

## 10 - Abraham 3:6-28 –Facsimile #2 – Kolob – The Nature of Spirits

### Explanations of Facsimile #2

We're going to continue from where we left off last time. Abraham, you may remember, was gazing upon the stars and wanted to know all kinds of things. He inquired of the Lord, and he received the following answers:

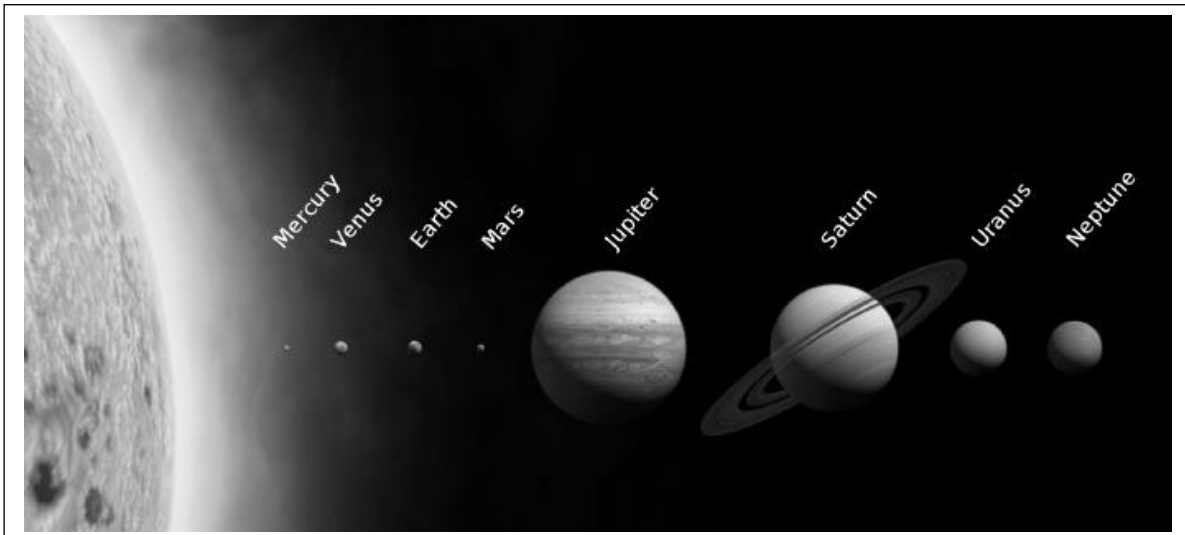
#### Abr. 3:

**6 And the Lord said unto me:** Now, Abraham, these two facts exist, behold thine eyes see it; **it is given unto thee to know the times of reckoning**, and the set time, yea, the set time of the earth **upon which thou standest**, and the set time of the greater light (**Sun**) which is set to rule the day, and the set time of the lesser light (**Moon**) which is set to rule the night.

7 Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest.

**8 And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;**

**9 And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which thou standest.**



What Abraham is learning in this conversation is that God not only exists, He is also locatable! Abraham is given to understand that Kolob is the governing planet that controls all other planets, and **it is of the same order as that of the earth** (upon which Abraham is standing), meaning it is inhabited with those who also have the potential to become like God. Among all the stars that we can see are all the other visible galaxies that have their own governing systems. We read in the D&C:

And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, **either a greater or a lesser kingdom**. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. (D&C 88:37-38)

### **Abraham is told concerning Facsimile # 2:**

10 And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

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;

**Fig. 3.** Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed.

**Fig. 1. 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. One day in **Kolob** is equal to a thousand years according to the measurement of **this earth**, which is called by the Egyptians **Jah-oh-eh**.

**Fig. 4.** Answers to the Hebrew word **Raukeeyang**, signifying **expanse, or the firmament of the heavens**; also a numerical figure, in Egyptian signifying one thousand; answering to **the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.**

**Fig. 6.** Represents this earth in its four quarters.

**Fig. 8.** Contains writings that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

**Fig. 9.** Ought not to be revealed at the present time.

**Fig. 10.** Also. **Fig. 11.** Also. If the world can find out these numbers, so let it be. Amen.

**Figures 12, 13, 14, 15, 16, 17, 18, 19, 20, and 21** will be given in the own due time of the Lord.



**Fig. 5.** 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 **Floese 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**.

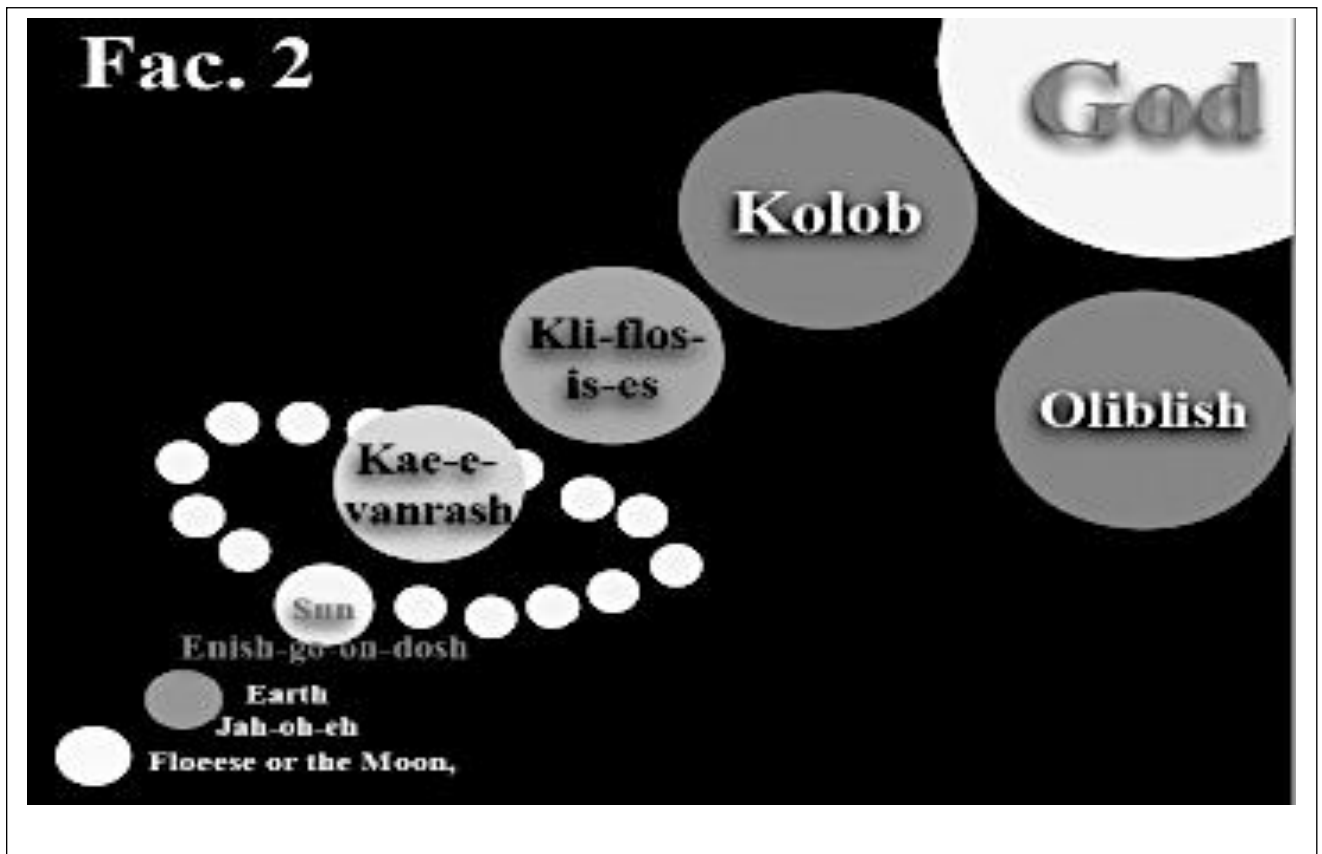
**Fig. 2.** Stands next to **Kolob**, called by the Egyptians **Oliblish**, which is the next grand governing creation **near to the celestial or the place where God resides**; **holding the key of power also, pertaining to other planets**; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

**Fig. 7.** Represents God sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood; **as, also**, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Joseph provides an explanation of what these things mean, *not* what they say.

Notice the words, "Signify" and "represent"

## Abraham's Star Map



**D&C 88:7-12 provides additional insight:**

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.

8 As also he is in the moon, and is **the light of the moon**, and the power thereof by which it was made;

9 As also **the light of the stars**, and the power thereof by which they were made;

10 And the earth also, and the power thereof, even the earth *upon which you stand*.

11 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;

12 **Which light proceedeth forth from the presence of God to fill the immensity of space—**

**Abraham 3**

**12 And he said unto me:** My son, my son (and his hand was stretched out), behold I will show you all these. And he put his hand upon mine eyes, 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**. And he said unto me: **Olea**, which is the **moon**. And he said unto me:

**Kokaubeam**, which signifies **stars**, or all the great lights, which were in the firmament of heaven.

**14** And it was in the night time when the Lord spake these words unto me: I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.

**15** And the Lord said unto me: Abraham, I show these things unto thee *before ye go into Egypt*, that ye may declare all these words.

Abraham is being taught these things before he goes into Egypt, thus preparing him to become a teacher and a prophet to the Egyptians. He was able to restore some ancient truths that had been lost since the time of the first Pharaoh, who was a righteous man and who judged his people wisely all his days.

We have talked before about the Shabbakah Stone – the oldest written text in the world. This was found in the Temple of Menes – the first Pharaoh or the eldest son of Egyptus. The text is a Temple Drama explaining the creation of the heavens and the stars. It's about the Father God who creates the world by the word of his mouth and which of his sons will be put in charge of this world. It tells of “His most beloved son” who battling with Seth (Set) and who is trying to take control of all of God's creation. This document is from 3500 BC. It is a temple drama, written with stage directions, concerning the Council in Heaven and who will be ruling this earth. If you'd like to learn more about this theology from this time period, Theodore Gastor has written a book called *Thespis*. His book contains a very good translation of the Shabbakah Stone.

These next verses are very interesting. The Lord begins teaching Abraham about relationships and patterns that compare stars to spirits, and spirits to leaders.

**16** If two things exist, and there be one above the other, there shall be greater things above them; therefore **Kolob is the greatest of all the Kokaubeam** that thou hast seen, because it is nearest unto me.

**17** 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. [*Don't think you already know it all!*]

## **STARS to SPIRITS**

**18** Howbeit that he made the greater star; **as, also** [*this is telling you this is a pattern, a comparison*], 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.**

Abraham's narrative now shifts from information about the stars to information that sheds light on the eternal nature of our spirits.

The Lord is saying that just as one star or planet differs from another, so also can one spirit differ from another! Just as the light of the stars differ in magnitude, so can spirits differ from one another

in intelligence and light. Knowing that Abraham has learned the differences between the stars and the planets, the Lord begins to teach Abraham about the different levels of spirits, and his seed and generations yet to come, *all from a pre-existent point of view.*

**18** ...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,  
**[they] have no beginning;**  
**they existed before,**  
**they shall have no end,**  
**they shall exist after,** for  
**they are gnolaum, or eternal.**

Gee Whiz File

We have no beginning;  
 We existed before,  
 We shall have no end,  
 We shall exist after, for  
 We are eternal.

**D&C 93** provides some additional clarification. Joseph received this revelation in May of 1833. (Abraham's record was not obtained until 1835.)

- 23** Ye were also **in the beginning with the Father**; that which is Spirit, even the Spirit of truth;
- 29** Man was also **in the beginning with God. Intelligence**, or the light of truth, **was not created or made, neither indeed can be.**
- 30** All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

The following chart compares important verses pertaining to the eternal nature of our spirit and Christ's spirit.

D&C 93:21, 26 Christ	D&C 93:23 Man	D&C 93:29 Man
<p>I was in the beginning with the Father;</p> <p><i>I am more intelligent than they all (Abr 3: 19)</i></p> <p><b>26: The Spirit of Truth is of God. I am the Spirit of Truth.</b></p>	<p>Ye were also in the beginning with the Father</p> <p>that which is Spirit,</p> <p>even the Spirit of Truth</p>	<p>Man was also in the beginning with God.</p> <p>Intelligence,</p> <p>or the light of truth,</p>
<p>"Spirits have no beginning; for they are eternal." (Abr 3:18)</p>	<p>...was not created or made, neither indeed can be.</p>	<p>...was not created or made neither indeed can be.</p>

## **Christ is connecting His pre-earth life to our own pre-earth life.**

Joseph's teachings may seem contrary to some of your traditions. I cannot ignore scripture or Joseph Smith. I'm not trying to teach anything contrary to your own traditions because you can believe anything you want to believe. The first rule in this class is, "Don't believe a word I say!" I'm only showing you these statements from the Prophet of the Restoration and how they compare with our scriptures. These things can always be filed away in your Gee Whiz File. Joseph taught:

The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; ... Our Savior speaks of children and says, Their angels always stand before my Father. The Father called all spirits before Him at the creation of man, and organized them. He (Adam) is the head ... (TPJS p 158) *[The Father organized the spirits into families, nations, tongues and people so that they could come to Him to see the body of the man he had formed from the dust of this earth, as we shall see. The spirit of man has no beginning.]*

**If the soul of man had a beginning it would surely have an end.** The first step in the salvation of man is the laws of eternal and self-existent principles. **Spirits are eternal.** At the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. (TPJS p 181)

I have another subject to dwell upon, which is calculated to exalt man; but it is impossible for me to say much on this subject. I shall therefore just touch upon it, for time will not permit me to say all. It is associated with the subject of the resurrection of the dead, — namely, the soul—the mind of man—the immortal spirit. Where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so: the very idea lessens man in my estimation. I do not believe the doctrine; I know better. Hear it, all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through; if he does not believe it. I am going to tell of things more noble. (TPJS p 352)

**We say that God himself is a self-existent being.** Who told you so? It is correct enough; but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? **Man does exist upon the same principles.** God made a tabernacle and put a spirit into it, and it became a living soul. (Refers to the old Bible.) How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says "**God made man out of the earth and put into him Adam's spirit**, and so became a living body." (See Abr 5:7; 1 Cor 15:45)

The mind or the intelligence which man possesses is co-equal with God himself. I know that my testimony is true (TPJS p 352, 353); *[Our spirit has existed as long as God's spirit has existed.]*

Keep in mind most of these quotes are from *The Teachings of the Prophet Joseph Smith*. They also can be found in the Priesthood & Relief Society Manual, *The Teachings of the Presidents of the Church: Joseph Smith*; Chapter 17, p 209-211.

**Joseph Continues:**

I am dwelling on the immortality of the spirit of man. Is it logical to say that the **intelligence of spirits** is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven. (TPJS p 353)

I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto **the mind of man—the immortal part, because it has no beginning**. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. **As the Lord liveth, if it had a beginning, it will have an end. All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning, prove that it must have an end;** and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, **I might with boldness proclaim from the house-tops that God never had the power to create the spirit of man at all. God himself could not create himself.** (See Abr 3:18)

**Intelligence is eternal** and exists upon a self-existent principle. **It is a spirit from age to age, and there is no creation about it.** All the minds and spirits that God ever sent into the world are susceptible of enlargement. (TPJS p 354)

Joseph is teaching us that every spirit has the ability to be enlarged. There is an intelligence of spirit. The **definition of intelligence** is *the spirit's ability to seek for, receive, and be obedient to light and truth*. That is what constitutes the intelligence of spirit.

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. (TPJS p 51)

This further reinforces the definition of the intelligence of Spirit. The exciting thing is that Joseph is teaching us what it takes to become like God! He is also teaching us how we can develop the character of God.

Our exaltation is dependent on the light and truth we receive AND OBEY, until we receive a fullness of light and truth (D&C 93:36). Going on in Abraham 3:

**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. (Abr 3:19)

Using the definition of Intelligence, we see that the Lord, being “more intelligent than they all,” not only received a fullness of light and truth, He becomes a source of light and truth! Now if this is what it takes to become God, and we are spirits, we have to come to a point where we seek for,



receive, and are obedient to a fullness of light and truth so that we can become exalted and glorified in all things! (This is the whole concept of exaltation, the whole concept of the fullness of light and truth in Sec 93.)

*Question: If that is what a spirit has to do in order to become God, what would Christ's spirit have to do to become God **before** He came to earth?*

The very same thing! He sought for, received, and was obedient to a fullness of light and truth **before** He ever came here; thus, He became the Firstborn unto God.

*Question: Was He the only one?*

**He was the first** of all the spirits to seek for, receive, and be obedient to that fullness of light and truth, thus qualifying to become a God even before he came to earth. He was the only one worthy to become a God even before He came to this earth. *We* had to come to earth in order to learn this stuff! We have to learn how to seek for further light and truth.

Verse 19 is giving us an insight: there are some spirits that have a greater propensity to seek for light and truth than others. There are those with a greater propensity than them, and Christ says, "I am more intelligent than they all." The Lord is laying a foundation so Abraham can understand who will become the Prophets, Patriarchs, and Leaders on the newly created earth. We have moved from Stars to Spirits, and now we are going to move from Spirits to Leaders of Spirits. Why was Abraham one of these, or Moses, or Joseph Smith? This will be the basis of this next section.

These things are so much beyond what a farm boy with only a 4<sup>th</sup> grade education could ever conceive. I hope you can see that!

Have you ever stopped to ask yourself why you were born in America or why you were born into the Church or why you found the Church? Given what we have just discussed, how might you now answer these questions?

That is correct! You had a greater propensity to seek further light and truth and you were worthy to be placed in a sphere of existence where you could receive the same opportunity to continue seeking for greater light and truth (D&C 93:30). This is why God called all of the spirits before Him at the beginning and organized them (TPJS p 158). These are the "*things more noble*" that Joseph talked about.

**20** The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah. *[This is an "insert verse." It doesn't have much to do with the overall text we have been discussing, but it does indicate God's power to preserve His leaders.]*

**Abr 3:21-28**

**SPIRITS to LEADERS**

**21** I dwell in the midst of **them all**; I now, therefore, have come down unto thee to declare unto thee [Abraham] 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** thine eyes have seen from the beginning; I came down in the beginning in the midst of **all the intelligences** thou hast seen.

The Lord is explaining to Abraham that he has power over all things His hands have made: stars, planets, intelligences (spirits), etc. Joseph Smith referred to minds, spirits, and intelligences as all being the same thing. He also reminds us that each has the capacity for enlargement as they seek for light and truth.

### **D&C 93:26-29**

**26** The **Spirit of truth** is of God. **I am the Spirit of 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[*of truth*]unless he keepeth his commandments.

**28** He that keepeth his commandments receiveth **truth and light**, until he is glorified in truth and knoweth all things. [*Speaking of our potential.*]

**29** **Man was also in the beginning with God. Intelligence**, or the light of truth, **was not created or made, neither indeed can be.**

Our spirits progressed until a time where it was necessary to come to earth so that we could obtain a rotten, physical body. This physical body in a physical world makes us want to satisfy all of our desires, appetites, and passions. It's going to make us want to place spiritual things on the back burner and go for broke: "eat, drink, and be merry, for tomorrow we die." (2 Ne 28:7-8) How better to train that spirit to overcome all things (like God did), than to give that spirit a sin machine like this body? Entering mortality with this sin machine gives us the opportunity to train our spirit to have mastery over the desires, appetites, passions, and pride that is an essential component of the body (2 Ne 2:29). What better way to train a spirit to seek for light and truth, or to teach it to be obedient to light and truth? This is why we are here! It's not just to obtain a physical body, like we often teach in Primary. We have been given something that will damn us; an obstruction as we continue on the pathway of seeking for light and truth. As we develop the character that no longer has the disposition to do evil our spirits obtain power.

When we are born we come with a perfect spirit. And what do we get? A rotten body! All of my genetic defects I blame on my parents and grandparents. I have a rotten body, but I came with a perfect spirit. I was whole from the foundation of this world (Moses 6:54), but because I got a rotten body from my parents, one that seeks to satisfy its desires, appetites, and passions, I began training my spirit not to seek for light and truth. But...when the light of the Gospel comes into my life, I learn that I not only need to be going to Church, I need to learn how to be meek, and love my fellowman, and I need to love God. Even though I still have this rotten, physical body, I can begin training my spirit in the things of truth and light. When I die, I will take that spirit into the next life—the one I have trained—and I will be either indifferent towards seeking for light and truth or I will continue onward seeking for further light and truth (Alma 34:34).

It all comes down to the type of character I have developed based upon the amount of light and truth I have obtained or rejected. So, if I die with a not so perfect spirit...? What can I expect in

the resurrection? A perfect body! But...I no longer have that perfect spirit anymore. I came with a perfect spirit and got a rotten body, and when I get to the other side, I'll have a not so perfect spirit and a perfect body! This is the reason for the Gospel and the Atonement, so that we can obtain the power to train our spirits *not* to yield to our imperfect bodies so that we can one day, on the other side, inhabit a perfect body with a perfect spirit (Mosiah 3:19; Mosiah 27:25-26). This is what it means when the scriptures say, "save it should be an infinite atonement this corruption could not put on incorruption" (2 Ne. 9:7; Mosiah 16:10; Alma 11:45; Alma 41:4; Morm. 6:21). Section 93 tells us that when a perfect spirit and a perfect body are inseparably connected, we receive a fullness of joy (D&C 93:33). To me this is exciting to imagine and contemplate!

### **D&C 50:24-25**

**24** That which is of God is light; and **he that receiveth light, and continueth in God, receiveth more light**; and that light groweth brighter and brighter until the perfect day.

**25** And again, verily I say unto you, and I say it that you may know the truth, **that you may chase darkness from among you**;

This is the whole concept. When we begin seeking, receiving, and being obedient to light and truth, that light and truth begins to train us to perfect our spirits. That light can grow brighter and brighter until the perfect day. There comes a point that we can actually chase darkness away from us, or in other words, "*have no more disposition to do evil*" (Mosiah 5:2). At the point we cannot "*look upon sin save it be with abhorrence*" (Alma 13:12). It's a perfect plan for our exaltation and salvation and happiness. It's truly a perfect plan!

### **D&C 84:43-47 (This is a warning that we very seldom ever read!)**

**43** And I now give unto you a **commandment to beware concerning yourselves**, to give diligent heed to the words of eternal life. [*light and truth*]

It's a warning to not allow our perfect spirits to be overruled by our imperfect bodies.

**44** For you shall live by every word that proceedeth forth from the mouth of God.

**45** 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.

**46** And **the Spirit giveth light** to every man that cometh into the world; and the Spirit enlighteneth every man through the world, **that hearkeneth** to the voice of the Spirit. [*This refers to the intelligence of our spirits that seeks for light and truth.*]

**47** And every one **that hearkeneth** to the voice of the Spirit cometh unto God, even the Father.

Again, this is referring to that intelligence of our spirits. **If** we hearken to the voice of the Spirit we will come unto God, even the Father.

### **Remember: Joseph taught us:**

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; [*see above verses*] and that the nearer man

approaches perfection, the clearer are his views, [*receiving that light and truth that grows brighter and brighter*] and the greater his enjoyments [*The word, Joy, in the scriptures is always connected to redemption: “Men are that they might have joy” (2 Ne 2:25). Adam & Eve said their joy was directly linked to the knowledge of their redemption and the eternal life given to the obedient. (See Moses 5:10-11)*], till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker [*like Abraham, Isaac and Jacob*] and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment [*it will take time and it will take work*]: he must have been instructed in the government and laws of that kingdom by proper degrees [*Line upon line, precept upon precept, here a little, there a little*], until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. (TPJS p 51)

Joseph reasoned that we move from one small degree to another, from a small capacity to a greater capacity, from exaltation to exaltation until we arrive at the station of a God (TPJS p 346-348).

*Question: Was this intelligence an additional element of our spirits?*

According to scripture and the statements of Joseph Smith, I don't believe so. Joseph used the terms *spirit* and *intelligence* interchangeably. He used the term *intelligence of spirits*, as we saw in those quotes earlier. Every spirit has the ability to seek for, receive, and become obedient to light and truth according to the sphere into which it has been placed. That is the eternal nature of a spirit. We remained in the pre-existence until we were ready for a physical body, a body that would provide the restrictions that would give impetus to the spirit to overcome the desires, appetites, and passions of that physical body. We progressed to the point where it would be necessary to receive a physical body. Those who had a greater propensity to seek for light and truth had to be given a greater opportunity to receive light and truth, or that spirit would never grow or progress any further.

## **D&C 130:18-19**

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

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

Compare to Abr 3:19: “*there are two spirits, one being more intelligent than another, there shall be one more intelligent than they...*” This same principle exists on earth as it did in the pre-earth world of spirits. If we seek for light and truth here *more diligently* than another seeks for light and truth, so much greater will be the advantage on the earth side. What was going on before is still going on, and it is always connected to acquiring light and truth.

**20** There is a law, irrevocably decreed in heaven before the foundations of this world, upon which **all** blessings are predicated—

**21** And when we obtain **any** blessing from God, it is by obedience to that law upon which [that blessing] is predicated. (D&C 130)

That means, when you ask God for a blessing in your prayers, it's not coming unless you are obedient to **the law** upon which **that blessing** is predicated. Maybe you don't need to ask for a blessing in your prayers if you are obedient anyway—it's predicated. That blessing is coming no matter what. **Any** blessing from God has to be – *has to be* – predicated upon obedience to law. Those who are wealthy beyond measure? —I want to know what commandment they are keeping!

**Be aware:** If we obtain light and truth by our obedience, we can also lose light and truth by our **disobedience** to the same. It's connected. Just as one spirit is more intelligent than another before we came here, when we leave here (on the other side), one spirit will likewise be more intelligent than another.

### **D&C 88:66-68**

**66** Behold, that which you hear is as the voice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound. [*This is a promise of obedience*]

**67** 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. [*This is another promise*]

**68** Therefore, **sanctify yourselves that your minds become single to God,** and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

These are the promises given to those who seek for, receive, and are obedient to light and truth. IT SHALL ABOUND!

### **D&C 93:38-39**

**38** Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

**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.*

#### **Joseph taught:**

The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was **more intelligent** [*meaning He has received a fullness of light and truth*], saw proper to **institute laws** whereby the rest could have a privilege to **advance like himself.**

One of those laws was to send us to earth to obtain a rotten, physical body so that the spirit could learn to be strong in its quest for obedience to light and truth. This is spiritual knowledge – not educational knowledge. All might have power to advance.

### **Power to Advance in Knowledge**

The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with him, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits (TPJS p 354).

**3** For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. (D&C 82:3)

Because we have been given much, it is required that we continue seeking for greater light, greater truth and greater spiritual knowledge.

No one's agency will be compromised. For those weaker intelligences that don't have this light and truth available to them, the plan is such that even those who know no law can still be saved by the atonement and the mercies of the Holy One, **but not in opposition to their agency** (2 Ne 9:25-26, Moroni 8:22-24).

Thus far we have been discussing the different kinds of stars and spirits and how there are different levels of spirits or intelligences. Now we get to see what distinguishes the leaders among the various levels of spirits.

## **LEADERSHIP**

### **Abr 3:22-23**

**22** Now the Lord had shown unto me, Abraham, the *intelligences that were organized before the world was*; and among all these there were *many of the noble and great ones*;

**Q:** What made them “**noble and great**”? Correct. They had been seeking for more light and truth. They wanted more; they desired to be obedient, and they wanted more light and truth.

Remember, if “*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.*”

**23** And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

Why was Abraham chosen before he was born? He was chosen because he was one of those spirits who sought more light and truth than others. He was one of the “noble and great ones” that the Lord chose to be one of his rulers. I know that we as Latter-day Saints like to place ourselves in the position of being one of those noble and great ones, but are you like Abraham? Is it your responsibility to proclaim the Gospel to the world? Do your teachings become scripture for the remainder of mankind? I know for a fact that I am not in the same class as Abraham. I may be a descendant of Abraham by blood or by virtue of the Gospel, but I cannot even compare myself to Abraham. He is already a God, along with his son and his grandson (Isaac & Jacob). I'm not there

yet. I'm one of those 'weaker' ones that needed those noble and great ones, the prophets and the patriarchs.

### **Joseph teaches us:**

Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council. (TPJS p 365)

A reason we're born into the church or that we found the church is that our spirits were those who were seeking for light and truth. That doesn't mean the other spirits are bad. God has created a plan whereby all levels of intelligence can obtain the same glory He has *if they want it*. That is why it will take a long, long time even after life on this earth. Every knee will bow and every tongue confess that Christ is their redeemer even though there will still be those who don't want to be redeemed (Mosiah 26:26).

*Question: Is that the reason why there are the three degrees of Glory?*

Those who enter the celestial kingdom are worthy to be there and worthy to be in the presence of God. The different kingdoms, I believe, are different choices. Those who choose not be married or have a spouse may choose to become servants to those who are exalted.

A person who never had the opportunity to choose the Gospel on this earth will not be kept from the opportunity of receiving all the blessings of the Gospel if they truly want them. The great thing about judgment is that God does not judge us – we judge our own selves (Hel 14:29-30). When we stand in the presence of God, we will choose to go where we will feel the most comfortable; God does not place us because it is all done according to agency. That is how the judgment of God can be just. This is what the scriptures teach (Mosiah 3:18; 16:1; 27:31; 29:12; Alma 12:15).

### **Great and Noble Ones**

Abraham was one of those noble and great ones, as was Joseph Smith and any others who are called to minister to the inhabitants of the earth. We're going to talk about the leaders Abraham was seeing. **Alma 13** provides some necessary insight.

#### **Alma 13:1, 3, 5-9**

1 And again, my brethren, I would **cite your minds forward** to the time when the Lord God gave these commandments unto his children; and I would that ye should remember **that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.**

To “cite your minds forward” means to look back to where you were before – to look back to the beginning of the beginning in this case.

This is talking about the Pre-earth Council. These verses are not talking about the high priests in your HP Quorums! That's another tradition. This refers to those early Patriarchs called to minister to mankind who were given the authority to teach, like Abraham (Moses 6:11-23; D&C 107:41-57).

### Continuing on in Alma 13:

3 And this is the manner after which they were ordained—being called and prepared *from the foundation of the world* according to the foreknowledge of God, on account of their exceeding faith and *good works*; in the first place being left to choose good or evil; 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.

5 Or in fine, **in the first place** [*in the pre-earth life*] they were on the same standing with their brethren; thus **this holy calling being prepared from the foundation of the world for such as would not harden their hearts**, being in and through the atonement of the Only Begotten Son, who was prepared—

6 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— [*again, this is referring directly to the statements found in Abraham 3:22-23*]

7 **This high priesthood 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, according to his foreknowledge of all things—

8 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—

9 Thus they become high priests forever, **after the order of the Son**, the Only Begotten of the Father, who is **without beginning of days or end of years**, who is full of grace, equity, and truth. And thus it is. Amen.

This is exactly what Abraham learned: There were different levels of spirits, some more intelligent than others, and these were to become the rulers—these were the noble and great ones, and Abraham was told he would be one of them. This is what Alma 13:1-9 is talking about.

This next part is talking about those who are going to be the leaders – the noble and great ones – those who had sought for greater light and truth and were more intelligent than others. Leaders were needed for the newly created earth.



## The Noble and Great Ones

### Abraham 3:24-28

**24** And there stood one among **them** that was **like unto God** [*Mi-cha-el*], and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon **these** may dwell;

#### SPIRITS

**25** And **we will prove them herewith**, to see if **they** will do all things whatsoever the Lord their God shall command **them**; [*to see if they will make the effort to change their character by seeking for and being obedient to greater light and truth, or whether or not they will become eligible to dwell in the celestial kingdom.*]

**26** And **they who keep their first estate** [*our pre-earth life*] shall be added upon; and **they** who keep not their first estate shall not have glory in the same kingdom with **those** who keep their first estate; and **they who keep their second estate** [*earth life*] shall have glory added upon their heads for ever and ever. [*This is why the earth was created, to provide a sphere of existence to prove, test, strengthen, and train our spirits to become celestial spirits that are worthy of a celestial body.*] (See D&C 88:28; 76:62- 69)

Those who refuse to keep their first estate shall not have the opportunity to come to this earth (second estate) in order to continue their progression. But if we continue to be as valiant in our second estate as we were in the first estate, we will have glory added upon our heads forever and ever. This life is where we start moving toward exaltation.

**Who is going to be the first leader on this newly created earth?** (It's not referring to Christ because Christ is God.)

**27** And **the Lord said**: Whom shall I send? 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**; and, at that day, many followed after him.

**Q:** Who is to be the first leader on this new earth?

**A:** Adam. *Mi-cha-el* means *like unto God* in Hebrew.

The ending verses of this chapter are about the noble and great ones. Abraham was told he would be one of those for whom the earth was being created. Verse 27 is talking specifically about who would be the first of all the spirits to be placed on the earth.