

**Intelligences are truth clothed with light  
conversation between LeGrand Baker  
and Ashley Buchanan,  
28 Feb. 2003**

*This is a discussion of D&C 88 and 93, Abraham 1 and 3, Alma 12 and 13, and others.*

**Introduction**

I attend school, K through 9<sup>th</sup>, in Salem, then was bussed went to Spanish Fork for high school. So, since the story I am telling took place while I was at the Salem school, it happened during or before my 9<sup>th</sup> grade year. I suspect it was it took place when I was in the 7<sup>th</sup> or 8<sup>th</sup> grade, because by the time I began Seminary in Spanish Fork, the ideas of Orson Pratt and B H Roberts were a fundamental part of my thinking.

The story is this:

Across the street to the east of Salem school was an open field that had two baseball diamonds on it. There were no weeds in those places, but the lower north side of the playground was carpeted with puncher weeds and no one ever went there. One day, I was playing on the playground when the old man who lived in a house across the fence from the puncher weeds called to me and asked me to come talk with him. I was reluctant (perhaps because I didn't know the man, but more probably because I didn't want walking over the punchers to his fence). He was persistent, so I went to where he was. He told me that he had two books that he wanted me to borrow and read. I was to come to his house after school and pick them up, take them home and read them, then return them to him in two weeks. I agreed, so after school I stopped at his house and got the books.

I took them home, showed the books to my mother, and told her who had given them to me. Our town only had one church building and one ward, so I knew everyone in town who came to church, but I did not know this old gentleman. My mother knew him by my description of where he lived. She was both very impressed and very concerned. She told me he was a one of the best men she knew, but was very ill – that he was too ill (and/or too old) to come to church. She took the books from me and told be that we must be very careful not to hurt them. To insure that, she told I could not handle them again until the two weeks were passed. Then, for the next two weeks, she typed their contents. I still have her typewritten copies. My mother was not a fast typist, so her copying those books was a laborious task. Besides that, she had so many other things to do on the farm. Still, every time I came home from school she was sitting at the typewriter. For some reason, she felt that it was important that I have the books – not just for two weeks, but that I have their ideas to read over and over again.

When I returned the books, the man's wife came to the door. I asked if I could see her husband and thank him. She said he was too ill to talk to me, thanked me for returning the books, but did not invite me in. I walked away from the house quite sobered: I felt this experience had been important to me, but I did not know why.

The items he had given me were Orson Pratt's *Great First Cause*, and B. H. Roberts' *Seventy's Course in Theology, Second Year, Outline History of the Dispensations of the Gospel*. They were – still are – the most important treatise published in the church discussing the pre-existence of man, and our growth experiences from intelligences, to spirits, to mortals, and eventually to resurrected beings. I read them both with great interest, devouring their ideas as though they were the key to everything that was important. But I had no one with whom I could talk about their ideas. My mom said she had typed them, but didn't understand what they said; my dad didn't have time to read them; and none the kids my age were at all interested.

I was excited to go to high school because I thought there would be people there with whom I could talk. I thought I found such a person in my seminary teacher, Albert Paine. He would begin each Monday's class period with an open question and answer time when we could ask him any questions we wanted. I took advantage of that time - but not for long. One Monday after class he asked me to stay and talk to him. He said to me, "I do not understand Orson Pratt, *therefore* you cannot understand Orson Pratt, so I want you to stop asking me questions about his ideas." I think that is an exact quote. I was so surprised and hurt by the irrationality of his logic, that the impact of it caused the words to be embedded into my memory. After that, I still liked him as a teacher, but I didn't talk to him about important things any more.

I believed then, and believe more firmly now, that understanding one's pre-mortal life is the key to one's understanding oneself.

For years after that I wrote a great deal about our pre-mortal life, and the *sode*, but in the spring of 2003, when I was 65 years old, those ideas were substantially expanded as I reflected on a conversation with my dear friend Ashley Buchanan. What follows is my letter to Ashley after that conversation:

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March 1, 2003

Ashley,

Last night and today have been one of those rare times when my mind worked in full sail. I spent all last evening, all today, and late into this evening writing this letter to you. I sent you last night's version this morning. Since then I have been re-reading and re-thinking those scriptures, adding Alma 12 and 13 and a few others. As I mentioned to you on the phone, the insights I had last night, as I reviewed the conversation the conversation you and I had earlier in the day, have changed my thinking in a more profound way than any insight I have had since the picture (diagram showing pre-this-system intelligences) we referred to yesterday became apparent to me. Most of the scriptures I cite below have more comments than the version I sent you this morning. These comments are as explicit as I can make them, but since these ideas arise from a private conversation between you and me, the comments are, as you will see, closely tied to that conversation. Consequently, I suppose, that anyone else who was not privy to it will find it difficult to make much sense out of part of what I have written. I hope you will forgive my writing things that I know you understand as well as I do. Even though this letter is written to

only you, it is important enough to me that I intend to keep it, and I am sure others will eventually read it also. So some of my explanations are for their sake, rather than for yours.

With my love

LeGrand

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### **Intelligences are truth clothed with light**

**Notes on a conversation with Ashley Buchanan, 28 Feb. 2003**

[A note to whomever else might read this: Even though these ideas originated in a conversation between Ashley and I, I take full responsibility for whatever I have written here that is incorrect – not what is incorrect as you think I meant it, but what is incorrect as I was thinking at the time I wrote it. Ashley cannot be held to believe what you think I meant, any more than he can be held to believe what I thought while I was writing.]

God tells Enoch of the beginnings of cognisance

JST Genesis 7:

35 And it came to pass, that the God of heaven looked upon the residue of the people, and wept; and Enoch bore record of it, saying, How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?

36 And were it possible that man could number the particles of the earth, and millions of earths like this it would not be a beginning to the number of your creations;

37 And thy curtains are stretched out still, and thou art there, and thy presence is there; and also, thou art just, thou art merciful and kind for ever;

38 Thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end. How is it that thou canst weep?

39 The Lord said unto Enoch, Behold, these thy brethren, they are the workmanship of mine own hands, and I gave unto them their intelligence in the day that I created them.

[Note: the word “intelligence” in v. 39 is found in the JST manuscript as shown here, as published in “Gospel Link,” but it is not that way in the printed versions.

[Moses 7: 32 The Lord said unto Enoch: Behold these thy brethren; they are the

workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

[The *Evening and The Morning Star* was published in Missouri from June 1832 to July 1833 with W. W. Phelps as its editor. This portion of the Book of Moses was first published in that newspaper's volume 1, no. 3, August, 1832. It also reads, "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency;" As I do not have access to the hand-written copy that Phelps used, I cannot know whether the change was made by the person who copied the manuscript, or by Phelps after he got the copy.

[The first edition of the Pearl of Great Price (Liverpool, F. D. Richards, 1851, p. 5.) follows *The Evening and Morning Star* version. It also uses the word "knowledge" rather than "intelligence."]

40 And [operative word, meaning, "in addition" or "furthermore."] in the garden of Eden gave I unto man his agency; and unto thy brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father.

41 But, behold, they are without affection, and they hate their own blood; and the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them; for my fierce anger is kindled against them.

42 Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name also. Wherefore I can stretch forth my hands and hold all the creations which I have made, and mine eye can pierce them also.

43 And among all the workmanship of my hands there has not been so great wickedness as among thy brethren; but, behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands.

44 Wherefore should not the heavens weep, seeing these shall suffer? But, behold, these which thine eyes are upon shall perish in the floods; and, behold, I will shut them up; a prison have I prepared for them, and he whom I have chosen hath pleaded before my face;

45 Wherefore he suffereth for their sins, inasmuch as they will repent, in the day that my chosen shall return unto me; and until that day they shall be in torment.

46 Wherefore for this shall the heavens weep, yea, and all the workmanship of my hands.

## **the origins of life**

D&C 93 (Ashley, I have added in brackets so much into these scriptures that you will probably want to get out your own copy so you can also keep track of the ideas in their own context without my inserts.)

1 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 commandments, shall see my face and know that I am;

2 And that I am the true light that lighteth every man that cometh into the world [the rest of the section is an explanation of what that means];

3 And that I am in the Father, and the Father in me, and the Father and I are one [as we are to be one in Christ – see the Saviour’s prayer in John 17. He then moves from describing his relationship with his Father, to describing how he is the Father. Here he is saying the same Abinadi said:

Mosiah 15:

1 And now Abinadi said unto them: I would that ye should understand that God himself [El Elyon, the Abrahamic name for Jehovah] shall come down among the children of men, and shall redeem his people.

2 And because he [Jehovah] dwelleth in flesh [Jesus] he shall be called the Son of God, and having subjected the flesh [Jesus] to the will of the Father [Jehovah], being the Father [Jehovah] and the Son [Jesus] –

3 The Father [Jehovah], because he was conceived by the power of God; and the Son [Jesus], because of the flesh; thus becoming the Father and Son–

4 And they [Jehovah/Jesus] are one God, yea, the very Eternal Father of heaven and of earth.

5 And thus the flesh [Jesus] becoming subject to the Spirit [Jehovah], or the Son [Jesus] to the Father [Jehovah], being one God [Jehovah/Jesus], [Jesus] suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

6 And after all this, after working many mighty miracles among the children of men, he [Jesus] shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.

7 Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son [Jesus] being swallowed up in the will of the Father [Jehovah].

8 And thus God [Jehovah/Jesus] breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men–

## Returning to D&C 93

4 [Christ said, “I am...”] The Father [that is, he has the title of “the Father”] because he [The Saviour’s Father] gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. [This verse only makes sense in light of Abinadi]

5 I was in the world and received of my Father, and the works of him were plainly manifest. [3Ne. 27:13-33 & Moroni 10:28-33]

6 And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed [in time, I suspect, everyone will have that information, but in the meantime, I suppose, it must be given to individuals as they are ready to receive it.].

7 And he bore record, saying: I saw his glory, that he was in the beginning, before the world was; [Usually that kind of statement indicates the Kolob beginning, however the “I saw his glory” may indicate he saw something more explicit than the diagram I drew for you yesterday. The enormity of his light is shown in 1 Ne 1:9-10 & Abraham 3:19. A more detailed account of the picture is found in Ezekiel chapter 1. There he describes the cherubim and then he describes the wheels. His description of the cherubim is typical of the ancient near east: The cherubim represented the greatest powers known to humans: the intellect of a man, the military strength of a lion, the working strength of an ox, and the eagle’s ability to fly. (See D&C 77:4)]

Ezekiel’s testimony is similar:

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. [That’s the ‘shechinah’ (our bible dictionary’s spelling). It is the veil = the pillar of fire in Lehi’s story, the cloud in the brother of Jared’s story, and the pillar of light in Joseph’s First Vision.]

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. 6 And every one had four faces, and every one had four wings. 7 And their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot: and they sparkled like the colour of burnished brass. 8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. 9 Their wings were joined one to another; they turned not when they went; they went every one

straight forward. 10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. 11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. 12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. 13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. 14 And the living creatures ran and returned as the appearance of a flash of lightning. [ So he sees the shechinah, then beyond that he sees a light that represents absolute power – not just human power, but the power of a God.]

[In the context of that power Ezekiel describes wheels of light – four wheels within wheels – I knew and showed you only one, but he apparently saw all four stages of the diagram I like to draw where pre-this-system-intelligences behind the arc and in the bubble; the more common diagram that shows this-system intelligences in the first section; the pre-earth-life spirit world in the next; earth life in the third; post-earth-life spirit world in the forth; and then the three degrees of glory after the resurrection:

I | S | E | s | C ,etc.

15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. 16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. 17 When they went, they went upon their four sides: and they turned not when they went. 18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. 19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. 20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. 21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. 22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. 23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. 24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. 25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the

likeness as the appearance of a man above upon it. 27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake. (Ezekiel 1: 15-28)

## Returning to D&C 93

8 Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation – [That accounts for the pre-system intelligences: the engender / facilitator / messenger of the origins of our cognisance. And that would also be true of the “beginning” on Kolob; the “beginning” in the pre-earth spirit world.]

9 The light and the 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. [again: throughout: not just in the origins of cognisance, he is the origin / source / engender / facilitator / messenger of light and life, of the and the “way” by which those things are achieved and enhanced]

10 The worlds [all varieties - wherever intelligences, spirits, and mortals live] were made by [operative word] him; men were made by [operative word] him; all things were made by him, and through [very operative word] him, and of [explicitly operative word] him. [we are made of atoms of matter. When the atoms are broken apart, they are shown to be energy and light. So our physical bodies are made of light. Spirit is a more refined form of matter – also made of light. All the light emanates from the Saviour – it is his aura. So our ‘truth,’ intelligence, spirit bodies, and physical bodies – and our resurrected bodies – are all made of his light, therefore, we are made “of him.”]

11 And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father [precise name – may refer to first (pre 0[o] beginning, Kolob beginning or both – probably both. It also refers to his earthly birth, and his resurrection.], full [operative word – that is he is filled with] of grace and truth there is no place in him that is non-grace and truth], even [He is] the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

12 And I, John, saw that he received not of the fulness at the first [in the first beginning], but received grace for grace; [grace =abundance]

13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness; [at the time of his resurrection. When he returned to sit beside his Father on his throne.]

14 And thus he was called the Son of God, because he received not of the fulness at the



first. [Abinadi's explanation]

15 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. [The coronation name. The traditional covenant new king-name in ancient Israel is shown in Psalm 2 to be "thou art my son." At his baptism, Jesus was washed, anointed with the Holy Ghost (Acts 10:37-38), clothed (if the white object that John saw coming down from the sky was a robe of light with its sleeves fluttering like wings, and which "rested upon him"). So all of the rites of the ancient coronation ceremony, as shown in Isaiah 61:3, were performed that day.]

16 And I, John, bear record that he received a fulness of the glory of the Father; ["a" fullness, not "the" fullness as above. This fullness was probably symbolized in the garment of light which was a part of the coronation. When Adam lost his eternal kingship and priesthood in the Garden, his garment of light was taken away, and replaced by a garment of skins. If one is to symbolically return to the Garden where he can be in God's presence, his coronation ceremony must include a garment of light. In the case of the Saviour, it must include thee garment of light.]

17 And ["and" may indicate a space of time has passed since his baptism] he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him. [The Father is his source of light and life, just as the Saviour is the source of ours.]

18 And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John. [for the present, at least, probably as individuals, rather than as a church]

19 I give unto you these sayings that you may understand and know how to worship [suggesting the coronation rites he has just reviewed], and know what you worship [what, rather than who – "who" would imply our eternal relationship with the Saviour, but "what" implies our eternal dependence upon him.], that you may come unto the Father in my name [ : ], and in due time receive of ["of" rather than all] his fulness.

20 For if you keep my commandments you shall receive of [again, "of." Only the Saviour receives "all."] his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace. [it's like we mentioned yesterday: after we return home, as we grow in glory, so does he, because we are made of him, our growth in glory increases his glory also]

21 [Here he begins to describe the first of three categories of persons who were "in the beginning." The first category is singular: it is only Christ] And now, verily I say unto you, I was in the beginning [first beginning] with the Father, and am the Firstborn; [way back before the Kolob "beginning"]

22 And all those who are begotten through me [first "truth" ] are partakers of the glory of the same, and [time passes] are the church of the Firstborn. [at least a reference to the

members of the Council on Kolob; but perhaps a very long time before that.]

23 [The second category of persons is the plural “ye,”] Ye were also in the beginning with the Father [that’s the first beginning – WOW]; that which is Spirit (Kolob beginning), even the Spirit of truth; [Neither of those words, “spirit,” should not be capitalized, because their referent is “ye” rather than Christ or his Father. The “spirit of truth” probably means exactly what it says, that is, it is different in time and place from “which truth shineth.”]

24 And truth [as in “which truth shineth” – “truth” is the name of what we called “the seed”] is knowledge of things as they are, and as they were, and as they are to come; [this describes both the origin – beginning of cognizance– and continued growth, and ultimate maturation. A similar idea is expressed in Alma 32 where one plants the seed, nourishes it, then it becomes a tree of life. The person in whom it is planted becomes a tree of life. He “tastes the light,” feeds on it, and uses its nourishment to bless others.]

25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning. [two days ago I thought that was very straight forward, now I understand it to be both profound and terrifying in concept. If personified truth absorbs into its person things which are inconsistent with its own nature and with eternal reality, that non-truth reduces or prevents intelligence (light of truth), and replaces it with darkness, curtailing one’s growth (at least), or destroying it altogether (at worst).]

26 The Spirit of truth [“Truth” should be capitalized because it Spirit of Truth is a name of the Saviour.] is of God. I am the Spirit of truth [ Again, “Truth should be capped. He is the Spirit of Truth because he is the First Truth (That would go back before time to the realm of His Father), and because he is the personification of all truth.], and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

27 And no man receiveth a fulness unless he keepeth his commandments. [same idea as “you shall receive grace for grace”]

28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. [The same maturation of truth = total truth = total light = total intelligence = return home. As in: 0 | I | S | E | s | resurrected, celestial.]

29a [the third category of persons is plural-generic, “man.”] Man was also in the beginning with God.[first beginning]

[I divided this verse into two parts because I think a new paragraph begins here.]

29b Intelligence, or the light of truth, was not created or made, neither indeed can be. [D&C 88:6 says “truth shineth” : “truth” adorns itself first in light – which is intelligence, then in spirit, etc., etc. (0 | I | S | E | s | resurrected, celestial.)]

30 All truth [knowing reality, origin of cognizance] is independent in that sphere in which

God has placed it, to act for itself, as all intelligence [“the light of the truth”] also [That is, both truth and intelligence may increase or diminish, depending on the exercise of one’s agency (see Alma 13 below)]; otherwise there is no existence. [truth must increase (its knowledge of reality), and with that the light will also increase; but it must also be free to diminish, otherwise there can be no existence]

31 Behold, here [the quality of the growth] is the agency of man [agency is that one may increase or decrease], and here is the condemnation of man; because that which was from the beginning [ability to grow in truth and light] is plainly manifest unto them, and they receive not the light.

32 And every man [in this world] whose spirit receiveth not the light is under condemnation [such infusion of light can only come through the Spirit of Christ or the Holy Ghost. The catalyst that makes the infusion happen is love – God’s love for us, our love for Him, our love for each other – that catalyst is, and always has been, the primary determining factor in one’s receiving more light, just as the lack of love is the primary determining factor in one’s having a diminution of light].

33 For man is spirit [the spirit that animates our earthly bodies]. The elements are eternal [elements are eternal because they are made of Christ’s light – whether those elements are the more refined matter of our spirits, or the courser elements of our physical bodies, they are all made from the light of Christ], and spirit and element, inseparably connected [resurrection], receive a fulness of joy; [thus the need of the sequence of bodies made of different qualities of light. The quality of light from which one’s resurrected body is made is determined by the quality of love he has for God and His children. The quality of one’s love equals the quality of one’s glory, which in turn equals the quality of one’s joy. So if one is to receive a fullness of joy, one must be the personification of love and have a celestial body in which to exercise that love.]

34 And when separated, man cannot receive a fulness of joy. [In that regard, humans are sort of suspended between states now, because the union of our spirit and physical body is tentative. They will be separated after we die, but everyone will be resurrected. There is another important idea here: It suggests that everyone who is resurrected will receive a “fulness” of joy. That is also a statement of quality, but in this instance I suppose “fullness” is more dependent upon the size of the cup than it is on the nature of the joy.]

35 The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples [sacred space infused with God’s intelligence]; and whatsoever temple is defiled, God shall destroy that temple. [because it is has become partly darkness, and therefore cannot be perfect.]

36 The glory of God is intelligence, or, in other words, light and truth. [to a lesser degree that is also the glory of man]

37 Light and truth forsake that evil one. [there can only be darkness where light is not]

38 Every spirit of man was innocent in the beginning [Kolob, or spirit earth]; and God having redeemed man from the fall, men became again, in their infant state [at birth on this earth], innocent before God.

39 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. [Can the light which one IS be diminished here on this earth? Apparently so]

40 But I have commanded you to bring up your children in light and truth. [The light with which one is amplified while in our physical bodies. As in the Hymn of the Pearl, our light increases while we are in this world even though, in this environment, it seems not to be happening.]

### **Fullness of intelligence (1)**

D&C 130

1 When the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves.

2 And that same sociality [with Him – as opposed to “I never knew you”] which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy.

.....

D&C 130

18 Whatever principle of intelligence [light of truth] we attain unto in this life, it will rise with us in the resurrection.

19 And if a person gains more knowledge and intelligence [light of truth] in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

### **Fullness of intelligence (2)**

D&C 131

5-6 (May 17th, 1843.) The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. It is impossible for a man to be saved in ignorance. [see “calling and election made sure” by Marion G. Romney. It is on the disk I am going to give my children and you.]

D&C 88

1 Verily, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you:

2 Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified, even them of the celestial world. [Romney's statements]

3 Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. [to "comfort" is to empower. As I mentioned, in Isaiah 61 it is the coronation ceremony. The Holy Ghost is the "Comforter." That is he is an empowerer. The Saviour is the "Second Comforter," when one is "comforted" by him, the coronation is complete for this world, and the empowerment is eternal.]

4 This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;

5 Which glory is that of the church of the Firstborn [as observed above: Council on Kolob, at least; but perhaps both pre and post 0 also.], even of God, the holiest of all, through Jesus Christ his Son – ["through" suggests pre-this system intelligences]

6 He that ascended up on high, as also he descended below all things, in that he comprehended [encompassed] all things, that he might be in all and through all things, the light of truth ["comprehend" suggests an encirclement or an embrace. Thus he can be in and through all things, the light of his shining truth];

7 Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. [also: light of moon, stars, our intellects, etc.]

.....

25 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law [that is probably also the criteria for humans to get into the celestial kingdom – "filleth the measure of one's creation, and transgresseth not the law"] –

26 Wherefore, it [the earth] shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous

[zedek] shall inherit it.

27 For notwithstanding they die, they also shall rise again, a spiritual body. [ “Spiritual body” is probably a better, or at least a more accurate description, than “resurrected physical body”]

28 They who are [present tense] of a celestial spirit shall receive [future tense] the same body which was [past tense] a natural body; even ye [plural] shall receive your bodies, and your glory shall be that glory by which your bodies are quickened [present tense].

29 Ye who are quickened [present tense] by a portion of the celestial glory shall then receive of the same, even a fulness.

.....

37 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.

38 And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

39 All beings who abide not in those conditions are not justified.

40 For intelligence cleaveth unto intelligence [bonding of lights]; wisdom receiveth wisdom [we give each other light]; truth embraceth truth [“truth” is here personified as it is in 93: this embrace is the sacred hug, as Lehi says (2 Ne 1:15), but it is a hug we share with others as well as with the Saviour]; virtue loveth virtue [the enablement of love – one may love another, but reciprocal charity is a product of mutual virtue]; light cleaveth unto light [reiteration: If this grouping of ideas is a sequence rather than a list, the Saviour is talking sealing powers, and appropriately concludes with the merging/sealing of the lights of the truths. He goes on, to explain (and does it in terms of ultimate sacral kingship and priesthood and of the sealing powers of love):]; mercy hath compassion on mercy and claimeth her own [As in the Beatitudes, mercy is the ultimate quality of kingship and priesthood, and is prerequisite to having a pure heart and seeing God. In this sequence it is the quality which brings us into the society of the gods where mercy “claimeth her own. Note: All of the verbs used in this sequence (cleaveth, receiveth, embraceth, loveth, cleaveth, hath compassion, mercy and claimeth her own), all of them have the double connotations of sealing and reciprocal love. The sequence continues in that same vein:]; justice continueth its course and claimeth its own [“Justice” is sometimes thought of as the rationale and authority by which God condemns, but it is much more than that. As in our own courts of law, it is also the rationale and authority (given the atonement) by which God justifies and then glorifies his children]; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

41 He comprehendeth all things [here he will define “comprehend”], and all things are before him, and all things are round about him; and he is above all things, and in all

things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever. [Remember the evolution of thought in my understanding the significance of the sealing ordinances: I was first taught to understand it as a kind of chain which united son to father, to his father, *ad infinitum*, until we got to Adam, and through Adam everyone was sealed to everyone else. When I tried to visualize that I thought of Adam with a whole bunch of chains coming out of him, and it didn't make much sense to me. Then I realized that I am sealed to my parents, my mom is sealed to her's, who is sealed to any Jane who his sealed to her son, his wife and her cousins. So then I visualized the sealing power as a two dimensional cobweb-like structure where everyone is sealed together. But that didn't work either. I finally realized that in the cobweb structure there were some people on the outside, and in this system there can't be any outside. So now I visualize it as a multi-dimensional cobweb-like structure that is shaped like a ball with Christ in the center in the first instance – but multi-dimensional so that each one of us is next to Christ, each one of us is also the center, and each one of us is next to each other person whom we love – and since we love everyone in the system, the dimensions have to be so many that every person is in the center and next to every other person. I can describe that, but my mind can not visualize it, except as one three-dimensional system at a time. I think that sort of says the same verse 40 says. And here again, the catalyst that holds the entire system together is love.]

### **Another version of the origins of man**

#### **Abraham 3**

1 And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

2 And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God [that is also the definition of a temple, so I presume Kolob is this system's Temple, the place where God's throne is (just as the ancient Temple in Jerusalem was the place where God's throne was.)]; and there were many great ones which were near unto it; [also temples, but not the main temple]

3 And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.

.....

11 Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;

12 And he said unto me: My son, my son [Israelite royal name/title] (and his hand was stretched out) [is that a gesture of fellowship or is it an ordinance?], behold I will show you all these. And he put his hand upon mine eyes [ordinance], and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.

13 And he said unto me: This is Shinehah, which is the sun. And he said unto me: Kokob, which is star.

.....

18 .... as, also, if there be two spirits, and one shall be more intelligent [be a spirit-person of greater light] than the other, yet these two spirits, notwithstanding one is more intelligent [light of truth] than the other, have no beginning; they existed before [I presume that means before this system], they shall have no end, they shall exist after, for they are gnolaum, or eternal. [their origins are in God, and therefore they could have no beginning or end.]

19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. [more intelligent than all of them put together]

20 The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah.

21 I dwell in the midst [center] of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences [truth that emits or is clothed in light] thine eyes have seen from the beginning [pre-Kolob beginning]; I came down in the beginning in the midst of all the intelligences thou hast seen. [Intelligences after the first beginning, after the first beginning, but before the Kolob beginning.]

22 Now the Lord had shown unto me, Abraham, the intelligences that were organized [it occurs to me that that probably refers to being organized into the Church of the Firstborn, rather than ‘organized or created’ as spirits] before the world was [before Kolob beginning]; and among all these there were many of the noble and great ones [the “ye” in D&C 93];

23 And God saw these souls [using D&C 88 definition of soul, these were truth clothed with light] that they were good [before Kolob beginning], and [now we go to Kolob beginning] he stood in the midst [center] of them, and he said: These I will make my rulers [Psalm 82]; for he stood among those that were spirits, and he saw that they were good; [they were seen as “good” twice – i.e. they were still good or by virtue of the atonement they are good again in this Kolob environment] and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. [probably born into the spirit world - the Kolob “born.”]

24 And there stood one among them that was like unto God [Jehovah], and he said unto those who were with him: We [the members of the Council – the “ye” in D&C 93] will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these [others] may dwell;



25 And we [Council] will prove them [others] herewith [that is, with the world we will create, and implicitly, with the bodies they receive on that world], to see if they will do all things whatsoever the Lord their God shall command them [obey];

26 And they who keep their first estate [on that world] shall be [future tense] added upon; and they who keep not their first estate [I suspect that is the one third who messed up really bad] shall not have glory in the same kingdom with those who keep their first estate; [all that's future tense] and they who keep their second estate [even further in the future, but using the same words as before] shall have glory added upon their heads for ever and ever.

27 And the Lord [Jehovah] said: Whom shall I send? [Same story as Isaiah 6 ]And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

28 And the second was angry, and kept not his first estate [Kolob beginning]; and, at that day, many followed after him. [war in heaven during Kolob period]

#### Abraham 4

1 And then the Lord [Jehovah] said: Let us [Council] go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. [first one]

#### Alma 12

9 And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God [SOD, however, it appears in this and other instances it not only means the decisions of the Council, but also the story just told about how they came to be members of the Council (“thou wast chosen before thou was born”), and for some at least (as Nephi about John), who else was there and what assignments they received.]; nevertheless they [those who know the mysteries] are laid under a strict command that they shall not impart only according to the portion of his word which he [God] doth grant unto the children of men, according to the heed and diligence which they [the listener, not the person who does the telling] give unto him [one only says as much as the Spirit teaches the listener to hear.].

10 And therefore, he that will harden his heart [in the ancient world, “heart” was both one’s intellect and emotion], the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full [here SOD has to include its premises as well as its conclusions. This verse says the same thing as the Beatitudes’ “blessed are the pure in heart....”].

11 And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this [not knowing the SOD, or at least not knowing the implications of it] is what is meant by the chains of hell. [It is the same idea as D&C 93: 24-25: “And truth (personified) is knowledge of things as they are, and as they were, and as they are to come; And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.”]

12 And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works [Everyone is redeemed in at least that one instance. That is, on the day of judgement everyone is brought to stand before God. Whether or not they are invited to stay is a different matter.].

13 Then if our hearts have been hardened, yea, if we have hardened our hearts against the word [That is, if they have chosen to not know mysteries – but “word” is more than SOD, “word” is a knowledge of the reality of past, present, and future], insomuch that it [the “it” is “word,” meaning “Word,” meaning the source of the truths’ shining light] has not been found in [operative word] us, then will our state be awful, for then we shall be condemned.

14 For our words [including covenant words – remember Moroni’s “touch not the evil gift”] will condemn us, yea, all our works [ordinances – good or bad, if the ordinances are good, then we are condemned if we do not the covenants associated therewith] will condemn us; we shall not be found spotless [our light has dark places – see my note to Tonya at the end of this letter]; and our thoughts will also condemn us [what we are is may be more fully revealed by what we think than by what we do: as in ‘ye have heard ye shall not kill, but I say you shall not hate.’]; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.

15 But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works [“his works” might mean what he does, or “works” might mean ordinances. In that case the ordinances, and implicitly the covenants associated with them, will be seen as a just criteria for his judgement.], and that he is merciful [He is in the ultimate example of a rightful king, as in the beatitudes’ “blessed are the merciful...”] unto the children of men, and that he has all power to save every man that believeth on his name [names are tokens of covenants] and bringeth forth fruit [fruit of the tree of life – one must become a tree of life –Alma 32] meet [ “meet” means adjoining, juxtaposition, in conjunction with] for repentance.

16 And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness. [We are back to the idea of ‘works.’ the person will no longer have access to zadok

(temple things), and therefore will no longer have access to God]

17 Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will. [93:25 “And whatsoever is more or less than this (knowledge of reality) is the spirit of that wicked one who was a liar from the beginning.”]

18 Then, I say unto you, they shall be as though there had been no redemption made [to redeem means to be brought into the presence of God]; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption. [so in this case, ‘redeemed’ means not just coming into God’s presence, but staying there]

19 Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished;

20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state that the soul can never die?

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

22 Now Alma said unto him: [the story he tells here was also incorporated in the Israelite endowment/coronation kingship rites. Antionah, who was apparently planning to reign over the Nephites after their planned *coup*, would have understood that – Zeezrom certainly did. This story, and the rites associated with it, are what Alma was referring to when he said at the beginning of chapter 13, “And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children...” ] This is the thing which I was about to explain. Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people. [which time? Obviously the second, but in light of 13:1, just as obviously the first. But it is the rites and symbolism of the story – not the times or the events – that is important here]

23 And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

24 And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; [also twice – which gives a fascinating twist to the next statement] therefore this life became a probationary state; a time to prepare to meet God;

a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

25 Now, if it had not been for the plan of redemption [to bring the fallen back into the presence of God], which was laid from the foundation of the world [formalized at the Kolob beginning], there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead [Again, all persons will come into the presence of Jehovah to be judged – therefore, in that one instance at least, all persons shall be redeemed], of which has been spoken.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state [if the story is two, then “preparatory state” is also two]; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect [both times].

27 But behold, it was not so; but it was appointed unto men [in this preparatory state] that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end [of their redemption, if they are not holy and without spot].

28 And after God had appointed that these things should come unto man [“these things” are the decision of the Council], behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29 Therefore he sent angels [messengers] to converse with them [those who otherwise did not know], who [angels] caused men to behold of his glory [that is, the angels taught the men how (operative word) to come into God’s presence]

30 And they [men] began from that time forth to call on his name [pray in covenant name]; therefore God conversed with men [God spoke to them – I suppose, first symbolically to show the “how,” and later on, in fact], and made known unto them the plan of redemption, which had been prepared from the foundation of the world [details of the plan at Kolob first revealed to those not present at the Council. Later, on the “world,” there would be another council meeting (1 Ne. 20) which included both the Council members (the “children of ch. 13) and the others (the “people” of ch 13)] ; and this he made known unto them according to their faith [faith = pistis = tokens of the covenants] and repentance [turning] and their holy works [holy ordinances].

31 Wherefore, he gave commandments unto men [those intelligences who were not present at the Council], they having first transgressed the first commandments [pre Kolob] as to things which were temporal [pertaining to time], and becoming as Gods [should not be catabolized], [“truth,” therefore already] knowing good from evil, [now the drama moves into the realm of time] placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good –

32 Therefore God gave unto them commandments [ in the beginnings of their “time”], after having made known unto them the plan of redemption [the rites came very early on in “time,” as they will again in 1 Ne 20 ], that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness [that could happen in 1 Ne 20 as well as in physical time]; for on such the plan of redemption could have no power [to keep them redeemed], for the works of justice could not be destroyed, according to the supreme goodness [operative word] of God.

33 But God did call on men [this has happened three times, and his children have or have not responded.], in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent and harden not your hearts, then will I have mercy upon you, through [operative word] mine Only Begotten Son;

34 Therefore, whosoever repenteth, and hardeneth not his heart [those who will know the SOD, and its implications, etc.], he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest [That will be the conclusion of all things, as in D&C 76].

35 And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.

36 And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation [in the Old Testament, the first provocation was when the people refused to meet with God on Sinai, but here “first” seems to mean first, and with the same implication, that is, they refuse to meet God], yea, according to his word in the last provocation [that will be when they find they can not remain continually in his presence] as well as the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first [that’s interesting. I wonder what the first death was].

37 And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments [if ‘second commandments’ are related to second provocation, then it is the “this world” commandments he is talking about] which he has given unto us; but let us enter into the rest of God, which is prepared according to his word [that is also a “this world” commandment].

## Alma 13

1 And again, my brethren, I would cite your minds forward [“as to the beginning of time” – that is the first definition of “forward” in the Oxford English Dictionary] to the time when the Lord God [The Father] gave these commandments [the ones just discussed]

unto his children [ ‘children’ are spirit children]; and I would that ye should remember that the Lord God ordained priests, after his holy order, (Council – “ye” in D&C 93) which was after the order of his Son, to teach these things unto the people [“man” in D&C 93].

2 And those priests [Council] were ordained after the order of his Son, in a manner that thereby the people [same “man”] might know in what manner [manner, as in Isaiah 40] to look forward to his Son for redemption.

3 And this is the manner after which they were ordained – being called and prepared from the foundation of the world [Kolob beginning] according to the foreknowledge of God, on account of their exceeding faith and good works [as intelligences – light of truth – in Abraham, they are called “good” twice, so apparently both places]; in the first place [if “first” means “first” that goes back further than I thought] being left to choose good or evil [however, the option of choosing evil in an environment where evil was an option may be limited to time]; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such. [the preparatory redemption permitted them to enter the Father’s presence and become “children,” so that clarifies the question and limits the time he is talking about to within “time.”]

4 And thus they have been called to this holy calling on account of their faith [exercise of tokens of the covenants – way back then], while others would reject the Spirit of God [His light] on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren. [the pool of glory is available to all, but drinking from it is an individual matter]

5 Or in fine, in the first place [this certainly goes back further than I thought...] they were on the same standing with their brethren [...but did that condition remain until after the origins of this system in time? Probably so, for environmental reasons as mentioned above]; thus this holy calling being prepared from the foundation of the world [The people were not then prepared for the calling, but the calling itself was prepared at the Kolob beginning when the Council formally organized] for such as would not harden their hearts, [This next part is difficult because the subject of the “being is the “holy calling” – again, the calling, not the ordination] being in and through the atonement [the calling being in the atonement and through the atonement] of the Only Begotten Son, who was prepared. [The first edition of the Book of Mormon has, “which was prepared.” If “which” is correct, then the referent is still to the calling, but if “who” is correct, the referent is to Christ. The reason I checked it is because it didn’t make sense to me that a statement about Christ’s preparation should be inserted here in this discussion, for there is no other references to Christ’s preparation in this chapter, and his preparation is such a huge subject that I didn’t understand why it would be treated so lightly in this context. ]

6 And thus being called by this holy calling [which calling is in and through the atonement], and ordained unto the high priesthood of the holy order of God [Council], to teach his commandments unto the children of men [“man” in “first place, and on first and

second worlds], that they also might enter into his rest [so the calling is to extend the invitation to accept the atonement] –

7 This high priesthood [Council] being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity [“prepared is the operative word – the nature of the priesthood grows as “ye” grow in light and truth], according to his foreknowledge of all things –

8 Now they [Council] were ordained after this manner – being called with a holy calling [to teach the atonement] and ordained with a holy ordinance [Psalm 45 is the best description], and taking upon them the high priesthood of the holy order [v. 10 also refers to the “high priesthood” as a “holy order.” That suggests entering a brotherhood, rather than just being ordained.], which calling [to teach the atonement], and ordinance [ordination], and high priesthood [coronation rites], is [singular] without beginning or end – [ it is always the same no matter for what persons or on what occasion. But entering into that brotherhood gives one a new identity and thereby makes one a new person – thus the new name in Isaiah 61 which promises not only eternal continuance, but also eternal increase. And the subsequent new name mentioned in Revelation 2:17 and D&C 130:11.

[That title, “the high priesthood of the holy order of God,” is not found anywhere in the scriptures except in the book of Alma. found only in the book of Alma. It is first used by Mormon, who reports in Alma 4:20, “Alma delivered up the judgment-seat to Nephiah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy.”

Every other time it is used, it is used by Alma himself, and then only in this chapter: The first we read in verse 6 where it deals with those who were ordained at the Council:

And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest--

The next is in verse 8, where it describes their ordination.

Now they were ordained after this manner--being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end--

The same idea, but not quite the same words, are found in verse 10, where Alma describes those who received that priesthood as “many”.

Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and

work righteousness rather than to perish;

Then in verse 18, Alma describes Melchizedek in similar terms.

But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.]

9 Thus [operative word, thereby or by this means] they become high priests forever [forever is a long way into the future if one begins at the Council], after the order of the Son [covenant king name], the Only Begotten [designation of heirship] of the Father, who [The Father] is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

10 Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God [Council]; and it was on account of their exceeding faith [exercised the tokens of the covenants] and repentance [repent means to turn], and their righteousness [zadok - temple things] before [in front of] God [who then sits on his throne at Kolob], they choosing [operative word] to repent [turn – only the Saviour was worthy, on his own, to enter his Father's presence] and work [operative word] righteousness [Zadok] rather than to perish,

[As I read this, I thought of Abraham's autobiographical statement about his seeking righteousness. Rather than just leaving it to you to remember, I insert it here:

Abraham 1

1-4 In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence; And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

11 Therefore they were called [to teach the atonement] after this holy order [brotherhood], and were sanctified [cleansed], and their garments were washed white through the blood of the Lamb. [they also had garments of light – which garments must



also eventually be returned to them]

12 Now they, after being sanctified by the Holy Ghost [“personage of spirit”], having their garments made white [garments of light without spot], being pure and spotless before God [no darkness – that is nothing that is “more or less than this”(D&C 93) – being true to the law of their own beings; knowing themselves – and knowing themselves in the context of past, present, and future reality], could not look upon sin [violation of the law of one’s own being] save it were with abhorrence; and there were many, exceedingly great many [He said “many” in verse 10, but here clarifies it by adding “exceedingly great many.” This was (still is) an exclusive club, but the exclusivity was (still is) based on what one IS, so any who were/are pure by their own nature. Not by invitation, because the invitation is universal, to whomever qualifies by his own righteousness.], who were made pure [through the atonement] and entered into the rest of the Lord their God. [could enter the presence of God at the Kolob beginning, and that they might become his “children”]

[Ashley, as I reviewed the characteristics of God’s “children,” as described in the above scriptures, it occurred to me that they were using the same words to describe the beginnings of our existence as the Lord uses to describe its conclusion. Notice how many of those same words and phrases are used in D&C 76 to define the nature (not qualifications) of those who inherit the Celestial Kingdom.

#### D&C 76:50-70

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--That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; 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, who have received of his fulness, and of his glory; And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. 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 no 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.

[Returning to Alma:]

13 And now, my brethren, I would that ye should humble [To be humble is to acknowledge one's own reality, and not pretend to be better or worse than one really is – and to not flaunt either one's goodness or one's badness, but to know one's own nature and eternal assignment in terms of “truth” – knowing the reality of one's past, present, future, and being true to the law on one's own being. See below: my note to Tonya] yourselves before God, and bring forth fruit meet for repentance [same as in chapter 12: to be a living tree of life, and bear fruit of the tree of life which sustains oneself and other people] meet (again, meet means adjoin, juxtapose, in conjunction with).], that ye may also enter into that rest. [Everything teaches the same thing: that one must be pure to enter the presence of God.]

14 Yea, humble [same humility as above: acknowledging one's own reality – that acknowledgment must of necessity require one's having the tenacity to fulfill one's assignment here.] yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken [first at the Council, but later also in this world], who also took upon him the high priesthood forever [The first “forever” happened at (or again at) the Council, so this is apparently a reference to his taking upon him the high priesthood again in this world – that is, of his having fulfilled his assignment while he was in this world].

15 And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

16 Now these ordinances [He has just walked us through a whole series of ordinances as administered in a whole series of times] were given after this manner, that thereby the people [“man” in 93] might look forward on the Son of God, it being a type of his order, or it being his order, and this that they [“man”] might look forward to him for a remission of their sins, that they [“man”] might enter into the rest of the Lord. [One gets the same idea in Abraham: “We will go down...and we will prove them, to see if they will....” the Lord's intent is to save everyone who will be saved, not, as Satan seems to have recommended, to create a system that only saves the members of the Council.]

17 Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

18 But Melchizedek having exercised mighty faith [acting according to the covenants and

in the tokens of the covenants], and received [on this earth] the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace ["peace" is the quality of love (Moroni 7). Melchizedek's name/title was changed from "melchi-zeded" (king of temple things (Melchizedek priesthood is priesthood of sacral kingship and temple things) to a new name which is "prince of peace" – That same name is implied in the Beatitudes and in Moroni 7] for he was the king of Salem; and he did reign under his father [Melchizedek was Shem, who reigned under his father Noah; or, in the Beatitudes, he is a man of peace, and peacemakers are called the "children of God."].

19 Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.

### **humility is acknowledging what one is: A note from Tonya**

Ashley, here is one last note: As a commentary on the event of your blushing, and on the nature of humility. I conclude with a copy of a note I sent to my daughter Tonya last week. You know the scriptures I cited as well as I do, so it's only the last paragraph that's especially relevant. Tonya wrote:

Hi There - Thanks!! While I work on all of that, I have another question of you. Tell me about the word "perfect" - it seems like it has different meanings at different places in the scriptures and it isn't in the BD [bible dictionary] - Thanks, love you, t

I replied:

Hi Toni

"Perfect" means what it says. It is the same concept as whole, holy, and complete. For one to be perfect, one must be wholly one's Self. Example: If I sought to be a great mathematician like Jim Cannon, I would be denying what I am and trying to be something else. To the degree that I succeeded I would be dressing myself in foreign robes. They would create a facade which would prevent others from seeing the real me, and which (given the energy it would take for me to keep it up) would prevent me from being the real me. Psalm 82 helps. It's in the Abinadi book, but this is a little different slant on it. So will John Taylor's essay on the origin of women. First President Taylor

Lady-whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not, that thou art a spark of Deity, struck from the fire of his eternal blaze, and brought forth in the midst of eternal burning?

Knowest thou not that, eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in his presence, and with thy mother, one of the Queens of heaven, surrounded by thy brother and sister spirits in the spirit world, among the Gods." . (John

Taylor, editor, *The Mormon* N.Y. August 29, 1857)

I included that because it dispels the illusion that the Council in Heaven was exclusively men (Psalm 45 also does that). Psalm 82 takes place in the Council in Heaven. I wrote about that in the Abinadi book, but this puts a somewhat different slant on it. It begins by the narrator explaining:

1 God standeth in the congregation of the mighty; he judgeth among the gods. [To Judge means the same in Hebrew as it does in English: to condemn, justify, or choose. This is the same story as Abraham 3 where God said "These I will make my rulers." So God tells the members of the Council that they are going to an earth where everything will be artificial. Money will buy things that don't last; honor will be fleeting, everything one can "get" in this world will be temporary. Yet in this environment, success is defined in the getting. He says when you get down there your culture will teach you to honor people who are well dressed, well spoken, and have lots of expensive toys. But you must get over that.]

2 How long will ye judge unjustly, and accept the persons [same idea as persona, facade, mask] of the wicked? [Then he tells them what they must do to remove those masks from themselves so they may become their Selves. That is important because their Selves can fulfill the covenants they made at the Council, but a pretended "self" cannot]

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid them out of the hand of the wicked. ["Poor" might mean impoverished, or it might be the poor as in the beatitudes — those who have sacrificed a broken heart and contrite spirit. However the next verse suggests at least some of them are spiritually impoverished.]

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods; and all of you are children of the most High.

7 But ye shall die like men, and fall like one of the princes. ["Princes" are those anointed to become kings. The connotation here is that they will die in battle — that is always so. Whether one dies like Joseph Smith and Abinadi, or whether one simply uses up one's life doing what one came here to do, we will all "fall like one of the princes."

In the last verse, the members of the Council then stand and invite God to stand. The gods make a covenant that they will do their part so that God can accomplish his purposes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

That's how one becomes perfect. It begins, as it suggests in verse 2, by getting rid of all the stuff

that isn't Tonya.

When Jedediah M. Grant died, Heber C. Kimball spoke at his funeral. Among other things he said this:

I went to see him one day last week, and he reached out his hand and shook hands with me; he could not speak, but he shook hands warmly with me.

....

He said to me, brother Heber, I have been into the spirit world two nights in succession, and, of all the dreads that ever came across me, the worst was to have to again return to my body, though I had to do it. But O, says he, the order and government that were there! When in the spirit world, I saw the order of righteous men and women; beheld them organized in their several grades, and there appeared to be no obstruction to my vision; I could see every man and woman in their grade and order. I looked to see whether there was any disorder there, but there was none; neither could I see any death nor any darkness, disorder or confusion. He said that the people he there saw were organized in family capacities; and when he looked at them he saw grade after grade, and all were organized and in perfect harmony. He would on this earth, but I never saw any to compare with those that were there. I saw flowers of numerous kinds, and some with from fifty to a hundred different colored flowers growing upon one stalk." We have many kinds of flowers on the earth, and I suppose those very articles came from heaven, or they would not be here.

After mentioning the things that he had seen, he spoke of how much he disliked to return and resume his body, after having seen the beauty and glory of the spirit world, where the righteous spirits are gathered together.

Some may marvel at my speaking about these things, for many profess to believe that we have no spiritual existence. But do you not believe that my spirit was organized before it came to my body here? And do you not think there can be houses and gardens, fruit trees, and every other good thing there? The spirits of those things were made, as well as our spirits, and it follows that they can exist upon the same principle.

After speaking of the gardens and the beauty of every thing there, brother Grant said that he felt extremely sorrowful at having to leave so beautiful a place and come back to earth, for he looked upon his body with loathing, but was obliged to enter it again.

He said that after he came back he could look upon his family and see the spirit that was in them, and the darkness that was in them; and that he conversed with them about the Gospel, and what they should do, and they replied, "Well, brother Grant, perhaps it is so, and perhaps it is not," and said that was the state of this people, to a great extent, for many are full of darkness and will not believe me. (December 4, 1856, Journal of Discourses, 4: 135-138.)

President Grant could see the light that was their spirits, but he could also see "the darkness that was in them."

At the conclusion of the Book of Mormon, Moroni also alludes to that darkness that is within people.

Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness;

and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot. (Moroni 10: 32-33)

The verses immediately before that are a quick review of the endowment. So to "come unto Christ" means exactly what it says. Here Moroni writes that the object of the atonement is to fulfilment of the covenant of the Father that even in this environment one may become "holy, without spot."

To be "perfect" means simply this: Before you came here you were, like the other gods, a being of light — fully Tonya. In this world your environment seeks to make you something else. That something is different from light — it is darkness. When you shed all the stuff of this world, your Self will be full of light. Then you will be perfect, whole, holy, completely Tonya again — only having achieved that in this world will give you power you have never had before — a power that you may ultimately become a Queen in Heaven.

I love you  
Dad