

# **TIME-LIGHT THEORY/ THE NATURE OF DIVINE BEINGS**

*A STUDY IN CREATION AND RESONATION*

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(Egyptian symbol taken from the facsimiles of Abraham:  
the all-searching eye of God, signifying the omniscience of God)

## Forward:

This thesis has been carefully developed and written over the period of some ten years. It has been the majority of the thought processes had and developed by the author over this time period. It is merely a thesis and does not claim absolute truth. The cites included within the body of the text are predominantly from the LDS scriptures. The assumption is that the reader is familiar with LDS theology and the LDS scriptures.

"In relativity theory space and time are the same thing. Einstein discovered this when he kept showing up three miles late for his meetings." --- Steven Wright

## I. What Time is It?

It was once stated that the only thing that we learn from history is that we do not learn from history. It is interesting to me to note that the history of mankind is simply a collection of events which have occurred in an orderly sequence within our mortal past. We perceive our own life as a history or sequence of these events. As we mortally proceed through our lives, we note that each event occurs in that frame of reference which we call the present. Things that we have not yet encountered, we refer to as the future. Events, then, are separated and kept orderly by this idea of 'time.' Time is such a simple thing to understand in some senses, but what is it beyond that which we have discussed thus far? Is it tangible? Is it relative? Is it constant? Is it universal? Is it simply a convention? These questions are not easy to answer, yet alone discuss. Perhaps the scriptures can shed some light upon the subject. In the Book of Mormon we read, ". . . all is as one day with God, and time only is measured unto men." (Alma 40:8) Does this imply that God does not measure his 'eternal life' using our method of time? The same seems to be understood from another scripture in the Doctrine and Covenants:

"The Lord hath redeemed his people;  
And Satan is bound and time is no longer.  
The Lord hath gathered all things in one.  
The Lord hath brought down Zion from above.  
The Lord hath brought up Zion from beneath."  
(D&C 84:100)

Time seems to be a mortal convention. In the realm of physics, time is considered the fourth dimension and is a very relative thing. In the book of Alma, within the pages of the Book of Mormon, we find an interesting phrase. We read, " 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*; 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." (Alma 12:24) Now, any normal writer would have surely inserted the correct language, which should read instead, ". . . there was a time granted unto man in which he might repent; . . .," but the Lord chose not to use that word in His 'most correct of any book on Earth.' Why? In relativity theory, we find the strange and, perhaps, new idea that time and space are the same quantity. Interesting. Let us look to the facsimiles of Abraham that are contained within the pages of the Pearl of Great Price. In facsimile number two, figure one, we read the explanation: "Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. (Egyptians called Jah-oh-eh)" As the Lord speaks to mortals, explaining a new idea to them, He must relate it to something which they already have a grasp of. Teachers do the same for young students in a classroom. The teacher will explain new ideas in terms of analogies using known ideas, in order to build upon that which is already known. This is the only way to gain and build knowledge that we know of. The master of all teachers, the Savior Himself, used parables of the known in order to explain the Kingdom of God, which is unknown by many. In Abraham's facsimile we find that the Lord tries to explain what life is like for him. He tries to explain, not what

time is, but what eternity is. He does this by stating that He lives in eternity, or in mortal terms, a celestial 'time,' if you will. He does not contradict His previous statement in scripture that time does not exist for Him, but simply uses a mortal known idea in order to explain a much higher concept that is unknown. He tells us that His 'time' of one day is equal to a cubit. A cubit is an obsolete unit of measurement. The cubit was a unit of length, which was measured from the tip of the index finger to the base of the elbow. Does Abraham set celestial time or 'eternity' as a unit of length? Yes. Let us look for a second at one of mankind's most basic equations, the equation of simple motion. The equation is:  $v=d/t$ . In other words, velocity is equal to a distance divided by a time. If we are to understand what Abraham has said, that celestial time is equal to a length or distance, then we must reevaluate our simple equation of motion. Velocity is now equal to distance divided by time, where the time and distance are the same. This would tell us that velocity is equal to one. What does this mean? It means that velocity is always the same, or in other words, time and distance are not a part of the equation. Time and distance are relative, not constant. They do not really exist in the Celestial realm, at least, not how we now perceive it, according to our equations.

## II. Making light of it all

In Einsteinian Theory, we find an interesting parallel to Abraham's position. His theory of relativity, which, by the way, is not  $E=mc^2$ , explains the very foundations of motion and measurement. By measurement, it is understood, any type of measurement, whether of time, velocity, or distance. Einstein stated that all things are measured with respect to a common or constant. His reasoning was this: If a man stands upon the Earth, without moving, is not the very Earth which he is standing upon still spinning, and is not the very spinning Earth itself speeding through space? And, how fast is the Earth moving? The question then arises, moving in comparison to what? This is the point. In order to say that an object is moving, we must compare its motion to the motion of another object. It is also helpful to note that when measuring many objects, the same reference object should be used in order to give any kind of meaningful results. This method is called standard measurement. The same truth applies to the measurement of lengths. Note that lengths must also be measured with respect to a relative position. All measuring sticks have a zero mark that is used as the reference. Thus we see that Einstein was indeed correct. We must have some reference frame in order to begin to understand the things which surround us.

Of course, with all good things, there are exceptions to the rule. Einstein calculated and theorized that things were dramatically different when dealing with one particular velocity. This velocity is, perhaps, the most talked about velocity besides the speed limit. In fact, this velocity would seem to be the ultimate speed limit. It is known and defined as the speed or velocity at which light travels. It has been affectionately termed the 'speed of light.'" Scientists have given it a much shorter name due to its overuse. The shorter name and equation notation for this speed is 'C.' The speed of light in a vacuum is approximately 299,792,458 meters per second, or 186,282.396 miles per second for the folks in the United States. The speed of light was first measured in a laboratory experiment by the French physicist Armand Hippolyte Louis Fizeau, although earlier astronomical observations had yielded approximately the same velocity. Einstein noted that when any object tried to travel at or close to the speed of light, all the normal properties of the object changed. Einstein, therefore, revised his original theory to include a 'special theory of relativity.' This revision took place in the year 1905. The 'special theory of relativity' states two postulates:

1. All physical laws are the same in all inertial reference frames.
2. The speed of light is constant in all reference frames regardless of any motion between an observer and a light source.

The effects on an object traveling close to the speed of light are called the 'relativistic effects.' They are so called because of the relativity of motion and matter involved. In order to understand them one must first understand the original properties. The four fundamental quantities of matter are mass, length, time, and charge. Einstein stated, "These are not absolute." The effects are as

follows:

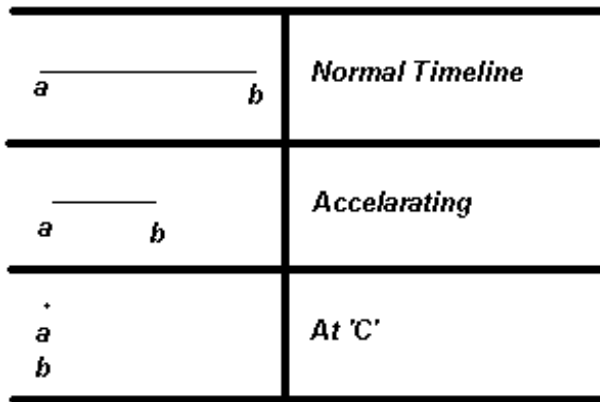
(An observer looking at a reference frame near the speed of light will see the following: )

1. Mass increase - relative mass is much greater than the mass at rest.  
Kinetic energy is converted into mass according to  $E=mc^2$  and  $KE=1/2mv^2$ . This will be discussed later.
2. Length contracts - length of object shortens in the direction of the motion  
Relative length is shorter than length at rest.
3. Time dilates - time slows down

These observations resulted in 'Einstein's Paradox.' The paradox comes from this logic. Each person in a different reference frame will see the same effects as the other person. In other words, each will see the mass increase, the length contraction, and the slowing time of the other.

If one person were to step into the reference frame of the other person, a change must occur in order for a paradox not to occur, yet how can it? Also, how can each be seeing the same results, especially with respect to the other having a slower clock, so to speak? The best way to understand this conclusion is through analogy. Suppose you are in a car and moving down the highway at 55mph. As you look out the window, you see a bystander on the roadside. He sees you move by him at 55mph, while you see him go by at the same speed. Interestingly enough, you will both see each other moving in the same direction past you, respectively. Now for the interesting part. We have been discussing the motion of an object as it approaches the speed of light. What would happen to the object if it reached the speed of light? According to theory and equation, we find this:

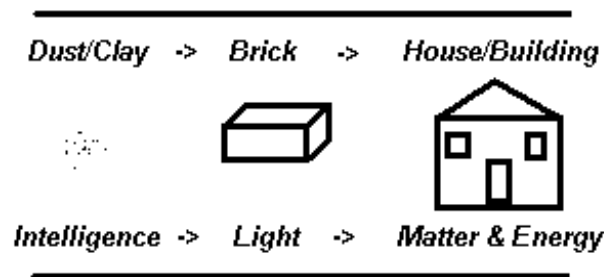
1. Mass goes to infinite.
2. Length goes to zero.
3. Time goes to zero: This can be seen in the representative timelines shown below.



The points a and b represent any two events that take place in time. As the object goes at the speed of light, the two events become coincidental, or occurring at the same time. Another way to look at it is this, if you were a mortal (which you are) and were to observe an object that was finite, traveling at the speed of light, you would notice that its mass covered the immensity of the universe, that it had no such constraints as time or distance. Yet, the object when viewed in its own frame of reference, the speed of light, would be just the same and finite as it had been before moving at the speed of light. It is interesting that Abraham stated an equation that states the same fact. Time and space have no meaning to the celestial realm from our point of view or 'reference frame.' This is something to remember, as it will be further discussed later in the text.

### III. What's the Matter?

Before going further into the Celestial realm, let us look at something on a lighter note. Light is something that we have all seen, yet do not see. It is something that allows us to see everything; without it we could not see. When light strikes an object with a rough surface, it is either absorbed or scattered in all directions. Some frequencies are absorbed more than others, and this gives objects their characteristic color. White surfaces scatter light of all wavelengths equally, and black surfaces absorb all light. Reflection, on the other hand, requires a highly polished surface such as that used in a mirror. Defining the nature of light has always been a fundamental problem in physics. The English mathematician and physicist Sir Isaac Newton described light as an emission of particles, and the Dutch astronomer, mathematician, and physicist Christiaan Huygens developed the theory that light travels by a wave motion. It is now believed that these two theories are essentially complementary, and the development of quantum theory has led to results where in some experiments light acts like a series of particles and in other experiments it acts like a wave. In those experiments where it travels in wave motion, the wave vibrates at right angles to the direction of travel; therefore light can be polarized in two mutually perpendicular planes. This idea that light can be both a particle and a wave is known to scientists as the 'dual nature of light.' When light is seen as a particle, scientists have named it a photon, or a discrete bundle of energy of light. Photons have mass and momentum. This can easily be seen through the study of photo-electric cells, also known as solar cells. Mankind now uses the energy of photons in order to produce electricity. Photons are the 'pieces' of light, if you will. The question that I propose is this: Can photons combine to produce a matter that is made of the purest building blocks, light itself? And, if this matter were made of light itself, would it not exhibit all the properties of an object that were traveling at the speed of light, even though it stood still, relatively speaking. The particles themselves would be traveling at the speed of light through their own individual vibrations. In order to understand this, we must take a look at what matter really is. Let us turn again to the scriptures for a deeper look at the makeup of matter. In the Doctrine and Covenants we read, "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; We cannot see it; but when our bodies are purified we shall see that it is all matter." (D&C 131:7-8) Here we see that all things, even spirit, are made of matter. The question then arises: what is matter? What is the basic of all building blocks? Scientists/philosophers in Greece once thought that the atom was the most basic of all building blocks. They believed that it, the atom, could not be broken down into any further subdivisions. Over time and technological advance we have seen that this is not the case. Atoms can be broken down into nuclei and orbiting electrons. Each of these has been shown, recently, to be made of much smaller matter. Clearly, matter can be very fine, indeed. What is the finest of all matter? Let us turn again to the scriptures for help. In Mosiah 3:8 we read, ". . . the creator of all things from the beginning." In Isaiah 45:7 we read, "I form the light, and create darkness: . . . I the LORD do all these [things]." We know that the Lord has created the heavens and the Earth. We know that He has created the light and that He is the father and creator of our spirits. He it was who created all. Interesting enough, there is one thing mentioned in the scriptures that requires significant explanation. The word of which I am speaking is the word 'intelligence.' We read in the Doctrine and Covenants that, "Intelligence, or the light of truth, was not created or made, neither indeed can be." (D&C 93:29) We are told that intelligence is gnoiaum, or eternal. It would seem that this is the only thing that cannot be created, for it has always existed. Here is the theory: If intelligence cannot be created, than perhaps it is the building block, or most fundamental of all things. And somehow, it combines to form light. Light then accretes, or forms itself into matter and energy. It may be likened unto a builder of houses. The analogy is by no means perfect, but will suffice. One who builds a house would gather the most basic building elements of dust/clay and begin to form this into a brick. After the bricks are formed, then the builder will use them to build the house. Like this:



In this analogy, the intelligence may be thought of as the dust/clay. Light may be thought of as the brick, and matter and energy would be thought of as the house. This all seems very nice and neat, but what about the reality of it? What evidence is there that might suggest that this is true? The following are facts that I have found over the years that pertain. If light were the building block of matter, would not it be seen coming from all matter? Interestingly enough, scientists have shown that all known matter of every form gives off light and heat. Perhaps you have heard of Einstein's equation for mass-energy. The equation reads:  $E=mc^2$ . The letters of the equation tell us that energy is equal to mass multiplied by the square of the speed of light 'c.' Why is the speed of light in the equation to relate mass and energy? Even Einstein did not know the full answer to this. He used it because it made sense, and it worked. If my theory is correct, than it is used simply because light is the building block that makes up the two. In a nuclear detonation, it may soon be proven that matter and energy are scattered and broken at the very bonds, and what do you suppose is released? Yes, light is released. In fact, light is always emitted by matter in proportion to the fourth power of its absolute temperature. Makes sense. The scriptures tell us that "All spirit is matter . . ." (D&C 131:7-8) And, the prophet Joseph Smith stated during his King Follet discourse that the Lord created spirit matter from organized light. Some may wonder about the difference between light, truth, and intelligence. Let it be known that the scriptures say that intelligence is the "light of truth" (D&C 93:29). What does this mean exactly? Quickly take a look at what light does for us. Without light we cannot distinguish the existence of objects before us. Intelligence, then, is the 'light of truth' because truth cannot be seen or distinguished from non-truth without the existence of intelligence in a being. The more intelligence that one gains, the more light that the individual gains, and they are able to distinguish truth from lie. Truth is one of the many properties of intelligence.

#### **IV. Gravity Pulls the Theory Together**

Did you know that gravity has yet to be explained through modern science? Let us read a scripture from the Doctrine and Covenants. The Lord tells us that, "For intelligence cleaveth unto intelligence; . . . light cleaveth unto light; . . ." Now, if intelligence is the block of all that exists, then the Lord has told us that intelligence seeks its own. Furthermore, if light is made of intelligence, than light would also seek its own, which the Lord also confirms for us. Finally, if matter and energy are made of light, which is made of intelligence, than it, also, would seek its own. Sir Isaac Newton discovered the law of Gravity that showed us that the force between two masses is equal to the gravitational constant (g), multiplied by the two separate masses, and then divided by the square of the distance between them ( $F=(g \times M1 \times M2) / d^2$ ). This law is known as Newton's Universal Law of Gravitation. Mass seeks its own and we term this seeking as gravity. Seemingly, gravity would support the theory, and the theory would explain gravity.

#### **V. Too Much Information . . . in Time**

At this point in the thesis, I would propose a new question that will come into play later on. The question I raise for the reader is this: How much is there to learn in the Universe before there is nothing else to learn? The answer seems obvious when closely considered. The answer is an infinite amount. It is never-ending. The next question would then be: How long would it take to

learn all of this? Again, the answer, for our mortal minds, would have to be: forever. We would answer this because we think in terms of time. According to time, it would take forever for us to learn an infinite amount of knowledge, thus never being able to reach the end of it. In a religious sense, if we remained in time, we could never become omniscient, or all-knowing. There must be something that we are missing. Here it is. We have previously discussed that an object traveling at the speed of light would have no such thing as time. In fact, it would be able to be at anytime that it so chose, if it had the ability to choose. This object could experience infinity at that which would seem to us in the mortal reference frame, 'no time at all.' Take a look again at our timelines. Point 'a' and point 'b' could be in any order that it so chose. In fact, the second that the object began to move at the speed of light, it could pre-date its own existence. It would be from the 'end to the beginning,' even though a moment ago in time, it was not apparent that this was so. The bottom line is that if an object were out of time, it would have all the time necessary to learn an infinite amount of knowledge.

## **VI. Light-hearted**

To put it all together, if a being were to travel at the speed of light ( $c$ ), it would be able to experience an infinity at a time of zero seconds for those in a mortal reference frame. This being could then learn an infinite amount of knowledge, because of an infinite amount of time to learn it in literally no time at all. This being would exist, to us, in a state of timelessness and distancelessness, but, to us, in our mortal real, having infinite mass influence, influencing the entire span of the universe at once. To Him, He would exist in a normal sphere of existence, having finite mass, and a perfect physical body, for we are created in His likeness. Since no matter that we presently know of can travel at  $c$ , except light particles themselves, the being would have to be made of some particle that has not been discovered yet, or of Light itself...Light particles (photons) themselves. Surely this being would be a magnificent being that radiated pure light. Let us read a few scriptures that have great meaning for myself:

"He is the light and the life of the world: yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death." (Mosiah 16:9)

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1:5)

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ." (D&C 84:45)

"...at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me." (JSH 1:16)

"The same which knoweth all things, for all things are present before my eyes" (D&C 63).

## **VII. The Source of All Light**

Traditionally, the sun has been a thing of wonder, marvel, and even religious worship. It has been the center of life for many civilizations, since the beginning of the world. It gives us heat and warmth. It gives plants and animals the materials that they need for life itself to grow and thrive. Without the sun, life would not exist on this planet. Where does the sun get its life? Scientists have theorized throughout the centuries that the sun used the power of the universe to shed its light upon us. Within our own century, scientists have discovered nuclear reactions. The sun was shown to be a giant reactor that both used fission and fusion in order to produce light. Recently, however, scientists have calculated the rate at which the sun burns this fuel. They have found that if the sun were left to its own power, it would have been gone long ago, extinguished. It must have some external source of power. What, though?

## **VIII. God's Order vs. Quantum Mechanics**

“And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations—“ (D&C 52:14) What is God’s pattern and order. We know that the principles and precepts of the gospel of Jesus Christ embody this pattern. We know that God has established his Priesthood here upon the earth and set an order upon his house. “Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.” (DC 132:8) In the Priesthood, and the church, we find order. The order of which I refer to is that of the order of authority. The authority of God is His. He gives this authority to others, but always through a chain of command. We refer to this, sometimes, as the line of authority. The organization is shaped quite like that of a pyramid. God being the top of the pyramid. It is interesting to note that the planets and the galaxies also seem to abide by this same order. Our moon is governed by the Earth. The Earth is governed by the Sun, along with other planets, which govern their own moons. The Sun is governed, along with other stars by the center of the galaxy (whatever mystery lies there). This is the same organizational order that the priesthood allies. In quantum theory, we find no such order. Quantum theory was developed from the innocent statement of one man. The man was Heisenburg. His theory has become what we now call ‘Heisenburg’s Uncertainty Principle.’ The principle was developed during the atomic era. As scientists pioneered deeper and deeper into the atom, they found electrons that orbited a nucleus. The quest was to measure the position and velocity of the electron. The difficulty lay in the method to do so. It was found that the best and only method to accurately measure these things was to shoot a particle at the electron and monitor the particle’s reaction. The analogy is this: Imagine trying to measure the speed and position of a billiard ball upon a pool table as it rolls across the face of the table. Imagine rolling another ball at the target in order to monitor the reaction. The problem lies in momentum transfer. As the ball strikes the target, it may yet determine the position or velocity of the ball, but only one of these will be accurate, as the target has now been sent in a completely different direction with new speed. Scientists were unable to find the position and the velocity of the electron at the same time. Heisenburg decided that it was impossible, and that a guess would have to be made. Scientists agreed. He theorized that the electron stayed within a specific region, that was shaped like a wave around the nucleus. He then began using this wave as the basis for measuring everything, including the probability of future events. This idea of guessing by approximation became known as the ‘Uncertainty Principle,’ upon which quantum mechanics is now based. I would call your attention to the statement of Albert Einstein regarding this theory. He stated, “God does not play dice with his creations. There is an answer, we just haven’t found it yet.” I strongly agree. I believe that the same order that we have seen in the priesthood and in the planets, extends to the infinitesimally small electron. I believe that the electron orbits the nucleus like a moon. It follows all the same laws, and is not a wave, but a particle. I believe that it is possible to know the position and velocity of such a particle, and in my own research I have found a theoretical method for such an accomplishment. It is of no great difficulty, only practicality. I do not share it here until I shall test it further on in my career. The point is that God does not alter His pattern or order. It exists and permeates all His creation. I quote now from the Doctrine and Covenants: “And again, verily I say unto you, *he hath given a law unto all things, by which they move in their times and their seasons; And their courses are fixed*, even the courses of the heavens and the earth, which comprehend the earth and all the planets. And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years--all these are one year with God, but not with man. The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who *hath seen any or the least of these hath seen God moving in his majesty and power.*” (D&C 88:42-47)

## **IX. Order Extended to Our Sun**



Not only does our sun obey the order of God through its motion, but I return now to my previous question: Where does the sun get its life? The answer may be found in the theory of a man named Hoyle. Hoyle believed that the sun received its light from an external source in the universe. He theorized that light traveled in an accreted or more organized state through space into our sun. It reminds me of a scripture which reads, "And the light shineth in darkness; and the darkness comprehended it not." (John 1:5) Abraham had something interesting to tell us of this. In his facsimile number two, figure five, we read, "Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or, in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob." Here we read that the sun does indeed receive its light from an external source. There are governing bodies that distribute the light to the lesser lights. All light comes originally from Kolob, which receives its light from the Lord.

## X. Light of the World

If a being were to be made of light, perhaps the Lord is such a being. A being with a celestial, physical, 'light' body. A body that is more purified. A body whose particles are light themselves. A body that is in perfect harmony with itself. A body like that spoken of by Paul: "But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds. [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another. [There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory. So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption:" (1 Corinthians 15:38-42) It is interesting to find that Paul compares the difference of resurrected bodies by speaking of the amount of light that these heavenly objects possess. And perhaps Abraham, who now sits upon an exalted throne has a body of light. "Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne." (DC 132:29) And again, how did Abraham reach Godhood so quickly if He had not eternity to learn all things, but a mere thousand years or two? He did so in eternity, outside of mortal time. He was resurrected into a perfect body, a body of light. Let us read quickly about the light of the world. In Doctrine and covenants we find this:

" . . . Jesus Christ his Son-- He that ascended up on high, as also he descended below all things, in that he comprehended all things, *that he might be in all and through all things, the light of truth;* 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. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made; As also the light of the stars, and the power thereof by which they were made; And the earth also, and the power thereof, even the earth upon which you stand. And the light which shineth, which giveth you light, is through him who **enlighteneth your eyes, which is the same light that quickeneth your understandings;** Which light proceedeth forth from the presence of God to fill the immensity of space-- The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. . . . He comprehendeth all things, 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." (D&C 88:5-13,41) Here we find, along with many scripture verses, that Jesus Christ is the literal light of the universe. We find that somehow, the same light that allows us to see is the light that we use to learn. In other words, *spiritual and physical light are only different to mortal eyes.* The Glory of God has*

been described for us as intelligence. Intelligence is the basic block of all light, matter, and energy. Without God, there would be none of this for us. He has told us that it is necessary that there be a greater intelligence to provide for the lesser. We read, "Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it. Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal. 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." (Abraham 3:17-19) Without God, there could be no existence. If God ceased to be God, there would be no universe. All things would pass away (see 2 Nephi 2:13). Matter exists because God created it from intelligence. On a side note, concerning the studies of black hole theory. The idea behind a black hole is that there is a place in the Universe where there is no space. This place is so powerful in gravity that even light does not exist or escape from this place. Let us look at a scripture for a moment. The scripture I would like to turn to is in the Doctrine and Covenants. "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." (D&C 88:37) I would also like to remind you of the afore mentioned scripture that states ". . . Which light proceedeth forth from the presence of God to fill the immensity of space-- The light which is in all things, . . ." Do not the scriptures say that there is no kingdom in which there is no space, and that light fills all of the immensity of space? The Lord has also told us that, ". . . the light shineth in darkness; and the darkness comprehended it not." (John 1:5) The light is there, it cannot be seen unless it reflects off of an object.) I do not believe that black holes exist, but I am not stating that there are things out there that we do not yet see or understand! Truly there are many marvels to be found.

## **XI. Resonance: What of Translation and the Celestial Veil?**

Throughout the scriptures we have record of those who have seen the face of God. We also have record of those who have seen the past, present, and future. The scriptures tell us that after Moses saw God:

Exodus 34:29

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the *skin of his face shone* while he talked with him.

Exodus 34:30

30 And when Aaron and all the children of Israel saw Moses, behold, the *skin of his face shone*; and they were afraid to come nigh him.

Exodus 34:35

35 And the children of Israel saw the face of Moses, that the *skin of Moses' face shone*: and Moses put the veil upon his face again, until he went in to speak with him.

And Christ, when upon the Earth was transfigured:

Matthew 17:2

2 And was transfigured before them: *and his face did shine as the sun, and his raiment was white as the light.*

Notice that in these events, they have light given unto them. They are filled with light. This change comes upon their particles so that they may pass the barriers of the mortal reference frame and

ascend into God's frame, in order to see Him. They are filled with light. How does this happen? There is a phenomenon in science known as resonance. Resonance is best described by example. If a musical tuning fork were struck and began to vibrate, it would make an audible sound, interpreted by our ears as a note of music. If a tuning fork that was susceptible to vibration at this frequency were placed in proximity with the first vibrating fork, then the second would also begin to vibrate. The power of the vibration of the first is sent out, but only a fork that has particles designed to vibrate at the same frequency will notice the power of the first fork. If the second fork is susceptible, the power from the first will be absorbed into the second fork, a little at a time, always increasing the power of the second, until it matches the power of the first fork. Confusing? Good. I believe that we are much the same as the second fork. If we place ourselves 'in tune' with the master of our souls, we can begin to receive power and light through resonance. If we place ourselves anywhere else, we shall not recognize the power at all. Again, "I am the light which shineth in darkness, and the darkness comprehendeth it not." (DC 10:58) If we place ourselves in tune, then our bodies shall begin to receive light and intelligence, literally, as will our spirits. We read in the Doctrine in Covenants, "And if your eye be single to my glory, your whole *bodies shall be filled with light*, and there shall be *no darkness in you*; and *that body which is filled with light* comprehendeth all things. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you *shall comprehend even God, being quickened in him and by him*. Then shall ye know that ye have seen me, that I am, and that I am the true *light that is in you*, and that *you are in me*; otherwise ye could not abound." (D&C 88:67, 49-50) As we place ourselves in resonance with the mind and will of the Lord, we will actually receive more light into ourselves. We shall, therefore, receive more intelligence, until that perfect day when we shall be filled with intelligence and have power over intelligence. "The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and *without compulsory means it shall flow unto thee forever and ever*." (D&C 121:46). Our bodies, like sand, perfected through alignment to become glass, will be full of the Lord's light. "They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened." (D&C 88:28)

## **XII. The Question of a Thousand Years**

Some have surely asked by now: But, what about the idea that one of God's days is a thousand of our years. My answer to this is of my own understanding from the scriptures. Let us again read the Abrahamic facsimile from the beginning of the text: "Kolob, signifying the first creation, *nearest* to the celestial, or the residence of God. First in government, *the last pertaining to the measurement of time*. The measurement according to celestial time, which celestial time signifies one day to a cubit. (Egyptians called Jah-oh-eh)" (Abr. Fac. No.2, fig.1) Upon looking at this statement I notice two things. Both of them have been underlined. Abraham tells us that Kolob is *nearest* to the Lord's home. It was the first creation. Abraham then tells us that Kolob is the last pertaining to measurement of time. In other words, all planets created after Kolob have their time scale and rotations in relation to Kolob. Beyond Kolob, time does not exist. God's home is beyond Kolob, where time does not exist. Let us read from the Book of Mormon again, this time from Alma, ". . . , and time only is measured unto men." (Alma 40:8). This leads me to believe that God does not exist in time, but eternity, which is quite different. At first, our mortal minds will reject this. Everything that we have known from birth until the present has had a distinct beginning and a definite, or soon to come, end. The one thing which we do have that comes close to infinity is the symbol of the ring. It continually goes on forever. This allows us to begin to understand infinity, which is a good possibility for the Lord's use of the analogy of His life to us as a ring. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, *whose course is one eternal round*, the same today as yesterday, and forever." (D&C 35:1)

## **XIII. Seek and Ye Shall Find**

"And again, verily I say unto you, my friends, I leave these sayings with you to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am

near-- Draw near unto me and I will draw near unto you; *seek me diligently and ye shall find me*; ask, and ye shall receive; knock, and it shall be opened unto you." (D&C 88:62-63)

#### **XIV. What Right Do You Have?**

Throughout history mankind has marveled at the tongue of the poet. The poet uses the language of the people in order to express a vast number of ideas, in a few words. The meaning that is to be found within the words are many and personal to each reader. The great poet has both simplicity of language, and depth of meaning. The Lord, the author of language surely knows the possibilities of His own created language. In speaking to us through scripture, surely He has placed infinite meaning into each phrase, to be found by the seeker. "For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (1 Nephi 10:19). I have taken the scriptures quite literally in many senses, but I feel that this is one of the Lord's intentions for us. I believe that when the Lord speaks, He relays truth on many, if not all levels, including the realm of science. He is not limited in His speech to mere mortal convention, for He it was who created language and understanding. He speaks absolute truth in all spheres. The things that are herein contained may be of some value to many readers, and of no value to others. These things are only the authors own thoughts on the subject, and are important to him. At the same time the author acknowledges the fact that some knowledge is only important for some of us at this time. Not all things should or will be learned while here in mortality. I feel that these things are of great import, as they show us the laws of God, and His marvelous workings. I have found that through careful study of an architects work, one can see the fingerprints of the architect himself. I do feel that I have seen God's power as I have studied His workings. "Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power." (D&C 88:47).

I do not know whether these things are absolute truth or not, and will not know until it is revealed unto me, or until I ask my Maker, face to face, whichever comes first.