

The TOTALITY model

The Origin of God and Nature of Existence

*A Doctrinal Analysis based on the scriptures and teachings of The Church of Jesus
Christ of Latter-day Saints*

2026

By Shad M. Brooks

Introduction

The Restoration of the gospel through the Prophet Joseph Smith introduced a body of theological and metaphysical doctrine unparalleled in the history of modern Christianity. Among its most profound contributions is a cohesive model for understanding the very nature of existence and origin of God—an interlocking system of truths about reality, consciousness, matter, law, and God, that when drawn together, constitutes a cohesive model of astounding logic and complexity. This article presents and examines that model, called the Totality Model, drawing primarily from the Doctrine and Covenants, the Pearl of Great Price, the Book of Mormon, The Bible and the teachings of the Prophet Joseph Smith, with all references verified against the scriptures as published by The Church of Jesus Christ of Latter-day Saints.

The central thesis is this: the scriptures of the Restoration reveal that truth, intelligence, spirit, element, law, and God, are not isolated theological concepts but deeply interlocking facets of a single eternal reality—and that understanding how they relate to one another answers fundamental questions about the nature and origin of God, the origin of consciousness, the process of creation, and the purpose of mortal existence. Joseph Smith himself taught, “If men do not comprehend the character of God, they do not comprehend themselves” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 40). The present analysis attempts to do precisely that: to comprehend God, and thus ourselves, through the scriptural model of the Restoration.

As we proceed, the reader will notice that the key terms of this model—truth, light, intelligence, spirit, element, law, comprehension, time, and God—do not appear in a separate glossary at the beginning. Instead, they emerge naturally as the argument unfolds, each definition arriving at the moment it becomes necessary to the logic. When a foundational definition appears, it will be marked for the reader’s attention. By the conclusion, these definitions will be gathered and presented in order, forming the complete architecture of the model.

Part I: The Foundation—Truth and Its Uncreatable Nature

Every model must begin somewhere, and the model of existence begins with truth. Not truth as a vague philosophical abstraction, but truth as the Restoration defines it—with a precision that has no parallel in the theology of Joseph Smith’s era or our own.

“And truth is knowledge of things as they are, and as they were, and as they are to come.” (D&C 93:24)

Note the significance of this definition. This is not truth as mere factual accuracy, nor truth as subjective belief. It is truth as comprehensive knowledge of reality across all time—past, present, and future. The definition bears striking resemblance to Noah Webster’s 1828 definition: “Conformity to fact or reality; exact accordance with that which is, or has been, or shall be.” But the scripture adds a critical dimension: truth is not merely the *state* of reality but the *knowledge* of that state. Truth, in its fullest sense, is reality comprehended.

Several additional properties of truth are revealed in the same section. Truth is **independent**: “All truth is independent in that sphere in which God has placed it, to act for itself” (D&C 93:30). Truth is **uncreatable**: “Intelligence, or the light of truth, was not created or made, neither indeed can be” (D&C 93:29). And Truth is **abiding**: “Truth abideth and hath no end” (D&C 88:66). Far from being a static collection of facts, truth is a living, operative, reality that can never be created, destroyed, or diminished.

Equally significant is the scriptural declaration that any departure from truth belongs to darkness: “Whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning” (D&C 93:25). Truth admits no distortion; even partial truth, if mixed with falsehood, is characterized as belonging to the adversary.

Doctrine and Covenants 93:29 is explicit: intelligence, the light of truth, “was not created or made, neither indeed can be.” This declaration carries far-reaching consequences. Truth exists independent of any observer. God does not *invent* truth; He is truth (this will be expounded and justified in part X: the substance of God) and through limitless comprehension organizes it. The creation account in the Book of

Abraham consistently uses the language of organization rather than creation *ex nihilo*: “And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth” (Abraham 4:1). “And there stood one among them that was like unto God, 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” (Abraham 3:24). The Gods worked with eternally existing materials—intelligence, spirit, element—that predated their creative activity.

Joseph Smith captured this principle powerfully in the King Follett sermon: “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, saw proper to institute laws whereby the rest could have a privilege to advance like himself” (*Ensign*, April 1971, 13). God did not create truth, spirits, or the laws that govern progression. He found Himself among them—not in a literal physical sense, but in a sense of connection and understanding—and, through superior infinite glorified intelligence, comprehended and organized them.

Doctrine and Covenants 93:30 describes truth as acting “for itself.” Truth is not passive information stored in a cosmic database. It is a living, operative divine totality: “Truth abideth and hath no end; and if it be in you it shall abound” (D&C 88:66). This also means that truth possesses a form of agency or consciousness, and the very origin of the spirit of God and Man are fundamentally connected to the correct reality of truth. Truth operates, and produces effects within every sphere in which it is placed.

► **KEY DEFINITION — TRUTH:** Knowledge of things as they are, and as they were, and as they are to come (D&C 93:24). Truth is not merely a state of reality but the knowledge of that state—reality comprehended. It is independent, uncreatable, and eternal.

As subsequent parts of this model will reveal, this definition of truth carries implications far beyond epistemology.

Part II: Light—Truth Comprehended and Applied

With truth established as the foundation, we turn to its most important operative expression: light. The Doctrine and Covenants section 88, described by Joseph Smith as “the ‘Olive Leaf’ which we have plucked from the Tree of Paradise, the Lord’s message of peace to us” (*History of the Church*, 1:316), provides the most comprehensive scriptural treatment of light, and in doing so reveals the second foundational definition of this model:

“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.” (D&C 88:6)

“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.” (D&C 88:12–13)

This passage identifies the Light of Christ not as a metaphor for goodness or understanding but as a literal, omnipresent force that simultaneously performs several functions: it fills the immensity of space, gives life to all things, serves as the law by which all things are governed, and constitutes the power of God. It is also the same light that “quickeneth your understandings” (D&C 88:11)—meaning that the light which governs planets and sustains physical reality is the very same light that enables conscious comprehension.

Notice what has been revealed. Truth, as defined in Part I, is knowledge of reality. Light is what happens when truth is *comprehended and applied*. D&C 88:6 explains this in revolutionary clarity. For Christ to obtain this light, he was by cosmological necessity required to ascend above all things and below all things so that he may *comprehend* all things. And it is this comprehension that enabled him to be the *light* of truth. And this makes complete sense for what can you do with truth if you do not comprehend it? Nothing, it is incomprehensible to you and might as well be gibberish. But with this comprehension truth suddenly has power, you can do incredible things with it. Light is

truth set into operation. Truth by itself, if uncomprehended, is dormant, inert, essentially dead. But when truth is grasped, understood, and acted upon—when it is given light—it becomes a living, governing force. As Doctrine and Covenants 50:24 declares: “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.”

► **KEY DEFINITION — LIGHT:** Truth comprehended and applied. It is the operative power of truth—the force that gives truth value, life, and governing capacity. The Light of Christ fills the immensity of space, gives life to all things, is the law by which all things are governed, and quickens understanding (D&C 88:6–13).

Furthermore, the scripture explicitly ties comprehension to the mechanism by which Christ is “in all and through all things.” Because He comprehended all things, He could then be present in all things as the light of truth. This establishes a profound principle: comprehension is not merely a mental activity; it is an ontological condition. To fully comprehend something is, in a real sense, to be present within it.

Part III: Intelligence—The Glory of God and the Equivalence Chain

With truth and light defined, we arrive at the term that binds them together and reveals the very glory of God:

“Intelligence, or the light of truth, was not created or made, neither indeed can be.” (D&C 93:29)

“The glory of God is intelligence, or, in other words, light and truth.” (D&C 93:36)

Here intelligence is equated with the “light of truth” and with “light and truth” together. Intelligence is not merely cognitive capacity; as with light, it is the luminous, operative power of truth itself. It is also uncreated and eternal, existing “upon a self-existent principle” as Joseph Smith taught in the King Follett sermon (*Ensign*, April 1971, 13). Furthermore, intelligence varies in degree: “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 3:18–19).

The scriptures also use “intelligences” as a term for individual premortal spirits: “Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was” (Abraham 3:22). Joseph Smith made the connection explicit: “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” (*Ensign*, April 1971, 13). Intelligence and spirit, in this declaration, are not two stages of a developmental process—they are synonymous terms for the same eternal reality.

► **KEY DEFINITION — INTELLIGENCE:** The light of truth—truth comprehended and operative. Intelligence is the glory of God (D&C 93:36), uncreated and eternal (D&C 93:29), varying in degree (Abraham 3:18–19), and synonymous with spirit in its most fundamental sense.

The Equivalence Chain of D&C 93

Doctrine and Covenants section 93 establishes a series of equivalences that, when assembled, produce a unified model of remarkable coherence. The key identifications, drawn directly from the text, are as follows: Verse 29: Intelligence = the light of truth. Verse 36: The glory of God = intelligence = light and truth. Verse 9: Christ = the light and the Redeemer = the Spirit of truth. Verse 26: The Spirit of truth = of God; Christ = the Spirit of truth. Verse 23: Spirit = the Spirit of truth. Verse 24: Truth = knowledge of things as they are, were, and are to come.

These produce a chain of identity: **Intelligence = Light of Truth = Light and Truth = Glory of God = Spirit of Truth = The light of Christ**. The glory of God, intelligence, light, truth, and spirit are not merely related concepts occupying different theological categories. They are different names for different aspects of *the same underlying reality*.

This unified identity is the keystone of the entire model. It means that when the scriptures speak of “the glory of God,” they are speaking of intelligence. When they speak of “the light of truth,” they are speaking of the operative power of spirit. When they speak of “the Spirit of truth,” they are naming the very substance of which conscious, self-acting beings, are constituted. All of these terms point toward a single, eternal, uncreated, self-existing reality that cannot be manufactured and cannot be annihilated—the reality that underlies all existence. Truth.

Truth, light, intelligence, spirit, are different expressions of the same thing. The scriptures of the restoration explain this multiple time in undeniable clarity;

“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)

The scriptures do not describe these as simply related, but as interchangeable in their fundamental context. For whatsoever is truth is light, why? Because light is truth but understood. And when understood it becomes the light of truth, which is spirit.

“Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;” (D&C 93:23)

“Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.” (D&C 93:29)

The implications of this equivalence chain extend beyond theological taxonomy. If the glory of God is light and truth, and God possesses a fulness of all truth (D&C 93:26), and eternal spirit is truth, and God has an eternal uncreated spirit, then God's very substance is truth in its totality. The chain does not merely describe what God has; it describes what God is. This principle—that God is constituted of the very truth the chain identifies—will be explored fully in Part X, where the model addresses the fundamental substance and self-existence of the divine being.

Part IV: Spirit, Element, and the Collapse of Dualism

If intelligence and spirit are synonymous, what then is spirit? Perhaps the single most revolutionary declaration of the Restoration regarding the nature of spirit answers this question:

“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)

This statement collapses the dualism that had dominated Western philosophy since Plato and that was embedded in the Christian theology of Joseph Smith’s era. Noah Webster’s 1828 dictionary defined spirit as “distinct from matter” and “immaterial.” Joseph Smith declared flatly: “There is no such thing as immaterial matter.” Spirit is not a different *category* of existence from physical matter; it is a different *grade* of the same substance—more fine, more pure, and discernible only by correspondingly refined perception.

Critically, the scriptures also identify what spirit is *made of* in its most fundamental essence. Doctrine and Covenants 93:23 states: “Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth.” The construction is revelatory: spirit is identified *as* truth—specifically, truth that has been comprehended and set into operation. Just as light is truth comprehended and applied, spirit is light because it is truth in its most fundamental animated form. This also means spirit and light are the same thing too, which is exactly what the scriptures say:

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)

This is explicit. Truth is light which is spirit which means light is spirit and truth. These three things are the same.

► **KEY DEFINITION — SPIRIT:** Matter of a more fine or pure grade (D&C 131:7–8). Spirit is truth in its animated, self-aware, operative form—“the Spirit of truth” (D&C 93:23). Spirit and intelligence are synonymous; both refer to the eternal, uncreated substrate of conscious existence.

Section 93 adds a further dimension: “For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy” (D&C 93:33). Spirit alone, however glorious, cannot experience the fullness of what it is capable of. Full joy requires the union of spirit with physical element. This introduces the next foundational term.

Element: The Eternal Counterpart

Element, in Restoration theology, refers to physical matter—the tangible, visible substance of the material world. But this has led too many people to think of element in a permanent material sense. Its most important scriptural property is its eternity: “The elements are eternal” (D&C 93:33). Physical matter, like spirit, was never created from nothing and can never be destroyed. It exists as an eternal given.

The scriptures further declare that element is sacred: “The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples” (D&C 93:35). Physical matter is not a prison for the spirit, as Greek-influenced Christian theology often suggested, but the very housing of divine presence—a temple. Additionally, element is governed by law: “He hath given a law unto all things, by which they move in their times and their seasons” (D&C 88:42), and it is capable of obedience: “The Gods watched those things which they had ordered until they obeyed” (Abraham 4:18). Indeed, “The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law” (D&C 88:25).

► **KEY DEFINITION — ELEMENT:** Eternal physical matter (D&C 93:33).

Element is sacred—the “tabernacle of God” (D&C 93:35)—governed by law, capable of obedience, and necessary for a fulness of joy when inseparably connected with spirit.

The Matter Spectrum

With spirit and element now defined, a spectrum emerges. There is no ontological gap between them. Instead, there exists a single category of substance—matter—that varies along a spectrum of refinement:

Spirit (fine, pure matter, discerned by purer eyes) → **Physical Element** (coarse matter, tangible, visible to mortal eyes).

They are both matter. The difference between spirit and rock is not a difference in kind but a difference in refinement—in purity. A single spirit is a single intelligence—a self-aware, conscious entity constituted of highly refined truth. Physical matter, by contrast, is composed of innumerable basic intelligences combined together according to law. Each fundamental particle operates within its sphere, acting “for itself” according to the laws given to it. When these basic intelligences are combined in vast numbers, the result is the physical world we perceive—not because matter is inherently “physical” in some absolute sense, but because its constituent elements are governed by laws that produce interaction, resistance, and sensory experience.

The Lord’s declaration that “all things unto me are spiritual” (D&C 29:34) takes on its full meaning in this context. If spirit is matter, and there is a spectrum between them defining a difference in refinement and not kind, then the reverse implication also holds: matter is spirit, though of a less pure and refined grade. The physical world is not made of a different substance from the spiritual world; it is a denser, less refined expression of the same underlying substance. Matter is spirit on its fundamental level. When God says He has never given a law that was temporal, He means that every law—including gravity, electromagnetism, and quantum mechanics—is a spiritual law operating within a physical sphere.

Part V: Law—The Governing Structure of All Existence

The matter spectrum requires a governing principle. Without structure, without bounds and conditions, matter—whether spirit or element—cannot act, cannot move, cannot progress, and cannot exist in any meaningful sense. This brings us to the definition of law:

“All kingdoms have a law given... And unto every law there are certain bounds also and conditions.” (D&C 88:36, 38)

“He hath given a law unto all things, by which they move in their times and their seasons.” (D&C 88:42)

Law is universal, applying to every kingdom and every thing. It is preserving and perfecting: “That which is governed by law is also preserved by law and perfected and sanctified by the same” (D&C 88:34). And in a declaration of extraordinary significance, the Lord states that all law is fundamentally spiritual: “Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created” (D&C 29:34).

► **KEY DEFINITION — LAW:** The governing structure of all existence. Law is universal (D&C 88:36), has bounds and conditions (D&C 88:38), preserves and perfects (D&C 88:34), is entirely spiritual (D&C 29:34), and is the mechanism by which all things move in their times and seasons (D&C 88:42). Without law, there is no existence (D&C 93:30).

This means that the laws of physics, the laws of mathematics, the laws governing planetary motion—all of these are, in God’s reckoning, spiritual laws. There is no category of “temporal” or “merely physical” law. Every law under which reality operates is a spiritual law operating in a particular sphere. Mathematical truth is eternal truth. The equation $2 + 2 = 4$ was true before any being existed to compute it. Euler’s identity, the laws of thermodynamics, the constant π —none of these were invented by God or by man. They are part of God’s eternal uncreated substance and mind. We discover, recognize them in their sphere, comprehend, and apply them. They are laws in the D&C 88 sense—eternal governing principles that “were not created or made, neither indeed

can be.” In this light, the scientific enterprise is inherently sacred. To discover an immutable law of nature is to uncover a truth that has existed from eternity—to learn and become, in a very real sense, like God.

When we discover that $F = ma$, we are discovering a spiritual truth operating in the physical sphere. The scientific method—careful observation, hypothesis, testing, and refinement of understanding—is, at its core, a form of comprehending the light. It is the exercise of intelligence comprehending truth in a particular sphere, which is precisely what the Gods do in the creation accounts. Science, properly conducted, is inherently spiritual work, even when the practitioner does not recognize it as such. Elder James E. Talmage expressed a similar view: “The opening chapters of Genesis, and the more detailed account of creation presented in the book of Moses, and the book of Abraham, are not to be considered as complete accounts of all the processes of creation. They are intended to tell us that God is the Creator, but they do not tell us *how* He created” (in *Journal of Discourses*, 26:190). The “how” is left for investigation—and every true discovery is a discovery of eternal law.

Part VI: Comprehension—The Key to Creation

We now arrive at the word that unlocks the entire creative process. The word “comprehend” appears at pivotal moments in the scriptural account of creation and carries the full weight of its 1828 meaning. Webster defined it in three senses: (1) to contain or embrace physically, (2) to include by construction or implication, and (3) to grasp with the understanding mentally. All three senses operate simultaneously in scripture:

“And they (the Gods) comprehended the light, for it was bright.” (Abraham 4:4)

“The light shineth in darkness, and the darkness comprehendeth it not.” (D&C 88:49; cf. John 1:5)

When the Gods “comprehended the light,” they simultaneously contained it, included it in their creative work, and understood it. Darkness, by contrast, can do none of these things with light. It cannot contain light (light dispels darkness), cannot include it (they are opposites), and cannot understand it (since understanding itself is light; see D&C 88:11). Comprehension is therefore not merely an intellectual exercise but an ontological event—to comprehend something in true totality down to ever particle, requires being constituted of the same substance. To comprehend light, one must be made of light.

Creation as Comprehension—The Divine Process

The book of Abraham reveals the mechanism of divine creation in language that, within this model, is strikingly precise:

“And they (the Gods) said: Let there be light; and there was light. And they (the Gods) comprehended the light, for it was bright.” (Abraham 4:3–4)

This is the account of a spiritual creation—the planning and organizing of the material world. Physical light had not yet been made; the creation being described is spiritual.

*And the Gods concluded upon the seventh time, because that on the seventh time they **would** rest from all their works which they (the Gods) **counseled among themselves to form**; and sanctified it. And thus were their decisions at **the time***

that they counseled among themselves to form the heavens and the earth - for the Gods had not caused it to rain upon the earth ***when they counseled to do them,*** and had not formed a man to till the ground. (Abraham 5:3,5)

This means all the preceding seven days of creation was a council, the spiritual creation of the physical world, and it is this understanding that we unlock a great and sacred truth. The “light” referenced in the account-

“And they (the Gods) said: Let there be light; and there was light. And they (the Gods) comprehended the light, for it was bright.” (Abraham 4:3-4)

-is not physical light, it is the light of truth: the operative power of comprehended truth (D&C 88:13). The Gods said “Let there be light,” and when truth was set in order and given law, there *was* light. The Gods then “comprehended” that light—contained it, included it in their creative framework, and understood it in its fullness.

The creative process may be understood as follows. **Step 1: Truth.** The Gods must possess and understand eternal truth. They conceptualize the self-existent image of what this intelligence is and understand how it would appear according to the laws and dimensions of the universe intended for it. **Step 2: Give law.** They assign bounds, conditions, and operative parameters—the sphere within which the created thing will act (D&C 88:38, 42). **Step 3: Watch until obedience.** This is the final act that brings truth into existence:

“And the Gods watched those things which they had ordered until they obeyed.”
(Abraham 4:18)

When we align this with the model, we find that this is a process of consciousness, not a physical interaction. Translated out of the figurative language in which it was framed, it would say something like this;

“And the Gods comprehended those things to act according to law they had given until they succeeded in processing them forward in time and saw those intelligences move and act for themselves.”

It is describing an active application of will and consciousness—literally comprehending reality until it worked and operated according to the Gods’ desires.

Doctrine and Covenants 93:30 articulates this mechanism in what may be the single most important verse for understanding the framework of existence:

“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.” (D&C 93:30)

The verse describes how existence itself comes to be. God comprehends a portion of truth, places it within a defined sphere with bounds and conditions and laws, and that truth then acts independently within its sphere. This is the mechanism by which every created thing operates: from a fundamental particle obeying quantum laws to a human spirit exercising moral agency. Without this process—without truth acting independently in its sphere—“there is no existence.” The verse does not merely describe a feature of creation; it describes the condition without which existence cannot occur at all.

D&C 93:30 is one of the greatest and most profound scriptures God has ever revealed.

The scriptures teach that the same creative process applies at every level of the matter spectrum. Moses 3:5 records: “For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth.” Doctrine and Covenants 29:31–32 elaborates: “For by the power of my Spirit created I them; yea, all things both spiritual and temporal—First spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work.” The pattern is clear: God works from the finer to the coarser—from blueprint to building, from spiritual organization to physical manifestation.

► **KEY DEFINITION — COMPREHENSION:** The act of containing, including, and understanding truth simultaneously. Comprehension is the mechanism of creation—the process by which God gives truth operative existence. It is ontological, not merely intellectual: to comprehend light requires being constituted of light (Abraham 4:4; D&C 88:49).

The “spiritual creation” described in Abraham 4 and Moses 2–3 is not the creation of human spirits (the spirit children of God already existed and were present at the council, as Abraham 3:22–23 confirms) but the spiritual organization of the physical world—a

planning and comprehending of the laws and principles by which the material creation would operate. Moses 3:9 confirms: “And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man... And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it.” Even a tree has a spiritual dimension and remains within the sphere of its creation.

And comprehending truth into reality, is the active application of truth, meaning light

“And they (the Gods) said: Let there be light; and there was light. And they (the Gods) comprehended the light, for it was bright.” (Abraham 4:3–4)

And according to the creation account of Abraham the Gods then called the time in which they were bringing light into the world as day.

“And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.” (Abraham 4:5)

And every subsequent time in the account of Abraham where the Gods comprehended truth and brought light through creation, they called day.

“And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.” (Abraham 4:8)

The account described these phases of day and night in unmistakable clarity in every division of the creation account, except one.

In the Abrahamic account of the creation there is one time in the seven periods of creation where there is no day or night cycle. This is not a mistaken oversight. The account makes sure to define the cycles of day and night every time in explicit detail so it would be very odd for it to accidentally omit one of them when the account was so careful to detail them previously. When we realise what these day and night cycles are it

makes perfect sense. They are not physical days. Whenever the Gods comprehend truth and bring Light into the world through creation, they bring a figurative day.

“And they (the Gods) comprehended the light, for it was bright.”

And then they break and prepare for the next phase in their planning/comprehension and night comes. But not on the seventh time when the God’s rest.

“And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form; and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.” (Abraham 5:2-3)

On this the seventh time in the Abrahamic account there is no day or night cycle when the account is explicit in detailing them every other time, why? Because day is not a marker of the passage of time. The Abrahamic account separates days from times and mentions them independently. A day is the marker of comprehending truth and brings true light according to how the scriptures define it – the light of truth, which means to bring or create light and on the seventh time, the gods are not creating. They are not comprehending truth into existence; they are not bringing light. The council was already done and completed, and therefor there was no day during this, the seventh time.

This further confirms the nature of creation, comprehension and light. For what is light? It is truth comprehended and applied, the operative power of truth that shines bright when comprehended into existence and brings day.

Part VII: Consciousness—Intelligence Operating as Spirit

One of the most significant implications of this model is its resolution of the so-called “hard problem of consciousness”—the philosophical question of how subjective experience arises from physical matter. The Restoration’s answer is that consciousness does *not* arise from physical matter but that physical matter arises from consciousness and Consciousness arises from intelligence—uncreated truth placed in a sphere of definition to act for itself—operating as spirit, which is the refined material medium of awareness.

The scriptural chain is as follows. Intelligence acts “for itself.” God acts for himself and is self-existent and un-reliant on any greater intelligence for He is greater than them all (Abraham 3:19). We were reliant on God for our first and ongoing action, but action is a fundamental part of being, for without this self-action “there is no existence” (D&C 93:30). This self-acting capacity is the fundamental substrate of consciousness—awareness of one’s own existence. Intelligence then manifests self and awareness and, in this sense, enters existence. It always existed but not being aware of itself or able to act, it must needs remain as dead (2 Nephi 2:11–12). This is the birth of spirit: it always was spirit, but now it lives. Spirit is in turn housed in physical element (the body), forming the complete soul: “The spirit and the body are the soul of man” (D&C 88:15). As Job expressed it: “There is a spirit in man: and the inspiration of the Almighty giveth them understanding” (Job 32:8). The light of Christ “quickeneth your understandings” (D&C 88:11), making possible conscious awareness, thought, and comprehension.

Consciousness, in this model, is not reliant on the physical world but the physical world is reliant on consciousness. It is what happens when intelligence is comprehended through time in the infinite mind of God. Spirit is the body of consciousness. Just as the physical body is the tabernacle of the spirit, so spirit/intelligence are the tabernacle of consciousness. The resulting hierarchy is: intelligence (eternal truth) → is spirit (self-acting consciousness) → clothed in element (coarse, basic spirit combined in density) = the soul. There is no explanatory gap because there is no ontological gap. The medium is spiritual at every level.

Joseph Smith taught this principle with characteristic directness: “God never had the power to create the spirit of man at all. God himself could not create himself” (*Ensign*, April 1971, 13). Intelligence is spirit, uncreated and eternal. What God does is not create consciousness from nothing but comprehend, organize, and vivify eternal intelligence through the institution of law, thereby granting it life, progression, and self-awareness. So even though we are self-existent intelligence, God still gave us life and is, and forever will be, our Eternal Father, for we are literally of Him.

Part VIII: The Asymmetry of Light and Darkness

The scriptures present a fundamental asymmetry between light and darkness that follows logically from the model:

“The light shineth in darkness, and the darkness comprehendeth it not.” (John 1:5; D&C 88:49)

“And they (the Gods) comprehended the light, for it was bright.” (Abraham 4:4)

“Light and truth forsake that evil one.” (D&C 93:37)

Light can comprehend darkness—the Gods understood both light and dark and divided them. But darkness cannot comprehend light. This is not a symmetrical relationship. Why? Because comprehension itself *is* light. The light which “quickeneth your understandings” (D&C 88:11) is the very medium through which comprehension occurs. Darkness, by definition, is the absence of this quickening power. Therefore, darkness cannot understand, cannot contain, and cannot include light. It is structurally incapable of doing so.

This carries a sobering corollary. The deeper one descends into spiritual darkness, the less capacity one possesses to even perceive what has been lost. Doctrine and Covenants 93:39 identifies two mechanisms by which light is removed: “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.” Light does not fight darkness—it withdraws. The Spirit withdraws. Truth recedes. And what remains is absence—an absence that is structurally incapable of recognizing what is missing.

However, the promise of restoration is equally explicit: “The day shall come when you shall comprehend even God, being quickened in him and by him” (D&C 88:49). 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” (D&C 88:67). The path from darkness to full comprehension is open to every soul willing to receive light and obey its governing law.

Part IX: God in All Things—Omnipresence Through Comprehension

“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 88:41)

Read in isolation, this passage can seem like poetic repetition—an elaborate declaration of divine greatness. Read within this model, however, it becomes a precise description of how omnipresence operates. If all things are constituted of truth, and God possesses a fullness of truth and comprehends all things, then God is literally present in and through all things because all things exist as dimensions of the truth He comprehends. He is “in all things” not just by comprehensive knowledge of the truth that constitutes them. If all things are extensions of His infinite comprehensive mind, this also means by physical location, because physicality is a construct made by God, including His physical body.

Moses 1:6 confirms: “There is no God beside me, and all things are present with me, for I know them all.” The construction is causal: all things are present with God *because* He knows them all. Similarly, D&C 38:2: “The same which knoweth all things, for all things are present before mine eyes.” Knowledge of all truth produces presence in all truth and because reality is literally truth comprehended and applied, possessing all truth means you are present in all parts of reality. This is how a being with a tangible body of flesh and bones (D&C 130:22) can simultaneously be “in all things, and through all things, and round about all things.” The Light of Christ, which proceeds forth from God’s presence “to fill the immensity of space” (D&C 88:12), is the operative mechanism—the truth comprehended and applied that gives life, law, structure, and substance to all creation.

Doctrine and Covenants 88:7–10 specifies how this applies to the physical cosmos: the truth of Christ “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.” Christ is in the sun because the truth—the comprehended law—by which the sun operates is eternal and Christ obtained a fullness of it, making it His truth, His light, His power.

This understanding of divine omnipresence through comprehension raises the ultimate question: if God is present in all things because He comprehends all truth, and all things are constituted of truth, what does this imply about the fundamental substance of God Himself? The answer—that God is not merely a possessor of truth but the conscious manifestation of the totality of truth—forms the subject of the next section.

Part X: The Substance of God—Truth as the Totality of Divine Being

The model presented in the preceding parts has established that truth, intelligence, spirit, element, law, and comprehension are interlocking facets of a single eternal reality. We have seen that God comprehends all things and is therefore in and through all things (D&C 88:41), that the glory of God is intelligence, or light and truth (D&C 93:36), and that truth is uncreatable and eternal (D&C 93:29). These principles, when pressed to their logical conclusion, raise a question of extraordinary consequence: *What is God made of?* What is the fundamental substance of the divine being and how does he exist? The scriptures of the Restoration provide an answer that is as profound as it is consistent with everything the model has thus far revealed.

The Fulness of Truth as the Power and Glory of God

Doctrine and Covenants 93 provides the clearest scriptural window into the substance of God. The record of John describes the progression of Christ toward a fulness of the Father's glory:

“And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.” (D&C 93:11)

“And I, John, saw that he received not of the fulness at the first, but received grace for grace; And he received not of the fulness at first, but continued from grace to grace, until he received a fulness.” (D&C 93:12–13)

“And I, John, bear record that he received a fulness of the glory of the Father; And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.” (D&C 93:16–17)

The sequence is revelatory. Christ received grace for grace until He received a fulness of the glory of the Father—and upon receiving that fulness, He received “all power, both in heaven and on earth.” The fulness of glory is what produces all power. But what is this glory? The same section has already answered: “The glory of God is intelligence, or, in other words, light and truth” (D&C 93:36). And what is this fulness? The revelation is equally explicit:

“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.” (D&C 93:26)

A fulness of the glory of the Father is a fulness of truth. A fulness of truth produces all power. The glory of God is intelligence—light and truth. These are not metaphors. The substance of God’s power, the very medium of His glory, is truth itself. And not merely some truth, but *all truth*—the complete totality of knowledge of things as they are, as they were, and as they are to come (D&C 93:24). God possesses a fulness of this knowledge, and that fulness is His glory and His power.

The Lord further promises that this fulness is available to all who follow Christ’s pattern: “For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace” (D&C 93:20). And: “He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things” (D&C 93:28). The endpoint of progression is to know *all things*—to possess a fulness of truth as God possesses it.

God Is Truth—The Literal Meaning of a “God of Truth”

If God’s glory and power consist of a fulness of truth, and all intelligence, creation and reality come from truth, then truth is not merely something God *has*; it is something God *is*. The scriptures confirm this in language that, when taken literally rather than metaphorically, becomes a precise ontological statement. The description of God as a “God of truth” appears throughout the standard works with striking consistency:

“And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.” (Ether 3:12)

“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.” (Deuteronomy 32:4)

“That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth.” (Isaiah 65:16)

“Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.” (Psalm 31:5)

These passages are traditionally read as descriptions of God’s character—He is truthful, reliable, honest. And he is certainly that. But within the model being presented, they carry an additional and more literal meaning: God is a God *of* truth in the same sense that a body of water is a body *of* water—the substance itself is the thing described. God is constituted of truth. The title “God of truth” is an ontological description, not merely a moral one.

The New Testament confirms this in remarkably direct language. The Apostle John writes: “This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth” (1 John 5:6). The Spirit *is* truth—not merely conveys truth, or testifies of truth, but *is* truth. Doctrine and Covenants 93:23 declares the same reality in its account of our premortal nature: “Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth.” Our spirits are truth. God’s Spirit is truth. And God, who possesses a fulness of truth, is the conscious manifestation of the totality of truth itself.

This should not be surprising. If the consciousness of man is of the same species as God—as scripture and prophetic teaching affirm—then whatever we are in our fundamental essence, God is that same thing in fulness. The Apostle Paul declared to the Athenians: “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device” (Acts 17:29). Joseph Smith taught in the King Follett sermon: “The mind or the intelligence which man possesses is co-equal [co-eternal] with God himself” (*Ensign*, April 1971, 13). If we are spirits of truth in the literal sense—truth uncreated and eternal, comprehended, becoming the light of truth, as conscious spirits, as all intelligence also—then as the same species as God, this is precisely what God is: Truth, uncreated and eternal, but the *totality* of truth, forever possessing a fulness.

The Self-Existence of God—Why Nothing Needs Comprehend God into Being

The model has established that existence requires truth to be placed within a sphere and given law in order to act for itself (D&C 93:30), and that God comprehends intelligences into existence by instituting laws for them (King Follett sermon). But if existence

requires comprehension, who comprehended God? The answer lies in the unique nature of God's fulness.

Because God is the totality of truth, nothing *needs* to comprehend Him into existence, for He is all existence and all possibility. A being who is the fulness of truth—the complete knowledge of things as they are, as they were, and as they are to come—is self-contained, self-sustaining, and self-existent. Abraham confirms the absolute preeminence of God's intelligence:

“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 3:19)

God is more intelligent than all other intelligences. There is no higher intelligence that comprehended Him, because He is the apex—the totality. And this totality is uncreated: “Intelligence, or the light of truth, was not created or made, neither indeed can be” (D&C 93:29). God's self-existence is not a paradox; it follows necessarily from the nature of truth itself. Truth cannot be created. It exists upon a self-existent principle (King Follett sermon). And God, being the fulness of truth, exists upon that same self-existent principle—eternally, inherently, and without need of any external cause.

It is not that the consciousness of God received the fullness of truth. It is that the fullness of truth in its total and complete form must be by a direct necessary implication be the greatest intelligence possible in existing, and if lesser intelligence can be conscious and self-aware, the greatest of all intelligence, the totality of everything must, by direct logical implication, Be self-aware and sentient, but not in our terrestrial way of comprehending it.

The Lord's council is described as operating from this eternal vantage: “According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest” (D&C 121:32). The designation “The Eternal God of all other gods” is significant. It does not describe a being who became God through progression but one who presides eternally

over all other divine beings—a self-existent reality upon which all other realities depend. Abraham further declares: “There is nothing that the Lord thy God shall take in his heart to do but what he will do it” (Abraham 3:17). An intelligence who is the totality of truth possesses, by definition, the capacity to accomplish anything truth permits—which is to say, anything at all.

Every possible action in every possible time in every possible reality of every possible existence, exists within God.

Doctrine and Covenants 88:41

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.

All things literally means all things, including all possibilities in all times - past, present and future – in all possible realities.

God and Time—The Ever-Present Whole

If God is the totality of truth—the complete knowledge of things as they are, *as they were*, and *as they are to come* (D&C 93:24)—then past, present, and future are not successive stages God experiences one at a time. They are dimensions of the truth He is. The scriptures confirm this with unmistakable clarity:

“But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.” (D&C 130:7)

“The same which knoweth all things, for all things are present before mine eyes.” (D&C 38:2)

“And there is no God beside me, and all things are present with me, for I know them all.” (Moses 1:6)

All things—past, present, and future—are *continually* before the Lord. Not sequentially, but continually—at every moment, without cessation. This language describes a being

for whom all temporal states exist simultaneously as an ever-present whole. The Book of Mormon confirms this explicitly: “All is as one day with God, and time only is measured unto men” (Alma 40:8). Time is a measurement model that applies to *us*, not to God inherently. God experiences all points of temporal reality as one unified reality because all temporal reality is a dimension of the truth He is and comprehends.

The Lord Himself acknowledged this distinction between how we perceive His works and how He perceives them: “Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed” (D&C 29:33). The Lord’s works, from His perspective, have no end *neither beginning*. He uses the language of sequence—first, last, beginning, end—so that we can naturally understand. But from His vantage, there is no such sequence. His works exist as an eternal, boundless whole.

This does not mean God is detached from temporal reality. He interacts with us *within* time. He speaks, acts, responds, and progresses within our frame of reference—because we can only perceive and interact with Him within time. When we see God, we necessarily perceive Him as moving forward in time with us, because we are unable to interact with Him in any other way. Our perception is linear, causal, sequential. But this is *our* limitation, not His. God’s interactions within any linear timeline constitute a real part of His existence—but outside of that timeline, He exists as every part of that existence in one. His true state encompasses every state He has ever manifested within any temporal frame.

The Immutability of God—“The Same Yesterday, Today, and Forever”

This understanding illuminates one of the most frequently quoted but least understood doctrines of scripture—the unchangeableness of God:

“For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?” (Mormon 9:9)

“Jesus Christ is the same yesterday, and to day, and for ever.” (Hebrews 13:8)

If God exists outside of time and all moments of His existence are ever-present before Him as one whole, then His true state *cannot* change, because He exists as all His states in one. Things God has done or achieved at the end of His interactions within any timeline already existed as part of His whole outside of that timeframe. Whatever God is at the “beginning” of a timeline and whatever He is at the “end” of that timeline—both states are part of His eternal totality, which exists as one. This is how God appears to have a progressionary path from our point of view within our timeline, while remaining “the same yesterday, today, and forever.” His true state cannot change because He exists as all His states in one, but His states manifest differently according to what He is doing in any given moment within the timeline we perceive Him within.

Elder Neal A. Maxwell of the Quorum of the Twelve Apostles affirmed the completeness of God’s knowledge in terms consistent with this model: “Some have wrongly assumed God’s progress is related to His acquisition of additional knowledge” (in *Book of Mormon Student Manual* [2009], chapter 49). God does not acquire truth; He possesses its fulness eternally. His progression, as it appears from within time, is the unfolding manifestation of what He already is from outside of time. The Lectures on Faith describe this quality with precision: “He changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, today, and for ever; and that his course is one eternal round, without variation” (*Lectures on Faith* [1985], 41).

Does God Have a Beginning?

The question of whether God has a beginning is resolved by distinguishing between God’s absolute state and His state as perceived within our timeframe. In His absolute state—the self-existent totality of truth existing outside of time—God has no beginning and no end. He was uncreated and God from all eternity. As the Lord declared: “Unto myself my works have no end, neither beginning” (D&C 29:33). The Prophet Joseph Smith taught: “The first principles of man are self-existent with God” (King Follett sermon, *Ensign*, April 1971, 13).

However, within our universe—within the linear timeframe we inhabit—God has a *beginning state*: the point at which the first intelligence in our frame of reference

perceived and interacted with God. From that point, God’s interactions within our timeline create a linear progression—a causal chain of events from beginning to end. But this linear progression already exists in its entirety within God’s timeless whole. Whatever God does or achieves within any timeline, He already is and was, outside of that timeline where He exists as every part of His existence in one.

The Lord’s own language in scripture acknowledges this duality. He speaks of beginnings and endings for our benefit: “Speaking unto you that you may naturally understand” (D&C 29:33). He describes Himself as “the first and the last” (Revelation 1:17; D&C 110:4), but this is language adapted to our temporal frame, not a description of His ultimate nature. From outside of time, there is no first and last—there is only the eternal, ever-present fullness of all truth. Nephi records: “For he is the same yesterday, to-day, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him” (1 Nephi 10:18). The way has been prepared from the foundation—not because God planned it at some starting point, but because from God’s perspective the plan, the foundation, and the fulfillment exist as one.

Dimension, Form, and the Image of God

The doctrine of the Restoration is emphatic that God possesses a physical form: “The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit” (D&C 130:22). Adam was created “in the image of his own body, male and female, created he them” (Moses 6:9). This physical form is not incidental to God’s nature; it is an eternal part of it.

However, within the present model, physical form requires dimension—specifically, the three spatial dimensions and one temporal dimension that define our universe. Whether God ultimately exists in higher dimensions or none at all does not matter for without any dimensions, physical form as we know it cannot be manifest. God created our universe (Abraham 4:1), and it is our universe that provides the dimensional framework within which form and appearance can exist. If God exists outside of time—and therefore outside of dimension, since time itself is a dimension—then the three spatial

dimensions of our universe are also not binding upon God in His absolute state, except as He chooses to operate within them.

This means that God's image is eternal and uncreated—as inseparable from His nature as truth itself—but it can only be *perceived* or *manifest* when there are spatial dimensions within which to be perceived or manifested. Outside of dimensions and space and time, where God's complete totality resides as an ever-present fulness of truth, God's image exists as self-existent potential. It manifests when God is perceived within a universe framed by the dimensions that facilitate such a perception and he likely has a higher even more exultant form or image in universes defined by even more dimensions than our own, if they exist.

But God is physically present in our universe, and therefore he appears in a definable form. The Prophet Joseph Smith beheld this form in the First Vision: “I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*” (Joseph Smith—History 1:17). Stephen beheld the same form: “Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7:56). The form is real, tangible, and glorified—constituted of flesh and bone in a state of celestial refinement. Genesis confirms its eternity: “So God created man in his own image, in the image of God created he him; male and female created he them” (Genesis 1:27). We bear the image of God because that image is an eternal aspect of the truth from which both God and we are constituted.

What God Gains from Our Universe—Infinite Increase from Finite Truth

If God possesses a fulness of truth in His absolute state, what does He gain by creating and interacting within a universe? The model suggests an answer rooted in the nature of truth itself. Truth is finite—one can possess a fulness, a totality, an endpoint of all that is, was, and will be. But truth can be *combined* in literally infinite possibilities and potentials. There is no limit to the number one can count using a finite set of digits. The totality of truth is finite; the creative applications of that totality are infinite. You can look at these natures as Order and Chaos or Totality and Potential. This also hints at a

deeper mystery that indicates something truly profound. If truth has these two distinct natures, might they manifest as two distinct minds and be the origin of eternal gender? We will explore this possibility in part XIV.

A linear timeline enables the ever-onward flowing of infinite combinations of God’s fulness of truth. Through the comprehension of intelligences, worlds, and universes—through the unfolding drama of agency, law, progression, and redemption—God manifests infinite increase from the finite totality of truth. Each soul that gains light and truth, each world that is organized, each new expression of love and creation, represents a unique combination of eternal truth that did not previously experience reality as an actualized experience. This is infinite progression from a fulness—not the acquisition of new truth, but the endless creative expression of truth already possessed.

Moses 1:39 encapsulates this purpose: “For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.” God’s glory—His intelligence, His light and truth—is *increased* by the immortality and eternal life of His children, not because He lacked something, but because each child who receives light and truth represents a new and eternal expression of the glory He already possesses. This is why Abraham 3:22–24 describes the intelligences God organized as the very context of His creative work—they are the medium through which God’s infinite creative potential is realized.

God gains two specific things from interacting within our universe as identified in scripture. First, an endless increase of glory through bringing to pass the eternal life of man—“a continuation of the seeds forever and ever” (D&C 132:19). Second, physicality, which brings a fulness of joy: “Spirit and element, inseparably connected, receive a fulness of joy” (D&C 93:33). If God’s beginning state within our universe was without a physical body—as the model of spiritual creation before temporal creation suggests (D&C 29:31–32)—then the acquisition of a glorified physical body within a dimensional universe represents the realization of joy that was, from outside of time, always part of God’s eternal totality, but which, from within time, constitutes a genuine progression.

The Personable God—Comprehension and Relationship

There is a danger in this analysis: the danger of reducing God to an abstraction, of losing the personal Father amid the metaphysical totality. The scriptures guard against this danger with remarkable care. The totality of truth that exists in all things and in all times may be beyond our full comprehension, but it is our *interaction* and *experience* with God that matters—and within our time and reality, God is personable, comprehensible, and loving:

“And that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy.”
(D&C 130:2)

The same sociality—friendship, family, love, personal relationship—continues into eternity. God is not a distant force or an impersonal field of truth. He is our Heavenly Father, and the scriptures consistently portray Him as such. Christ taught: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). Eternal life is not merely knowing *about* God; it is *knowing* God—a personal, relational knowledge that implies intimacy, trust, and love.

The Prophet Joseph Smith declared: “If men do not comprehend the character of God, they do not comprehend themselves” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 40). This is not merely a theological assertion; it is an existential one. To understand ourselves—our nature, our potential, our purpose—we must understand the God whose offspring we are. And the God we are called to understand is not an abstraction but a person: a glorified, exalted, embodied being of flesh and bone who dwells in everlasting burnings (Joseph Smith, King Follet Sermon), who weeps over His children (Moses 7:28–29), who speaks face to face as a man speaks with his friend (Exodus 33:11; D&C 93:1), and who invites every soul to come unto Him and receive of His fulness.

The ultimate goal of this model is not to comprehend God as a cosmic principle, but to comprehend God as He comprehends us—personally, lovingly, and with full knowledge. The doctrine of deification—of becoming like God—is not an invitation to become an abstract totality of truth. It is an invitation to become like what God is *within our universe*: a glorified, embodied, perfected being who experiences a fulness of joy, dwells

in eternal sociality, and participates in the infinite creative expression of eternal truth. As the Lord promised: “Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue” (D&C 132:20). The continuation is the key—eternal increase, eternal creation, eternal joy, from a fulness of truth that cannot be created or diminished.

Synthesis—The Substance of God and the Nature of Reality

The doctrine presented in this part may be summarized as follows:

God is truth. Not merely a possessor of truth but the conscious manifestation of the totality of truth. The description “God of truth” is literal. God’s glory is intelligence—light and truth (D&C 93:36)—and He possesses a fulness of all truth (D&C 93:26).

God is self-existent. Because truth cannot be created (D&C 93:29) and God is the totality of truth, God requires no external cause. He is more intelligent than all other intelligences (Abraham 3:19) and exists upon a self-existent principle.

God transcends time. Past, present, and future are continually before Him (D&C 130:7). He exists as all His temporal states in one ever-present whole. Time is measured unto men, not unto God (Alma 40:8). His works have “no end, neither beginning” from His own perspective (D&C 29:33).

God is unchangeable. He is the same yesterday, today, and forever (Mormon 9:9; Hebrews 13:8). His true state cannot change because He exists as all states in one. His apparent progression within our timeline is the temporal manifestation of what He already is from outside of time.

God is personal. Despite His transcendence, God is our Father, a being of flesh and bone (D&C 130:22), who loves, speaks, weeps, and relates to His children personally. The same sociality we experience now will continue eternally (D&C 130:2).

God gains through creation. His fulness of truth, though finite in totality, is infinite in creative potential. Through bringing to pass the eternal life of man (Moses 1:39), God manifests infinite increase. Physicality brings Him a fulness of joy (D&C 93:33).

Reality, as described in this model, is not a physical construct that happens to contain spiritual beings. It is a spiritual construct—truth comprehended and organized by God—within which physical experience is made possible by law. Our universe is real, valid, and meaningful precisely because it is comprehended in the mind of God, sustained by

His light, governed by His law, and filled with His presence. To call it a “simulation” would imply it is fake; it is anything but. The experience is genuine, the agency is real, the consequences are eternal, and the God who comprehends it all into being is as personal and present as the light that fills the immensity of space.

As Doctrine and Covenants 88:67 promises: “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 destination of the model is not abstraction but comprehension—the same comprehension by which God is in all things and through all things, available to every soul willing to receive light and truth, grace for grace, until the fulness is obtained.

Part XI: How God Gives Life to Eternal Intelligences

If spirits are eternal and uncreated—if “there never was a time when there were not spirits” (King Follett sermon)—then what does it mean for God to “beget” spirit children? This model offers a coherent answer:

First, it requires both Heavenly Father and Heavenly Mother which will be explained in Part XIV: The Compound Nature of Truth and the Principle of Union, but here we will define the process.

God gives life to eternal intelligences by comprehending them into existence and moving them forward through time. God is able to do this precisely because He is the totality of truth. The intelligence all truth—the complete knowledge of things as they are, as they were, and as they are to come—possesses, by definition, the capacity to comprehend any individual intelligence into existence. Nothing lies outside God's comprehensive knowledge, and therefore nothing lies outside His creative power. This is the self-existent foundation upon which all other existence depends.

Eternal intelligence without law exists but does not *know* that it exists. It has no progression, no awareness, no experience of life. The institution of law—the placement of intelligence within a sphere to act for itself—is what transforms mere eternal existence into *life*. As Joseph Smith expressed it: “God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself” (*Ensign*, April 1971, 13). Abraham 3:21 presents the same truth: “I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.”

The phrase Joseph Smith coined and Brigham Young used—“chaotic matter”—has sometimes been misunderstood as primordial physical substance from which spirits were formed. In context, however, Brigham Young was describing the state of intelligence *without law and progression*—the native, uncreated, eternal condition of a

spirit that has not yet been organized, not yet been given a sphere in which to act. In his discourse “Life and Death, or Organisation and Disorganisation,” Brigham Young taught that a spirit could be “reduced back” to this state—not destroyed, but stripped of its progression, knowledge, glory, and power. “Chaotic matter,” properly understood, refers not to unformed physical substance but to spirit and intelligence in its native state without law before God comprehended them into reality.

This means that God’s creative act—His spiritual “begetting” of spirit children—consists in comprehending eternal intelligences, instituting laws for their governance, placing them within spheres to act for themselves, and moving them forward through time so that they may experience life, gain knowledge, exercise agency, and ultimately advance toward the fullness that God possesses. Moses 1:39 encapsulates the purpose: “For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.”

Part XII: Law, Opposition, and the Conditions of Existence

Lehi's argument in 2 Nephi 2 represents one of the most rigorous philosophical statements in all scripture:

“And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.” (2 Nephi 2:13)

Lehi constructs a chain of dependency: without law, there is no opposition. Without opposition, there is no agency. Without agency, there is no existence. “All things must have vanished away.” Doctrine and Covenants 93:30 states the same truth from the other direction: truth and intelligence must be able to “act for itself... otherwise there is no existence.”

Lehi further teaches: “For it must needs be, that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one” (2 Nephi 2:11). The phrase “a compound in one” is significant: all existing things are composites, containing within them the capacity for opposing states. This principle applies to all things—including, as I will later explain, truth itself and the divine nature.

The conditions for existence, drawn from these scriptures, are: (1) **Law**—the governing structure that defines bounds and conditions. (2) **Opposition**—the duality that allows distinction between states. (3) **Agency**—the self-acting capacity of intelligence within its sphere. (4) **Truth**—the very substance of existence. Remove any one of these, and “all things must have vanished away.”

Part XIII: Progression from Grace to Grace

The model includes a mechanism of eternal progression that applies to all beings—even to Christ Himself. Doctrine and Covenants 93:12–13 records: “And I, John, saw that he received not of the fulness at the first, but received grace for grace; And he received not of the fulness at first, but continued from grace to grace, until he received a fulness.”

This progression is not unique to the Savior; it is the pattern for all of God’s children: “He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things” (D&C 93:28). And: “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” (D&C 50:24). The mechanism of progression is: keep commandments → receive truth and light → grow in intelligence → receive more truth and light → and so on, from grace to grace, until glorification and the knowledge of all things. “Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. 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” (D&C 130:18–19).

Joseph Smith taught: “When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 268).

The spectrum is traversable in both directions. Sanctification, quickening, and glorification represent the refinement of matter from coarser to purer states. The earth itself will undergo this transformation: “Notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it” (D&C 88:26). In its celestialized state, the earth “will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest” (D&C 130:9). Physical matter, refined to the point of transparency and truth, becomes a revelatory instrument. And through disobedience, refined understanding can coarsen and be lost.

The Savior's own progression included His mortal experience as a necessary component. He "ascended up on high" in His premortal state but needed to "descend below all things" through mortality and the Atonement "in that he comprehended all things" (D&C 88:6). During the Sermon on the Mount, the Savior said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). After His resurrection, He expanded the declaration: "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect" (3 Nephi 12:48). Having descended below all things and risen again, and unified eternally in the compound nature of truth (explained in the next part), He now possess a fullness of truth independently of himself and is include in the standard of perfection.

Part XIV: The Compound Nature of Truth and the eternal reality of gender

The model advances a speculative but scripturally grounded theory regarding the nature of truth and gender. This theory draws on two foundational scriptural principles: Lehi's teaching that "all things must needs be a compound in one" (2 Nephi 2:11) and the revealed doctrine that the fullness of God's glory requires the eternal union of male and female.

Doctrine and Covenants 132:19 declares that those sealed in the new and everlasting covenant shall receive "exaltation and glory in all things... which glory shall be a fulness and a continuation of the seeds forever and ever." Verse 6 of the same section states: "As pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law." The fulness of God's glory—which is intelligence, light, and truth (D&C 93:36)—is attainable only through eternal marriage, the union of male and female.

The theory proposes that this requirement is not arbitrary but reflects the fundamental nature of truth itself. Truth possesses two complementary aspects: a finite totality (the sum of all that is, was, and will be—comprehensible, bounded, orderly) and an infinite potentiality (the endless applications, combinations, and creative expressions that arise from that totality). These two aspects are inseparable yet distinct, much as the digits 0 through 9 constitute a finite set of truth, yet in another perspective and application can be used to count to infinity. The totality of truth can be obtained (a "fulness" is possible, as D&C 93:26–28 affirms), yet from that fullness, infinite creative expression and ongoing life and creation remains possible.

These natures can be described through the dual concepts of Order and Chaos. Both, when considered correctly, are good and necessary: in order we have knowledge, structure, bounds, and processes; in chaos we have possibility, imagination, creativity, growth, life, and empathy. There is overlap between the two—indeed one cannot exist without the other—but the distinct natures of each lend themselves to more common types of behaviour in each category. Order representing male, chaos representing

female—and these concepts have been associated with gender for thousands of years across cultures.

The Family Proclamation issued by The Church of Jesus Christ of Latter-day Saints in 1995 declares that “gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.” If gender is eternal—not a product of mortal biology but an essential characteristic of premortal spirits—then it must be rooted in something deeper than physical form. The theory suggests it is rooted in the compound nature of truth itself: the ordered totality and the creative potentiality, both of which manifest as two distinct natures that must be united for truth to be full or to achieve its fullness and for God to be God.

If indeed truth has two halves that manifest from the fact that truth has two types of ways it must be comprehended to be complete, and we know that if truth is God and God can only be God by the combination of an exalted male and female spirit, this means the two halves of truth are the two gendered eternal beings that comprise the true and living God. Gender truly is eternal, uncreated, self-existent, and Heavenly Mother was by unavoidable contextual reality with Heavenly Father from before the beginning. Male existing from the totality of truth. Female existing from the potential of truth.

Many have assumed—falsely—that a resurrected body is needed to have spirit children. How would a physical body be needed to beget spiritual offspring? A spirit is a single greater intelligence that, without God comprehending them into a universe and instituting laws, would never know existence. That is how we are spiritually begotten of God, and this process is not physical at all. What the scriptures do say is this:

“For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy.” (D&C 93:33)

That does not say “enable them to have spirit children.” A physical body grants God greater joy, indeed a fulness of joy. The union of male and female is necessary in obtaining a fullness of light and truth because of the unique fundamental gendered nature of truth itself. We are spirits of truth, and with truth being gendered, mankind

has gender, male and female. This is why the eternal spirits of man and woman must be united to beget spirit children:

“And they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.” (D&C 132:19)

But this is not like physical birth. Spirits are not formed from the material; they are given life by God as the model describes. For God to do this, they must possess a fullness of truth, otherwise reality could not exist. But to possess a fullness of truth requires the comprehensive union (or pre-existent union in the case of God) of the two halves of truth—male and female.

This reframes the very meaning of the word “God” when referring to the eternal God of whom we are spiritually begotten. It cannot mean just Heavenly Father. It must, by ontological necessity, refer to both Heavenly Father and Heavenly Mother, for God cannot be God—cannot independently possess the power of God which is a fullness of light and truth—without being a dual entity of male and female.

With this understanding, this was how God begat spirit children, being able to fully comprehend them and give us life. A physical body was not necessary for this, but God, meaning Heavenly Father and Heavenly Mother, could experience greater joy by creating for themselves physical bodies, for when spirit and element are inseparably connected they receive a fulness of joy. So, God the Father has gone through a type of mortal experience whereby He laid down His body and took it up again, becoming an exalted man with a physical body of flesh and bone within a universe Heavenly Father and Heavenly Mother are comprehending into existence.

Remember, the acquisition of a glorified physical body within a dimensional universe represents the realization of joy that was, from outside of time, always part of God’s eternal totality, but which, from within time, constitutes a genuine progression.

This interpretation remains speculative and is not established Church doctrine. However, it finds resonance in the scriptural requirement that eternal marriage is

necessary for exaltation, in Lehi's principle that all things are compounds, and in the revealed truth that the glory of God—intelligence, light, and truth—requires the union of male and female for its fullness.

Part XV: Synthesis—The Mechanics of Existence

The complete model, assembled from the scriptural and prophetic sources examined above, may now be stated:

The Eternal Givens: (uncreated, indestructible, self-existent): Truth (knowledge of reality, D&C 93:24). Intelligence (light of truth, D&C 93:29). Element (eternal matter, D&C 93:33). Law (governing principles, D&C 88:36–42).

The Spectrum of Matter: Intelligence (raw truth) → Spirit (fine truth) → Physical Element (coarse truth). All one substance, differing in refinement. No ontological gap between them.

The Conditions of Existence: (from 2 Nephi 2:13 and D&C 93:30): Law + Opposition + Agency + Truth. Remove any one, and “all things must have vanished away.”

The Creative Process of comprehension: Possess a fulness of truth (D&C 93:11-26) → Give law (D&C 88:38 D&C 93:30) → Watch Until Obedience (Abraham 4:18). This process produces both the spiritual and physical worlds, both self-aware spirits and the fundamental particles of matter.

The Substance of God: God (Heavenly Father and Heavenly Mother) is truth—not merely a possessor of truth but the conscious manifestation of the totality of truth (D&C 93:26, 36). They are self-existent because truth cannot be created (D&C 93:29) and they are the fulness of truth. They transcend time because past, present, and future are dimensions of the truth they are (D&C 130:7; Alma 40:8). They are unchangeable because they exist as all their temporal states in one ever-present whole (Mormon 9:9; D&C 29:33). Yet they are personable—our Father is a being of flesh and bone (D&C 130:22), who loves, weeps, and relates to His children within time (D&C 130:2; Moses 7:28–29).

God's Relationship to Time: From their absolute state, God's works have "no end, neither beginning" (D&C 29:33). The Father speaks to us in sequential language so we may "naturally understand," but from His vantage, all moments exist as one. Their

progression within our timeline is the temporal manifestation of what they already are from outside of time, making God forever "the same yesterday, today, and forever" (Mormon 9:9; Hebrews 13:8).

The Dual Nature of Truth and Divine Union: Truth possesses a finite totality and an infinite potentiality—order and creative possibility—which manifest as the eternal masculine and feminine natures that must be united for God to be God and for a fulness of glory to be achieved (D&C 132:6, 19; 2 Nephi 2:11).

The Mechanism of Progression: Keep commandments → Receive truth and light → Grace for grace → Glorification → Knowledge of all things (D&C 93:13, 28; 50:24). This progression, when experienced within time, is real and sequential; from outside of time, it already exists in its entirety within the fulness of truth.

The Mechanism of Omnipresence: God comprehends all truth. All things are constituted of truth. Therefore all things are present before Him, and He is in and through all things (D&C 88:41; Moses 1:6; D&C 38:2). Reality is a spiritual construct—truth comprehended and organized by God—within which physical experience is made possible by law.

If the entire model had to be reduced to a single verse of scripture, it would be this:

“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.” (D&C 93:30)

Truth. Intelligence. Spirit. Element. Agency. Law. Sphere. Existence. They are not separate things. They are different facets of one eternal reality—a reality whose totality is God Himself—without which nothing exists at all.

Conclusion: The Ordered Definitions of the Model

The theology of the Restoration, as revealed in the Doctrine and Covenants, the Pearl of Great Price, the Book of Mormon, and the teachings of the Prophet Joseph Smith, presents a model for understanding existence that is without parallel in the history of Christian thought. It collapses the ancient dualism of spirit and matter, redefines creation as organization rather than manufacture *ex nihilo*, identifies the laws of nature as spiritual laws, resolves the self-existence of God through the uncreatable nature of truth, reconciles divine immutability with progression through God's transcendence of time, and offers a coherent account of consciousness, agency, divine omnipresence, and the purpose of eternal creation.

This model reveals that God is not merely a being who possesses truth—God is a dual entity of two spirit consciousness of male and female. They are the conscious manifestation of the totality of truth. Their glory, power, and substance are intelligence: light and truth (D&C 93:36). Their self-existence follows necessarily from the uncreatable nature of truth itself (D&C 93:29). Their omnipresence follows from Their comprehension of all truth (D&C 88:41). Their immutability follows from Their transcendence of time, in which all moments of Their existence are ever-present before Them as one whole (D&C 130:7; Alma 40:8; Mormon 9:9). Their creative power follows from Their possession of a fulness of all truth (D&C 93:26), which enables Them to comprehend any intelligence into existence by instituting laws for its governance (King Follett sermon). And Their ongoing purpose—to bring to pass the immortality and eternal life of man (Moses 1:39)—represents the infinite creative expression of the finite fulness God eternally possesses.

This model is not the product of nineteenth-century frontier philosophy. Joseph Smith, translating and receiving revelation in the 1830s and 1840s, articulated concepts that science and philosophy would not begin to approach for well over a century: the holographic nature of reality, the materiality of spirit, the institution of law as the mechanism of life, the information-theoretic nature of existence itself. The holographic universe theory, simulation theory, the information-theoretic approach to physics—all

of these modern developments find startling resonance in scriptures that preceded them by nearly two hundred years.

Yet the model's most important contribution is not metaphysical but personal. The God it reveals is not an abstraction or a cosmic principle but a glorified, embodied, loving Father (and Mother who might not be embodied as we don't know) who dwells in everlasting burnings, who weeps over His children (Moses 7:28–29), who speaks face to face as a man speaks with his friend (Exodus 33:11; D&C 93:1), and who invites every soul to come unto Him and receive of the fulness he and Heavenly Mother complete in each other. "And that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory" (D&C 130:2). The totality of truth is not cold or distant; it is our Heavenly Father and Mother, and They knows us, and They love us.

As Joseph Smith declared with characteristic confidence: "This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ" (Ensign, April 1971, 13). The mechanics of existence, as revealed in Restoration scripture, are not merely doctrines to be believed. They are realities to be comprehended—light to be received, grace for grace, until the fullness is obtained and all things are known.

Below, listed in the order of the model's logic—from foundation to capstone—are the primary definitions upon which the mechanics of existence rest. The reader is invited to review them as a complete architecture:

The Primary Definitions in Model Order

1. Truth

Knowledge of things as they are, and as they were, and as they are to come (D&C 93:24). Truth is not merely a state of reality but the knowledge of that state—reality comprehended. It is independent in its sphere, acting for itself (D&C 93:30). It is uncreatable: “Intelligence, or the light of truth, was not created or made, neither indeed can be” (D&C 93:29). It is abiding without end (D&C 88:66) and self-acting—a living, operative, divine totality, not passive information stored in a cosmic database. Truth is the foundational substance of all existence, and any departure from it “is the spirit of that wicked one who was a liar from the beginning” (D&C 93:25). God is the totality of truth—the “God of truth” in the literal, ontological sense (Ether 3:12; Deuteronomy 32:4; Isaiah 65:16; Psalm 31:5). Truth is not merely something God possesses; it is something God is. His glory, power, and substance are a fulness of truth (D&C 93:26), and because truth cannot be created, God is self-existent—eternal, uncaused, and the foundation upon which all other existence depends.

2. Light

Truth comprehended and applied. Light is the operative power of truth—the force that gives truth value, life, and governing capacity. The Light of Christ “proceedeth forth from the presence of God to fill the immensity of space” and is “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” (D&C 88:12–13). It is also the light that “quickeneth your understandings” (D&C 88:11)—meaning that the light which governs planets and sustains physical reality is the very same light that enables conscious comprehension. Truth without understanding is dormant and dead; truth comprehended is light, and light is life. “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” (D&C 50:24). Because God comprehends all truth, His light fills the immensity of

space and sustains all creation. In the Abrahamic creation account, each period of creative comprehension is called “day”—the manifestation of truth comprehended into existence, the literal bringing of light (Abraham 4:3–5).

3. Intelligence

The light of truth (D&C 93:29). Intelligence is the glory of God: “The glory of God is intelligence, or, in other words, light and truth” (D&C 93:36). It is uncreated, eternal, and self-existent: “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” (King Follett sermon, Ensign, April 1971, 13). Intelligence varies in degree: “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 3:18–19). God is “more intelligent than they all” (Abraham 3:19). Intelligence and spirit are synonymous in their most fundamental sense—both refer to the eternal, uncreated substrate of conscious existence. A fulness of intelligence—a fulness of light and truth—constitutes all the power of God: “He received a fulness of the glory of the Father; And he received all power, both in heaven and on earth” (D&C 93:16–17).

4. Spirit

Intelligence of a more fine or pure grade: “All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes” (D&C 131:7–8). Spirit is truth in its animated, self-aware, operative form—“that which is Spirit, even the Spirit of truth” (D&C 93:23). The Apostle John confirms: “The Spirit is truth” (1 John 5:6). “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). Spirit, light, and truth are the same substance in different descriptions. Spirit, inseparably connected with element, receives a fulness of joy (D&C 93:33). The spirit and the body together constitute the soul of man (D&C 88:15). Spirit is the medium through which consciousness operates: “There is a spirit in man: and the inspiration of the Almighty giveth them understanding” (Job 32:8). God’s spirit, being the totality of truth in its operative form, is the substance by which He comprehends, creates, and sustains all reality.

5. Element

Eternal physical matter of the same fundamental substance as spirit, differing in refinement and density (D&C 93:33; 131:7–8). Element is sacred—“the tabernacle of God; yea, man is the tabernacle of God, even temples” (D&C 93:35). It is governed by law: “He hath given a law unto all things, by which they move in their times and their seasons” (D&C 88:42). It is capable of obedience: “The Gods watched those things which they had ordered until they obeyed” (Abraham 4:18). The earth itself “abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law” (D&C 88:25). Element is necessary for a fulness of joy when inseparably connected with spirit (D&C 93:33–34). Element is not a different substance from spirit but a denser, less refined expression of intelligence and truth. “All things unto me are spiritual, and not at any time have I given unto you a law which was temporal” (D&C 29:34). Physical form requires dimension, and God’s image—though eternal and uncreated—manifests within the dimensional framework of our universe (D&C 130:22; Moses 6:9; Genesis 1:27).

6. Law

The governing structure of all existence. “All kingdoms have a law given” (D&C 88:36), and “unto every law there are certain bounds also and conditions” (D&C 88:38). Law is universal, applying to every kingdom and every thing. It preserves and perfects: “That which is governed by law is also preserved by law and perfected and sanctified by the same” (D&C 88:34). All law is fundamentally spiritual: “All things unto me are spiritual, and not at any time have I given unto you a law which was temporal” (D&C 29:34). The laws of physics, mathematics, and planetary motion are spiritual laws operating in physical spheres. These laws were not invented; they are eternal truths that “were not created or made, neither indeed can be” (D&C 93:29). Law is the mechanism by which intelligences are given spheres in which to act and by which all things move in their times and seasons (D&C 88:42). Without law, there is no opposition; without opposition, there is no agency; without agency, “all things must have vanished away” (2 Nephi 2:11–13). God’s creative act consists in comprehending and instituting laws for eternal intelligences: “God himself, finding he was in the midst of spirits and glory,

because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself” (King Follett sermon, *Ensign*, April 1971, 13).

7. *Comprehension*

The act of containing, including, and understanding truth simultaneously. “And they (the Gods) comprehended the light, for it was bright” (Abraham 4:4). Comprehension is the mechanism of creation—the process by which God gives truth operative existence. It is ontological, not merely intellectual: to comprehend light requires being constituted of light. Darkness cannot comprehend light because comprehension itself is light (D&C 88:49; John 1:5). God’s comprehension of all truth is the foundation of His omnipresence: “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” (D&C 88:41). Because He comprehends all truth, all things are present before Him (Moses 1:6; D&C 38:2), and His creative power has no limit. The promise extends to all of God’s children: “The day shall come when you shall comprehend even God, being quickened in him and by him” (D&C 88:49), and “that body which is filled with light comprehendeth all things” (D&C 88:67).

8. *Time and Dimension*

Time is a frame measured unto men, not unto God: “All is as one day with God, and time only is measured unto men” (Alma 40:8). Past, present, and future are continually before the Lord as one ever-present whole (D&C 130:7; D&C 38:2; Moses 1:6). God’s works, from His own perspective, have “no end, neither beginning” (D&C 29:33); He uses the language of sequence so that we may “naturally understand,” but from His vantage there is no such sequence. God interacts with us within time—He speaks, acts, responds, and progresses within our frame of reference—but this is our limitation, not His. His interactions within any linear timeline constitute a real part of His existence, but outside of that timeline, He exists as every part of that existence in one. This is how God is “the same yesterday, today, and forever” (Mormon 9:9; Hebrews 13:8) while simultaneously progressing from grace to grace within our temporal frame—His true state encompasses all temporal states in one, and His apparent progression within time is the unfolding manifestation of what He already is from eternity. Dimension—spatial

and temporal—defines the framework within which physical form can be manifest. God’s image is eternal and uncreated, but it can only be perceived when there are dimensions within which to manifest (D&C 130:22; Joseph Smith—History 1:17). Outside of dimension, God’s form exists as self-existent, uncreated potential; within our universe, it manifested as a glorified body of spirit that went through a mortal experience to obtain a physical body. Time and dimension are not pre-existing conditions that bind God; they are aspects of truth that have always existed within God, which He institutes as law for the governance and experience of His creations.

9. God and Gender

The fulness of God’s glory—which is intelligence, light, and truth (D&C 93:36)—is attainable only through the eternal union of male and female: “As pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law” (D&C 132:6). “Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose” (The Family: A Proclamation to the World, 1995). The model proposes that gender is not a product of mortal biology but is rooted in the compound nature of truth itself. Truth possesses two complementary aspects: a finite totality (the sum of all that is, was, and will be—comprehensible, bounded, orderly) and an infinite potentiality (the endless creative expressions arising from that totality). These two aspects correspond to the dual natures of order and creative possibility, associated with male and female respectively across millennia of human understanding. Lehi taught that “all things must needs be a compound in one” (2 Nephi 2:11)—all existing things are composites containing the capacity for opposing and complementary states. If truth has two halves that must be united for comprehension to be complete, and God can only be God by the combination of an exalted male and female spirit, then the two halves of truth are the two gendered eternal beings that comprise the true and living God. Heavenly Mother was, by unavoidable ontological reality, with Heavenly Father from before the beginning. The term “God,” when referring to the eternal God of whom we are spiritually begotten, must refer to both Heavenly Father and Heavenly Mother, for a fulness of light and truth—the power of God—requires the comprehensive union of truth’s dual nature (D&C 132:19–20). Those sealed in the new and everlasting covenant

receive “exaltation and glory in all things... which glory shall be a fulness and a continuation of the seeds forever and ever” (D&C 132:19). This interpretation remains speculative and is not established Church doctrine, but it finds resonance in the scriptural requirement that eternal marriage is necessary for exaltation, in Lehi’s principle that all things are compounds, and in the revealed truth that the glory of God requires the union of male and female for its fulness.

Works Cited and Scriptural References

Standard Works

The Book of Mormon: Another Testament of Jesus Christ. The Church of Jesus Christ of Latter-day Saints.

The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints.

The Pearl of Great Price. The Church of Jesus Christ of Latter-day Saints.

The Holy Bible, King James Version.

Key Scriptural Passages

Doctrine and Covenants 29:31–35; 38:2; 50:24; 84:45–46; 88:1–69; 93:1–50; 130:9, 18–19; 131:7–8; 132:6, 19.

Abraham 3:18–23; 4:1–18.

Moses 1:6, 39; 2:4; 3:5, 9.

2 Nephi 2:11–16.

Job 32:8. John 1:5. Matthew 5:48. 3 Nephi 12:48.

Doctrine and Covenants 29:33; 38:2; 88:41, 67; 93:11–17, 20, 23–29, 33, 36; 121:32; 130:2, 7, 22; 132:19–20.

Abraham 3:17, 19, 22–24; 4:1.

Moses 1:6, 39; 6:9; 7:28–29.

Alma 40:8. Mormon 9:9. Hebrews 13:8. 1 Nephi 10:18. 1 John 5:6. Acts 7:56; 17:29.

Ether 3:12. Deuteronomy 32:4. Isaiah 65:16. Psalm 31:5. Genesis 1:27.

Joseph Smith—History 1:17. Revelation 1:17. Exodus 33:11. John 17:3.

Lectures on Faith [1985], 41.

Smith, Joseph. “The King Follett Sermon.” *Ensign*, April 1971, 12–17.

Teachings of Presidents of the Church: Joseph Smith [2007], 40.

Prophetic Teachings and Church Publications

Teachings of Presidents of the Church: Joseph Smith. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2007.

Smith, Joseph. “The King Follett Sermon.” *Ensign*, April 1971, 12–17.

Smith, Joseph Fielding. *Doctrines of Salvation*. Compiled by Bruce R. McConkie. 3 vols. Salt Lake City: Bookcraft, 1954–56.

Packer, Boyd K. “The Light of Christ.” *Ensign*, April 2005, 8–14.

“The Family: A Proclamation to the World.” The Church of Jesus Christ of Latter-day Saints, 1995.

Young, Brigham. “Life and Death, or Organisation and Disorganisation.” In *Journal of Discourses*. 26 vols. Liverpool: F.D. Richards, 1855–86.