as they ERRED it might be made known;

and inasmuch as they sought wisdom they might be instructed;

and inasmuch as they SINNERD they might be chastened

that they might REPENT;

and inasmuch as they were humble they might be made STRONG

and BLESSED FROM ON HIGH,

and RECEIVE KNOWLEDGE from time to time.

AND AFTER HAVING RECEIVED THE RECORD OF THE NEPHITES,

YEA, EVEN MY SERVANT JOSEPH SMITH, JUN.,

MIGHT HAVE POWER TO TRANSLATE
THROUGH THE MERCY OF GOD,

BY THE POWER OF GOD,

THE BOOK OF MORMON.

And also THOSE to whom the COMMANDMENTS were given

might have power to lay the foundation of this CHURCH,

and to bring it forth out of obscurity

and out of darkness,

the only true and living CHURCH upon the face of the earth, with which I, the Lord, am well pleased,

speaking unto the CHURCH collectively and not individually--

For I the Lord cannot look upon SIN with the least degree of allowance;

Nevertheless, he that REPENTS and does the COMMANDMENTS of the Lord

shall be forgiven;

And he that REPENTS NOT,

from him shall be taken even the LIGHT which he has RECEIVED;

for my Spirit shall not always strive with man, saith the Lord of Hosts.
AND AGAIN, VERILY I SAY UNTO YOU, O INHABITANTS OF THE EARTH:

I the Lord am willing to MAKE THESE THINGS KNOWN UNTO ALL FLESH;

For I am no respecter of persons,

and will that ALL MEN SHALL KNOW

that the DAY speedily COMETH; and

the hour is not yet, but is NIGH at hand,

when PEACE SHALL BE TAKEN from the earth, and

the DEVIL SHALL HAVE POWER over his own dominion. And also

the LORD SHALL HAVE POWER over his saints,

and SHALL REIGN in their midst,

and SHALL COME DOWN in JUDGMENT upon IDUMEA, or THE WORLD.

Search these COMMANDMENTS,

for they are true and faithful,

and the prophecies and promises which are in them

SHALL ALL BE FULFILLED*.

WHAT I THE LORD HAVE SPOKEN*, I HAVE SPOKEN*,

and I excuse not myself;

and though the heavens and the earth pass away,

my word shall not pass away, but SHALL ALL BE FULFILLED*,

whether by WINE OWN VOICE,

or by THE VOICE OF MY SERVANTS,

it is the same.

FOR BEHOLD, AND LO, THE LORD IS GOD,

AND THE SPIRIT BEARETH RECORD,

AND THE RECORD IS TRUE, [Moses 6:61] [JD 8:86]

AND THE TRUTH ABIDETH FOREVER, AND EVER. AMEN.
In the first pattern structure, Aa, A'a', and A'a" deal with the voice of the Lord unto the ends of the earth, and also mention that there is no "ear that shall not hear," "all that will hear my hear," and all "they who will not hear" will be cut off. The Ab areas deal with the judgments to be poured out, a very interesting comparison. Note the match between the works which men perform in A'b' being matched with the "secret acts" revealed, of Ab, again being the principle of restoration: that being restored which was measured out to other men. Note the tie between A'b' "everyman," and A'b"" "everyman." Note the use of the words "come," "Lord," and "nigh" in the Ab areas; also the use of the word "day."

In the next major division of the revelation, beginning at verse 17, the chain of revelation, by which the Lord stated he would reveal his voice to the inhabitants of the earth in the A and A' areas, is specified in A" as first revelation from the Lord to Joseph Smith (the prophet), who would in turn speak the word of the Lord to others, and they would proclaim those things to the world. In A'b' is the use of the words "every man," tying back to the A'b' and A'b"" matches previously mentioned. Note in the A'b' area the tie between the "mighty and strong ones" and the "kings and rulers." "The weak things" being repeated in that area, coming forth, apparently, by proclaiming the fulness of the Gospel and thus breaking down the mighty and strong. It appears that "every man" is called to speak "in the name of God the Lord" through priesthood power. Notice in the A'b' area the repetition structured through the use of the word "that" and "might." Those two words carry over into the B'b area, "might" appearing six times (whereas "that" appeared seven times in A'b'). That structuring between these two areas
would perhaps lead one to match these two areas because of their similarity in phrasing, however, a comparison between $A''-B''$ and $B'''-A'''$ will demonstrate that $A''$ is instruction specifically for the world, $B''$ shifts the emphasis to instruction concerning the Church; $B'''$ again is instruction concerning the Church; (with which the Lord is well pleased), and $A'''$ again, being marked with a frame, (X), "AND AGAIN, VERILY I SAY UNTO YOU, O INHABITANTS OF THE EARTH," shifts back again to a world scene and judgment coming down "upon Idumea, or the world." This would lead one to wonder if $B'''$ were not speaking more specifically to the Church than to the world, being a match with the other two $B$ areas, $B''$ and $B'''$, which were directed to the Church.

That brings the analysis to the two $C$ areas remaining in this half of the revelation, as mentioned, dealing with the records; so that the focal points created by the reverse structuring within this half of the revelation deal with two records God has given to man on earth.

One final thing that occurs within this revelation is the use of the words "spoken," or "decreed," and "fulfilled" -- those two concept areas. They occur the first time in $C'$, the concepts being placed together. They occur again in $A''$; then again in $B''$ the concept of speaking speaking occurs ("I am God and have spoken it"); and the final time in $B'''$ ("What I the Lord have spoken, I have spoken" and "shall all be fulfilled"). Thus, those two concepts, appearing initially in a $C$ area together, later appear in an $A$ area, and finally in a $B$ area. This appeared to be rather unusual structurally.
Historical Setting

Doctrine and Covenants section three was given to the prophet Joseph Smith, July, 1828, as a result of the loss of 116 pages of manuscript which had been translated from the Book of Mormon plates. The loss occurred as a result of Martin Harris breaking the conditions upon which the manuscript was allowed to be given to him. He had been granted the privilege of taking the manuscript upon this condition: that he show them only to his brother, his wife, his father, his mother, and a Mrs. Cobb, a sister to his wife. He, however, showed them to others, and so broke the condition he had covenanted to maintain. Through that action, the manuscript was stolen, and fell into the hands of wicked men. Thus, the manuscript passed out of the hands and possession of Joseph Smith.6

A careful consideration of this revelation will demonstrate that this was a very major crisis in the period of restoration, that, in fact, Joseph Smith's prophetship hung in the balance. Failure on his part to repent and proceed according to the counsels of God would cost him his stewardship. This revelation, then, was a very severe reprimand, but one which was also extremely critical. Due to the fact that the entire gospel base in the last days was to be founded upon the translation of the sacred Book of Mormon plates, as irrefutable evidence of the divinity of the work and the true prophetic calling of Joseph Smith (D&C 1:29 revelation pattern center: C"), when that work of translation was threatened by

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6DHC, 1:20-23.
the designs of the Adversary, serious measures had to be instituted to thwart those designs.

Because of the loss of the manuscript, and in consequence of the transgression of the young prophet, the plates and the Urim and Thummim were taken from him by the angel Moroni. The Urim and Thummim was momentarily restored to Joseph that he might receive this revelation.\textsuperscript{7}

This, then, was the serious nature and historic setting of this very important revelation.

Analysis

The analysis of D&C section three will first be given a pattern unit at a time through the seven pattern units of the revelation; then a comparison will be made between corresponding pattern units on a "macro-level"; and finally a "subject-pattern" by pattern-unit centers will be presented (as all seven pattern units are patterns of reverse repetition, creating focal points in each).

\textsuperscript{7}DHC, 1:21-22.
DOCTRINE AND COVENANTS
SECTION 3

I
A [a] THE WORKS, and the designs, and the purposes OF GOD CANNOT BE FRUSTRATED, 1
b neither can they come to naught.
B [a] For GOD DOOTH NOT WALK IN CROOKED PATHS, 2
b neither doth he TURN TO THE RIGHT HAND NOR TO THE LEFT,
C [a] therefore HIS PATHS ARE STRAIGHT,
 [b] and his COURSE is ONE ETERNAL ROUND.
A' [a] Remember, remember that IT IS NOT THE WORK OF GOD THAT IS FRUSTRATED, 3
 [b] but the work of men;

II
A For although a man may have many revelations 4
B and have power to do many MIGHTY WORKS,
C yet if he boasts in HIS OWN STRENGTH, 5
B' AND SETS AT NAUGHT THE COUNSELS OF GOD, 6
A' HE MUST FALL and INCUR THE VENGEANCE OF A JUST GOD UPON HIM. [JD 8:179]

III
A Behold, you have been entrusted with these things, 7
B but how strict were your COMMANDMENTS; 8
C AND REMEMBER ALSO THE PROMISES WHICH WERE MADE TO YOU, [D&C 82:10] 9
B' if you did not TRANSGRESS THEM. And behold, how oft 10
A' you have TRANSGRESSED THE COMMANDMENTS and the laws of God, 11
B' and have GONE ON IN THE PERSUASIONS OF MEN.

IV
A For, behold, YOU SHOULD NOT HAVE FEARED MAN MORE THAN GOD. 12
B ALTHOUGH MEN SET AT NAUGHT THE COUNSELS OF GOD, [Helaman 12:6] [TPJS 189] 13
B' AND DESPISE HIS WORDS--; 14
A' Yet YOU SHOULD HAVE BEEN FAITHFUL; 15
and HE WOULD HAVE EXTENDED HIS ARM AND SUPPORTED YOU 16
against all the fiery darts of the ADVERSARY; 17
and HE WOULD HAVE BEEN WITH YOU 18
in every time of trouble.

III'
A Behold, THOU ART JOSEPH, and 19
B THOU WAST CHOSEN 20
B' TO DO THE WORK OF THE LORD, 21
A' BUT because of TRANSGRESSION, if thou art not aware thou wilt fall. [vr. 4] 22
B BUT REMEMBER, GOD IS MERCIFUL; 23
B' therefore, REPENT of that which thou hast done 24
A' which is CONTRARY TO THE COMMANDMENT which I gave you, 25
B' and THOU ART STILL CHOSEN, 26
A' AND ART AGAIN CALLED 27
B TO THE WORK; [vr. 4] 28
II'

A Although thou dost this, thou shalt be delivered up and become as other men, and have no more gift.

B And when thou deliverest up that which God had given thee sight and power to translate, thou deliverest up that which was sacred into the hands of a wicked man, and has broken the most sacred promises which were made before God, and has depended upon his own judgment. [Helaman 16:15]

And this is the reason that thou hast lost thy privileges for a season.

A' For thou hast suffered the counsel of thy director to be trampled upon from the beginning.

I'

X Nevertheless, my work shall go forth,

Q for inasmuch as the knowledge of a Savior has come unto the world,

R through the testimony of the Jews,

S' even so shall the knowledge of a Savior come unto my people—

Q' and to the Nephites,

R' and to the Jacobites,

S' and to the Josephites,

R' and to the Zoramites,

S' through the testimony of their fathers—

And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

B and for this very purpose are these plates preserved, which contain these records—

B' that the promises of the Lord might be fulfilled, which he made to his people;

And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen.
Doctrine and Covenants section three is given in seven consecutive macro-sections. They are all reverse pattern structures.

Section I deals with the "works" and "purposes" of God. It is a reverse pattern: A, B, C, B', A'. The match between Aa and A'a' is an expansion of "the work of God" to "the works, and the designs, and the purposes of God," and that that work "cannot be frustrated." Ab matches A'b' through a contrast: the work of God cannot "come to naught," "but the work of men" can. Ba matched with B'a': the paths of God are not "crooked," but are "straight." "His course" does not "turn to the right hand nor to the left" (Bb), but proceeds forward through "one eternal round" (B'b'). This match may perhaps be an implication of "curved space." The central phrase, or focal point of this pattern, is "NEITHER DOTH HE VARY FROM THAT WHICH HE HATH SAID" (C).

Section II is a general statement of principles relative to the current problem. If "a man" has "many revelations" and "power to do many mighty works," if he rises through the gifts and grace of God, being elevated by the Spirit to those heights, there then is the possibility of him falling from that plane. The higher a person has risen, the greater may be the fall. The extreme example of the A-A' match is that if a person has been sealed up to eternal life by the power of God, and then falls, he will receive the full vengeance or wrath of God upon him through the demands of justice (see JD 8:179). B matches B' through the "his own" statements: a man boasting in "his own strength" (B), and following the dictates of "his own will and carnal desires" (B'). C is the focal point of this pattern unit and identifies the central problem: he "SETS AT NAUGHT THE COUNSELS OF GOD." Because the "counsels of God" had been "set at naught," the manuscript had been lost, and the crisis of
that situation had called forth the revelation.

Macro-section III is a reverse pattern. This pattern structure traces the experience which had brought about the revelation, beginning with the initial "entrusting" to Joseph Smith of the plates and the Urim and Thummim for the purpose of translation (A). The gifts of God were bestowed with strict "commandments" regarding their stewardship (B), and great promises were made to Joseph (C) conditioned upon obedience to the commandments. But Joseph had "transgressed the commandments" (B'), and through "the persuasions of men" (A') those things Joseph had been entrusted with (the plates and the Urim and Thummim) had been taken from him.  

Section IV of the revelation is a reverse pattern, and the central pattern structure of the revelation. A is a statement of that which Joseph "should not have" done, and it is matched with a statement of what Joseph "should have" done (A'). The center, B, again, is a statement of the central problem which led to the loss of the manuscript and the suspension of the prophet's gifts, that "MEN SET AT NAUGHT THE COUNSELS OF GOD." through that act (B), they had "DESPISED HIS WORDS" (B'), or counsel. A' is an expansion on A to the effect that had Joseph proved faithful, God would have supported him "against the fiery darts of the adversary" (A') who was, in fact, the moving force behind the arm of "man" (A) which Joseph had feared. He should have feared "God" (A) Who would have then "been with him" (A'). Thus, the three independent powers or forces involved in that historic "contest" are represented in the central pattern unit of this revelation: MAN, GOD, AND THE ADVERSARY.

Section III' deals with Joseph's calling to the work. In A, God

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8DHC, 1:21-22
9TPJS, p. 189.
declared that the prophet was "Joseph," perhaps pointing his mind to the nobility of "Josephs" of earlier days, and bringing to mind the prophecy of the Book of Mormon (contained in the writings of Lehi, perhaps part of the record already translated) wherein Lehi learned that a great latter-day Joseph would arise, being named "Joseph" after his father "Joseph," and that the latter-day Joseph would be a descendant of that great patriarch Joseph, who was sold into Egypt and became the savior of Israel. Further, in Aa the statement is made that Joseph "waast chosen," perhaps being an implication of a pre-mortal foreordination to do "the work" of the Lord (A'\(b\)'). Joseph was "still chosen" (A'\(a\)'), for the appointment had not been taken, and "the work of the Lord" (A'\(b\')) still remained to be performed. In the B-B' match the term "transgression" is defined as that "which is contrary to the commandment" (B').

The C unit deals with the hope which God would extend to the prophet through the principle of God's mercy, that there did remain for Joseph a path of repentance back into the grace of God.

Section II' states that if Joseph failed to repent, he would be "delivered up" and become as other fallen men "and have no more gift (A). Thus, through failure to repent, his prophetic stewardship would be taken from him. When Joseph had "delivered up" the manuscript, he had "delivered up that which was sacred into the hands of a wicked men" (B), Martin Harris. A third time the central problem is placed at the center of a pattern unit: Martin Harris had "SET AT NAUGHT THE COUNSELS OF GOD" (C). B' states again that Martin Harris had broken his "sacred promises"

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10Joseph Smith, The Holy Scriptures (Independence, Mo.: Herald Publishing House, 1944), Genesis 50; hereafter I.V.
through which the sacred writings had been lost (B). The "his own" statements that act as matching elements in the corresponding pattern section (II), now appear together, applied to the person of Martin Harris: he "has depended upon his own judgment" and "boasted in his own wisdom" (B'), hence he is "a wicked man" (B). Through "delivering up" the manuscript (B), Joseph had lost his translation "privileges for a season" (B'). This, for Joseph, was not an isolated transgression, but apparently had been a problem "from the beginning" (A') of his prophetic call, and as a result had only come to a climax through that present crisis. If he failed at that point to follow "the counsel of his Director" (A') in the future, then his prophetic stewardship would be terminated (A).

The final pattern section (I') is introduced with a frame: "NEVERTHELESS, MY WORK SHALL GO FORTH" (X), immediately tying the revelation back to the material presented in the first of the revelation (IA and IA'). A parallel section is then introduced which acts as a "bridge" into the final pattern structure. It is also a transition in time to ancient history. The match of R' with R is an expansion. The match also acts as complementary statements: God's people who are Israel (R') and those who are not of Israel, or the world (R). These two parallel areas deal with the testimony "of a Savior" (Q and Q') being given through the Bible (S) and the Book of Mormon (S') then translating. The "Lamanites" are the subject of units A and A'. A contrast is established between "dwindling in unbelief" of past days (A) and the future possibility of "believing the gospel" (A'). Another contrast is established through the match of past "destruction" (A) and the future possibility of being "saved" (A') through repentance. The center of this pattern unit, B and B' is the stated purpose of the translation of the Book of Mormon
"PLATES" (B), why the plates had been "PRESERVED" (B): "THAT THE PROMISES OF THE LORD MIGHT BE FULFILLED, WHICH HE MADE TO HIS PEOPLE" anciently (B').

A comparison between the first macro-section (I) with the last, (I'), reveals that section I' is an expansion and clarification on "the work of God" (IA) that would "GO FORTH" (X) and which was not to be "frustrated" (IA'). That "work" was the translation and publication of the Book of Mormon "PLATES" (I'b') that the Lamanites might come to "the knowledge of a Savior" (I'Q'), "believe the gospel," and "be saved" (I'A') in accordance with "THE PROMISES OF THE LORD" made anciently (I'B'), for God was not going to "VARY FROM THAT WHICH HE HAD SAID" (IC) or promised anciently.

Section II dealt with the problem of "SETTING AT NAUGHT THE COUNSELS OF GOD" (C), and in general terms described a man who had "many revelations" (A), and as a result could "fall" through transgression and incur the judgment of God upon him (A'). This section also spoke of a man who "boasted in his own strength" and "followed after the dictates of his own will and carnal desires" (B and B'). The generalities of section II are then specifically applied in the matching macro-section, II'. Joseph Smith was the man who had bestowed upon him the "gifts" (II'A) and "powers" (II'B) to do many mighty works in bringing forth these revelations. Martin Harris had broken his sacred covenants wherein he had "depended upon his own judgment" and "his own wisdom" (II'B'), and through the application of the "his own" terms, is specifically identified as the "his own" man of section II (II'B and II'B'). The central problem, identified by both macro-section patterns (II'C and II'C), which had brought about the crisis, was that men had SET AT NAUGHT THE COUNSELS OF GOD.
Sections III and III' both dealt with the commandments relative to the work of translation and the transgression of those commandments (IIIb, IIIb', III'B, and III'B'). They dealt with the principle of hope which was still extended through God's "mercy" (III'C) that the blessings "promised" (IIIC) through obedience might still be realized.

The central pattern structure of this revelation is macro-section IV. The center of that central pattern would appear to identify the major thrust of the revelation: MEN HAD "SET AT NAUGHT THE COUNSELS OF GOD" (IVb) AND "DESPISED HIS WORDS" (IVb'). This center is stated three times and appears in the central position of the even-numbered pattern units (the second, fourth, and sixth) of this seven macro-section revelation.

SUBJECT PATTERN BY MACRO-SECTION CENTERS

I NEITHER DOTH HE VARY FROM THAT WHICH HE HATH SAID 2
II AND SETS AT NAUGHT THE COUNSELS OF GOD 4
III AND REMEMBER ALSO THE PROMISES WHICH WERE MADE TO YOU 5
IV ALTHOUGH MEN SET AT NAUGHT THE COUNSELS OF GOD, 7
    AND DESPISE HIS WORDS 8
III' BUT REMEMBER, GOD IS MERCIFUL 10
II' WHO HAS SET AT NAUGHT THE COUNSELS OF GOD 13
    AND FOR THIS VERY PURPOSE ARE THESE PLATES PRESERVED, 19
I' WHICH CONTAIN THESE RECORDS--THAT THE PROMISES OF THE LORD MIGHT BE FULFILLED, WHICH HE MADE TO HIS PEOPLE
Historical Setting

In February, 1829, the prophet Joseph Smith received a visit from his father, Joseph Smith, Sr. This event occasioned the receipt of this revelation, through Joseph Smith, giving the "mind of the Lord" to the prophet's father. The revelation concerned the work of the ministry and calls thereto.\textsuperscript{11}

Analysis

Sections of the text will be quoted with explanations of the patterns of each, following which the revelation will be presented entire.

\begin{align*}
A & \text{Now behold, a marvelous WORK\* is about to come forth among the children of men.} \\
B & \text{Therefore, O ye that embark in the SERVICE OF GOD, see that ye SERVE HIM with all your heart, \textit{might}, mind and strength,} \\
C & \text{THAT YE MAY STAND BLAMELESS BEFORE GOD AT THE LAST DAY.} \\
B' & \text{Therefore, if ye have desires to SERVE GOD} \\
A' & \text{ye are called to the WORK\*;}
\end{align*}

The revelation begins by introducing the marvelous work God will perform among men (A). This pattern unit concludes with a call to that work (A'). The B and B' material deals with service to God. The focal point is a projection in time to the future, the final judgment. The central material shifts from the work and service of God (B and B') to the individual laborer: the salvation of \textit{his} own soul.

\textsuperscript{11}\textit{DHC}, 1:28.
A" For behold the field is white already to harvest; 4
B" and lo, he that thrusteth in his sickle with his might,
C" THE SAME LAYETH UP IN STORE THAT HE PERISHETH NOT,
BUT BRINGETH SALVATION TO HIS SOUL;

This section is an extension of the previous pattern. The field
is white (A") therefore, they are called (A') that the work might come
forth (A). The "children of men" are the "field" (A and A"; see Matt.
13:38-39 L.V.). Service (B and B') is equated with thrusting in the si-
ckle (B'). "With" your "might" (B) is equated with "with his might"
(B") referring to how the work is to be performed. C' describes the
future fruit of the laborer's service, again (as C) shifting focus to the
salvation of the individual laborer, "that he perisheth not." The work
of the laborer shall follow him (D&C 59:2 and 12:3). The salvation of C'
implies that through service one may become clean or "blameless" from the
blood and sins of the world (C).

\[
\begin{align*}
A' & \quad \text{And FAITH, hope, CHARITY and love, with an eye single to the} \\
B' & \quad \text{glory of God,} \\
B'' & \quad \text{b qualify him for the WORK*.} \\
B'' & \quad \text{a' Remember, FAITH, virtue, knowledge, temperance, patience,} \\
& \quad \text{brotherly kindness, godliness, CHARITY, humility, diligence.} \\
\end{align*}
\]

In A' men are called to the work. As B and B' discuss how the
laborer is to work, so B'' states they are to work "with an eye single
to the glory of God." Note that "with" is used in connection with a list
of qualities for service in the work (B, B'', and B''). The list of B''a'
is an expansion of the initial list of B''a; note the repeat of "faith"
and "charity." The word "work" appearing in the beginning pattern unit
at the extremes of the pattern, (A and A'), here shifts into the center
of this pattern (B''b), being flanked by the two lists. Such a shift, or
one from center to extremes, is indicated with asterisks (*). (Lund
stated that such shifts occur between units which were apparently constructed to be corresponding units; such is not always the case in the D&C: see the shift from the extremes to the center of the word "resurrection" in D&C 76:50-70 to verses 64 and 65, a double center.)

\[
\begin{align*}
\text{Ask,} & \quad \text{and ye shall receive;} \\
\text{knock,} & \quad \text{and it shall be opened unto you. Amen.}
\end{align*}
\]

This same match of A'' and A"'' is made in D&C 12 Da and Da' as the extreme elements of an a, b, c, d, e, d', c', b', a' pattern (verses 4-5) as will be shown in the analysis of D&C 12.

The complete revelation is structured in two reverse patterns of repetition. Such a pattern structure creates multiple matches (four B areas in this instance), and more than one main focal point or center for the revelation. The complete revelation in its large pattern follows.

\[12\text{Nils Lund, p. 40-41.}\]
DOCTRINE AND COVENANTS
SECTION 4

A Now behold, a marvelous WORK is about to come forth among the children of men. 1
B Therefore, O ye that embark in the SERVICE OF GOD, see that ye SERVE HIM with all your heart, might, mind and strength, 2
C THAT YE MAY STAND BLAMELESS BEFORE GOD AT THE LAST DAY.
B' Therefore, if ye have desires to SERVE GOD 3
A' ye are called to the WORK;

A' For behold the field is white already to harvest; 4
B' and lo, he that thrusteth in his sickle with his might, 5
C' THE SAME LAYETH UP IN STORE THAT HE PERISHETH NOT, BUT BRINGETH SALVATION TO HIS SOUL;

A'' And FAITH, hope, CHARITY and love, with an eye single to the glory of God, 6
B'' qualify him for the WORK.

A''' Ask, and ye shall receive; 7

A''' and it shall be opened unto you. Amen.
Historical Setting

The revelation which appears as section 12 in the Doctrine and Covenants is very similar in its nature to section 4, and is included in the thesis to show the variety possible in structuring basically the same material.

The revelation was given in May of 1829. The occasion was a visit from "an old gentleman," Mr. Joseph Knight, Sr., of Colesville, New York, who helped Joseph Smith with supplies and other temporal necessities at that time. Mr. Knight was anxious to learn his duty as given by the Lord, and sought for and obtained the revelation which follows. The revelation was received at Harmony, Pennsylvania.\(^{47}\)

Analysis

The revelation is given in two parallel sections: \(A, B, C, D\), \(A', B', C', D'\), with two frames statements setting off a portion of the text of \(A'\). \(A'\) is a large expansion on \(A\).

The \(B\) and \(B'\) match employs very powerful, short statements relative to the being of God, and act as very strongly matched ties. (A similar usage of nearly the same terms occurred in the pattern of D\&C 1 through the match of units \(B''\) and \(B'''\): "behold, \(A\) am God" and "For behold, and \(1\)0, the Lord is God," respectively.)

Unit \(C\) is a pattern within itself, the phrase "Give heed to my word" (\(Ca\)) matching "therefore, give heed unto my word" (\(Ca'\)). Thus, it

\(^{47}\text{DHC, 1:47-48.}\)
is the "word" (a) which "is quick and powerful" (b) in the action of "dividing asunder both joints and marrow" (b'), and the contrasting noun to the "word" of God's truth is placed at the structural center of the pattern: "SHARPER THAN A TWO-EDGED SWORD" (c). Placing the matching elements together produces this sentence: "give heed to my word" (a), "therefore, give heed unto my word" (a'); "which is quick and powerful" (b), "to the dividing asunder of both joints and marrow" (b'); "SHARPER THAN A TWO-EDGED SWORD" (c).

Unit D is a tightly structured passage: a, b, c, d, e, e', d', c', b', a'. The central concept of e, "AND REAP WHILE THE DAY LASTS," matching its consequent reward, "THAT HE MAY TREASURE UP FOR HIS SOUL EVERLASTING SALVATION IN THE KINGDOM OF GOD" (e'). The "thrust in his sickle with his might" of d matches the "thrust in his sickle" of d'. The word "reap" appears in the match of c and c', as well as appearing in the central position (an example of symmetric distribution). "Who-so desireth" to labor (b) "is called of God" (b'). The elements of a and a' provide a very interesting match: "the field is white already to harvest" (a), therefore "ask" and "you shall receive" (a') a fruitful harvest of souls. In this pattern structure, these two concepts (a and a') are positioned to be matched. They are flanked on the exterior by clearly defined breaks (on the top by the concluding matching element of c, "therefore, give heed unto my word," and on the bottom by a frame, X, "NOW, AS YOU HAVE ASKED, BEHOLD, I SAY UNTO YOU"). (The frame, X, acts as a bridge between D and the beginning of the matching pattern

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48The Doctrine and Covenants, (SLC: The Church of Jesus Christ of Latter-day Saints, 1952), 33:1; hereafter D&C.

units (A', etc.), and clearly introduces a new trend in concept, shifting the dialogue to personalized instruction in answering a specific petition.) Thus, the Da and Da' elements are positioned as the extreme elements in the reverse pattern structure of D, to be matching elements. That same positioning of these two concepts occurs in D&C 4 through the match of A'' and A'''.

A final comment on the center of unit D: the central concept deals with a probationary period wherein one must reap till the end of the "day" (e), that the reward to him might be "everlasting salvation in the Kingdom of God" (e'). The concept of laboring within the vineyard to secure his own salvation (e'), is the same concept which occurred in the central positions of D&C 4 units C and C'. It is placed in the central position in this revelation pattern unit also.

This revelation has two frames: X and X'. The frame X introduces the repeating section of text in the revelation, and halfway through the A' unit, X' is interjected. (The author noticed only one similar occurrence in the revelations he studied: D&C 76:40.) The two frames apparently set off the double command "KEEP MY COMMANDMENTS" (A'a) and "SEEK TO BRING FORTH AND ESTABLISH THE CAUSE OF ZION" (A'b) as the central message of the revelation. Those two statements appear to be the key instructions to those laboring in the vineyard in the last days.

The "marvelous work" which is to come "forth" (A) is the coming "forth" of the "cause of Zion" (A'b and A'b'). The "commandments" of Aa are elaborated in A'a'.

C' and D' are capsulized statements repeating the concept areas of C and D through the use of "key" words to demonstrate and establish the matches. The concluding pattern units of the revelation (C' and D')
are thus structured on the word level as matches with the much larger concept areas of C and D. Patterns structured on the word level would appear to give credence to the theorem that Joseph Smith was receiving words, not just thought impressions in receiving the revelations. In other words, the revelation structuring appears to be occurring quite clearly on the word level in this instance.

In conclusion, the material which comprises verses one through five, units A through D, (the first half of the pattern structure of this revelation), is employed as the beginning text for D&C sections 6, 11, and 14. If viewed as an esthetically pleasing literary structural unit, one answer would thus be provided as to why these verses were so employed.
A great and marvelous WORK is about to COME FORTH among the children of men.

BEHOLD, I AM GOD;

GIVE HEED TO MY WORD, which is quick and powerful,

SHARPER THAN A TWO-EDGED SWORD,

to the dividing asunder of both joints and marrow;

THEREFORE, GIVE HEED UNTO MY WORD.

Behold, the field is white already to harvest;

therefore, whoso desireth to reap

let him thrust in his sickle WITH HIS MIGHT,

AND REAP WHILE THEY DAY LASTS,

THAT HE MAY TREASURE UP FOR HIS SOUL EVERLASTING SALVATION IN THE KINGDOM OF GOD.

Yea, whosoever will thrust in his sickle

and reap,

the SAME IS CALLED of God.

Therefore, if you will ask of me you shall receive;

if you will knock it shall be opened unto you.

[see D&C 4:1-7 pattern match]

NOW, AS YOU HAVE ASKED, BEHOLD, I SAY UNTO YOU,

KEEP MY COMMANDMENTS;

AND SEEK TO BRING FORTH AND ESTABLISH THE CAUSE OF ZION.

BEHOLD, I SPEAK UNTO YOU

and also to all those who have desires to BRING FORTH

AND ESTABLISH THIS WORK;

except he shall be humble and full of love,

HAVING FAITH, HOPE, AND CHARITY,

being temperate in all things,

whatsoever shall be entrusted to his care.

BEHOLD, I AM THE LIGHT AND THE LIFE OF THE WORLD,

that speak these WORDS, THEREFORE GIVE HEED

WITH YOUR MIGHT, and then YOU ARE CALLED. Amen.
DOCTRINE AND COVENANTS  
SECTION 22

Historical Setting

According to a commandment from the Lord to organize the Church, Joseph Smith and between 40 and 50 persons met at the house of Mr. Peter Whitmer, Sr. (in Fayett, New York), on Tuesday, the sixth of April, 1830. Accordingly, the Church was organized in harmony with the laws of the state of New York. The six persons who signed the articles of incorporation of the Church as charter members, according to the law, were the first six persons who had been baptized by the newly restored Priesthood power: Oliver Cowdery, Joseph Smith, Samuel Smith, Hyrum Smith, David Whitmer, and Peter Whitmer, Jun.  

There were some people present at the time of the organization of the Church, who, having previously been baptized, desired to join the newly organized Church without being rebaptized. This situation brought forth the revelation given through Joseph Smith, now known as section 22 in the Doctrine and Covenants, (given at Manchester, New York, April, 1830).

Analysis

This revelation is given in a parallel pattern: A, B, A', B', with the concepts in the A areas running parallel. The "old covenants" (Aa) are the "dead works" (A'a'). "Have I caused" (Ab) is matched with "I have caused" (A'b'). "To be done away" (Ac) is matched through a contrast with the Church which was then "to be built up" (A'c'). The phrase "this new and everlasting covenant" of Ac is matched with "this last

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14Ibid., p. 86.  
15DHC, 1:79-80.
covenant" of A'c', (note the use of the word "this" in the Ac areas),
and Ad matching A'd": "that which was from the beginning" and "even as in
days of old," both having reference to a point in time in the past.

B has two repeating ideas that run parallel: "a man" who is "bap-
tized an hundred times" (a) but "cannot enter in at the strait gate"
(a'), (the "strait gate" being "repentance and baptism by water": II Ne.
31:17), because those baptisms "avail him nothing" (b), for his "works"
are dead as "the law of Moses" (b'). The match of B (B') is made through
repetition of a central phrase of B (Ba'), now as an antithetic state-
ment: "enter ye in at the gate" (B').

The frames of the revelation set off the text of the revelation.
In the frame X God declares it is He Who is speaking, and in the matching
frame, X', God states man is not to counsel Him, for He is their God.

One final observation: an interesting contraction of words occurs
in the formation of the title "new and everlasting covenant" (Ac). The
term "new" being a contrast with the "old" covenants (Aa), and "everlast-
ing" being an intensification of the term "last" covenant found in A'c'.
Thus, the word "covenant" appears three times in the revelation: in Aa,
Ac, and A'c'. The central term is the term "a new and an everlasting
covenant" (Ac). The three terms are marked with asterisks (*) to indi-
cate that the two flanking terms ("old covenants" and "last covenant")
were "pulled" into a central area and there combined into a new term.
Thus, through a structural analysis of the covenant terms used in this
revelation, a built-in commentary is achieved on the term "new and ever-
lasting covenant." A transition occurs between the units B and A'
through the use of the phrase "your dead works," acting as a "bridge."
X BEHOLD, I SAY UNTO YOU

A [a] that all OLD COVENANTS*
    b have I caused
to be done away in this thing;
    c and this is a NEW and an EVERLASTING COVENANT*,
    d even that which was from the beginning.

B Wherefore, although a man should be baptized an hundred times
    a it availeth him nothing,
    b for you cannot ENTER IN AT THE STRAIT GATE
    a' by the law of Moses, neither
    b' by your dead works.

A' For it is because of your dead works
    a' that I have caused
    b' this LAST COVENANT* and
c' this church to be built up unto me,
    d' even as in days of old.

B' Wherefore, ENTER YE IN AT THE GATE,
    as I have commanded,

X' AND SEEK NOT TO COUNSEL YOUR GOD. AMEN.
Historical Setting

On the tenth of January, 1832, at Hiram, Ohio, Joseph Smith and Sidney Rigdon received a revelation instructing them to begin again the translation of the Bible (D&C 73). In accord with the commandment, Joseph and Sidney renewed their work of translation of the New Testament and received in explanation of the fourteenth verse of the seventh chapter of I Corinthians, the revelation which is now Doctrine and Covenants section 74.16

Analysis

The revelation is begun with the scripture in question being quoted (X), and the revelation concludes with the statement "AND THIS IS WHAT THE SCRIPTURES MEAN" (X') referring to the I Corinthians passage, thus beginning and ending the revelation. The revelation is given in direct parallel structure: A, B, A', B', A", B".

The first A-B sets the historic context and circumstances which drew forth the scriptural statement by Paul the Apostle. A' is set off from the introductory units A and B with the transitional phrase "and it came to pass" (A') and by a major division indicator: one of the three phrases which deal with "the Gospel of Jesus Christ" (B) which conclude each of the three A-B sets (thus the term concludes each of the three B areas).

The "great contention" concerning the "law of circumcision" (A')

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16 DHC, 1:241-2.
occurred, concerning that law (A), in the days of the Apostles (A). The contention occurred "among the people" (A') who are defined by A" as the members of "the church," which was the stewardship of the "Apostle" Paul (A''), one of the "Apostles" of A. "For this cause" (A") is defined as "the great contention" of A'. The "unbelieving husband" of B'a matches the "Jews who believed not the Gospel" (B), and this concept occurs again in B'a': a "believer" should not be united to an "unbeliever." The Ba areas matched with B deal with "believing" and "unbelieving." The Bb areas are divided into three parallel micro-units: i, ii, and iii. B'bi has three repeating ideas which run parallel: "that his children should be circumcised" matched with "that the children" "become subject to" matched with "being brought up in subjection to"; and "the law of Moses" matched with "the law of Moses." Those three concepts are reversed and again repeated in the matching area of B'b'i': "the law of Moses," "should be done away," and "that their children might remain without circumcision." The B'bi statement concerns "the traditions of their fathers," specifically, in this case, being the tradition "which saith that little children are unholy" (B'b'ii'). The conclusions of the Bb areas (B'biii and B'b'iii) deal with the holiness of children. "Little children are holy, being sanctified through the atonement of Jesus Christ" (iii''), but by giving heed to the false traditions of their fathers, and consequently "believing not the gospel of Christ," as they grow up "they become unholy" (iii), this match being established through the principle of contrast.

Thus, one of the major problems the Apostles faced in the Dispensation of the Meridian of Time among the Jews, was supplanting the fulfilled Law of Moses, and the traditions associated therewith, with the
fulness of the Gospel of Jesus Christ and the benefits of the atonement.
FOR THE UNBELIEVING HUSBAND
IS SANCTIFIED BY THE WIFE,
AND THE UNBELIEVING WIFE
IS SANCTIFIED BY THE HUSBAND;
ELSE WERE YOUR CHILDREN UNCLEAN,
BUT NOW THEY ARE HOLY.

FOR THE UNBELIEVING HUSBAND
IS SANCTIFIED BY THE WIFE,
AND THE UNBELIEVING WIFE
IS SANCTIFIED BY THE HUSBAND;
ELSE WERE YOUR CHILDREN UNCLEAN,
BUT NOW THEY ARE HOLY.

A Now, in the days of the APOSTLES the LAW OF CIRCUMCISION
B was had among all the Jews who BELIEVED NOT THE GOSPEL OF JESUS CHRIST.

A' And it came to pass there arose A GREAT CONTENTION among the PEOPLE
concerning the LAW OF CIRCUMCISION,

B' for the UNBELIEVING HUSBAND
was desirous THAT HIS CHILDREN SHOULD BE CIRCUMCISED
and become subject to
the LAW OF MOSES, which law was fulfilled.

B' i And it came to pass THAT THE CHILDREN,
being brought up in subject to
the LAW OF MOSES,

B'i gave heed to the TRADITIONS of their fathers
and BELIEVED NOT THE GOSPEL OF CHRIST,
wherein THEY became UNHOLY.

A'' Wherefore, for THIS CAUSE the APOSTLE wrote unto the CHURCH,
giving them a commandment, not of the Lord, but of himself,
that a BELIEVER should not be united to an UNBELIEVER;
except the LAW OF MOSES
should be done away among them,

A'' i Should THEIR CHILDREN MIGHT REMAIN WITHOUT CIRCUMCISION;

A'' ii and that the TRADITION might be done away,
which saith that little CHILDREN are unholy;
for it was had among the Jews;

A'' iii But little CHILDREN are HOLY,
being SANCTIFIED THROUGH THE ATONEMENT OF JESUS CHRIST;

X' AND THIS IS WHAT THE SCRIPTURES MEAN.
Historical Setting

The historical setting for this revelation was the sixteenth day of February, 1832. While translating the "Testimony of St. John" concerning the gospel, Joseph Smith and Sidney Rigdon had come, in the work of the Bible translation, to the fifth chapter of John, the twenty-ninth verse.

The prevailing view of "Christendom" at that time in history was (and still is) of one heaven and one hell. Joseph Smith wrote, however, as they came to this verse, that "it appeared self-evident from what truths were left [in the Bible], 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."¹⁷ Joseph had also previously learned that "eternal punishment" was "God's punishment" and not necessarily of unending duration.¹⁸

At this point in the translation, the verse in John was "given" to them of the Spirit. The inspired translation caused them to marvel,¹⁹ and while they thus mediated upon the implications of the revealed scripture, their "eyes were opened" and their "understandings were enlightened" by the power of the Spirit.²⁰ They then received a series of visions which comprises the body of Doctrine and Covenants section 76.

Through the visions which followed, Joseph and Sidney learned

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¹⁷DAC, 1:245.
¹⁸D&C 19:6-12.
¹⁹D&C 76:15-18.
²⁰D&C 76:12,19.
that there were *three "heavens,"* (which were "the three rounds of Jacob's ladder -- the telestial, the terrestrial, and the celestial glories or kingdoms,"²¹ and further, that "hell" or the vengeance of eternal fire was suffered by the wicked in the spirit world, but that some of the wicked would ultimately be redeemed to a kingdom of glory (Telestial) after suffering God's wrath²²; that the only ones on whom the "second death" would ultimately have any power were those who, in mortality, became sons of perdition.²³ *All others*, eventually, through the power of Christ and His Atonement, would be "saved" in the Mansions of Eternal Glory.²⁴

The first vision given to Joseph and Sidney was a vision of Jesus Christ, the Only Begotten of the Father. While in this vision, Joseph and Sidney received a fulness of the glory of the Son.²⁵ When this vision closed, it was followed by a second vision, that of the pre-mortal spirit son of God, Lucifer; of his authority in the presence of God and subsequent rebellion against the Only Begotten Son, whom the Father loved; and of his fall from heaven. Thus came the devil, "that old serpent," and his warfare with the Kingdom of God and the Saints.

Then followed a vision of those who in this life proceeded through the path of redemption and sanctification to the point where they had had the Son revealed to them by the Father, and who then denied the Holy Spirit and the Son, and crucified the Son of God unto themselves.

²¹TPJS, p. 305.  
²²D&C 76:84-85.  
²³D&C 76:36-38.  
²⁴D&C 76:40-44,88; 29:43-44; and John 14:2.  
²⁵D&C 76:20.
They were then beyond the powers of redemption, and were to be cast out with the devil and his angels to suffer the wrath of God in eternity, and "the only ones on whom the second death shall have any power." 26 They, with the devil and his angels, constitute the Kingdom of the Devil. 27

The next three visions were the visions of the Kingdom of God 28 or the Mansions of Glory 29 in eternity. First, was the vision of the Celestial Kingdom and those who would inherit it. Next followed a vision of the Terrestrial Kingdom and those who would inherit it. Thirdly was the vision of the Telestial Kingdom and those who would inherit it. The account of the vision of the Telestial glory is interrupted in the center with a commentary on and a comparison of the three Kingdoms of glory, following which the narration of the Telestial glory is resumed and completed. The vision of the Telestial Kingdom concluded the series of visions that comprises the main body of section 76. The written account of the visions incorporated an introductory "Prologue" of ten verses, and concluded the revelation with a six verse "Epilogue," acting as frames to the revelation.

Elder Philo Dibble gave the following account of the manner in which the visions of section 76 were received:

The vision which is recorded in the Book of Doctrine and Covenants was given at the house of "Father Johnson," in Hyrum, Ohio, and during the time that Joseph and Sidney were in the spirit and saw the heavens open, there were other men in the room, perhaps twelve, among whom I was one during a part of the time -- probably two-thirds of the time, -- I saw the glory and felt the power, but did not see the vision.

26D&C 76:37. 27D&C 76:44.
29John 14:2 and D&C 76:111.
The events and conversation, while they were seeing what is written (and many things were seen and related that are not written,) I will relate as minutely as is necessary.

Joseph would, at intervals, say: "What do I see?" as one might say while looking out the window and beholding what all in the room could not see. Then he would relate what he had seen or what he was looking at. Then Sidney replied, "I see the same." Presently Sidney would say "what do I see?" and would repeat what he had seen or was seeing, and Joseph would reply, "I see the same."

This manner of conversation was repeated at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound nor motion made by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or limb during the time I was there, which I think was over an hour, and to the end of the vision.

Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, "Sidney is not used to it as I am."30

President Brigham Young gave this statement of his opinion concerning the significance of the visions comprising section 76, and the knowledge revealed therein:

Every human being is endowed, more or less, with eternal intelligence, with the germ of life everlasting, of glory immortal; and then, when I view the human family as they are, with the traditions of the fathers, what the Bible has taught, what the priest has taught, and what kings and rulers have introduced and fastened upon their people, through traditions and customs, and contemplate the variety now existing and that has existed upon the earth, the marks of these finites, and what is their end, I can truly say that, in my estimation, no other revelation so 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 fulness 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 from which I have read [D&C 76]."31

30The Juvenile Instructor (SLC: The Church of Jesus Christ of Latter-day Saints), Vol. XXVII, p. 303-4.
31JID, 8:153; italics added.
SECTION 76 SUBJECT
MACRO-PATTERN

X  THE PROLOGUE (1-10)

I   THE VISION OF THE SON (11-24)

II  THE VISION OF LUCIFER (25-29)

II' THE VISION OF THE KINGDOM OF THE DEVIL (NO GLORY) (30-49)

THE VISIONS OF THE KINGDOM OF GOD (DEGREES OF GLORY) (50-113)

CELESTIAL GLORY (50-70)

TERRESTRIAL GLORY (71-80)

I'  TELESTIAL GLORY

TELESTIAL (Beginning of Vision) (81-88)

Telestial (89-90)

Terrestrial (91)

Celestial (92-95)  Additional

Celestial (96)  Commentary

Terrestrial (97)

Telestial (98-108)

TELESTIAL (End of Vision) (109-113)

X' THE EPILOGUE (114-119)
Analysis

THE PROLOGUE of this revelation (verses 1-10) is broken into two major sections, each begun with a frame. The frame introducing the first section is X, being a declaration for the inhabitants of the "heavens" and the "earth" to give ear to a message from the Lord. The frame which introduces the second section (beginning with verse 5) is the message the inhabitants of heaven and earth are to hear: "FOR THUS SAITH THE LORD--" (X'), thus shifting to "first person," the Lord speaking.

The first section, which follows the introductory frame X, are descriptive statements of THE LORD and His character, given in a direct parallel structure: A, B, A', B'. The A areas are statements of what the Lord "is," his personal Being: "the Lord is God," "beside him there is no Savior" (A), and "from eternity to eternity he is the same" (A'). The B areas are statements about God's characteristics (all of which incorporate the word 'his'): "his wisdom," "his ways," "his doings," "his purposes," "his hand" (B), and "his years" (B').

The section which follows the frame X' concerns THE LORD AND HIS SAINTS, given in A, B, A', B', A''. The first A contains two parallel statements: "I the Lord," being "merciful and gracious" (a), "delight to honor" (a') "those who fear me: (b) and "those who serve me" (b') in righteousness and in truth. B introduces the great "reward" and eternal "glory" that the faithful Saints will inherit. Ab elements are statements that revelation will be given by God to the Saints. The Ab elements innumerate what will be revealed. B' contains two parallel statements again, matching "their wisdom shall be great" (B') with "great shall be their reward" (B). A'a resumes the theme that it is God Who will give revelation to His Saints, by His power. A'b is, again, a
statement on the things to be revealed. The "honor" which is bestowed, 
the zenith of which would be the revelation of His Person (D&C 76:117-8). 
The X'A areas deal with the relationship between THE LORD AND HIS SAINTS, 
while the X'B areas contain statements on THE SAINTS.

There are several ties between the two pattern structures of the 
Prologue. Note, for instance, the comparison between the Lord's great 
"wisdom" (XB) and the great "wisdom" of the Saints (X'B'a), which com- 
prises a portion of their "great reward" (X'B). The word "great" appears 
in these three statements. XB states that "none can find out" the ex- 
tent of the Lord's doings, however, this statement is qualified by the 
X'A areas: none can find out the Lord's doings for He must reveal them. 
Through this revelation He honors them, even to a revelation of His Per- 
sonal Presence, that they might know (D&C 76:19-24; 93:1) that He is God. 
There are none "who can stay his hand" (XB) in revealing "all mysteries, 
yea, all the hidden mysteries" of His kingdom (X'A'b). "His purposes 
fail not" (XB) therefore, His will shall be done (X'A' and X'A'') in re- 
lation to His Saints. "As well might man stretch forth his puny arm to 
stop the Missouri river in its decreed course, or to turn it up stream, 
as to hinder the Almighty from pouring down knowledge from heaven upon 
the heads of the Latter-day Saints," (D&C 121:33).

THE VISION OF THE SON is given in three sections (I, II, and I') 
covering verses 11-24. The central section (II) is the scripture in John 
which Joseph and Sidney were pondering which brought forth this revela- 
tion. The vision is begun with a frame (X) giving the historical set- 
ting of the revelation and the participants. The first section (I) is 
given in two parts: A and B. B is given in two parallel statements: 
a, b, a', b'. The B elements concern the "gospel of Jesus Christ" (a')
which was "from the beginning before the world was" "which was ordained of the Father through his Only Begotten Son" (a). The b areas are the testimony of Joseph Smith and Sidney Rigdon concerning the Son, "whom they saw" and "with whom they conversed" in the vision. (Note in the Bb areas the use of the words "who" and "whom"). They bore record of two things, then, the Gospel (in the Ba areas) and the Son (in the Bb areas).

Again, the center section II is introduced by a frame (X') "FOR WHILE WE WERE DOING THE WORK OF TRANSLATION . . ." (notice how often the word "while" appears in the frames as the revelation proceeds). The pattern structure of II is an A, B, B', A'. The A units match stating the scripture which "was given unto them" of the Spirit, and the B units match through quoting the inspired translation of the verse (B), which "caused them to marvel" (B').

The final section of the Vision of the Son, section I', concludes the initial pattern begun in section I with a matching A' and B'. The section is set off by a frame (X'): "AND WHILE WE MEDITATED UPON THESE THINGS." A' repeats the concepts of their "eyes" and "understandings" being "opened." "The glory of the Lord "which shone round about them (I'A') is equated with "the power of the Spirit" (IAa); they were in the midst of a magnificent glory. The final B' is a concluding match of the two concepts discussed in IB: the Gospel, and the Son. B'b' is the testimony Joseph Smith and Sidney Rigdon bore of " beholding the glory of the Son, on the right hand of the Father" (b'"i and b'"i') and "receiving of his [the Son's] fulness." The center testimonial (b'"ii and b'"ii) is "THAT HE LIVES!" The final a' is a statement defining the Gospel: "that by him [Christ, the Son], and through him, and of him, the worlds are and

32See John 1:1-7 I.V.
were created, and the inhabitants thereof are begotten [through the Gospel as] sons and daughters [of Christ] unto God.\textsuperscript{33} Thus, the Gospel is that plan or system by which worlds are created, inhabitants are placed thereon, and the whole is redeemed.

As the Vision of the Son closed, another vision opened which was the Vision of Lucifer. It is begun with a frame \(X\): "AND THIS WE SAW ALSO, AND BEAR RECORD." Then follows an \(A, B, A', B'\) pattern. The \(A\) areas deal with the pre-mortal position and authority of Lucifer in the presence of God, and the \(B\) areas the result of his rebellion against the Only Begotten Son, which was his fall; thus he "was called Perdition" \(B\) for the heavens wept over his fall \(B'\).

At this point another frame is introduced \(X'\) which sets off the final \(A''-B''\) of this pattern structure. Again, Satan was seen, who, through rebellion, "sought to take the kingdom of our God and his Christ" \(A''\), and consequently "makes war with the saints" \(B''\) upon the earth, where he was "thrust down" \(B\). (Note the instruction contained in the frame \(X'\) that while they were yet in the Spirit, the vision was to be recorded; this instruction was repeated several times during the revelation.)

The Vision of the Kingdom of the Devil was the next vision presented. That kingdom comprises the devil, the pre-mortal spirits that followed him, as well as those on the earth in this probation who are overcome by his power. The account of this vision is begun with a frame \(X\). The text is in parallel units: \(A, B, A', B', A'', B''\). The \(A\) units

\textsuperscript{33}The word "God" as used within this revelation designates the Father: see verses 21,23,28,62,68,92,107,112,119.
are statements of the CRIME the sons of perdition commit, and the B units
are statements of the PUNISHMENT they will receive in consequence.

These are they who knew God's power, having been partakers there-
of, "and suffered themselves through the power of the devil to be over-
come, and to deny the truth" (A). They had "denied the Holy Spirit af-
er after having received it," and had "denied the Only Begotten Son of the
Father," and "crucifiec him unto themselves" (A'). These are they "who
deny the Son after the Father has revealed him: (A'').\textsuperscript{34} The word "all"
is used in connection with those who become sons of perdition in unit A,
and is employed as a complement in the matching A"a and A'a' elements for
"all the rest." The unit A" presents what has been termed a "shift of
concept at the center" of a structure.\textsuperscript{35} At the center of this pattern
unit is a discussion of the mission of Jesus Christ. The center of this
reverse pattern structure announces "THE GOSPEL, THE GLAD TIDINGS" (d).
The "voice of the Lord" in the extreme elements of the unit pattern (X
and X') is shifted to the center of this reverse pattern. The founda-
tion of the Gospel of the Lamb is the Atonement of Jesus Christ: "that he
came into the world, even Jesus, to be crucified for the world," and "to
sanctify the world" from all unrighteousness (c'). He was the Lamb
"slain" (c) before the foundation of the world, that "through him" (h'),
that is, "through the triumph and glory of the Lamb" (b), "all might be
saved" (a') in the Kingdom of God (D&C 76:88,107-8), being "brought forth
by the resurrection of the dead" (a) to inherit a Kingdom of glory.

\textsuperscript{34}TPJS, p. 358.

\textsuperscript{35}Lund, "The Laws of Chiasmus" #2, pp. 40-41.
The punishment the sons of perdition will receive is stated in the B areas: "they are vessels of wrath, doomed to suffer the wrath of God" (B, B', B'') in "the lake of fire and brimstone" (B, B''). "They shall go away" (B', B'') into "endless punishment" (B'', B', B) to reign "with the devil and his angels" (B, B', B'') "in eternity" (B'', B). "It had been better for them never to have been born" (B), for they shall suffer "the second death" (B'). That is, those who are "born again," the second time, who are renewed unto life by the power of the spiritual rebirth process of the Gospel, and then turn completely therefrom, crucifying the Son of God unto themselves, will die by the power of the "second death." These are raised "in their sins" (Alma 11:37); they remain "filthy still" (D&C 88:35); they are "the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath" (B'), unto life and glory (D&C 29:43-44). The record of this vision closes with a final frame, X', and the instruction to "WRITE THE VISION, FOR LO, THIS IS THE END OF THE VISION OF THE SUFFERINGS OF THE UNGODLY."

The following three visions expanded upon the concept of "one heaven" in the resurrection. Through these visions Joseph and Sidney learned that "heaven" was composed of three Kingdoms of glory, the Celestial, the Terrestrial, and the Telestial glories.

_The Vision of the Celestial Kingdom_ is given from verses 50 through 70. The revelation is given in a reverse pattern: A, B, C, D, E, E', D', C', B', A'. The account of the vision is opened with a frame X, the testimony of knowledge through spiritual sight and hearing.

The A units are statements on the Celestial resurrection, those "who shall come forth in the resurrection of the just" (A). The
Celestial resurrection is the redemption of those "whose bodies are celestial, whose glory is that of the sun," "the highest of all" (A').

Unit B is a reverse pattern which traces, in three verses (51-53), the complete Gospel path, from an initial hearing of the word of God and receiving an initial "testimony of Jesus" on through the path and its ordinances to finally being sealed up to Eternal Life "by the Holy Spirit of Promise" and receiving the Second Comforter.36 The first five elements (a-e) are the "preparatory Gospel" (D&C 84:26-27) which may be administered by Aaronic Priesthood, and entrance into the Kingdom of God. Then proceeding forward, having kept the initial commandment to have faith in Christ, repented of ones sins, and received the ordinance of baptism in water, the candidate progresses from e to a through "keeping the commandments," (apparently being the commandments incorporated within the Law of the Gospel), that "they might be washed and cleansed from all their sins" by "receiving the Holy Spirit" which purges the sins by fire.37 They continue forward and "overcome by faith"; having entered the Gospel path through an initial "belief," through the power of the Spirit and by the process of sanctification they now "overcome by faith." Finally, they are sealed up "by the Holy Spirit of Promise," being the concluding step in this statement of the Gospel path,38 and that initial "testimony of Jesus" may be sealed upon their souls by the Holy Spirit, and they might "know God and Jesus Christ whom He has sent."

The B' unit is matched with unit B by adding the third element necessary to complete the symbolism of the spiritual rebirth process, being the element of "blood": thus "water" (Bb), "spirit" (Bc'), and

"blood" (B'). The "names" of those that are "written in heaven" (B') are those who have been "sealed by the Holy Spirit of Promise" (Ra'). The "just men made perfect" of B' are "those who are just and true" in Ra'. The "new covenant" (B') is specifically that Gospel path outlined in unit B. The Gospel path (B) is given power through the "perfect atonement" of Christ, the Mediator (B'). Thus, without matching these two concept areas, each is incomplete. Also, the word "JESUS" appears within this vision only in the B areas.

The C areas deal with "the Church of the Firstborn" (C), C' being an expansion of C. C' is tied together as a unit through the use of the word "come": they shall "come in the clouds of heaven: they shall come forth in the resurrection of the just," they "are come unto Mount Zion," and "have come to an innumerable company of angels," and to the "Church of the Firstborn" (C'a'). The term "resurrection of the just," which appears in the extreme units of the major pattern of the vision of the Celestial Kingdom (A and A'), appears as the central term in the reverse pattern of C'. This shift from the extremes to the center is marked with asterisks (*).

D states that "all things" will be given those who inherit the Celestial Kingdom. The "all things" of D is specified through an expansion in D': "life or death, or things present, or things to come." "All things are theirs" (D'a). A shift in concept is created within the reverse pattern of D' as the pattern center is rounded (c and c'), a shift from man to God. Thus, man shall "overcome all things" (b),


40A parallel scripture is found in D&C 88:2-4.
because God "shall subdue all enemies under his feet" (b'); and because they are God's, all things are subdued under their feet. "Wherefore, let not man glory in man" (c), "but rather let him glory in God" (c'). The possessive terms of Deity in a are matched in a'.

The structural center of the vision of the Celestial Kingdom is verses 56-58. It is a double center, with two repeating concepts as parallel elements. "THEY ARE THEY WHO ARE PRIESTS AND KINGS" (a) is expanded in a': "AND ARE PRIESTS OF THE MOST HIGH, AFTER THE ORDER OF MELCHIZEDEK, WHICH WAS AFTER THE ORDER OF ENOC, WHICH WAS AFTER THE ORDER OF THE ONLY BEGOTTEN SON." "Melchizedek" in the Hebrew tongue means "King of righteousness" and also "King of peace"; Enoch was the King of the City Zion; and Christ is "King of Kings." Those who are "Kings and Priests of the Most High God" have received "the fulness of the Melchizedek Priesthood." They are Priests and Kings in the eternal Patriarchal Order of Melchizedek Priesthood. These are they "WHO HAVE RECEIVED OF HIS FULNESS" (b), (the fulness of the glory of the Father), "WHEREFORE, AS IT IS WRITTEN, THEY ARE GODS, EVEN THE SONS OF GOD" (b'). Thus, the material placed at the center or focal point of the pattern structure of the vision of the Celestial Kingdom deals with the concepts of Priests and Kings, (Queens and Priestesses), and the fulness of glory and exaltation which they will receive in eternity.

42 Abraham 1:26; D&C 84:15.  
44 TPJS, pp. 322-3.  
45 TPJS, p. 238; DHC, 5:510; and TPJS, p. 318.  
46 JD, 6:275.
THE VISION OF THE TERRESTRIAL KINGDOM followed the vision of the Celestial glory, (covering verses 71-80). The Terrestrial vision is begun with a frame (X): "AND AGAIN, WE SAW THE TERRESTRIAL WORLD," which is matched with a closing frame (X'): "AND NOW THIS IS THE END OF THE VISION WHICH WE SAW OF THE TERRESTRIAL." The structure of the Terrestrial Kingdom vision is in a "chaining" pattern: A, B, A', B', A''.

A is divided into two concepts, a and b, matching the concepts of A': b', a', b''. Aa states "these are they who are of the Terrestrial," matching A'a' "wherefore, they are bodies Terrestrial." Ab matches "whose glory" with "as that of the moon"; "differs" with "differs"; and "from that of the Church of the Firstborn who have received the fullness of the Father" with "from the sun in the firmament." These three concepts, which appear in parallel structure in Ab, are placed in a reverse pattern in A'b'": "and not bodies celestial" matching "from the sun"; "and differ" matching "differs"; and "in glory" matching "as the moon." A'b', as Ab and A'b'', is a comparison between the Terrestrial and Celestial glories.

The B area is subdivided into a reverse pattern structure: a, b, b', a'. The a areas are the "extremes" of those who inherit this Kingdom: "they who died without law," who never had opportunity to receive the Gospel law, being placed in earth probation in a position where the law was never presented to them (a); and, on the other "extreme," those who had full opportunity of receiving the law upon the earth, the "honorable men of the earth," but "who were blinded by the craftiness of men," and consequently likewise did not receive the law in their earth probation (a'). They, however, did abide the law of a Terrestrial Kingdom (D&C 88:23). The b and b' elements are statements of their condition in
the spirit world after death, and the visit of the Son to the world of spirits to "preach the Gospel unto them, that they might be judged according to men in the flesh" (b) having "afterwards received it" (b').

The final B area, B', adds the third group who will inherit a Terrestrial reward: those "who are not valiant in the testimony of Jesus," but who did receive it during their earth probation. They did not magnify the light and knowledge they had received to merit a Celestial reward through God's mercy.

The final A area, A", is again a statement on the reward received by those who inherit a Terrestrial glory, contrasted with those who receive a Celestial reward: these "obtain not the [Celestial] crown over the Kingdom of our God." Note the use of the word "not" in A', A"b, and A"b'.

THE VISION OF THE TELESTIAL KINGDOM, (from verses 81-88 and 99-113), was the final vision given in this series of visions. It is begun with a frame, "AND AGAIN, WE SAW THE GLORY OF THE TELESTIAL" (X), and matched with a closing frame, "THIS IS THE END OF THE VISION WHICH WE SAW" (X'). The text of the vision proceeds through six areas: A, B, C, D, E, and F. The units are repeated in parallel structure. The record of this vision is interrupted in the center with a section of additional commentary (Q, R, S, S', R', Q', comprising verses 89-98), comparing and contrasting the three Kingdoms of Glory, beginning with the least at the extremes, and proceeding to the greatest at the center of the reverse pattern structure. Thus, at the center of the commentary placed in the center of the vision of the Telestial glory, is a statement on "THE GLORY OF THE CELESTIAL" and "GOD, EVEN THE FATHER, REIGNING UPON HIS THRONE FOREVER AND EVER" (S). Following this section of commentary, the record
of the vision of the Telestial Kingdom is resumed with the matching parallel units (A', B', C', D', E', and F') to the end of the Telestial vision.

A' is a large expansion of A. B' is also an expansion of B. C' is an expansion of C in a complementary statement. C' is a list of sins which these people are guilty of, and C is a parameter qualifying the sins which may by committed and still receive a Telestial glory. Had the parameter been broken by those people (denying the Holy Spirit), they would have become sons of perdition and been thrust out. D' is a re-statement of being "cast down to hell," and also an expansion stating that they "suffer the wrath of God on earth." The E areas, through the use of the word "until," set the time limit of their suffering, being "until the fulness of times," when Christ shall have finished and perfected his work (E'), "until the last resurrection" (E). The F areas are statements on the dominion which the inhabitants of the Telestial Kingdom will receive as "heirs of salvation" and their position in the Government of the Kingdom of God (F). "They all shall bow the knee" to Christ, the King of Heaven (verse 108), and each will "receive according to his own works, his own dominion, in the mansions which are prepared" (F'). "They shall be servants of the Most High" (F') and receive of the Holy Spirit through the ministration of the Terrestrial (F). The F' unit is set off by the frame X'.

THE EPILOGUE, which is the matching area to the Prologue, forms the final six verses of this revelation (from verse 114-119). Together, the Prologue and the Epilogue frame the revelation. The concepts of the Epilogue perfectly correspond to the concepts initially presented in the Prologue. The Epilogue is given in a reverse pattern structure: A, B, C,
D, D', C', B', A'.

The "triplet" "in glory, and in might, and in dominion" (A) is repeated in A', "glory, and honor, and dominion," with a variant. The "glory" of the A areas appears to be a tie with the "glory" in X'B of the Prologue. The words "great" and "marvelous" of Epilogue A match the Prologue XB "great" and "marvelous." "The works of the Lord," as stated in Epilogue A, are "his way," "his doings," and "his proposes" (Prologue XB). "The mysteries of his kingdom" (Epilogue A) are "all the hidden mysteries of his kingdom" (Prologue X'A'). The statement "he showed us" (Epilogue A) is represented in the statements of Prologue X'A': "to them will I reveal," "will I make known," "shall they know," and "I show them." Also, the terms "understanding" and "understood" of the Epilogue (A and B) are represented in the "understanding" statements of the Prologue (X'B'b and X'B'b').

The B areas of the Epilogue deal with the concept of fallen man, contrasted with man in a spiritually elevated state, being raised by the power of the Holy Spirit (B). While in that elevated state, man then has "this privilege of seeing and knowing" for himself (B'). Strong emphasis is placed upon the terms "seeing" and "knowing" (B') being matched with "seen" and "known" of B, as well as "power and manifestation of the Spirit" (B') matching "power of the Holy Spirit" (B). These concepts appear also in Epilogue X'A". "While in the flesh" (B) is a contrast with "while were were yet in the Spirit" (B). The ultimate purpose and privilege of being raised "through the power and manifestation of the Spirit" is to bring them into the presence of God in a world of glory (B').

Proceeding toward the center, the two C statements are declara-
tions that "God bestows" (C) and "grants" (C') this privilege only on
"THOSE WHO LOVE HIM" (D) "AND PURIFY THEMSELVES BEFORE HIM" (D'). The
central concepts of the reverse pattern structure of the Epilogue are the
qualities a person must develop to re-enter the presence of God and re-
ceive the visions administered on the Second Comforter level of revela-
tion.

To summarize: Doctrine and Covenants section 76 deals with the
contest between good and evil, the warfare between Christ and Lucifer.
The warfare originated in heaven and is now waged on earth. The first
two visions presented, the Vision of Christ and the Vision of Lucifer,
introduced the Champions of each side. The next vision presented was a
vision of the Kingdom of the Devil, or those whom he overcomes and seals
as his, including those who, in mortality, crucified Christ unto them-
selves. Those sons of perdition are raised in immortality unto damn-
ation (D&C 29:44-45). They will go away with the devil and his angels
into eternity to there partake of the powers of the second death (D&C 76:
36-37). Then followed a series of three visions of the Mansions of Glory
within the Kingdom of God (D&C 76:107). Those who inherit a Kingdom of
glory are "heirs of salvation" (D&C 76:88) and partake of that gift (D&C
6:13). Through the resurrection they will enter that life which is etern-
al (D&C 29:43). These all are saved and redeemed (D&C 76:38-44) through
the blood of Christ the Lamb, and are raised in immortality unto a world
of glory. They all will receive a dominion in the Mansions which are
prepared (D&C 76:111). Those who then dwell in the Celestial presence of
the Father are the Church of the Firstborn, who then receive of His ful-
ness (D&C 76:92-95). The entire revelation is framed by the Prologue and
the Epilogue.
Thus concludes the analysis of the structure of Doctrine and Covenants section 76. This revelation is a magnificent example of nearly every variety of pattern structuring found within the revelations of the Doctrine and Covenants.

The written version of the visions received in this revelation by Joseph Smith and Sidney Rigdon was recorded that entire evening "while yet in the Spirit," (verses 80 and 113), by Elder Sidney Rigdon. Joseph Smith recorded his opinion of Elder Rigdon's written version of the visions they had seen in the History of the Church:

Nothing could be more pleasing to the Saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelation, where the purity of the scriptures remains unsullied by the folly of men, go to show the perfection of the theory [of different degrees of glory in the future life] 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; 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."  

51Barrett, p. 140.

52DHC, 1:252-3; bracketed material in original, capitalization and some italics added.
THE PROLOGUE

X
THE EAR, O YE HEAVENS, AND
GIVE EAR, O EARTH, AND
REJOICE YE INHABITANTS THEREOF
A
for the Lord is God,
and beside him there is no Savior.
B
and the extent of his doings none can find out. [76:7; 6:11]
A
GREAT is his wisdom,
B
and his purposes fail not,
A'
From eternity to eternity he is the same,
B'
and his years never fail.

X'
FOR THIS SAITH THE LORD--
A
I the Lord, am merciful and gracious
A'
and delight to honor
B
GREAT shall be their reward and
ETERNAL shall be their glory.

a
And to them will I REVEAL
b
all mysteries, yea,
A
WILL I MAKE KNOWN unto them
A'
the good pleasure of my will
b
concerning all things pertaining to my kingdom.
B
yea, even the wonders of eternity
A
shall they know
A'
and things to come
b
will I show them,
B
even the things of many generations.

a
and their understanding reach to heaven;
b
and before them the wisdom of the wise shall perish,
B'
and the understanding of the prudent shall come to naught.
A
for by my spirit will I enlighten them,
A'
yea, even those things which EYE has not seen,
b
nor EAR heard,
B
nor yet entered into the HEART of man.
VISION OF THE SON

I

X
WE, JOSEPH SMITH, JUN., AND SIDNEY RIGDON,
BEING IN THE SPIRIT ON THE SIXTEENTH DAY OF FEBRUARY,
IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUNDRED AND THIRTY-TWO--
by the power of the Spirit our EYES were OPENED
and our UNDERSTANDINGS were enlightened,
so as to SEE
b' and UNDERSTAND the things of God--

(GOSPEL)

a, b

(GOSPEL)
a

(GOSPEL)

a''

(SON)

b''

(SON)

b''

(SON)

b'

(SON)

b'

(EVEN THOSE THINGS WHICH WERE FROM THE BEGINNING BEFORE THE WORLD WAS,
which were ordained of the Father
THROUGH his Only Begotten Son,
WHO was in the bosom of the Father, even from the beginning;
OF WHOM we bear RECORD;
and 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 CONVERSED in the heavenly vision.

II

FOR WHILE WE WERE DOING THE WORK OF TRANSLATION,
WHICH THE LORD HAD APPOINTED UNTO US,
we came to the twenty-ninth verse of the fifth chapter of John,
which was given unto us as follows:

Speaking of the resurrection of the dead,
concerning those who shall hear the voice of the Son of Man,
and shall come forth--

\( \text{They who have done good} \)
in the resurrection of the just, and
\( \text{they who have done evil} \)
in the resurrection of the unjust--

Now this caused us to marvel,
for it was given unto us of the Spirit.

I'

AND WHILE WE MEDITATED UPON THESE THINGS
the Lord touched the EYES of our UNDERSTANDINGS and they were OPENED,
and the glory of the Lord shone round about.

And we BEHELD the glory of the SON,
on the right hand of the Father,
and received of his fulness;
and SAW the holy angels, and them who are sanctified
before his throne,
worshiping God, and the Lamb,
who worship him forever and ever.

AND 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--

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.

[93:9-10]
VISION OF LUCIFER

X 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, [76:13]
was thrust down from the presence of God and the Son, and
was called Perdition, for the heavens wept over him--
A' he was Lucifer, a son of the morning.
B' And we beheld, and lo, he is fallen!

A 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--

B therefere, he maketh war with the saints of God,
and encompasseth them round about.

VISION OF THE KINGDOM OF THE DEVIL

(SEE FOLLOWING PAGE)
AND WE SAW A VISION OF THE SUFFERINGS OF THOSE WITH WHOM HE MADE WAR
AND OVERCAME, FOR THIS CAME THE VOICE OF THE LORD UNTO US:

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—

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; for they are vessels of WRATH,
doomed to suffer the WRATH OF GOD
with the devil and his angels in eternity;
Concerning whom I have said there is no forgiveness
in this world nor in the world to come—

Having DENIED the Holy Spirit after having received it, and
having DENIED the Only Begotten Son of the FATHER,
having CRUCIFIED him into themselves and put him to an open shame.

These are they who shall go away into the lake of FIRE
and brimstone, with the devil and his angels—
and the only ones on whom the SECOND DEATH shall have
any power; Yea, verily, the only ones who shall not be
redeemed in the due time of the Lord,
after the sufferings of his WRATH.

for ALL the rest 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.

AND THIS IS THE GOSPEL, THE GLAD TIDINGS,
WHICH THE VOICE* OUT OF THE HEAVENS BORE RECORD UNTO US—

That he came into the WORLD, even Jesus,
to be CRUCIFIED for the WORLD and
to bear the sins of the WORLD, and
to sanctify the WORLD, and
to cleanse IT from all unrighteousness;

that THROUGH HIM

ALL might be saved
whom the FATHER had put into his power and made by him; [76:69; 93:10]

who glorifies the FATHER,

AND saves ALL the works of his hands,
except those sons of perdition

AFTER THE FATHER HAS REVEALED HIM.

Wherefore, he saves ALL

except them—

they shall go away into everlasting punishment
which is endless punishment [19:4-12]
which is eternal punishment
with the devil and his angels in eternity,
where their worm dieth not, and the FIRE is not quenched,
which is their torment—

and the end thereof,
neither the place thereof
nor their torment,
no man knows;
Neither was it revealed,
neither is,
neither will be revealed unto man,

except to them who are made partakers thereof;
NEVERTHELESS, I, THE LORD, SHOW IT BY VISION UNTO MANY, 47

BUT STRAIGHTWAY SHUT IT UP AGAIN;

Wherefore, the end,

THE width,
THE height,
THE depth,
and the misery thereof,
they understand not,
neither any man

except those who are ordained unto this condemnation.

AND WE HEARD THE VOICE, SAYING: WRITE THE VISION, FOR IT

VISION OF THE CELESTIAL KINGDOM

AND AGAIN WE BEAR RECORD--FOR WE SAW AND HEARD,
And this is the testimony of the gospel of Christ concerning them
who shall come forth in the RESURRECTION OF THE JUST*--
they are they who received the TESTIMONY OF JESUS,
and BELIEVED on his name
and were BAPTIZED after the manner of his burial,
being BURIED IN THE WATER in his name,
AND THIS ACCORDING TO THE COMMANDMENT WHICH HE HAS GIVEN--
by keeping the commandments
they might be WASHED AND CLEANSEd from all their sins,
and receive the HOLY SPIRIT by the laying on of the hands
of him who is ordained and sealed unto this power;
And who overcome by FAITH,
and are SEALED BY THE HOLY SPIRIT OF PROMISE, which the Father
sheds forth upon all those who are JUST and true.

They are they who are THE CHURCH OF THE FIRSTBORN.
They are they into whose hands the Father has given ALL THINGS--
THEY ARE THEY WHO ARE PRIESTS AND KINGS,
and are PRIESTS OF THE MOST HIGH,
AFTER THE ORDER OF MELCHIZEDEK, WHICH WAS
AFTER THE ORDER OF THE ONLY BEGOTTEN SON.
WHEREFORE, AS IT IS WRITTEN, THEY ARE GODS, EVEN
THE SONS OF GOD--

Wherefore, ALL THINGS ARE THEIRS, whether life or death,
or things present, or things to come,
ALL ARE THEIRS, and
they are Christ's, and
Christ is God's.

And they shall overcome ALL THINGS,
WHEREFORE, LET NOT MAN GLORY IN MAN,
BUT RATHER LET HIM GLORY IN GOD,
who shall subdue ALL ENEMIES under his feet.
These shall dwell in the presence of God and his Christ forever and ever.
These are they whom he shall bring with him,
when he shall COME in the clouds of heaven
to reign on the earth over his people.

These are they who shall have part
IN THE FIRST RESURRECTION*.
These are they who shall come forth
IN THE RESURRECTION OF THE JUST*.

These are they who are COME unto Mount Zion, and
unto the city of the living God,
the heavenly place,
the holiest of all.
These are they who have COME to an innumerable company of angels,
to the general assembly and CHURCH OF ENOCH, and OF THE FIRSTBORN.

These are they whose NAMES ARE WRITTEN IN HEAVEN,
where God and Christ are the judge of all.
These are they who are JUST men made perfect
through JESUS
the mediator of the NEW COVENANT,
who wrought out this perfect ATONEMENT
through the shedding of his own BLOOD.

These are they whose BODIES ARE CELESTIAL,
whose GLORY is that of the sun,
even the GLORY of God,
the highest of all
whose GLORY the sun of the firmament is written of as being typical.
AND AGAIN, WE SAW THE TERRESTRIAL WORLD,
and behold and lo, these are they who are of the TERRESTRIAL,
whose GLORY differs from that of the church of the Firstborn,
who have received the FULNESS of the Father,
even as that of the MOON
from the sun in the firmament.

BEHOLD, THESE ARE THEY WHO DIED WITHOUT LAW;
AND ALSO THEY WHO ARE THE SPIRITS OF MEN KEPT IN PRISON,
WHOM THE SON VISITED,
AND PREACHED THE GOSPEL UNTO THEM,
THAT THEY MIGHT BE JUDGED ACCORDING TO MEN IN THE FLESH;
WHO RECEIVED NOT THE TESTIMONY OF JESUS IN THE FLESH,
BUT AFTERWARDS RECEIVED IT.

THESE ARE THEY WHO ARE HONORABLE MEN OF THE EARTH,
WHO WERE BLINDED BY THE CRAFTINESS OF MEN.

These are they who receive of his GLORY,
but not of his FULNESS.
These are they who receive of the presence of the Son,
but not of the FULNESS of the Father.

Wherefore, they are bodies TERRESTRIAL,
and not bodies celestial,
and differ in GLORY
as the MOON differs from the sun.

THESE ARE THEY WHO ARE NOT VALIANT IN THE TESTIMONY OF JESUS;
wherefore, they obtain not the crown over the kingdom of our God.

AND NOW THIS IS THE END OF THE VISION WHICH WE SAW OF THE TERRESTRIAL,
THAT THE LORD COMMANDED US TO WRITE WHILE WE WERE YET IN THE SPIRIT.
VISION OF THE TELES'TIAL KINGDOM

AND AGAIN, WE SAW THE GLORY OF THE TELES'TIAL,

WHICH GLORY IS THAT OF THE LESSER, EVEN AS

THE GLORY OF THE STARS DIFFERS FROM THAT OF

THE GLORY OF THE MOON IN THE FIRMAMENT.

A These are they who RECEIVED NOT THE GOSPEL OF CHRIST,

B neither the TESTIMONY OF JESUS.

C These are they who deny not the Holy Spirit.

D These are they who are THRUST DOWN TO HELL.

E until the LAST RESURRECTION,

unti the Lord, even CHRIST THE LAMB, SHALL HAVE FINISHED HIS WORK.

These are they who receive not of his fulness in the eternal world,

but of the Holy Spirit through the MINISTRATION of the terrestrial;

and the terrestrial through the MINISTRATION of the celestial.

F And also the tel'sestial receive it of the ADMINISTERING of angels

who are appointed to MINISTER for them, or

for they shall be HEIRS of salvation.

AND THIS WE SAW, IN THE HEAVENLY VISION, THE GLORY OF THE TELES'TIAL,

WHICH SURPASSES ALL UNDERSTANDING;

AND NO MAN KNOWS IT EXCEPT HIM TO WHOM GOD HAS REVEALED IT.

AND THIS WE SAW THE GLORY OF THE TERRES'TIAL

WHICH EXCELS IN ALL THINGS THE GLORY OF THE TELES'TIAL, EVEN

IN GLORY, AND

IN POWER, AND

IN MIGHT, AND

IN DOMINION.

AND THIS WE SAW THE GLORY OF THE CELES'TIAL,

WHICH EXCELS IN ALL THINGS--

WHERE GOD, EVEN THE FATHER,

REIGNS UPON HIS THRONE FOREVER AND EVER;

BEFORE WHOSE THRONE ALL THINGS BOW IN HUMBLE REVERENCE,

AND GIVE HIM GLORY FOREVER AND EVER.

THEY WHO DWELL IN HIS PRESENCE ARE THE CHURCH OF THE FIRSTBORN;

AND THEY SEE AS THEY ARE SEEN, AND

KNOW AS THEY ARE KNOWN,

HAVING RECEIVED OF HIS FULNESS AND OF HIS GRACE;

AND HE MAKES THEM EQUAL IN POWER, AND

IN MIGHT, AND

IN DOMINION.

AND THE GLORY OF THE CELESTIAL IS ONE, EVEN AS

THE GLORY OF THE SUN IS ONE.

AND THE GLORY OF THE TERRESTRIAL IS ONE, EVEN AS

THE GLORY OF THE MOON IS ONE.

AND THE GLORY OF THE TELES'TIAL IS ONE;

FOR AS ONE STAR DIFFERS FROM ANOTHER STAR IN GLORY, EVEN SO

DIFFERS ONE FROM ANOTHER IN GLORY

IN THE TELES'TIAL WORLD;
For these are they who are of Paul,
and of Apollos,
and of Cephas.

These are they who say they are
some of one
and some of another--
some of Christ
and some of John,
and some of Moses,
and some of Elias,
and some of Esaias,
and some of Isaiah,
and some of Enoch; But RECEIVED NOT THE GOSPEL,

Neither the TESTIMONY OF JESUS,
neither the prophets,
neither the everlasting covenant.

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

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

These are they who suffer the vengeance of eternal fire.
These are they who are CAST DOWN TO HELL and
suffer the wrath of Almighty God,

Until the FULLNESS OF TIMES,
when CHRIST shall have subdued all enemies under his feet, and
SHALL HAVE PERFECTED HIS WORK; When he
shall deliver up the kingdom, and present it unto the Father,
spotless, saying: I have overcome and have trodden the
wine-press alone, even the winepress of the fierceness of
the wrath of Almighty God. Then
shall he be crowned with the crown of his glory,
to sit on the throne of his power
to reign forever and ever.

BUT BEHOLD, AND LO, WE SAW THE GLORY AND THE INHABITANTS OF THE TELESTIAL WORLD,
THAT THEY WERE AS INNUMERABLE AS THE STARS IN THE FIRMAMENT OF HEAVEN, OR
AS THE SAND UPON THE SEASHORE;

AND HEARD THE VOICE OF THE LORD SAYING:

These all shall bow the knee,
and every tongue shall confess
to him who sits upon the throne forever and ever;
For they shall be judged according to their works, and
every man shall receive according to his own works,
HIS OWN DOMINION, in the mansions which are prepared;
And they shall be SERVANTS of the Most High;
but where God and Christ dwell they cannot come, worlds without end.

THIS IS THE END OF THE VISION WHICH WE SAW,
WHICH WE WERE COMMANDED TO WRITE WHILE WE WERE YET IN THE SPIRIT.
THE EPILOGUE

But GREAT and MARVELOUS are the WORKS of the Lord, and the MYSTERIES of His KINGDOM which HE SHOWED UNTO US, which surpass all UNDERSTANDING in GLORY, and in MIGHT, and in DOMINION;

which he commanded us we should not write while we were yet in the SPIRIT, and are not lawful for men to utter; neither is MAN capable to make them KNOWN, for they are only to be SEEN and UNDERSTOOD BY THE POWER OF THE HOLY SPIRIT,

which God bestows on THOSE WHO LOVE HIM,

THOSE WHO LOVE HIM,

AND PURIFY THEMSELVES BEFORE HIM;

to whom he grants this privilege of SEEING and KNOWING for themselves; that THROUGH THE POWER AND MANIFESTATION OF THE SPIRIT, while in the flesh, they may be able to bear his presence in the world of glory.

And to God and the Lamb be GLORY, and HONOR, and DOMINION forever and ever. Amen.
DOCTRINE AND COVENANTS
SECTION 87
PROPHECY ON WAR

Historical Setting

This revelation was given through the prophet Joseph Smith, Christmas day, 1832, in Kirtland, Ohio. At this period in history, the state of South Carolina had acted to nullify a federal tariff, and, in fact, had formulated plans to secede from the Union if the tariff was not lifted. In so doing, they declared themselves to be an independent, sovereign state. However, the decisive hand of Andrew Jackson and his threat to move with 40,000 American soldiers against South Carolina, brought an end to their demands and the approaching crisis. History demonstrates, however, that the crisis was only postponed. South Carolina later seceded from the Union by ordinance, December, 1860. The Confederacy fired on Fort Sumter, April 12, 1861, and the Civil War was begun.

Analysis

The revelation is divided into four major sections: I, II, II', I'. Macro-section I is introduced with a frame (X): "VERILY, THUS SAITH THE LORD." Unit A is a statement "concerning the WARS"—plural—"that will shortly come to pass." This revelation, then, concerns WARS, not just the Civil War, or a war, but "WARS that would shortly come to pass" (A), "beginning at the rebellion of South Carolina" (E). That would be the beginning place from whence wars would shortly go forth. It was those wars in A which would "eventually terminate in the death and misery of many souls" (A'), (not referring singly to the Civil War).

53Barrett, pp. 149-50; DHC, 1:301.
A'-E' is a restatement of A-E, "wars" (A) matching "war will be poured out upon all nations" (A''), and "beginning at the rebellion of South Carolina" (E) matching "beginning at this place" (E''). As defined in A and A'' (and further in A''') the revelation deals with global war. Again, the war which would commence at the rebellion of South Carolina would inaugurate an entirely different era of warfare. Warfare from that point would expand to cover the globe and involve, as the revelation said, "all nations."

The final statement of this pattern section (I), traces the steps from the rebellion of South Carolina to global conflict (E through A and E' through A''). Thus, "the Southern States shall be divided against the Northern States" (E'')--the Civil War was inaugurated. "And the Southern States" will call on "OTHER NATIONS, even [including] the nation of Great Britain" (I) -- the Confederacy in 1861 sent diplomats Mason and Slidell to Europe (including Britain and France) seeking to form alliances with them during the American Civil War. "And they [the nations the Southern States called upon] shall also call upon" "OTHER NATIONS" (C) -- France and Russia had entered into the Dual Alliance in 1893 with the threat of the Triple Alliance; the Entente Cordial alliance of 1904 was between Great Britain and France; finally, the Triple Entente of 1907 was entered by Great Britain, Russia, and France. This alliance became the nucleus of the powers that became the Allies of World War I. "In order to defend themselves against OTHER NATIONS" (B) -- in 1882, Bismark was successful in achieving the Triple Alliance between Germany, Austria-Hungary, and Italy. This alliance formed the nucleus of the nations that became the Central Powers in World War I. "And then war shall be poured out upon ALL NATIONS" (A''')--that is, when those preliminary
alliances had been formed, war would be poured out upon all nations.\footnote{Thad Riker, \textit{A History of Modern Europe} (N.Y.: Alfred A. Knopf, 1948), pp. 462-525.}

Thus, from the beginning place, or the rebellion of South Carolina, through a series of alliances, factors would come together to escalate global war. World War I began July 28, 1914, in fulfillment of this portion of the Prophecy on Wars. As stated by the historian Thad Riker: "The First World War was a long time in coming, and one wonders just when its approach may be said to have begun. Perhaps it was foreshadowed as far back as 1870."\footnote{Ibid., p. 462.}

Section II is begun with a frame: "AND IT SHALL COME TO PASS, AFTER MANY DAYS" (X'). Section I proceeded from the beginning of the Civil War up to the beginning (at least) of World War I, and then, "after many days," the material of section II "should come to pass." Thus, section II, in time, is after the beginning of World War I. Following a period of time, "slaves" (A) "would rise up against" (B) "their masters" (C), "who would be marshaled and disciplined for war" (A'). A question arises as to whom the "who" of A' refers, masters or slaves. This question will be dealt with in the next section (II').

The word "slaves" (A) is employed in the scriptures in a number of senses, not always meaning physically shackled slaves. The term is used scripturally in speaking of those who would be in bondage to false religion, false governments, or economic bondage. Nephi stated that those who came out of the mother countries of the gentiles to the land of America came "out of captivity" or bondage (I Ne. 13:13,19). They were
slaves economically, in their civil liberties, and in their religious freedoms. D&C 123:7-8 states that the spirit of the devil has "strongly riveted the [false] creeds of the fathers" "upon the hearts of the children," and that that spirit is "an iron yoke," "a strong band," being "the very handcuffs, and chains, and shackles, and fetters of hell." Thus, the spirit of the devil, through false creeds and other means, is that which produces spiritual as well as temporal slavery. A person is in slavery to the degree he is under the power of Satanic forces. The term "slavery" is, then, not necessarily being applied to the slavery in the South in Civil War days. As stated, section II, and the "slavery" of A, occurs "many days" after World War I has begun. It is the author's opinion that the "slaves" are "gentile" slaves who rise against their "gentile" masters--perhaps to throw off Communism (were the "working class" to really rise up). As Marx wrote: "The proletarians have nothing to lose but their chains, and a world to gain."56

Section II' is structured in parallel fashion to section II.

"AND IT SHALL COME TO PASS ALSO" (X') is its introductory frame, matching the frame of II (X). Perhaps the events of II' occur simultaneously with those in II, but at least they follow the beginning of World War I. In that day "the remnants who are left of the land" (A), (matching the element "slaves" of IIA), "will marshal themselves and shall become exceedingly angry, and shall vex" (B), (matching IIB), "the gentiles" (C), (matching "their masters" of IIC), "with a sore vexation" (B').

In section II' the two words of IIA', "who" and marshaled," recur. In section II, that phrase is somewhat hazy as to whom it modi-

56Ibid., p. 354.
fies. In this parallel section (II'), however, the matching phrase is clearly modifying the "remnants" or the A subject, wherein "the remnants who are left of the land will marshal themselves . . . ." The structure of these two parallel sections (II and II') would seem to indicate that the "who shall be marshaled and disciplined for war" phrase of II refers to the "slaves" (IIA).

Note that the term "remnants" of II'A is plural. The term "remnants" in the scriptures is used to refer to the remnants of Israel, (by blood), of which there are three major groups: the remnant of Judah, or the Jews; the remnant of Joseph, or the American Indians (including the Islanders); and the Ten Tribes of Israel. These remnants are "left of the land" (A) of promise; in other words, Israel has occupied in past days certain "land," and these are the remnants who are left of that land. The Jews are left of the Land of Jerusalem, the Ten Tribes are left of the Land of Palestine (Ether 13:11), and the remnant of Joseph is left of the Land of Joseph (Ether 13:8), or America (both North and South).

The "vexation" to come upon the "gentiles," when the "remnants" of Israel "marshal themselves," and "become exceedingly angry," was clearly explained by the Lord to the Nephite Nation (III Ne. 20:15-22; 21:12-21). The remnant of Joseph will be among the gentiles "as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver."57 As the Ten Tribes return to receive their inheritance from the hands of the Tribe of Joseph, "their enemies shall become a prey unto them."58 Further, the

Lord has stated that He will make the remnant of Judah "a cup of trembling unto all the people round about," and Jerusalem shall be made "a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Thus, section II deals with the contest between the remnant of Israel, who will rise in power in the last days, and the gentiles. "The sword of God's justice," which shall hang over the heads of the gentiles in the last days, will be "executed in vengeance and fury upon them" by the remnants of Israel.

Rounding out the pattern structure of this revelation is the final section. "And thus, with the sword and by bloodshed" (A) "the inhabitants of the earth shall mourn" (B). Again, the judgments by "sword," or war, to be poured out are global in their scope. "And with famine, and plague," etc. (A'), "shall the inhabitants of the earth be made to feel the wrath" and "chastening hand" of an offended God, "UNTIL THE CONSUMPTION DECREED HATH MADE A FULL END OF ALL NATIONS" (B'). The vengeance and judgments of God will be poured out upon the nations of the earth in retribution for "the blood of the saints" which they have spilled, for the blood of martyred saints "cries into the ears of the Lord" for justice, and the Lord will "avenge" their blood (B'). Thus, the reason for the tremendous judgments to be poured out in the last days, (as dealt with in sections I and I'), "which will eventually terminate in the death and misery of many souls" (IA') and "a full end of all nations" (I'B'), is to avenge the blood of martyred saints (I'B').

61 III Ne. 21:21.
The concluding directive of the revelation to "stand ye in holy places" (I'B') is illuminated by a statement in D&C 124:36. The "holy places" appointed for refuge from the pending judgments are Zion and her stakes, and Jerusalem. Further, the Lord has said: "... and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City... and it shall be called Zion, a New Jerusalem."62 "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."63 A final frame, X", closes the revelation.

The word "place" appears matched in the I and I' sections. "This place" of IE' and the "holy places" of I'B' are matched by contrast: the world has a place, and the Lord has established holy places. If one stands in the world's place, he will find himself in the midst of warfare and the judgments of God. The only way to escape those judgments is to stand in the Lord's places. Eventually, there will be an "entire separation of the righteous and the wicked,"64 and refuge will be found in Zion.

In conclusion, the events placed at the focal point of this revelation, which is a double center (II and II'), receives added emphasis within the pattern structure. They appear to be the "key" events in the

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62Moses 7:62; italics added. 63D&C 45:68-9; italics added. 64D&C 63:54.
history of the world in latter days. That is, they appear to be the critical factors in the conflict between the Lord and his dominion, and Satan and his dominion on the earth in latter-days. The "remnants" appear to be Israel in their final contest with the "gentiles" (section II'), and this is matched in importance, at the pattern center, with the conflict between the "slaves" and their "masters" (section II). The beginning of the final wars of the last days was the rebellion of South Carolina on April 12, 1861. This was "the shot heard round the world" that was to ring "until the consumption decreed hath made a full end of all nations."
DOCTRINE AND COVENANTS
SECTION 87

I

X VERILY, THIS SAITH THE LORD
A concerning the WARS that will shortly come to pass [I Ne. 14:15-16; 22:13]
E beginning at the rebellion of South Carolina,
A' WHICH WILL EVENTUALLY TERMINATE IN THE DEATH
AND MISERY OF MANY SOULS.

A'' And the time will come that WAR will be poured out upon ALL NATIONS,
E' beginning at THIS PLACE.

E'' For behold, the SOUTHERN STATES shall be divided against
the NORTHERN STATES, and
D even [including] the nation of Great Britain, as it is called,
and they shall also call upon
C OTHER NATIONS, ["Triple Entente"--1907: G.B., Russia, France]
in order to defend themselves against
B OTHER NATIONS; ["Triple Alliance"--1882: Germany, Austria-Hungary, Italy]
A''' And then WAR shall be poured out upon ALL NATIONS. ["Allies" vs. "Central"
["Powers"--W.W.I begun July 28, 1914]

II

X' AND IT SHALL COME TO PASS, AFTER MANY DAYS,
A SLAVES ["slaves": I No. 13:13,19,29,30; 14:2; D&C 123:7-8]
B shall rise up against
C their MASTERS,
A'' who shall be marshaled and disciplined for WAR.

II'

X'' AND IT SHALL COME TO PASS ALSO
A that the REMNANTS who are left of the land ["remnants": I Ne. 13:33,34; II Ne.
will marshal themselves, and 29:13-14; 30:3,4; III Ne. 20:10,13;
B shall become exceedingly angry, and 21:12-21,22,26; D&C 133:28
shall vex ["land": I Ne. 29:13-14; 30:6-7; III
C the GENTILES
Ne. 20:14,22,29,33; 21:4,22] 1
E' with a sore vexation. ["vexation": III Ne. 20:15-22; 21:12-21]

II'

A And thus, with the sword
and by BLOODSHED
B THE INHABITANTS OF THE EARTH SHALL MARCH;
and with famine,
and plague,
A' and earthquake,
and the thunder of heaven,
and the fierce and vivid lightning also,
shall THE INHABITANTS OF THE EARTH BE MADE TO FEEL THE WRATH,
AND INDIGNATION, AND CHASTENING HAND OF AN ALMIGHTY GOD,
UNTIL THE CONSUMPTION DECREE MADE A FULL END OF ALL NATIONS. [I]
[II Ne. 28:16-19; III Ne. 20:20]

B' THAT THE CRY OF THE SAINTS, AND
OF THE BLOOD OF THE SAINTS, [I Ne. 11:36; 14:13; II Ne. 28:10;
SHALL CEASE TO COME UP INTO THE EARS OF THE LORD OF SABAOOTH, D&C 156:35-36]
FROM THE EARTH, TO BE AVENGER OF THEIR ENEMIES. [Rev. 6:11]
Wherefore, stand ye in HOLY PLACES, and be not moved, [D&C 136:1,10,16;
until the DAY OF THE LORD come;
for behold, IT cometh quickly,
X''' SAITH THE LORD. AMEN.
DOCTRINE AND COVENANTS
SECTION 91

Historical Setting

On March 9th, 1833, Joseph Smith and Sidney Rigdon had come, in their work of the New Translation of the Bible, to the portion of writings called the "Apocrypha." They inquired of the Lord whether they should proceed to translate it, and received the following revelation, given through the prophet Joseph Smith.65

Analysis

The revelation is begun with a frame (X) introducing the subject of the revelation. The revelation then proceeds through three sets of parallel units: A, B, A', B', A'', B''. A division is established between the units A' and B' with the second frame, X'.

The first unit A is subdivided into two elements: a and b. They match the elements a' and b' of unit A'. Unit A'' is structured in a parallel manner: a, b, c, a', b', c', a'', b'', c''. The word "whoso" is used in the a areas, and the words "understand," "enlightened," and a contrast "receiveth not," are employed as matches. In the b areas are statements concerning "the Spirit." The c areas deal with being benefited by "truth" or the antithesis. The A areas, then, deal with the subject of "truth" relative to the Apocryphal writings, and receiving or not receiving enlightenment therefrom.

The B areas deal with the translation itself: that the Apocrypha "is mostly translated correctly" (B), (which is not to say that the material is mostly true), "that it is not needful that" Joseph and Sidney

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65 DHC, 1:331-2.
perform an inspired translation of the Apocrypha (B'), and a restatement of that fact, that "it is not needful that it should be translated" (B''). The revelation closes with an "AMEN."
VERILY, THUS SAITH THE LORD UNTO YOU CONCERNING THE APOCRYPHA—

A  There are many things contained therein that are TRUE,
   AND IT IS MOSTLY TRANSLATED CORRECTLY;

A'  There are many things contained therein that are NOT TRUE,
    which are interpolations by the hands of men.

X'  VERILY, I SAY UNTO YOU,
    THAT IT IS NOT NEEDFUL
    THAT THE APOCRYPHA SHOULD BE TRANSLATED.

B'  Therefore, whoso readeth it, let him understand for the Spirit
      manifesteth TRUTH;
      and whoso is enlightened

A''  by the Spirit
        shall obtain benefit therefrom;
        And whoso receiveth not
        by the Spirit,
        cannot be benefited.

B''  THEREFORE IT IS NOT NEEDFUL
    THAT IT SHOULD BE TRANSLATED.  AMEN.
DOCTRINE AND COVENANTS
SECTION 93

Historical Setting

From verse 53 of this revelation, it appears that the work of translation by Joseph Smith and Sidney Rigdon was continuing in the New Testament. At this time, May 6, 1833, (at Kirtland, Ohio), a portion of the record of the Testimony of John was revealed to them (verses 6-18). The revelation continued with a revelation of other eternal truths, and concluded with individual instruction to Elders on the Church. This revelation was given through Joseph Smith, and is one of the significant doctrinal revelations of the Doctrine and Covenants.66

Analysis

The revelation alternates between two basic areas, the section I areas, and the section II areas (I, II, I', II', I'', II'', I''').

Section I may be divided into four areas, the first area being CHRIST (A), the second CHRIST AND HIS RELATIONSHIP WITH MAN (B), the third being CHRIST AND HIS RELATIONSHIP WITH THE FATHER (B'), and the fourth being CHRIST again, HIS DUAL NATURE (A'). Thus, by subject, the material may be divided into an A, B, B', A' pattern. Section I is introduced with a frame: "VERILY, THUS SAITH THE LORD" (X).

Unit B' matches the words "in" (b), "in" (b'), and "are one" (b''). The "oneness," then, of the Father and the Son is because they are "in" each other through their glory (verse 16), hence their "indwelling" relationship.67

66DHC, 1:343-46.
A' is a reverse pattern defining Christ's dual nature as "the Father" (a) and "the Son" (b). He is "the Father" because he received the "fulness" of the glory of the Father, and "the Son" because he partook of the fallen flesh and nature of man. "I was in the world" (b) is matched with "I was in the world" (b'), and "received of my Father" (a') is matched with "he gave me of his fulness" (a). Thus, the introductory section, section I, defines the various relationships and attributes of Christ, and includes an initial promise that "every soul who forsaketh his sins" and "keeps His commandments," shall SEE His face and KNOW that He is.

Section II is set off with two frames, X and X', stating that the material so framed is from a record of John, the full account of which "IS HEREAFTER TO BE REVEALED" (X) "IF THEY ARE FAITHFUL" (X'). The material in section II may also be divided into four areas, the first area dealing with CHIST'S PRE-MORTAL EXISTENCE (A), the second (B) being a statement on CHIST'S MORTAL EXISTENCE, which is repeated with a specific event from HIS MORTAL LIFE (B') in the third area, and finally a statement on CHIST'S POST-MORTAL EXISTENCE (A'). The major divisions in section II are further established by the testimonial statements of John bearing record (which act as frames).

Element a of unit A is a statement by John that he "was his glory" being repeated with the statement, "I beheld his glory" (a'). Element b is a list of titles of Christ, element b' repeating the title "The Spirit of Truth," and adding the title "The Only Begotten of The Father." The c elements concern "the worlds" made by Christ, and that he "came into the world" (c) and "dwelt in the flesh" (c'), (a transition into B). There is a very strong tie in material between Ac and
Ac', and section I B and A'b. "All things" were made by Christ (Ac) through the power and light centered in Him by the Father at the Fall. Thus, all manifestations of life on the earth exist because of the Light of Christ (D&C 88:6-13). Christ is in very deed the "light" and the "life" of the worlds which were made by him.

The a elements of unit B deal with that which"he received not" at the first, hence being called the Son, "because he received not of the fulness at the first" (a, a', and a''). The b elements state what he "received": "grace for grace" (b), continuing "from grace to grace" (b'), "until he received a fulness" (b''). Thus, as Christ gave grace to others, He received grace from His Father, and so He progressed from one degree of grace to a greater degree of grace, until, through the resurrection, He received a "fulness" of the glory of the Father. The "key" word in this section is the word "Son," symbolizing in a word that part of his dual nature, as defined in IA'.

The matching unit, B', gives an event in the life of the Savior which demonstrated that he was the "Son." It is the event of the Savior's baptism when the voice of the Father was heard by John (Matthew 3:45-46 I.V.) declaring Jesus to be the "beloved Son." Why He was the "Son" in mortality is thus explained in B.

A' is a statement on Christ's post-mortal existence. It was in the resurrection that Christ "received a fulness of the glory of the Father" and "all power, both in heaven and on earth." The statement that "the glory of the Father was with him" is a tie back to Christ's mortality (as Ac' was a tie forward to Christ's mortality).

Section I' is instruction to those in modern times receiving the revelation (as was section IA). The phrase "come unto the father" (I')
is matched with "cometh unto me" (IA). The phrase "keepeth my command-
ments" (IA) is matched with "keep my commandments" (I'). The phrase "in
my name" (I') appears in I'IA "calleth on my name." The word "sayings"
is being equated with the word "commandments" (which occurs again in
section I'"'). The term "worship" is defined through the match of sec-
tions IA and I': true worship is "forsaking ones sins," "coming unto
Christ," "calling on his name," "obeying his voice," and "keeping his
commandments" (IA). Thus, the instruction in section I was given to them
to teach them "HOW TO WORSHIP" (I'). Section I was also given to them to
teach them "WHAT THEY WORSHIPPED," treating (IA and IA') the glorified
Being of Christ, (IB) man's relationship with Christ in glory, and (IB')
his relationship with the Father in glory. True worship will bring man
into the Divine Presence, and in that state of glory, he will then know
Christ (IA); he will then understand his true relationship in glory with
Christ (IB); he will then know truly Christ's glorified relationship with
the Father (IB'); and he will then understand that Jesus is both "the
Father" and "the Son" (IA'). The "channel" of glory, for those receiv-
ing this revelation, was from Christ, Who was glorified in the Father,
to themselves. They would receive "grace for grace" from Christ.

Section II' is also set off with an introductory frame: "AND NOW,
VERILY I SAY UNTO YOU" (X). This section is structured in a reverse pat-
tern: A, B, C, C', C', A'. The "record of John" of section II is again
referred to in this section (II'A'). As section II reveals that Christ
as the Firstborn was "in the beginning with the Father" (A), as also man
and the spirit of the Wicked One (B and C'). (The "in the beginning"
statements further occur in section II", A and A'.)

Unit A is a statement of Christ's pre-mortal existence, that he
was "in the beginning with the Father" as "the Firstborn" Spirit Son, (that is, He was the Birthright Spirit Son, and the Heir of the Father's spirit children). Those "begotten" into spiritual life through the Gospel of Christ, are partakers of His glory, and are members of the Church of the Firstborn.

Man was also "in the beginning," "that [not "he" or "they"] which is [not "was"] spirit [not "a spirit" or "spirits"]," "even the Spirit of Truth" (B). That spirit which was "in the beginning with the Father" is called "the Spirit of Truth," and is the primal substance of Man. Thus, "Man" "is" "Spirit," "even the Spirit of Truth." (This is an exact match with section II'C'ai'.) The primal existence of man is spirit. The "Spirit of Truth" is a title for that primal substance from which man, as a spirit being, was created (through birth).

Unit_C is the definition of the word "TRUTH." It is matched in the focal point of this pattern structure with the antithesis of truth, anything "more or less than this" (being a complementary match also). C' defines that which is false as anything "more or less" than reality, that which truly exists. As Christ is the personification of Truth, so "the spirit of that Wicked One" is the personification of Falsehood.

"The Spirit of Truth" (B'), or that spirit which is man in the beginning (B), is of (perhaps beaming "an emanation of the Personage of") God. Thus, in the B areas, "the Spirit of Truth" matches "the Spirit of Truth," "is" matches "is," and "God" matches "the Father."

Christ declared (in A') that He is "the Spirit of Truth." He is the personification or prototype of that primal substance of man fully endowed with glory, or light and truth. This title of Christ, introduced in section II is here matched and illuminated (II'A'). Thus, there are
two definitions given of the term "the Spirit of Truth" (A and B').

Section I", again, shifts in content back to individualized instruction: a restatement on "keeping God's commandments," "receiving truth and light" (the "fulness" of I'), being "glorified" (being "glorified in Christ," I'), and the word "knoweth" appearing to match the concept of "knowing" God (in I'). To be "glorified in Christ" (I') is to be "glorified in Truth" (I''), for Christ is the Spirit of Truth.

Section II" is a reverse pattern: A, B, C, D, C', B', A'. C' is a large expansion of C, and A' is an expansion of A. The central unit, D, is a very short statement on EXISTENCE: THAT WHICH IS TRUTH. "Man" was "in the beginning with God" (A) and "every spirit of man" was "innocent in the beginning" (A'). Men become again "in their infant state" in mortality, "innocent before God," but may lose "light" and "truth" by false "tradition," and through their own "disobedience" (A').

The B areas deal with two definitions of "intelligence." Unit B defines "intelligence" as that foundation level of intelligence which "was not created or made, neither indeed can be," but which is an inherent attribute of that pure, fine substance called "spirit," or "the Spirit of Truth" (II'B). The "intelligence" inherent within "the Spirit of Truth" is called "the Light of Truth." "The Light of Truth," being uncreated, cannot, therefore, be lost or destroyed. As spirit matter is eternal, so is that basic intelligence level inherent within it. The B' area defines the term "the Glory of God" as "light and truth." "Light and truth" is further defined as "intelligence." This is the second definition of the term "intelligence." An intelligent being may

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68 JD 1:258. 69 JD 1:8.
progress upward in the scale of *this* intelligence through the acquire-
ment of "light" and "truth," until he is "glorified in light and truth"
or "intelligence" and becomes as God. The "light" and "truth" of B'
is that "intelligence" which may be *added upon* the basic "intelligence"
level of B, which is an inherent "ground level of intelligence" of the
substance "spirit." It is *this* "intelligence" (the "light and truth"
of B' which may be acquired) which may be lost through false tradition or
disobedience, in contrast to the inherent "intelligence" (*"the Light of
Truth" of B) which is eternal with the spirit matter and which cannot
be lost or destroyed. In summary, the primal, unorganized substance of
man, "the Spirit of Truth" (II'B and II'B'), has inherent within it a
basic uncreated "ground level" of intelligence which is called "the Light
of Truth." "The Spirit of Truth" as an organized spirit\(^70\) may then be
endowed further in the scale of "intelligence" (B') by receiving "light
and truth" which constitutes a higher degree and level of "intelligence,"
(II'A and II'A'). Thus, man, as Christ (II'A'), may progress in acquir-
ing "light and truth" until he is glorified in light and truth "and know-
eth all things."\(^71\)

Unit C states that "all truth" (a) as "all intelligence" (a') is
independent" (b) "to act for itself" (b') in "that sphere in which God
has placed it" (c). Thus, all truth and intelligence exercise agency
and independence within the spheres in which they are placed by God.

C' is a large expansion on unit C. It is given in a reverse
pattern: a, b, c, c', b', a'. Element a is itself a small reverse pat-
tern. In that pattern, man begins as a "free agent," and through the

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\(^{70}\)Abraham 3:22-23.  

\(^{71}\)D&C 93:28; 88:67.
exercise of that agency it is possible to receive "condemnation" if "light" is manifested to man, and he "receives not" or rejects "the light." Thus, every man whose "spirit" receiveth not the light is under condemnation. Note that it is the "spirit" of man which perceives the light,\(^\text{72}\) and hence is accountable in receiving or rejecting that light.\(^\text{73}\) If man was not "spirit" he could not perceive "the light." Because "man is spirit," possessing an independent principle of intelligence, he is independent in the sphere in which he is placed, or in other words, a free agent.

"Spirit and element inseparably connected [through the power of the resurrection unto life], receive a fulness of joy" (c) is contrasted with "and when [spirit and element are] separated, man cannot receive a fulness of joy" (c') as the double center of C'. "The elements are the tabernacle of God" (b') matches "the elements are eternal" (b). Thus, God fills the physical elements, (which are eternal), with his glory; therefore, He is in them all, and they are His tabernacle. Again, the Being God extends from His Person His glory--the light that proceeds from His Divine Presence\(^\text{74}\)--to fill His creations; thus, He is in them all, and they are His tabernacle. "Yea, man is the tabernacle of God" (a'). So, the holiest thing that God fills with His glory is the "spirit" of man, and it is even His Temple. The matching area to the concepts of "agency" and "condemnation" in a is the "destruction" discussed in a'. "Whatsoever temple"--which is the spirit of man--"is defiled, God shall destroy that temple" (a'), or "spirit" (a). Thus, the central material

\(^\text{72}\text{TPJS, p. 355.}\) \(^\text{73}\text{JD, 5:92.}\) \(^\text{74}\text{D&C 88:12-13.}\)
in unit C' deals with "spirit and element" and "a fulness of joy" (c and c'). Moving outward from the double center "The elements are ________" is matched with "The elements are ________" (b and b'). Moving outward again, "For man is ________" is matched with "yea, man is ________" (a and a'). Thus, the matches of this pattern unit are very strong, by the matching principle of definition, and establish the match of "spirit" (a) with "the tabernacle of God, even temples" (a'). It is the spirit of man which is God's temple, which, if defiled, God "shall destroy."

The central concept of section II'' is a statement on EXISTENCE, (D). If there is no "independence," there can be "no existence." This is a very interesting commentary on the plan which Satan advocated, of removing the "agency of man," and forcing man, as it were, to exaltation. But the fact is, that it was impossible for him to completely remove the independence or agency of man as an intelligent being, for to do so was to annihilate man from "existence." In other words, Satan's plan, (to remove agency and yet exalt man), was operative only in that man was destroyed, for without independence there could be no existence. This may be a partial explanation for the statement that Satan "was a liar from the beginning." 75 His plan was a lie, it was not founded upon truth, and he apparently knew it. His plan was in open rebellion against the Father (Who had previously expressed His will) and His Beloved Son. 76 The center, again, of section II'' is a statement on EXISTENCE, THE FOUNDATION OF BEING.

Section I''' returns, again, to the concepts initially presented

75D&C 93:25.
in the revelation: "the commandments," "not kept the commandments," "re-
pent and forsake" (matched with "forsaketh his sins" (I)), "sayings"
again being equated with commandments (I'), and "the prayer of faith" be-
ing matched with "calleth on my name" of section I. Again, the material
presented in this section resumes instruction on a personalized basis,
taking those things listed as true worship in section I and applying them
specifically to individuals in this concluding statement. The material
of section I"" is divided by a series of nine frames, setting off the in-
dividualized instruction and commandments.
VERILY, THUS SAITH THE LORD:  
It shall come to pass  
that every soul who FORSAKETH HIS SINS and  
COMETH UNTO ME, and  
CALLETH ON MY NAME, and  
OBEYETH MY VOICE, and  
KEEPETH MY CONVUNENTS,  
shall see my face and KNOW THAT I AM;  
[D&C 38:1-4]

and THAT I AM the TRUE LIGHT  
that LIGHTETH EVERY MAN that cometh into the world.  
[John 1:9 I.V.]  
[D&C 84:46; 88:49-50]

and THAT I AM  
in  
the Father, and  
the Father  
me,  
and the Father  
and I  
are one--

[THAT I AM] THE FATHER because HE GAVE ME OF HIS FULNESS, and  
[Ether 3:14]

[THAT I AM] THE SON because I was in the world and made FLESH my TABERNACLE, and  
[Mosiah 15:1-7]

DWELE among the sons of men.  
[III Ne. 1:13-4]

and RECEIVED OF MY FATHER,  
and the works of him were plainly manifest.  
["works": John 5:36; 10:37-8;  
14:10-12]
AND JOHN SAW AND BORE RECORD OF THE FULNESS OF MY GLORY, [John 1:6-14 I.V.] 
AND THE FULNESS OF JOHN'S RECORD IS HEREAFTER TO BE REVEALED.

AND HE BORE RECORD, SAYING:

that he was in the beginning, before the world was; [John 1:1-2 I.V.]
Therefore, in the beginning THE WORD
was, for he
was
THE WORD, even
THE MESSENGER OF SALVATION--
THE LIGHT and
REDEEMER OF THE WORLD;
THE SPIRIT OF TRUTH,
who came into the world,
because the world was made by him,
and in him was the life of MEN and
the LIGHT of MEN. [John 1:1-10 I.V.]
The worlds were made by him;
MEN were made by him;
ALL THINGS were made by him, and
through him, and
of him.

AND I, JOHN, BEAR RECORD

that I beheld his GLORY
as the GLORY of THE ONLY BEGOTTEN OF THE FATHER, FULL of GRACE AND
TRUTH, even
THE SPIRIT OF TRUTH,
which came and DWELT in the FLESH,
and DWELT among us. [John 1:13-14 I.V.]

AND I, JOHN, SAW

that he received not of the FULNESS at the first,
but received GRACE FOR GRACE;
And he received not of the FULNESS at first,
but continued from GRACE TO GRACE,
until HE RECEIVED A FULNESS;
And thus he was called THE SON OF GOD,
because he received not of the FULNESS at the first.

AND I, JOHN, BEAR RECORD,

and lo, the heavens were opened,
and the Holy Ghost descended upon him in the form of a dove,
and sat upon him,
and there came a voice out of heaven saying:
THIS IS MY BELOVED SON.

AND I, JOHN, BEAR RECORD

that HE RECEIVED A FULNESS OF THE GLORY OF THE FATHER;
and HE RECEIVED ALL POWER, BOTH IN HEAVEN AND ON EARTH,
and THE GLORY OF THE FATHER was with him,
for he DWELT in him.

AND IT SHALL COME TO PASS, THAT IF YOU ARE FAITHFUL
YOU SHALL RECEIVE THE FULNESS OF THE RECORD OF JOHN.
I'  
I give unto you these SAYINGS  
that you may understand and KNOW HOW TO WORSHIP  
and KNOW WHAT YOU WORSHIP, [Moses 1:20; Heb. 2:10]  
that you may COME UNTO THE FATHER IN MY NAME,  
and in due time RECEIVE of HIS FULNESS.  
For if you KEEP MY COMMANDMENTS you shall RECEIVE OF HIS FULNESS,  
and be GLORIFIED  
in  
ME as  
I AM  
in  
the Father;  
therefore, I say unto you,  
you shall RECEIVE GRACE FOR GRACE. [from Christ]

II'  
X  AND NOW, VERILY I SAY UNTO YOU,  
I was in the beginning with the Father, and AM THE FIRSTBORN; [Birthright  
and all those who are BEGOTTEN THROUGH ME  
are partakers of the GLORY OF THE SAME, and  
are THE CHURCH OF THE FIRSTBORN.  

A  

B  YE were also in the beginning with the Father;  
that which IS SPIRIT, even THE SPIRIT OF TRUTH; ["is", not "was";  
"spirit", not "spirits"]  
AND TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND  
AS THEY WERE, AND  
AS THEY ARE TO COME;  

C  

AND WHATSOEVER IS MORE OR LESS THAN THIS  
C'  IS THE SPIRIT OF THAT WICKED ONE  
WHO WAS A LIAR FROM THE BEGINNING.  

B'  THE SPIRIT OF TRUTH is of God. [the primal substance of man]  
AND JOHN BORE RECORD OF ME, SAYING:  
I AM THE SPIRIT OF TRUTH, [the primal substance of man fully endowed]  

A'  HE RECEIVED A FULNESS OF TRUTH,  
YEA, EVEN OF ALL TRUTH;  

I"  

A  And no man RECEIVETH A FULNESS  
B  unless he KEEPETH HIS COMMANDMENTS.  
B'  He that KEEPETH HIS COMMANDMENTS  
RECEIVETH TRUTH and LIGHT,  
until he is GLORIFIED  

A'  in  

TRUTH  
and KNOWETH ALL THINGS.
MAN was also in the beginning with God.

INTelligence, or the LIGHT OF TRUTH, [primal intelligence level]
was not created or made,

neither indeed can be.

ALL TRUTH
is INDEPENDENT

IN THAT SPHERE IN WHICH GOD HAS PLACED IT,

TO ACT FOR ITSELF, as

ALL INTEllIGENCE also;

OTHERWISE THERE IS NO EXISTENCE. [II Ne. 2:10-16]

Behold, here is the AGENCY OF MAN,

and here is the CONDEMNATION OF MAN;
because that which was from the beginning
is plainly manifest unto them,

AND THEY RECEIVE NOT THE LIGHT. ["spirits" receive not the light: TRJS

AND EVERY MAN WHOSE SPIRIT RECEIVETH NOT THE LIGHT 355, D&C 88:28]
is under CONDEMNATION.

For MAN IS SPIRIT.

THE ELEMENTS ARE eternal,

AND SPIRIT AND ELEMENT INSEPARABLY CONNECTED,

RECEIVE A FULNESS OF JOY;

AND WHEN SEPARATED,

MAN CANNOT RECEIVE A FULNESS OF JOY.

THE ELEMENTS ARE the TABERNACLE of God;

yea, MAN IS the TABERNACLE of God, even TEMPLES;

and whatsoever TEMPLE is defiled, [II Ne. 1:22; D&C 88:32-3;

God shall destroy that TEMPLE. 76:37; JD 5:271-2; 7:57]

The GLORY OF GOD is INTEllIGENCE, [acquired intelligence]
or, in other words, LIGHT and TRUTH.

LIGHT and TRUTH forsake

THAT EViL ONE.

EVERY SPIRIT OF MAN was

innocent in the beginning;

AND GOD HAVING REDEEMED MAN FROM THE FALL,

MEN became again, in their infant state,

innocent before God.

And THAT WICKED ONE

cometh and taketh away LIGHT and TRUTH,

through disobedience, from the children of men, and

because of the tradition of their fathers.
I

BUT I HAVE COMMANDED YOU TO BRING UP YOUR CHILDREN IN LIGHT AND TRUTH.

X BUT VERILY I SAY UNTO YOU, MY SERVANT FREDERICK G. WILLIAMS,
you have continued under this CONDEMNATION;
you have not taught your children LIGHT and TRUTH, according to the COMMANMENTS;
and THAT WICKED ONE hath power, as yet, over you,
and this is the cause of your affliction.

X AND NOW A COMMANMENT I GIVE UNTO YOU--
if you will be delivered
you shall set in order your own house,
for there are many things that are not right in your house.

X VERILY, I SAY UNTO MY SERVANT SIDNEY RIGDON,
that in some things he hath NOT KEPT THE COMMANMENTS concerning his children;
therefore, first set in order thy house.

X VERILY, I SAY UNTO MY SERVANT JOSEPH SMITH, JUN.,
or in other words, I will call you friends, for you are my friends,
ye shall have an inheritance with me--
I called you servants for the world's sake,
ye are their servants for my sake--

X AND NOW, VERILY I SAY UNTO JOSEPH SMITH, JUN.--
You have NOT KEPT THE COMMANMENTS,
and must needs stand rebuked before the Lord;
Your family must needs REPENT and FORSAKE some things,
and give more earnest heed unto your SAYINGS,
or be removed out of their place.

X WHAT I SAY UNTO ONE I SAY UNTO ALL;
PRAY always lest THAT WICKED ONE have power in you,
and remove you out of your place.

X MY SERVANT NEWEL K. WHITNEY ALSO,
a bishop of my church, hath need to be chastened,
and set in order his family,
and see that they are more diligent and concerned at home,
and PRAY always, or they shall be removed out of their place.

X NOW, I SAY UNTO YOU, MY FRIENDS,
let my servant Sidney Rigdon go on his journey, and make haste,
and proclaim the acceptable year of the Lord, and the gospel of salvation,
as I shall give him utterance;
and by your PRAYER OF FAITH with one consent I will uphold him.
And let my servants Joseph Smith, Jun., and Frederick G. Williams make haste also,
and it shall be given them even according to the PRAYER OF FAITH;
and inasmuch as you KEEP MY SAYINGS
you shall not be confounded in this world, nor in the world to come.

X AND, VERILY I SAY UNTO YOU,
that it is my will that you should hasten to translate my scriptures, and

and all this for the salvation of Zion. Amen.
DOCTRINE AND COVENANTS
SECTION 136

Historical Setting

This revelation was given through the prophet Brigham Young, the legal successor in the Kingdom of God to Joseph Smith, the martyred prophet. The date was Thursday, the fourteenth of January, 1847. It was "THE WORD AND WILL OF THE LORD," given at Winter Quarters, Omaha, Nebraska, on the west bank of the Missouri River, to "THE CAMP OF ISRAEL" as they headed Westward to their new home in the Valley of the Mountains.

Brigham Young made the following entry in his personal history for that day:

I commenced to give the Word and Will of God concerning the emigration of the Saints and those who journey with them. At 4 1/2 p.m. Council adjourned.

At seven, the Twelve met at Elder Benson's. I continued to dictate the Word and Will of the Lord. Council adjourned at ten p.m., when I returned with Dr. Richards to the Octagon and finished writing the same.77

Analysis

The overall structure of this revelation is: I, II, II', I'. It is given, then, in four basic sections, the first matching in content the last, and the center sections matched also in content. The final section, I', is a short statement, which "rounds out" the reverse pattern structure. Section II' is also a smaller section than II.

Section I begins with an introductory frame (X) subdivided into four statements: w, x, y, z. This frame gives the setting for the revelation: "THE WORD AND WILL OF THE LORD" (w) "CONCERNING THE CAMP OF

Israel" (x) "In Their Journeyings" (y) "To the West" (z). The revelation is from God (w), given to true Israel (x) in their movement (y) to a revealed destination (z). This introductory frame finds expression again in the frame X' which introduces the final A' unit of the section I structure. "And This is the Will of the Lord" (w') matches "The Word and Will of the Lord" of w; "Concerning His People" (x') matches "Concerning the Camp of Israel" (x); "Let Every Man Use All His Influence and Property to Remove This People" (y') matches "In Their Journeyings" (y); and "To the Place Where the Lord Shall Locate a Stake of Zion" (z') matches "To the West" (z). Initially, then, through the revelation, the Saints knew they were going West, they were going to a place where the Lord would reveal the site for one of the Stakes of Zion. As referred to earlier, in D&c 87, safety in the last days would be found in the Lord's "holy places." Thus, one of the "holy places" to be revealed was in the West. The rest of the text of section I is divided into four units: A, B, B', A'.

Unit A is subdivided into a, b, a', b'. The statement in a to "let all the people of the Church" be "organized," and with the organization to be followed: "with captains of hundreds, captains of fifties, and captains of tens; with a President and his two counselors at their head;" acting "under the direction of the Twelve Apostles" (a'); who were to act under the direction of the President of the Twelve, Brigham Young, the Lord's mouthpiece. Thus, in a the directive is given by the Lord to organize Israel into companies, and in the matching area, a', the specific organization is given. Element b of unit A states that a "covenant and promise" was to be made by the companies, and all who traveled with them, to "keep all the commandments and statutes of the Lord
their God" (b). The subject of the "covenant" recurs in b': "this shall be our covenant--that we will walk in all the ordinances [or requirements] of the Lord" (b').

Unit B is given in two elements, a and b, which match the two elements of Unit B': a' and b'. Element a of unit B is a statement that "each company provide themselves with all the teams, wagons, provisions," etc., "that they can." They were to be industrious and bring together all the "necessaries" they could for the journey. "When the companies are organized," let them "prepare for those who are to tarry" (Bb). So not everyone was going to go on the journey, and provision was to be made for those who would go (a) and for those who would tarry (b), and follow in later companies. Again, the element a' of unit B' deals with instruction concerning those who would go, and the final element b' of B' deals, again, with "those who are to remain behind this season." The B units are divided according to those who would go, and those who would tarry.

At this point the second frame, X' (and its elements: w', x', y', z'), introduces the final A' unit of the section I pattern structure. The concluding unit, A', in matching unit A and rounding out this pattern, is, again, given in two areas: b'' and a'', which is reverse of the parallel structure of unit A (a, b, a', b'). "If ye do this" (b''), which is to keep the covenant as mentioned in the Ab and Ab' areas, "in all faithfulness" (b''), and to "keep all the commandments and statutes of the Lord" (Ab), "ye shall be blessed" (b''). Thus, through obedience to the commandments and faithfulness (b'') in the covenants (Ab') they had entered into, a blessing (b'') would follow in their "flocks," "herds," "fields," etc., which was a great blessing, as the people were being
up-rooted and going out into the Great American Desert. But through
their faithfulness, they were promised they would not lose their materi-

al blessings. The final element of A', a", is specifically matched with
the Aa and Aa' elements. Element a" specifically names those who are to
direct the organization of the companies, and "appoint Presidents, and
captains of hundreds, and of fifties, and of tens" (a") as initially
commanded in Aa and Aa'.

Section II follows, beginning with an introductory frame, X":
"LET MY SERVANTS THAT HAVE BEEN APPOINTED GO AND TEACH THIS, MY WILL"
(x") matching "THE WILL OF THE LORD" (w') and "THE WORD AND WILL OF THE
LORD" (w); "TO THE SAINTS" (x") matching "CONCERNING HIS PEOPLE" (x')
and "CONCERNING THE CAMP OF ISRAEL" (x); "THAT THEY MAY BE READY TO GO"
matching "TO REMOVE THIS PEOPLE" (y') and "IN THEIR JOURNEYINGS" (y);
and "TO A LAND OF PEACE" (z") matching "TO THE PLACE WHERE THE LORD SHALL
LOCATE A STAKE OF ZION" (z') and "TO THE WEST" (z).

The next portion of the revelation is a reverse pattern struc-
ture, proceeding from unit A into unit G, and then reversing the order
and repeating from unit G' back out to unit A'.

The A units are given in four parallel elements: a, b, c, d,
matched with a', b', c', d'. "fear not thine enemies" (b) is matched by
"Fear not thine enemies" (b'). "For they are in mine hands and I will
do my pleasure with them" (c') matches "for they shall not have power to
stop my work" (c). Thus, God had set the bounds of the wicked, and He
would control the results of their actions. The d elements deal with
the New Jerusalem Zion, which the Saints were leaving (Missouri). The
Lord promised that "Zion would be redeemed" in "his own due time" (d).
In the mean time, the Lord's "people must be tried in all things" (d'),
that they might "be prepared to receive the glory of Zion" (d'). The "redemption" of Zion in d is equated with the "glorification" of Zion in d'. The match between Aa and A'a' may appear to be somewhat hazy, but through the analysis of the entire pattern structure of section II, these facts become apparent: (1) the phrase labeled "Aa" begins immediately after the last element of the frame X', and is immediately followed by the "and fear not thine enemies" phrase (Ab) which is perfectly matched with "fear not thine enemies" (A'b'), which then sets this statement (Aa) off as a single element, appearing at the beginning of the following three elements of A which clearly run parallel with their corresponding elements of A' (b, c, d corresponding to b', c', d'); and (2) the unit B', (to be discussed later), is a perfect match through the concept of "stewardship" and its antithesis (self-aggrandizement) with unit B, and is followed immediately with the material labeled "A'a'" which again is found to be placed at the beginning of the following parallel elements (b', c', d'). Hence, by pattern structuring, these two statements, Aa and A'a', are positioned to be matched, as the first elements in the series of the four parallel elements in the flanking units (A and A') of a large reverse pattern. "Go thy way and do as I have told you" (a) apparently, then, has reference to "praising the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving" if they were merry (a'), or to "calling on the Lord their God with supplication" if they are sorrowful (a'). It appears that what the Lord has told them to do (Aa) is the material which appears as element a' in unit A'.

The B unit states that "if any man shall seek to build up himself and seeketh not God's counsel," "his folly shall be made manifest."
Thus, a person was not to aggrandize himself, but rather work for the benefit of the whole, for this was the Camp of Israel and a person was to operate according to the Law of Zion (which is economically one of consecration) in accordance with his covenants. This, then, matches B': "Thou shalt be diligent in preserving what thou hast, that thou mayest be a wise steward," "for thou art God's steward." This match is a contrast between the economic principles of man and of God. A man is not to squander his means, his materials, or his talents. This is God's "counsel" (B).

Unit C is an extremely short statement: "Seek ye." The object of the search is not mentioned in this initial statement. It is not until the match is made (the concept area repeated) six verses later, that the search is defined, and the object of the search explained. "If thou shalt find that which thy neighbor has lost thou shalt make diligent search till thou shalt deliver it to him again" (C'). The search, then, concerned restoring lost articles which a person might find on the trail, and he was to seek out his neighbor and restore that which was lost.

Unit D states: "and keep all your pledges one with another; and covet not that which is thy brother's." The match is a clarification on that statement: "If thou borrowest of thy neighbor," implying that a pledge is made that one would return that which is borrowed, "thou shalt restore that which thou hast borrowed," in so doing fulfill the pledge given initially in borrowing; and "if thou canst not repay," if one is not able to fulfill the pledge, "then go straightway and tell thy neighbor, lest he condemn thee" for breaking the pledge (D'). The Saints were not to break their pledges, neither were they to covet that which was their brother's (D) and borrow with the intent of not repaying (D').
"Keep yourselves from EVIL to take the name of the Lord in vain" (E). The word "evil" appears only in the E areas, and the concept of performing evil through speech ("to take the name of the Lord in vain," E), is developed in the matching E' area, within a list of other evils. "Cease to contend," contention usually being verbal, "cease to speak EVIL one with another," "cease drunkenness," "and let your words tend to edify one another" (E').

"For I AM THE LORD YOUR GOD" (F): "I AM HE..." (F'). The Lord stated to Moses that He was the Great 'I AM' (Exodus 3:14). Bringing to mind this title of Deity seems to be inherent in the E statements.78 It was a title revealed anciently to Israel in bringing them from bondage. Thus, the focus of the mind at this point in the revelation is shifted in time back to the history of Ancient Israel in their exodus from Egypt: 'I AM HE who led the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to save my people Israel.' Thus, the Great I AM was yet God, and He was "the Lord their God" (F), and He would lead His people in that present day as He led His people in ancient days (E'). The element of faith was encouraged through the match of the present circumstances (F) with circumstances of the past (F').

The central units of this pattern are G and G', "EVEN THE GOD OF YOUR FATHERS" (G) matching "THE GOD OF ABRAHAM AND OF ISAAC AND OF JACOB" (G'), the Fathers of Old. The pattern center of this section II is the GOD of Abraham, Isaac, and Jacob.

Concluding section II is the frame X": "LET HIM THAT IS IGNORANT

78The words 'I am' are used 6 times in D&C 38:1-8.
LEARN WISDOM" matching the introductory frame of this section through the concept that the Lord would instruct the "APPOINTED" "SERVANTS," who were to "GO AND TEACH THIS, HIS WILL" (X") to "HIM THAT IS IGNORANT," that they might "LEARN WISDOM" (X"") at the hands of him who was appointed to "TEACH" (X"). Through "HUMBLING HIMSELF AND CALLING UPON THE LORD HIS GOD," one who was "IGNORANT" might have "HIS EYES OPENED THAT HE MIGHT SEE," and "HIS EARS OPENED THAT HE MIGHT HEAR" (X"") THE WILL OF THE LORD (X") which would be taught. True "ENLIGHTENMENT" would be given to "HIM WHO WAS IGNORANT" (X"") through "TEACHING" (X") by the Spirit of Truth, which was "SENT FORTH UNTO THE WORLD TO ENLIGHTEN THE HUMBLE AND CONTRITE," and "TO THE CONDEMNATION OF THE UNGODLY" (X""). One might "HEAR" (X"") the "WILL" OF THE LORD, as "TAUGHT" (X") by the "SPIRIT" (X"), if the Word was received by the Spirit.79

Section II' is, again, a reverse pattern likewise from unit A through unit G, and reversing the order and proceeding from unit G' to unit A'.

"Thy brethren have rejected you and your testimony, even the nation that has driven you out" (A). The view, apparently of many of the Saints, and certainly of the world, was that the Latter-day Saints were driven out of the United States, (which was certainly true). The match with A', however, shifts the concept to a Divine perspective, in revealing the Hand of God in this circumstance: "Have I not delivered you from your enemies, only in that I left a witness of my name?" (A'). The "witness" (A'), of course, was the "testimony" (A) left by the Lord's Anointed, Joseph Smith, (and the second Testator, Hyrum Smith).  

"And now cometh the day of their calamity, even the days of sorrow" "unless they speedily repent, yea, very speedily" (B), "for they killed the prophets" and have "shed innocent BLOOD, which crieth from the ground against them" (B). Thus, again, the blood cries from the ground, which is given as the reason why the tremendous judgments are to be poured out in the last days. The term "blood," as used in the Doctrine and Covenants, always takes on special significance, and a person can always look for a strong match through pattern structure. The match appears in this instance in B': "it was needful that he," Joseph Smith, "should seal his testimony with his BLOOD, that he might be honored and the wicked might be condemned" (B'). There is the repeat of the element of "blood" as a double witness through repetition. The blood of Joseph and Hyrum Smith (prophets)—plural) would cry from the ground against the wicked, and would bring the judgments of God upon them.

"Therefore, marvel not at these things" (C) matches "Many have marvelled because of his death" (C'). Many of the Saints had failed to see the Providence of God in the death of His witnesses, the martyrdom of His prophets.

"For ye are not yet pure; ye can not yet bear my glory" (D), is a double statement, the first concerning the sanctification and state of perfection of the Saints being addressed, and the second being a statement that they were not yet prepared to enter or bear God's glory. These ideas are matched with the statement in D', "and I took him to myself." This match may be illustrated through a scripture found in the Book of Mormon, Alma 14:11, being the incident when the Saints who believed in

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80D&c 87:6-7.
the testimony of Alma and Amulek were put to death by fire in the land of Ammonihah. Alma explained that the Spirit constrained him from exercising Priesthood power, and preventing their deaths, for this reason:

... behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day.81

As those martyrs in the days of Alma were received up into glory, so Joseph Smith was taken to his glory through the martyrdom. He was "pure" (D) and entered "God's glory" (D) when "the Lord took him unto himself" (D'). They, however, the Saints who remained, "were not yet pure" (D) and were not prepared to enter the Lord's rest or "glory" (D).

Mother Smith recorded that upon seeing her two sons (Joseph and Hyrum) prepared for burial, she exclaimed: "My God, my God, why has thou forsaken this family?" To which a voice replied, "I have taken them to myself, that they might have rest."82 The Doctrine and Covenants defines the word "rest" as being God's "glory."83

"But ye shall behold it"--God's glory--"if ye are faithful in keeping all my words" (E). This statement matches E' through a contrast with the faithfulness of Joseph Smith in laying the foundation for the latter-day work, according to the commandments he received from God: "which foundation he did lay, and was faithful" Thus, the repetition of the word "faithful" and the concept that Joseph had been faithful and

81Italics added.


83D&C 84:24.
could bear God's glory, and those who remained might also behold it if they were likewise faithful.

Unit F is a list of prophets from "Adam" on down to "Jesus and his Apostles" through whom God revealed His Word to man. It is matched with the Personages who were the very "Angels, God's ministering Servants," who did minister to man in the restoration, "to bring forth His work" in the latterdays (F).

The reverse pattern of the text of section II' focuses in upon one man, "JOSEPH SMITH" (G), and the truth of his divine calling as The Servant of God in the restoration: "WHOM I DID CALL UPON" (G'). This is a restatement of the position of Joseph Smith in the latter-day work as mentioned in The Lord's Preface, D&C 1:17, to the effect that prior to the calamities and judgments to be poured out upon the inhabitants of the earth, God gave revelations to "His servant Joseph Smith, Jr., and spoke unto him from heaven." Joseph Smith gave a commentary on the magnitude of his role and calling as the latter-day prophet, who would stand at the head of the final and concluding Dispensation of the Gospel, and inaugurate that work which would usher in the Second Advent of Messiah:

Let us this very day begin anew, and now say, with all our hearts, we will forsake our sins and be righteous. I shall read the 24th chapter [the 14th verse] of Matthew, and give it a literal rendering and reading; and when it is rightly understood, it will be edifying.

I thought the very oddity of its rendering would be edifying any-how-"And it will be preached, the Gospel of the kingdom, in the whole world, to a witness over all people: and then will the end come." ... The Savior said when these tribulations should take place, it should be committed to a man who should be a witness over the whole world: the keys of knowledge, power and revelations should be revealed to a witness who should hold the testimony to the world.

... All the testimony is that the Lord in the last days would commit the keys of the Priesthood to a witness over all people. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes him [unto] Himself? I have read
it precisely as the words flowed from the lips of Jesus Christ. John the Revelator saw an angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth.

The scripture is ready to be fulfilled when great wars, famines, pestilence, great distress, judgments, etc., are ready to be poured out on the inhabitants of the earth. John saw the angel having the holy Priesthood, who should preach the everlasting Gospel to all nations. God had an angel—a special messenger—ordained and prepared for that purpose in the last days. Woe, woe be to that man or set of men who lift up their hands against God and His witness in these last days: for they shall deceive almost the very chosen ones.84

The man who was the witness over all the world was JOSEPH SMITH, THE PROPHET OF GOD.

The two centers of this revelation, being the two centers of the central sections (II and II'), bring together "THE GOD OF ABRAHAM AND OF ISAAC AND OF JACOB" (II'G) and "JOSEPH SMITH" (II'G) as the central concept or message of this revelation: a testimony of "GOD AND HIS WITNESS IN THESE LAST DAYS. . . ."

There is a strong tie between the phrase that "THE WICKED MIGHT BE CONDEMNED" of II'B and "TO THE CONDEMNATION OF THE UNGODLY," from the final frame (X'') of section II.

Section I' is the concluding section of the revelation, being a very short repeat of the section I area, repeating very concise and specific statements. The phrase "O YE PEOPLE OF MY CHURCH" (I'X'') matches "THE PEOPLE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS" (Ia) and the x elements of the frames X, X', and X'. "YOU WHO HAVE RECEIVED MY KINGDOM" (I'X'') are the Saints in "ISRAEL" (Ix). "BE DILIGENT IN KEEPING ALL MY COMMANDMENTS" (I') is the admonition of section I: "KEEP ALL THE COMMANDMENTS AND STATUTES OF THE LORD YOUR GOD" (Ab). The "JUDGMENTS" (I') which would come upon the Saints through disobedience

84TPJS, pp. 364-5; italics and bracketed material added.
appear in contrast to the "BLESSINGS" (IA'b'). If "THEIR FAITH FAIL THEM" (I'), the promised "BLESSINGS" through "FAITHFULNESS" (IAb') would not be received, and their "enemies would triumph over them" (I'), (which appears to be a tie with the statement on "enemies" in IIAb and IIA'b'). The revelation concludes with a final frame statement: "SO NO MORE AT PRESENT. AMEN AND AMEN."
DOCTRINE AND COVENANTS
SECTION 136

THE WORD AND WILL OF THE LORD
CONCERNING THE CAMP OF ISRAEL
IN THEIR JOURNEYNINGS
TO THE WEST:

Let all the PEOPLE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,
and those who journey with them,
be ORGANIZED INTO COMPANIES,
with a COVENANT and promise
to KEEP ALL THE COMMANDMENTS AND STATUTES OF THE LORD OUR GOD. [136:37]

Let the COMPANIES BE ORGANIZED
with CAPTAINS OF HUNDREDS,
CAPTAINS OF FIFTIES, AND
CAPTAINS OF TENS,
with a PRESIDENT and his two counselors at their head,
under the direction of the Twelve Apostles.
And this shall be our COVENANT--
that we will WALK IN ALL THE ORDINANCES OF THE LORD.

Let each COMPANY provide themselves with all the teams, wagons,
provisions, clothing, and other necessaries for the JOURNEY
that they can.

When the COMPANIES are organized
let them go to with their might,
to prepare for those who are to TARRY.

Let each COMPANY, with their captains and presidents,
decide how many can GO next spring;
then choose out a sufficient number of able-bodied and expert men,
to take teams, seeds, and farming utensils,
to GO as pioneers to prepare for putting in spring crops.

Let each COMPANY bear an equal portion,
according to the dividend of their property,
in TAKING the poor, the widows, the fatherless, and
the families of those who have gone into the army,
that the cries of the widow and the fatherless
come not up into the ears of the Lord against this people.

Let each COMPANY prepare houses, and fields for raising grain,
for those who are to REMAIN BEHIND this season;

AND THIS IS THE WILL OF THE LORD
CONCERNING HIS PEOPLE.

Let EVERY MAN USE ALL HIS INFLUENCE AND PROPERTY TO REMOVE THIS PEOPLE
TO THE PLACE WHERE THE LORD SHALL LOCATE A STAKE OF ZION.

And if ye do this with a pure heart, in all FAITHFULNESS,
ye shall be BLESSED; you shall be BLESSED in your flocks, and
in your herds, and
in your fields, and
in your houses, and
in your families.

Let my servants Ezra T. Benson and Erastus Snow ORGANIZE A COMPANY. And
Let my servants Orson Pratt and Wilford Woodruff ORGANIZE A COMPANY. Also,
Let my servants Amasa Lyman and George A. Smith ORGANIZE A COMPANY.
And appoint PRESIDENTS, and
CAPTAINS OF HUNDREDS, AND
OF FIFTIES, AND
OF TENS.
II

W' AND LET MY SERVANTS THAT HAVE BEEN APPOINTED GO AND TEACH THIS, MY WILL, 16
X' TO THE SAINT'S
Y' THAT THEY MAY BE READY TO GO
Z' TO A LAND OF PEACE.

A Go thy way and do as I have told you,
   and FEAR NOT THINE ENEMIES;
   for they shall not have power to stop my work
B ZION shall be REDEEMED in mine own due time.
   And if any man shall seek to build up HIMSELF, and
   seeketh not MY COUNSEL,
C he shall have no power, and his folly shall be made manifest.
D and keep all your pledges one with another;
   and covet not that which is thy brother's.
E Keep yourselves from EVIL
F to take the name of the Lord in vain,
   For I AM THE LORD YOUR GOD,
G EVEN THE GOD OF YOUR FATHERS,
   THE GOD OF ABRAHAM
   AND OF ISAAC
   AND OF JACOB.
   I AM HE who led the children of Israel
F' out of the land of Egypt;
   and my arm is stretched out in the last days,
   to save my people Israel.
   Cease to contend one with another;
   cease to speak EVIL one of another.
   Cease drunkenness;
   and let your words tend to edifying one another.
   If thou borrowest of thy neighbor,
   thou shalt restore that which thou hast borrowed; and
   if thou canst not repay
   then go straightway and tell thy neighbor, lest he condemn thee.
   If thou shalt FIND that which thy neighbor has lost
   thou shalt deliver it to him again.
   Thou shalt be diligent in preserving what thou hast,
   that thou mayest be a wise STEWARD;
   for it is the free gift of the Lord thy God,
   and thou art his STEWARD.
B' If thou art merry,
   praise the Lord with singing, with music, with dancing, and
   with a prayer of praise and thanksgiving.
   If thou art sorrowful,
   call on the Lord thy God with supplication,
   that your souls may be joyful.
A' FEAR NOT THINE ENEMIES
   for they are in mine hands and I will do my pleasure with them.
   My people must be tried in all things,
   that they may be prepared to receive the GLORY of ZION;
   and he that will not bear chastisement is not worthy of my kingdom.
   LET HIM THAT IS IGNORANT LEARN WISDOM
   BY HUMILIING HIMSELF AND CALLING UPON THE LORD HIS GOD;
   THAT HIS EYES MAY BE OPENED THAT HE MAY SEE, AND HIS EARS OPENED THAT HE MAY HEAR;
   FOR MY SPIRIT IS SENT FORTH UNTO THE WORLD TO ENLIGHTEN THE HUMBLE AND CONTRITE, AND
   TO THE CONDEMNATION OF THE Ungodly.
[D&C 93:31]
II

A THY BRETHREN have REJECTED you and your TESTIMONY,
even the nation that has DRIVEN you OUT;
   And now cometh the day of their calamity,
even the days of sorrow, like a woman that is taken in travail
B and their sorrow shall be great unless they speedily repent, yea, very speedily.
   For they KILLED THE PROPHETS, and them that were sent unto them;
   and they have shed INNOCENT BLOOD, which crieth from the ground against them.
C Therefore, MARVEL NOT at these things,
D for ye are not yet PURE;
E  but ye shall behold it if ye are FAITHFUL
   in keeping all my words that I have given you.
F  from the days of ADAM to ABRAHAM,
   from ABRAHAM to MOSES,
   from MOSES to JESUS and HIS APOSTLES, and
   from JESUS and HIS APOSTLES to
G  JOSEPH SMITH
   whose I DID CALL UPON [D&C 1:17] [TPJS 364-5]
   by mine ANGELS, my MINISTERING SERVANTS, and
   by mine OWN VOICE out of the heavens, to bring forth my work; [Rev. 22:9]
E' which foundation he did lay, and was FAITHFUL;
D' and I TOOK HIM TO MYSELF. [Alma 14:11]
C' Many have MARVELLED because of his death;
B' but it was needful that HE SHOULD SEAL HIS TESTIMONY WITH HIS BLOOD,
   that he might be honored and THE WICKED MIGHT BE CONDEMNED.
A' Have I not DELIVERED you FROM YOUR ENEMIES,
   only in that I have left a WITNESS of my name?

I

NOW, THEREFORE, HEARKEN,
O YE PEOPLE OF MY CHURCH;
   AND YE ELDERS
   LISTEN TOGETHER;
   YOU WHO HAVE RECEIVED MY KINGDOM.
   BE DILIGENT IN KEEPING ALL MY COMMANDMENTS,
   lest JUDGMENTS come upon you,
   and your FAITH fail you,
   and your enemies triumph over you.

SO NO MORE AT PRESENT. AMEN AND AMEN.
Chapter III

PATTERN IMPLICATIONS

Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old; 

Thereby showing that he is the same God yesterday, today, and forever. Amen. D&C 20:11-12.

PATTERNS AS SYMBOLS

The Basis of Creation

Symmetry, order, and design are found throughout all of God's creations as a result of His decree that from "chaos" should come forth "order." In the beginning, God filled matter, in an unorganized state, with His Glory, that He then might give law and organization to His creations.

We admit that God is the great source and fountain from whence proceeds all good; that He is perfect intelligence, and that His wisdom is alone sufficient to govern and regulate the mighty creations and worlds which shine and blaze with such magnificence and splendor over our heads, as though touched with His finger and moved by His Almighty word. And if so, it is done and regulated by law; for without law all must certainly fall into chaos.\(^1\)

Through the light and power which radiate from God's Being, He is in all and through all his domain, giving light, life, and law to His creations.

Which light proceedeth forth from the presence of God to fill the immensity of space--

The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the

\(^1\)TPJS, p. 55; italics added.
power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.\(^2\)

All symmetry, design, and order in nature bear record of the intelligence of God, and His power and glory in all things.\(^3\) If God were to withdraw His Holy Spirit from His dominion, all would fall back into chaos. Christ is the life of the world.

Eternal Signs

Incorporated within the divine system of organization were eternal signs and symbols, which further bear record of God as the Great Creator. Hence, Alma taught that all things which were created by God were signs to man bearing record of their Creator:

... Thou hast had signs enough; ... all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator.\(^4\)

Expressing this same truth, Joseph Smith taught:

God has made certain decrees which are fixed and immovable; for instance, God set the sun, the moon, and the stars in the heavens, and gave them their laws, conditions and bounds, which they cannot pass, except by His commandments; they all move in perfect harmony in their sphere and order; and are as lights, wonders and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field, all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb bearing seed should bring forth of its kind, and cannot come forth after any other law or principle. Upon the same principle do I contend that baptism is a sign ordained of God. ... It is a sign and a commandment which God has set for man to enter into His kingdom. Those who seek to enter in any other way will seek in vain; for God will not receive them, neither will the angels acknowledge their words as accepted, for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man. ...

\(^2\)D\&C 88:12-13; ital. added.  \(^3\)Psalms 19:1.  
\(^4\)Alma 30:44; ital. added.
Baptism is a sign to God, to angels, and to heaven that we do the will of God.

What is the sign of the healing of the sick? The laying on of hands is the sign or way marked out by James. What if we should attempt to get the gift of the Holy Ghost through any other means except the signs or way which God hath appointed—would we obtain it? Certainly not.

There are certain key words and signs belonging to the Priesthood which must be observed in order to obtain the blessing.5

As Joseph Smith stated, the Holy Priesthood of God itself has eternally associated with it eternal Priesthood signs and key words. Facsimile #2, Figure 3, of the Book of Abraham, represents God "sitting upon his throne, clothed with power and authority; with a crown of eternal light [or glory] upon his head; representing also the grand Key-words of the Holy Priesthood." Figure 7 represents "God sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood; as, also, the sign of the Holy Ghost." That which God reveals from "the heavens" is eternal.

Joseph Smith stated that there were "signs" and "words" of the Priesthood which would be revealed to the Elders in the Temple:

I preached in the grove, on the keys of the kingdom, charity, etc. The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. There are signs in heaven, earth and hell; the Elders must know them all.6

Elder Parley P. Pratt witnessed certain signs in the heavens in the autumn of 1830 while on a mission to his family.

... my attention was roused by a sudden appearance of a brilliant light which shone around me, above the brightness of the sun. I cast my eyes upward [into the night] to inquire from whence the light came, when I perceived a long chain of light extended in the heavens, very bright, and of a deep fiery red. It at first stood stationary in a horizontal position; at length bending in the center, the two ends approached each other with a rapid movement, so as to form an exact square. In this position it again remained stationary

5TPJS, pp. 198-9; ital. added. 6DHC, 4:608; ital. added.
for some time, perhaps a minute, and then again the ends approached each other with the same rapidity, and again ceased to move, remaining stationary, for perhaps a minute, in the form of a compass; it then commenced a third movement in the same manner, and closed like the closing of a compass, the whole forming a straight line like a chain doubled. It again remained stationary for a minute, and then faded away.\textsuperscript{7}

Joseph Smith equated "ordinances" with "signs"\textsuperscript{8}: an ordinance is a sign. John A. Widtsoe gave the following definition for the word "ordination": "... an ordinance is an earthly symbol of a spiritual reality." Signs of God are symbols, and represent a greater reality.

\textbf{PATTERNS IN LANGUAGE}

The late Orson F. Whitney, a member of the Twelve, gave the following insightful statement on the symbolic nature and significance of ordinances, and the "poetic" nature of signs and symbols from God:

Poets are prophets of a lesser degree, and the prophets are the mightiest of the poets. They hold the key to the symbolism of the universe, and they alone are qualified to interpret it. . . .

The essence of poetry is in its idealism. God has built His universe upon symbols, the lesser suggesting and leading up to the greater; and the poetic faculty, possessed by the prophet in fulness, recognizes and interprets it. All creations testify of their creator. They point to something above and beyond. That is why poetry of the highest order is always prophetic, or infinitely suggestive; and that is why the poet is a prophet, and why there is such a thing as poetic prose. A thing is poetic when it suggests something greater than itself. Man, fashioned in the divine image, suggests God, and is therefore "a symbol of God," as Carlyle declares. But Joseph Smith goes further. He affirms that God is "an exalted Man."\textsuperscript{9}

Elder Whitney's statement may provide insights as to the source and purpose of patterns incorporated within the revelations of God. Patterns within the revelations may themselves convey eternal symbolism.

\textsuperscript{7}Parley P. Pratt, p. 44; ital. added. \textsuperscript{8}TPJS, p. 199.

\textsuperscript{9}The Master's Church \textit{(SLC: The Deceret Sunday School Union of the Church of Jesus Christ of Latter-day Saints, 1970)}, p. 226; italics added.
One would suppose that patterns incorporated within revelations which come from God in eternity would be structured by their Creator to bear record of a higher eternal reality. One would suppose that they were symbolic of a greater eternal truth.

And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.\(^\text{10}\)

The author suggests that the Lord's declaration is structured in a pattern "created and made to bear record of Him":

And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

The Lord has revealed that the pattern incorporated into all things He creates by the power of His Spirit is "THAT THE FIRST SHALL BE LAST, AND THAT THE LAST SHALL BE FIRST" in all things:

... and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my spirit. For by the power of my spirit created I them; yea, all things both spiritual and temporal--

First spiritual, secondly temporal, which is the beginning of my work and again, first temporal, and secondly spiritual, which is the last of my work--

\(^{10}\)Moses 6:63; italics and capitalization added.
Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning. . . .

The revelations in the Doctrine and Covenants are creations of God, being given "by the power of His Spirit," and therefore are a manifestation or creation of His divine mind. The reverse pattern of repetition incorporated within the revelations appears to be structured and made to bear record of the Grand Creation Pattern of God, which pattern He incorporates into "all things." The direct repetition pattern incorporated within the revelations appears to fulfill the principles of order and intelligent design, and the divine Law of Witnesses through repetition. President Brigham Young--recognizing this creative principle and pattern in all of the Lord's work--applied this pattern to the Lord in the form of a divine title, "that He is

THE FIRST AND THE LAST--THE LAST AND THE FIRST."'

"THE HISTORIC CHIASMUS"

There is an eternal basis for the pattern of reverse repetition which appears in the revelations of the Doctrine and Covenants. That basis is seen in the history (from the beginning to the end) of planet earth and her inhabitants, as given in "Figure II" following.

The "focal point" of "The Historic Chiasmus" was the point at

11D&C 29:30-33; italics and cap. added; see pattern page 33.

12N.B. Lundwall, comp., Lectures on Faith ([n.p.]:[n.n], [n.d.]), Lecture 5:2.


14JD, 6:282; ital. and cap. added; the significance of this title was given in a Patriarchal Blessing by Hyrum Smith to Elizabeth Edwards, BYU Library Special Collections: "Journal of Esaias Edwards," p. 112.
which the earth and mankind began their ascent back into the presence of God from whence they have fallen. The "turning point" of the history of this earth was THE ATONEMENT OF JESUS CHRIST.

The Atonement of Christ is the most transcendent and important event that has ever occurred, or ever will occur, in the history of this world.\textsuperscript{15}

The Atonement of the Savior is the pivotal point in world history.\textsuperscript{16}

The Lord revealed to the prophet Enoch that "the plan of salvation" was "unto all men, through the BLOOD of mine Only Begotten, who shall come in the meridian of time."\textsuperscript{17} It does not appear that Christ came in the middle of the earth's history according to an exact division of the time the earth will be organized as a "temporal" sphere or creation,\textsuperscript{18} but He did come at the center of the pattern of the history of planet earth. His coming and Atonement was the "pivotal point in world history."

\textsuperscript{15}Bruce McConkie, Official Report of the . . . General Conference of the Church of Jesus Christ of Latter-day Saints (SLC: The Church of Jesus Christ of Latter-day Saints, April, 1950), p. 130; Ital. added.

\textsuperscript{16}The Master's Church, p. 267; Italics added.

\textsuperscript{17}Moses 6:62; Italics and capitalization added.

\textsuperscript{18}D&G 77:6A.
SPIRITUAL CREATION (GARDEN OF EDEN) - Presence of God 
Moses 5:4
- No death 
II Ne. 9:6
- Paradisiacal Glory 
Lectures on Faith, 2:18

FAIL (Loss of glory) TELESTIAL WORLD

- Death 
Moses 6:59
- Water Baptism 
JD, 1:274
- City of Enoch Ascends 
Moses 7:69

ATONEMENT - BLOOD SACRIFICE
II Ne. 9:5-9
Alma 34:8-14
Moses 7:45-46

TEMPORAL

7,000 YEARS D&C 77:68A

TEMPORAL TERRESTRIAL WORLD (MILLENNIUM) - Death (change) 
D&C 101:24-31
- Spirit Baptism 
Smith 2:37; Jacob 6:3
- City of Enoch Descends 
Moses 7:63-64
- Level of Translation 
TPJS, pp. 170-1
- Terrestrial Glory 
D&C 45:16; 65:34

QUICKENED (raised in glory D&C 88:26)

SPRITUAL CELESTIAL KINGDOM - Presence of God 
D&C 88:19
- No Death 
Revelation 21:4
- Paradise of God 
D&C 77:2A
- Celestial Glory 
D&C 88:18

FIGURE II GOD'S CREATION PATTERN
D&C 29:30-33
Thus, the whole history of man from the beginning of his spiritual creation to the end of his redemption is a pattern of reverse repetition on this grand scale, as explained by President Brigham Young:

We read in the Scriptures [Revelation 1:11,17; 2:8; 22:13] that Jesus declared he is the First and the Last. It is written again in this book [D&C 29:30-33; 110:4], by the Prophet Joseph Smith, that he is the First and the Last--the Last and the First. THIS PRINCIPLE YOU SEE IN ALL THE WORKS OF THE LORD. When a man commences the work of his exaltation, he begins at the last thing that will be completed. Our spirits, thousands of years ago, were first begotten; and at the consummation of all things, when the Saviour has finished his work and presented it to the Father, he will be crowned.

None of you will receive your crowns of glory, immortality, and eternal lives before he receives his. He will be crowned first, and then we shall be crowned, every one in his order; for the work is finished, and the spirit is complete in its organization with the tabernacle. The world is the first to be redeemed, and the people last to be crowned upon it. I leave these remarks with you. . . .

This pattern is manifest through the creation work of God, being first "spiritual," typified by the Garden of Eden wherein all things were in an immortal state, and man was graced with the presence of God. Man and the earth then fell from their place of creation through space to their present position in this solar system, and began their existence in this "temporal" state (D&C 77:6A). The creation and fall was "the first of God's work." That which was last in the initial work of God then becomes first. The earth and man will be raised to a higher level of "temporal" existence for a thousand year period (the Millennium) and receive a Terrestrial level of glory. The earth will die at the end of the seven thousand years of its "temporal" existence, and will then be "quickened" (D&C 88:26) and raised in Celestial glory, and move back

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19 JD, 6:282; italics and capitalization added.
21 TPJS, pp. 170-1.
to the place of its creation, among the Celestial Orbs of God, "and the meek of the earth shall inherit it"\(^{22}\) as their Celestial Kingdom.

President Brigham Young explained that in proportion to the fall of a planet, so will that planet be exalted when it is redeemed and sanctified:

I suppose that God never organized an earth and peopled it that was ever reduced to a lower state of darkness, sin and ignorance than this. I suppose this is one of the lowest kingdoms that ever the Lord Almighty created, and on that account is capable of becoming exalted to be one of the highest kingdoms that has ever had an exaltation in all the eternities. In proportion as it has been reduced so it will be exalted, with that portion of its inhabitants who in their humiliation have cleaved to righteousness and acknowledged God in all things. In proportion to our fall through sin, so shall we be exalted in the presence of our Father and God, through Jesus Christ and by living the righteousness of his Gospel.\(^{23}\)

Finally, this description of the Celestialized Earth was given by Elder Charles W. Penrose:

The earth will die like its products, but it will be quickened again and resurrected to Celestial glory. It has been born of the water and will also be born of the Spirit, purified by fire from the corruption that once defiled it, developed into its perfections as one of the family of worlds fit for the Creator's presence, all its latent light awakened into scintillating action. It will move up into its place among the Orbs governed by Celestial time, shining like a sea of glass mingled with fire, every tint and color of the heavenly bow radiating from its surface. The ransomed of the Lord will dwell upon it. The highest Beings of the ancient Orbs will visit it. The Garden of God will again adorn it. The heavenly Government will prevail in every part. Jesus will reign as its King. The River of Life will flow from the Regal Throne. The Tree of Life whose leaves were for the healing of the nations will flourish upon the banks of the heavenly stream, and its golden fruit will be free for the white-robed throngs that they may eat and live forever. This perfected earth, with its saved inhabitants will then be presented to the Eternal Father as the finished work of Christ.

\(^{22}\)D&C 88:17.

\(^{23}\)JD, 10:176; italics added.
FINDINGS AND CONCLUSIONS

FINDINGS

1. Repetition of concepts occurred to a high degree within the revelations of the Doctrine and Covenants studied for this work. (See page vi.)

2. The repetition was structured.

3. The repetition within the revelations was structured into patterns of symmetry, and the structuring of the text through repetition appeared to be the vehicle of organization for the material within the revelations. (See pp. 37-145.)

4. The basis of the symmetric structuring was very simple, being of two basic types: (1) reverse repetition (in which the order of the repeating elements was reversed), and (2) direct repetition (in which the order of the repeating elements was the same as the initial statement). (See pp. 26-32.)

5. Through combinations of the two basic pattern types, a great variety of pattern structuring was generated. (See pp. 34-36.)

6. Matches between corresponding areas in the text of a given revelation were achieved through a multiplicity of means. (See pp. 22-25.)

7. In some revelations it was discovered that patterns on the "word level" were themselves units of larger patterns, which were in turn units of yet larger patterns, and so on until a "macro-pattern" level (by subject) was developed, which covered the entire revelation. (See D&C 3, 76 analyses for instance, pp. 57, 78.)

8. The patterns tended to unity otherwise seemingly disjointed
segments of revelation text, placing them as elements in an intelligent-
ly organized whole. (See p. 128 pattern unit II" for instance.)

9. The patterns gave to the revelations an esthetically pleasing sense of beauty, symmetry, and design. Each revelation became a "symphony of words."

CONCLUSIONS

1. Repetitive structuring appeared to have been purposely incorporated within the Doctrine and Covenants revelations analyzed as a means of incorporating a "built-in system of commentary" within each revelation. Because of this built-in system of repetitive structuring, an analytical study of that structuring facilitated insights into the meanings of the revelation text by determining those areas in a given revelation that were complementary to each other as matching areas, and then by studying through comparison those relating areas to gain possible insights. The structural analysis of the revelations was thus employed as a tool to gain increased understanding of the meanings of the revelations studied. This was perhaps the most significant feature of this work. (See chapter II.)

2. It appears that through an analysis of the structure of revelation text, context may be established, clarifications may be made, meanings may be illuminated, definitions may be given, etc.

The analyses showed that context within a revelation could be demonstrated by determining the pattern structure of the text. That is, by identifying the patterns (as a function of the text), one could thus establish the units of thought and identify the textual breaks within a given revelation. Because the patterns themselves are only a manifesta-
tion of the text itself, pattern context is then, in fact, text context; pattern breaks are no less than breaks in text. The order and symmetry of the patterns within the text is simply an aid to identifying the matching elements of the text.

"Punctuation" was inherently incorporated within the revelations through techniques of pattern structuring. (See chapter II.)

3. The patterns appeared to convey a message through symbolism in and of themselves. It is the author's suggestion that coming from eternity, and being given by the power of God's Spirit, the patterns incorporated within the revelations were made to bear record of God as The First and the Last—The Last and the First (Moses 6:63; D&C 29:30-33; and JD, 6:282) . . . that the pattern of reverse repetition is representative of God's eternal creation pattern, and by incorporating this pattern into the revelations of the Doctrine and Covenants, the revelations are thus created and made to bear record of God as the Grand Creator. The direct parallel pattern structure, though not creating a focal center, fulfills the principles of symmetric design and the Law of Witnesses. (See chapter III.)

4. The fact that Joseph Smith extemporaneously dictated several lengthy revelations publicly (as D&C section 1), which were highly structured, without prior opportunity for premeditated organization of thought or text, would seem to demonstrate the truth that he was indeed receiving revelation from a source external to his own mind. Further, the complexity of the structuring incorporated within the revelations that he dictated would seem to bear strong witness to the influence of a superior intelligence in the organizing and structuring of the revelations . . . that the revelations came from a source "higher" than Joseph
Smith. (See the analyses of the revelations, pp. 38-145.)

The patterns incorporated within the revelations do not appear to have been the product of the mind of man, but, rather, appear to have been structured independently of the prophet through whom the revelations were given. It is the author's belief that the prophets themselves were not aware of the intricate patterns being structured into the revelations given through them, thus adding to the force of this conclusion.

The author suggests that the elaborate structures incorporated within the revelations were the natural consequence of elevating the prophet to a higher spiritual plane by filling him with the Holy Spirit, that he then might speak with the tongue of angels (II Ne. 31:14; 32:2-3; Helaman 5:44-45). In the same way a prophet might also write by the spirit of inspiration (Moses 6:5; D&C 76:113,115; 124:2-4; and in the Apocrypha II Esdras 14).

5. Through an analytical study of the revelations, a greater appreciation was gained of the fact that Joseph Smith was a chosen instrument through whom God gave to man His holy word (D&C 5:10; 41:12). The author suggests that the prophet, as the instrument of revelation (JD, 2:314), through whom the Spirit of the Lord operated, thus provided the vocabulary for the revelations and was also responsible for the level of language displayed therein. (See D&C 67:5; DHC, 1:226; and D&C 1:24.) That is not to say, however, that the selection of the very words and the structuring of the language employed was not given by the Spirit of God, thus becoming His words and His language. Thus, the analysis seemed to confirm the scriptural declaration that the words of the revelations of the Doctrine and Covenants are not the words of man, nor of men, but are
the words of Christ, given by His Spirit through His anointed servants in modern times (D&C 18:34-36; II Ne. 33:10-11). That the voice of the Spirit can give words through a prophet is demonstrated by the spiritual gift of tongues. The prophet, then, becomes God's mouthpiece, or the instrument through whom He speaks (D&C 50:36). Thus, revelation by the Spirit was a joint effort between God and man. (See DHC 1:226; D&C 67:5; 11:11; 52:1-2; 84:60; 84:98-102; 97:1; III Ne. 26:14,16.)

6. Care should be taken in attempting doctrinal interpretation of the scriptures through structural analysis. Doctrinal interpretation of the scriptures for the Church is the stewardship of only one man--the President of the Church.

7. This thesis is certainly but a beginning to the study of the revelations of the Doctrine and Covenants by structural analysis. It is hoped that this initial work may have been successful in laying initial groundword for further study. A correlation of the work which has been done in the standard works would be of value.

8. Finally, a study of the intelligent structural design and organization inherent within the revelations may thus give the student of the scriptures a greater respect and appreciation for that divine gift which God has given to man from the midst of eternity (Moses 6:59; D&C 84:43-44; II Ne. 31:20):

THE WORDS OF ETERNAL LIFE.
APPENDIX

NOTES FROM A BRIEF SURVEY OF
SCRIPTURAL PATTERN ANALYSIS
HISTORY

BENGEL - 1742, German. He used the term "Chiasmus" to describe both reverse and direct parallel repetition.¹ Bengel did work on Romans 3:9-6:12 in 7 large sections, with faith (3:22) appearing as the "fourth, or central, section."²

LOWTH - 1753, English. Lectured on his studies. Hebrew parallelism through "synonymous," "antithetic," and "synthetic" matches.³ He published his lectures in 1758.⁴

JEBB - 1820. Published a book: Sacred Literature. Jebb first identified chiasmus, calling it "introverted parallelism," "or to borrow a military phrase, from flanks to centre."⁵

BOYS - 1824, English. Book: Tactica Sacra.⁶

FORBES - 1854, Scottish. Book: The Symmetrical Structure of Scripture.⁷


²Lund, p. 36.
³These terms are discussed in the section on "Poetry" in The Encyclopedia Judaica (McMillan Publishers, 1971), Volume 13, pp. 671-5. "Synonymous parallelism": a direct repeat or paraphrase of the first statement. "Antithetic parallelism": a contrast between the initial and repeating statement, sometimes through specific words or expressions, or sometimes "only in sense." "Synthetic parallelism": a repeat which expanded or developed the theme of the first statement. This writer found a variety of terms defining various structural phenomena. Thus, terms in this thesis were kept to a minimum and selected to simply describe the particular phenomenon.
⁴Lund, p. 36. ⁵Lund, p. 37. ⁶Lund, p. 38.
⁷Lund, p. 39.
Lund published in his book what he called "The Laws of Chiasmus." From his twenty years research in Bible pattern structures, he claimed to have synthesized some basic axioms of structural composition. These he termed "The Laws." This writer found the "Laws of Chiasmus" operative in the conceptual structuring incorporated within the D&C revelations. They appear to harmonize with structuring as found in the Bible (according to the work done by Lund).

Lund stated in speaking of Isaiah 60:1-3: ". . . here is a thought pattern which is chiastic in form and obeys the laws of such constructions." He therefore was dealing with and recognized patterns on a concept basis. He discussed other phenomenon which he saw; for instance, surface word patterns in Isaiah 55:8. Lund said that the central message was placed at the center of the chiastic passages he discovered in the Bible. He also said that in a series of seven units occurring in a chiastic structure (with a focal center), that the odd numbered elements often matched or the even elements often matched. He further stated that he found a frequency of what he termed a "triplet," or a series of three ideas occurring at the focal point of a chiastic pattern.


THE LAWS OF CHIASMUS

1. The center is always the turning point; and may consist of one, two, three or even four lines.

2. At the center there is often a change in the trend of thought, and an antithetic idea is introduced. After this the original trend is resumed and continued until the system is concluded. This is called the law of the shift at the center.

3. Identical ideas are often distributed in such a fashion that they occur in the extremes and at the center of their respective system, and nowhere else in the system.

4. There are also many instanced of ideas, occurring at the center of one system and recurring in the extremes of a corresponding system, the second system evidently having been constructed to match the first. This feature is called the law of shift from center to the extremes [or vice-versa].

8Lund, p. 44. 9Lund, p. 45. 10Lund, p. 46.
11Lund, p. 11.
5. There is a definite tendency of certain terms to gravitate toward certain positions within a given system, such as the divine name in the Psalms, quotations in central position in a system in the New Testament, or such terms as "body" when denoting the church.

6. Larger units are frequently introduced and concluded by frame-passages.

7. There is frequently a mixture of chiastic and alternating lines within one and the same unit.12

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CONCEPTUAL PATTERNS OF REPETITION
IN THE DOCTRINE AND COVENANTS
AND THEIR IMPLICATIONS

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ABSTRACT

This thesis was basically concerned with the study and analysis of selected revelations given through the prophet Joseph Smith, as presently published in the book The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. The major thrust was to determine to what degree each revelation was being structured, and the nature of that structuring.

It was discovered that the revelations were structured in conceptual patterns of repetition through the use of (1) direct repetition and (2) reverse repetition, and through combinations of the two. The patterns provided a "built-in system of commentary" to the texts and thus facilitated increased understanding of the meanings of the revelations.

That Joseph Smith extemporaneously dictated several lengthy revelations which are highly structured, with apparently no opportunity for premeditated organization, would seem to demonstrate the truth that he was in spiritual communication with a superior intelligence.

The work appears to further confirm the scriptural statement that the words of the revelations are the words of Jesus Christ.

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