

Sacred Space, sacred time, meaning of, LeGrand Baker

Sacred space is the place where God and people meet. So it can be a special valley for the Indians, or an Egyptian temple -- anyplace that people designate as sacred. However, real sacred space is where men and God actually meet. a mountain, a grove, a temple. some places are sacred only during the event. others are for a longer time. Designated sacred spaces always have a wall around them to separate them from profane space. Ill continue this next move

In ancient Jewish thinking, the earth is God's footstool, and is therefore sacred space; the most sacred space on the earth is Jerusalem - within the walls;  
the most sacred space in Jerusalem is the temple precinct - within the walls;  
the most sacred space in the temple precinct is the temple - within the walls & roof;  
the most sacred space in the temple is the Holy of Holies - within the walls & roof;  
the most sacred space in the Holy of Holies is the Ark of the covenant - within the walls and roof; of box. The closer one is to where God is, the more sacred the space - and the more it is shut out from the world. The most sacred space in the universe is the place where God's throne is in heaven. That is also where the Council in Heaven meets with him.

The first is that is separated from profane space. Sometimes that only means it has definable boundaries. Such as a mountain as opposed to the non-mountain around it. Or the "land of liberty" which Capt Moroni defined by stating its boundaries when he made a covenant with the Lord. But usually it is a wall of some sort. The thing most sacred is always the thing within the boundaries. When the boundary is a veil, it is whomever is within the veil. There are three in our temples, and in each instance the thing within is, by definition, the most sacred. (We are working on defining "truth," by the way)

The second characteristic of sacred space is that it is representative of the center of the universe where God is. At the center place (Mormons understand this to be Kolob) there is a temple, with a Holy of Holies, and in the Holy of Holies is God's throne. It was there that the gods met to begin to organize the physical universe and to make the plans for what would happen here on the earth. At that time persons were assigned their roles and responsibilities when they do come to the earth. It is, therefore the reality of sacred space, where God and the Council met together. Solomon's temple had a Holy of Holies with a throne in it, and was the earthly counterpart of the one in Heaven. The drama performed there (endowment) was a depiction of the decisions made at the Council, assignments given and later fulfilled, and finally the ultimate triumph of God's purposes.

The third characteristic of sacred space has to do with the relationship of time, space, and one's ability to perceive them. In our world, time is linear--all things in time follow in sequence. Its direction is fixed, and one cannot move back or forward through time. Space is limited to three dimensions, and our perceptions are limited to a rather small spectrum of light and sound waves. None of these limitations or restraints exist in sacred space. At the Council, God and the gods could move freely through both time and space (through both their dimensions and ours). And could perceive and comprehend all things.

When humans are in sacred space that is also true. When one is in the presence of God, one can

see as God sees. For example Moses and Enoch saw every particle of the earth, and every person who would live hereon—both where and when they would live. The rites and dramas of Solomon's Temple depicted that. The drama showed each man and woman throughout the expanse of one's existence—the Council where the earth was created, this world where one makes and keeps covenants, and then the triumphal return to God.

Sacred time is the time that happens in sacred space. In Kolob, at the Council in Heaven, where there really is sacred space, there also really is sacred time. That is, all things within the period between our intelligence through our resurrection are seen and understood as a single event, so decisions and plans could be made accordingly, and assignments and covenants could be made with total cognizance.

When one who is in this world has a *sode* experience (as in Isaiah 6 - Tyson, you will find a discussion of the *sode* experience in the Abinadi book), and returns to the Council to reaffirm his assignment and covenants, one sees and understands in sacred time. That is why prophets who return from that experience know much of what is going to happen within the period of their responsibility on the earth

In the drama of the ancient Israelite temple, sacred time is approximated by showing one's existence from the Council and creation, through this world, until one returns to God. Because we live in lineal time, the drama cannot be shown as a single event, but rather it is shown in the sequence of lineal time, as though each part were a continuation of the same event. Thus, if one understands it in that way, one can understand one's progression through lineal time as a single experience.

What the ancients saw in their temple ceremony, was the creation of ourselves. We tend to think of "creation" as the process of making a physical earth and physical bodies. That works, but is not technically true. The "creation" process is a maturation sequence that concludes with the resurrection. An intelligence gets a spirit body. Then this spirit person gets a physical body, and loses his memory so he can understand himself outside the presence of God. At the end of this earth experience, he loses the physical body, but does not regain his memory, so the maturation of understanding continues in the post-mortal spirit world until he has fully identified and defined himself to himself. When that has happened, this intelligence and his accumulation of appropriate spirit and physical matter, are welded together in the resurrection. At that point, but not until then, one becomes a fully functional person. All of that happens in lineal time, because it could not happen (i.e. one could not lose one's memory and thereby act independently from one's pre-earth life experiences) if each of us were not essentially alone in this world—confronted with all sorts of physical, mental, emotional, and spiritual challenges. The greatest mystery in the universe is the answer to the question, "Who am I"? This lonely environment (including the spirit world that follows) is designed to facilitate one's answering that question. But, to answer it correctly, one must first learn who the Saviour is, experience his love, and then define one's Self (and other people) in terms of the Saviour and his love.

Even though one can not experience sacred time while one is in a physical body (unless one has a *sode* experience), the Holy Ghost can bring to our awareness enough memory of our understanding in sacred time, that one can have the facility to keep the covenants one made

before one came here. Tyson, now it's your move again. I have tried you give you enough background so that you can use section 93, the first 3 pages of 88, and 84:44-48 to define "truth." You said that one of the major functions of the Holy Ghost is to teach us truth: What is "truth," and why must we learn it. While you are at it, you might ask yourself another question: "Why is charity ultimately the only criterion that will determine one's place in the eternal worlds?"

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-- Tyson --

In defining truth, D&C was very clear in saying that truth is things as they are, as they were, and as they will be. There are other aspects to truth as well but this shows that to really understand "truth" we have to understand both the history, present, and past in order to understand our role in all of it. The council in Heaven would have provided us a look at the entire scheme of things and, if I'm not mistaken, the temple allows us greater light and knowledge as a sacred space because it gives us insight into both the past and future of our role on earth.

Additionally, I learned the role of the spirit in teaching truth. As was the case with Enoch and even Nephi, the spirit can provide us with the sacred space opportunity and enlighten us to understanding the commitments we made before we came here and help us to fulfill what we came here to do. Only through getting the spirit can we understand truth! Why, because truth can only be understood with a past, present, and future perspective which can only be provided in a sacred space!

I really enjoyed reading these verses with the background information you gave me. It showed how Sacred Space allows us to understand truth and light (which seem to be almost interchangeable in the scriptures).