

Transfiguration, Trans-location, and Translation

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We are invited to join with God in His mighty, saving work. It is often miraculous. When we release ourselves from the chains of unbelief and false tradition, we are free to walk in the Spirit realm, to engage heaven, to experience the "things of the Spirit" - to have revelation, see angels and God, and do the wondrous things God and His servants do. This can include *transfiguration*, *trans-location*, and *translation*, according to God's will and in association with our faith and works. These and other spiritual gifts require faith in God beyond normal, formal religious practice. It requires trusting in God rather than in the arm of flesh. We cannot please God without faith (Heb. 11:5-6). Those who love Him desire to serve Him. They can experience these and other special gifts of the Spirit as they learn and work to help our brothers and sisters.

1. Transfiguration or Quickening To experience the greater things of the Spirit as a mortal here on the telestial earth, we must be *quickened*. It is the raising of our spiritual awareness, consciousness, or energetic frequency, such that we can endure God's great light and glory and other gifts. *Quickening* often involves a pillar of fire surrounding those "in the Spirit" (see Hel. 5:43-48). According to D&C 132:22-23 and John 17:3, coming to "know" God *in this life* is a prerequisite for exaltation. The Prophet Joseph Smith taught that Moses was able to stand in the presence of God because he was *robed* in God's divine glory, therefore Moses could endure his presence. "But now mine own eyes have beheld God; but not my natural, but my spiritual eyes [a vision], for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured ["quickened"] before him.' During this type of ascension, both the giver and receiver of the experience are clothed in divine glory. This transfiguration [or "quickening"] aspect is a characteristic of ancient ascension sacred narrative (Moses 1:2,11). God's glory also provided *protection*, as being transfigured was the equivalent of being clothed in *full armor*."

Speaking of those men who receive "*the testimony of Jesus*" (D&C 76:51), the Lord stated that they are, "Priests of the Most High after *the order of Melchizedek*, which was after *the order of Enoch*, which was after *the order of the Only Begotten Son*" (D&C 76:57). Note the three **orders** in this verse. They are named after three important figures, each with unique missions, perhaps requiring three different types of *quickening* of their bodies (below), signaled by "*transfiguration*," "*translation*," and "*resurrection*." Each appears tied to different lengths of *time* for the quickening, with relevant gifts accompanying each state. Each requires transfiguration that they might behold the things of the Spirit outside of mortal space and time as we know them.

Three Major Types of Quickening

A. *Order of Melchizedek* - *Seeing God requires Transfiguration* We have been taught to seek the Lord's face. To do so we must be "*quickened*," a heightened spiritual state where we can remain alive during a spiritual encounter or vision - where we see God, face to face (Moses 1:11). This is a primary purpose for the Melchizedek Priesthood (see D&C 84:20-22; JST Gen. 14:31). It is a temporary state where our **spirit** is quickened or raised in frequency of light to more like that of God's great light and glory. We can then temporarily "*behold the things of God*" without being consumed by God's great power, His fiery light and glory. Other words or phrases tied to this state include "*caught away in the Spirit*" (Ezek. 8:1-3; 11:1) and "*lifted up*" (John 12:32), or "*transfigured*" (Moses 1:11).

John the Beloved experienced such a quickening or *transfiguration*, along with Peter and James, that all three men might behold the Lord Jesus in His great glory on "*the Mount of Transfiguration*" (perhaps Mt. Tabor in Israel, see Mat. 17:1-2). The "power of Godliness" is manifest in such experiences, part of an authoritative "*ordinance*" where individuals receive the Lord in an ascent-vision experience. They behold his hands and feet and the prints of the nails in them. In this "*ordinance*" the Lord allows them to touch Him and the nail marks in His body. They then become sure witnesses of the Lord. Such was the experience of 2500 souls in 3rd Nephi 11:14-17. They *beheld the hands and the nail prints* in them, an event providing *salvation*. The italicized words describe the event, and also appear to be our Lord's Old and New Testament names.¹

There are various degrees or levels of *transfiguration*, allowing us to cross over into the unseen realm and experience a fullness of joy in God's presence. It involves being changed, quickened, or infused with His power and glory that we might joyfully "behold the things of God." The quickening process causes us to be raised up into His presence, with ability to endure His great glory. This is made possible by the *power* associated with what we call the Melchizedek priesthood (D&C 76:57; 84:20-22;). God's light or glory comes down upon us, clothing us in such a way that we can behold Him face to face. His face literally shines upon us, enveloping us (Num. 6:25-27). When one is "transfigured" *in the spirit*, their spirit body leaves their physical body temporarily, that it might be quickened. Scripture tells us that those experiencing this quickening (like the Apostle Paul) often cannot tell whether they have left their body or not (2 Cor. 12:2), yet it was a very real, physical experience for them.

B. *Order of Enoch - Creating Zion with Translation* Living the higher law of love and consecration is what creates a Zion society. It leads people to *translation*, a more permanent "quickening" or "transfiguration" of the **body**, occurring over the course of years, or as needed in one's special mission. It allows them to serve in the translated state with greater powers, and interface with the Lord and others of higher frequency as necessary, consistent with God's will. Individuals blessed with this gift do not have to abide the law of this sphere and can transcend time and space (teleportation through portals), having no need for food, sleep, etc. They are empowered with the sealing power to do things according to the needs of their mission and the will of God. Thus, its purpose is to remain on the earth and bring more souls to God in the powerful translated state, offering up to God a higher sacrifice, which allows them to obtain a greater resurrection in the realms of eternity. Though there is only one level of translation, there are different missions performed by each individual given this gift.

Enoch raised his people and their city up to God during a time of great wickedness (see JST Gen. 14:32). A special covenant was made with him and then renewed with his grandson Noah and us today. The visual token of this covenant is the *seven-part* luminous rainbow. The covenant features *seven* promises to Noah in JST Gen. 9:21-25. Noah was of the *seventh* generation since Adam. Those in the "order of Enoch" are caught up unto God and ordained by Him, sent forth for a longer time period, until they are finally resurrected (D&C 50:26-27; JST Gen. 14).

Transfiguration of the *spirit* must precede the translation of the *flesh*, or renewal. It is to live the physical laws of the terrestrial order of Enoch (D&C 76:57) while still in mortality, the realm of time. It is similar to transfiguration in that it too involves quickening, but not just of the spirit, but of the body as well, transforming it to function outside the laws of mortality. Translated individuals keep their bodies until the resurrection, where they are changed into this higher immortal state in the twinkling of an eye. Like transfiguration, the spirit is caught up to heaven and an ordinance takes place there that gifts them with the power to make void the natural laws of mortality in the telestial sphere. Thereafter, their spirits re-enter their body, the flesh then endowed with power to live until the day of their resurrection without pain or sorrow, save for the sins of the world. They are given glory granting them knowledge of higher laws of physics in the terrestrial order.

C. *Order of the Only Begotten Son - Conquering Death in Resurrection.* Resurrection is a permanent state of quickening involving the uniting of the spirit and the body, joined together regardless of righteousness. The timing of resurrection is covered in a number of scriptures, including D&C 88, verses 96-110. There we see that the righteous are favored, resurrected first. In 3rd Nephi 27:14-16 we read that it is by *the power of the Father* that Christ was *lifted up* in the *Resurrection*. It is by this same power that we too will be *lifted up* and drawn unto the Savior to stand before Him to be judged according to our works. Our Lord conquered *sin* in the Atonement and overcame *death* in the Resurrection, that **all** might live again, regardless of their righteousness. All return to His presence for judgment. To stay there, and be with other divine beings thereafter, we must have repented in this life. To be sanctified (made holy) and enter the presence of Father and Mother, the Lord Jesus bears testimony before the Father that we are clean (verse 16). This is to have "*the testimony of Jesus*" (D&C 76:51, 79, 82; 88:75; Rev. 19:10; 3rd Ne. 27:16). Only Christ can do this, as it was He who overcame *sin*, *death*, and *hell* (separation) for all mankind in His earthly mission. It fulfilled the requirements of the Father's Eternal Covenant, so that the righteous might return to our heavenly home and parents. Our Lord introduces the worthy to the Father, who then takes us to our Mother. This can occur in this life prior to resurrection, as part of the quickening often called "transfiguration."

2. Preparing for the Greater Things of the Spirit

The mechanics of any kind of *spiritual transfiguration* (*ascension* to a higher frequency, plane, etc.) must include doing the work necessary to obtain it. It is to obey the law associated with a particular blessing, whether it is a vision, being transfigured to endure God's presence, or serving Him in a distant land via teleportation. The things of the Spirit often involve a step-by-step process. Note that scripture tells us that attaining a "fullness" of God's light is a "grace **to** grace" process, suggesting particular "*states of being*," whereas "grace **for** grace" suggests *the process* itself, moving up on a progression ladder (see John 17:22; D&C 76: 20, 76; 93:12-18). Aids in "*ascension*" to God's light, where His image (light, love, etc.) is reflected in our countenances, includes:

A. *Intention* Our motives are reflected in "*the desires of our heart*." They play a big role in acquiring the things of God. Seeking Him and the gifts of the Spirit are tied to serving Him by serving others. The economy of heaven is such that all things come as our hearts are purified, and as we seek God and the welfare of our brothers and sisters (charity). Specific needs bring specific necessary gifts.

B. *Raising our Frequency* We must raise our level of *light* (frequency) where possible to lift ourselves up, to be more like God and His extremely high level of light and glory where possible. We thus attempt to meet Him part way, going as far as we can. What we take into our bodies via all *five of our mortal senses* is also very important in raising our frequency of light and purifying and healing our bodies that we might live forever. The following seven things help in the process of renewal.

1. Faith or belief is essential for all things of the Spirit, including transfiguration or translation. Christ said to "come follow me." He has told us that we can do what He has done, as long as we have faith and rid ourselves of unbelief.
2. We must be obedient to His word (revelation, commandments, etc.).
3. We must be joyful and sincere in our praise, worship, and expressions of gratitude to God. David and the Psalms are good examples of this.
4. We should be careful in what we take into our bodies both *visually* via movies, TV, magazines, etc., and *audibly* by music and what is said and expressed via our mouths and thoughts.
5. Worship is enhanced by joyful music and singing (*sound frequency*) and dancing (*movement/touch*). At Solomon's Temple, worship included thousands of musicians for the purpose of inviting and invoking the Lord's presence (seen in the cloud of glory) through joyous music, song, and praise (see 2 Chron. 5:12-14; D&C 84:4). The following three You-Tube videos are good examples of modern joyful praise directed to our Lord Jesus.

"All in All" / Gaither Vocal Band

"He is Here" / Gaither Vocal Band

"Glorious Impossible" / Gaither Vocal Band

<http://www.youtube.com/watch?v=xDZZ0-F5EKk>

<https://www.youtube.com/watch?v=A97aLphdL00>

<https://www.youtube.com/watch?v=a7njx-UH73w>

See also: <https://www.youtube.com/watch?v=E4QsJ76RPZM&index=23&list=PLjmQan-h7YeIjRGLcZw5QnIQ8bnwIx31r>

6. We can *purify* and *heal* our temples (bodies) via diet (*taste*), using living plants and their seeds, less or no meats, less dairy, sugar, etc. The Daniel 1 diet of seed-based foods provides much. We read there that God gave Daniel and his three companions, "knowledge and skill in ~~learn~~ learning and wisdom: and Daniel had understanding in all visions and dreams...And in matters of wisdom and understanding...[the king] found them ten times better than all the magicians and astrologers that were in all his realm" (Dan. 1:17, 20). In D&C 89 we read that all the "saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen" (D&C 89:18-21). Ian Clayton believes partaking of the Sacrament more frequently assists us in healing the body physically and spiritually, transforming our corrupted DNA back to that of God's DNA.² Last, a third healing tool is that accomplished by partaking of pure honey (the food of the Gods, see the story of Joseph and Aseneth).

7. The use of anointing oils can also raise our frequency via *absorption* and *inhalation* (*smell*, fragrance).
8. In these and other things (the sanctification that comes from obtaining and magnifying our priesthood), we are promised that our bodies will be "*renewed*" (D&C 84:33). God said, "I make all things new" (Rev. 21:5).

C. God's Will and Timing Spiritual manifestations often occur in situations out of our control. This can be the result of the desires and prayers of others, great need, etc. We cannot force God to meet *our* desires. Such is the case with those who partake of visionary drugs like DMT, a short-cut path that can bring experiences with beings of lower realms and lesser light. We desire God's greatest light. He dwells in the highest realms.

Our individual missions dictate the need and timing of special spiritual gifts. Last-days missions for the 144,000 will certainly require miraculous power for personal protection and that of others, for healing, transcending space and time (teleportation), translation, etc. Thus, needs typically bring these and other gifts.

3. *Trans-locating in the Spirit*

Scripture reveals a number of unique gifts utilized by the Lord's special servants. Translated beings, for example, have "health in their navel and marrow to their bones." They can "run and not be weary, and shall walk and not faint." They may eat, but do not need to, nor do they need sleep. They have increased, energy, and stamina. They have also been given "wisdom and great treasures of knowledge, even hidden treasures" (see D&C 89:18-21). They have become possessors of "all things" (D&C 50:27; Dan. 1:17, 20; D&C 89:18-20). These gifts are enhanced in new associations with others of similar desire, as they are able to commune with the general assembly and church of the Firstborn as needed. They may also minister to souls on other worlds and learn from them too.

Miraculous Travel The Lord's trusted servants are often "*taken in the Spirit*" for travel. This can be "in spirit only, or in spirit and body, done miraculously from place to place as part of a needed *experience* or *ordinance*, or as part of *learning* or *service*. Some travel to distant places, even the stars. There appear to be three primary kind of travel; (1) in *dreams*, (2) in *visions*, and (3) or in *teleporting the physical body* to other locations. Visions, like the ascent-vision experience addressed earlier (where we are privileged to see God "in the Spirit"), is a form of trans-locating or teleporting while *in vision*. The mortal body can also be moved elsewhere. Hereafter this is called "teleportation" or "trans-locating." It is done for protection or to serve someone in great need far away. They too can be transported elsewhere by God's servants to places of safety.

Examples of this are found in scripture, where the Lord's servants disappear miraculously, traveling to another place for their own protection. Christ did this. He escaped those who desired to seize Him or stone Him in John 6:15; 7:30, 32, 44; 8:59 and 10:39. He also escaped in this way when some tried to throw Him off a cliff (Luke 4:30). Philip also disappeared in this manner, *trans-locating* to another area in Acts 8:39-40, whereas Ezekiel "*mounted up*" to heaven in a chariot as a glorious testimony to those around him (Ezek. 8:1-3, 11:1). We read of Nephi's escape of those desiring to harm him in Helaman 10, verses 15 through 17:

"And it came to pass that when Nephi had declared unto them the word, behold, they did still harden their hearts and would not hearken unto his words; therefore they did revile against him, and did seek to lay their hands upon him that they might cast him into prison. But behold, the power of God was with him, and they could not take him to cast him into prison, for he was *taken by the Spirit* and conveyed away out of the midst of them. And it came to pass that thus he did *go forth in the Spirit*, from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people" (italics added).

Thus, if it is the Lord's will, trusted servants, with developed skills, can *transcend space and time* as we know it, teleporting or *trans-locating* from one place to another instantly. Note also, that one does *not* have to be translated to experience physical teleportation in mortality in service to God. Their primary trait is belief, faith, and love of God and their fellow man.

Pathways, doors, or portals for this miraculous travel have many names in scripture (see pages 6-7). They are typically called *gates* (Gen. 28:17; Proverbs 8:34; Rev. 22:14; Hel. 3:28; D&C 137:2; Moses 7:53), or "*paths*" (Psalm 17:5; 25:4; 85:13), or "*everlasting doors*" (Psalm 24:7, 9). In the Doctrine and Covenants, the Lord may reference them as "*effectual doors that shall be opened*" (see D&C 100:3, 112:19 & 118:3). David simply says he was "*set*" in another place (Psalm 118:5). Others are "*taken,*" "*caught away,*" or "*caught up*" to a high mountain and there see the things of God (1 Nephi 11:1; Moses 1:1). Unfortunately, Satan and dark spirits also utilize these doors (Mat. 4:8).

Ian Clayton suggests that experiencing these special *doorways* today requires love of God and a strong desire to know and serve Him. He states that God provides believers access to portals by allowing them to see them "*in the Spirit*" and after giving them a new name. By believing, having great faith, and seeking this gift from God, Clayton states that one is able to see, feel, hear, and experience the fiery pillar typical of these special gateways. He states that one can walk through them, experiencing a "loving, embracing, justifying" feeling. He states that they have a whirling sound like moving wind or waters (listen to his one hour presentation @ <http://prayingmedic.com/2014/03/13/ian-clayton-translocating-by-god/>).

Bruce Allen states that the primary quality tied to trans-locating is the gift of great faith (see <http://prayingmedic.com/2013/09/27/translation-by-faith-bruce-allen/>). "Spencer" addressed portals in the book *Visions of Glory* (p. 87-88). He also calls them "tunnels," stating that they are "alive" and personal, and that he created his own portal for the work he had to do. An angel informed him that in this way only he could use it. Apparently, each of us has one, created before we came here for our birth and return to God. Spencer said he could "feel" his portal like his own arms and legs. "It felt normal and familiar." The angel told him, "Everyone creates their own portal, which you now perceive as a tunnel of light but which is just the best way for you to understand what is happening to you. It is a divine power you learned long ago, which enabled you to come to earth, and eventually to return to God. Everyone must create their own."

Spencer states that access and movement at the speed of thought within the portal is "an act of the mind." As one moves away from the earth, the portal becomes brighter, the light coming from the portal itself. "As soon as we entered the tunnel, or the portal, I felt less mortal, more empowered and divine." Even the earth as a living thing possesses a portal of its own. It "fell" from its celestial place of creation and will return there in time.

Other Characteristics of Teleportation

If we are to be truly useful to God as His servants, we must be trustworthy and faithful so that God can then empower us with necessary spiritual gifts for our missions. The gifts of dreams, visions, or ability to trans-locate are not given to satisfy curiosity, but rather as; (1) an *ordinance* (like seeing God [calling and election made sure, Second Comforter, etc.]), (2) to *learn* something, or (3) to *serve* others. Associated skills to repeat the experience are developed over time, or as needed for one's mission, all according to the will and timing of God.

With study and revelation we learn that our spirits are boundless and inter-dimensional in nature. They already know how to teleport, a common thing in the Heavenly Realm, where such travel is common, including while sleeping - where we continue to serve, teach, explore, and learn. The Spirit realm is not bound by the laws of this mortal, telestial world. Few realize that we are watching ourselves even now from another time and place.

God's servants are required to be as the angels, thus, when the Lord sees that it is necessary, we as servants can be introduced to teleporting, eventually invited to experience it and use it to help others. The righteous desires of such persons cause them to receive the inspiration of the Holy Spirit, and by His will - this key will open to them. Such must ask what they must do to receive it, when and how. If we aren't wishing to serve those around us now, then we are unlikely to be given the assignment to serve in this particular way. When this stage of our development begins, teleportation will be used almost daily. All who are called by God shall be chosen to do such things in natural ways. The day will come when it will be as common as jumping in the car to go somewhere.

Those so gifted always wear a garment of light when on the Lord's errand. These garments change according to our different missions. The Lord changed His garments frequently as He went from one glory or situation to the next. Those who are translated are also given a garment of light changing the body (though it may be veiled). There is also a change at transfiguration, when the spirit is temporarily housed in a garment of light, much like a temporary resurrected body. The physical body and cord are still attached, but can be on different dimensions at different points in time. This can occur with dreams too. Similar changes occur when one ascends or descends.

4. Our Necessary Ascent-Vision Experience - Salvation

The portal taking us from one place to another on earth is the same fiery tunnel taking us home to God in our re-introduction to Him in this life, as well as the one used at the end of it at death. The glorious journey to God is normally part of a visionary experience – a journey through the heavens. Many report seeing the earth and other planets and stars as they ascend heavenward (Moses 1:8, 27). It is a blessed preview, pointing to real, personal progression, *eternal progression*. In the King Follett discourse, Joseph Smith stated, “When you climb a ladder, you must begin at the bottom rung, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel...It will be a *great while* after you have gone to the grave before you learn to understand the last, for it is a great thing to learn salvation beyond the grave and it is not all to be comprehended in this world.”

A number of sources suggest that the ascent vision is through seven different “heavens,” a part of, or after passing through, “twelve gates.”³ The seven heavenly divisions are often defined as circles or “spheres” surrounding each of the seven known planets. Because the Egyptians lived in a mostly flat desert environment, the rising sun on the horizon was seen as the place of transition for them, the place of meeting with God (chapter 3). The heavens above them revealed God's creation and marked time. Their way of life was centered on the life-giving waters of the Nile, a centerpiece in their symbols and rituals. All three motifs, the horizon, the heavens, and journeying on the waters, were featured strongly in their *ascent* symbolism. The Egyptian journey was to *Ahman* (the Father), who resides in the eighth place – the highest of the heavens. To get there one had to travel through the “deep” (the heavens). Ahman was sometimes called “the hidden one of the deep.” The deep in Egypt was not a traditional watery ocean but the ocean of stars above us – the cosmos of the seven heavens. The Egyptian *solar barque* (Facsimile 2, figures 3 & 4) was a type of heavenly craft with symbolic ties to a boat on the Nile, the Nile being the south to north river of bluish stars we call the Milky Way.⁴ These stars lead to God in the northern heavens and specifically towards the *polar* stars, those that never set below the horizon. This was the direction of exit from the earth, towards God in the north (the polar axis, often called “the nail”). The Egyptian barque with Horus at the helm held thousands on it (the people illustrated by many small stars or points on it, though in Facsimile 2 the number is 15).⁵ This ship mirrors Ezekiel's description of God's fiery chariot throne with wheels (Psalm 18:10, 104:3, Isaiah 66:15). Horus (the resurrected Osiris [Christ]) is the captain of the solar barque or chariot, leading the way for His followers. He was and is “*the opener of the way.*” He alone controls the gate to the Father as our judge. He employs no servant there.

A Stirring Above and Below The light-filled journey through the heavens must be established via a connection tying heaven to earth, things on earth mirroring those of heaven. Such harmony between the two worlds is implied in the phrase “*as above so below.*” In the Lord's prayer we read, “*on earth as it is in heaven*” (Mat. 6:10). Ancient rituals of dance and other movement involving circular rotation, mirroring those of the circling heavens and the swirling fiery pillar of light. When combined with mighty prayer, they aid this process. So too music, praise, and dance, combined in the cosmic ring dance of the angels, help raise our level of joy and praise in worship, resulting in increased light-based energy or frequency. Huchel states that the purpose behind such rituals anciently was, “to generate power, energy, a force-field as it were, and begin a motion that would ‘spin up’ a vortex which would open up like a whirlpool, and become a hollow pillar, a conduit, the ancient *axis mundi*...”⁶ The ancient ways taught that we must do our part here on earth, in harmony with God's will in heaven, to aid the ascension process. Doing so establishes a bridge between the two worlds, the covenant *rainbow bridge*.

Names for the Gateway through the Stars The *pathway, bridge, tunnel, or fiery pillar* home features a number of different names. Most often it is called a “pillar of fire” or “a pillar of light.” Others call it “the Tree

of Life”- or “Jacob’s ladder.” At least eighteen different names may be associated with this special pathway, some featured in modern movies, like *Thor* and its *Rainbow Bridge* (below), or stories and myths like Jack in the Beanstalk or the Wizard of Oz. Note the following names and stories tied to the fiery pillar of light:

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|--------------------|---------------------------|---|
| The Pillar of Fire | The Way | The Tree of life (Jack & the Beanstalk) |
| Pillar of light | A More Excellent Way | The Egyptian <i>Djed</i> pillar (human spine) |
| Jacob’s Ladder | The Rainbow Bridge (Thor) | Chakras (of ascending energy & color) |
| Stairway to Heaven | Einstein-Rosen Bridge | May Pole |
| Gate, Narrow Gate | Path or Pathway | Everlasting Door, Effectual Door |
| Stargate | The Nail | Veil or Curtain (The Wizard of Oz) |
| Mighty Wind | Tunnel | |

| | | |
|--|--|--------------------------------|
| <i>Jack and the Beanstalk</i> | <i>The Wizard of Oz</i> | <i>Thor</i> |
| God – the Old Ogre | God – the Wizard, other good men in her life | Odin as Father, Thor as Christ |
| Jack – who ascends the stalk | Dorothy – ascends via the tornado | Brother Loki as Satan |
| The Stalk – Tree of Life or Pillar | Spinning House in Tornado – Ascension | Rainbow Bridge connects worlds |
| The Harp – communication / ascension aid | Wicked Witch of East crushed by tornado | Thor suggests a self-sacrifice |
| The five beans – five nails in Christ | Dorothy returns with greater wisdom | Goodness grants Thor Kingship |

5. What is Translation? Translation is a gift from God, a form of godliness, where individuals are more permanently *quicken*ed for a purpose. It features the transformation or translation of the mortal body by God or one of His representatives, allowing one to not experience the pain of death so that they might further serve God as a special "sent one" in bringing "souls unto the Lord." They do so more effectively in the translated state, where they are more like an angel, with associated knowledge, protection, and the sealing power, all given them of God. Church historian Andrew Ehat stated, "Much evidence suggests that Joseph Smith considered the doctrine of *translation* to be an outgrowth of *the highest blessings of the priesthood*. For example, JST Genesis 14:25-36 is a clear statement of the relationship of the highest powers of the priesthood and the blessing of 'translation'" (Andrew F. Ehat, Words of Joseph Smith, italics added).

What is its Purpose? John the Beloved and others, including the Three Nephites in the Book of Mormon, were translated that they might perform additional future service for our Lord, specifically that they might **"bring the souls of men unto me, while the world shall stand"** (3 Nephi 28:9). Like angels, they are typically hidden from the world (verses 25, 30). Addressing John, the Prophet Joseph Smith said, **"Translated bodies are designed for future missions**. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Jesus Christ went in body after His resurrection, to minister to resurrected bodies" (TPJS, p. 191).

The translation of the three Nephites provides the most insight into the *reasons* for translation. We read in 3 Nephi 28 that the *"gift of translation"* allows one:

- A. to not experience the pain of death (verses 7 - 9, 25, 37-38)
- B. to live in the translated state until "judgment day of Christ", where they receive a "greater change" - resurrection (v. 8), and to "be received into the kingdom of the Father, to go no more out, but to dwell with God eternally in the heavens. They experience no pain or sorrow here (except for the sorrow tied to the sins of the world, v. 9)
- C. to experience a fullness of joy, eventually sitting down in the kingdom of the Father (v. 10). "And ye shall be even as I am."
- D. to "behold the things of God" (v. 15)
- E. to be protected from the power of Satan and his temptations (v. 39)
- F. to be protected from mortals on earth as necessary (v. 39). Note that the Three Nephites were allowed:
 - 1. to be cast into prisons, but they "could not hold them" (v. 19)
 - 2. to be cast down, apparently into deep pits, but they were delivered from their depths (v. 20)
 - 3. to be cast into furnaces (three times) without harm (v. 21).
 - 4. to be cast into a den of wild beasts, where they did play with them as a child without harm (v. 22)
- G. to normally be "hid from the world." With permission from God (prayer), they are allowed to appear unto

some in this current mortal state (verses 25-32). In the last-days, according to the Lord's will and timing, they, *like the angels* can and will appear or "minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls." In verses 27-28, we read that they will be among the Gentiles and the Jews and they will "know them not."

H. to be "sanctified in the flesh" and become "holy" (v. 39), eventually receiving the kingdom of the Father (v. 40)

I. to be part of "great and marvelous works" that are "wrought by them," including teaching with the "convincing power of God which is in them" (verses 29, 31)

How is one Translated? There is little information available on the process and final ordinance of translation. It may take place in heaven while "in the spirit," or in a temple or other place, according to God's will, and under the hands and voice of one so empowered. In Revelation 4, John, the Beloved of the Lord, was taken to heaven where He saw the future mission of the Savior, along with his own mission. It would be both sweet and bitter (Rev. 10:9-10). It is assumed that he was translated at this time.

"Spencer" in *Visions of Glory*, stated that he believed the "Twelve" in the last-days were all translated, as he observed they were able to go from place to place miraculously in an instant. In addressing their other qualities, *according to his understanding*, he stated, "Translated people did not have children and they were not earthbound. Their labors were for a specific purpose, the building of Zion and establishment of the Kingdom of God. Sometimes their world included other places, even other planets and other people. When their ministry was accomplished, and their time was over, they prayed to God and ended their translated ministry. They were instantly resurrected, and join with all other such beings in the service of God. The eternal difference was that **to be translated was a greater gift than any other course in and through mortality. Their joy was greater, and because of their long service to God, their rewards were the greatest a mortal may enjoy**" (see pps. 149, 226-27).

Other Translation Insights

Many have seen translated beings. The author knows of four individuals who have seen John the Beloved. They have observed his personality and appearance. He and other translated beings or "angels" can modify their appearance as needed, to remain "hidden" or to bring out a particular reaction in us, sometimes as part of a test of our character. One friend was rescued during a terrible accident by such a being. We read in 3 Nephi 28:30, "And they are **as the angels** of God, and **if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good.**"

John's Translation John, the "beloved" of the Lord, concluded his witness in the book of John addressing his own "translation," stating that it was the Lord's will that he "*tarry*" until the Lord comes again. Jesus had just addressed the later years of Peter's life, and it was then that Peter asked Jesus about John and his future. John reported that the saying then went "abroad among the brethren that that disciple should not die" (John 21:21-24). Greater detail of this event is given in D&C 7, the event written on parchment by John, according to the Prophet Joseph Smith. There we read that it was John's will that he not die, so as to "*bring souls unto*" the Lord. Jesus said to him, "Verily, verily, I say unto thee, because thou desirest this **thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people**" (John 21:3, see also Rev. 10:11; D&C 43:25). Addressing Peter, the Master said it was a "good desire" and that "he [John, the Lord's "beloved"] might **do more, or a greater work** yet among men than what he has before done. Yea, he has undertaken **a greater work; therefore I will make him as flaming fire and a ministering angel** (D&C 76:88); **he shall minister for those who shall be heirs of salvation who dwell on the earth.** And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come."

In speaking of John's ministry at a Morley Farm conference of the Church June 3rd of 1831, the Prophet Joseph Smith stated, "**John the Revelator was then among the Ten Tribes of Israel** who had been led away by Shalmaneser, king of Assyria, **to prepare them for their return** from their long dispersion" (History of the Church, vol. 1, p. 176). Christ said He [John] would also **show Himself** "unto the lost tribes of Israel, for they

are not lost unto the Father, for he knoweth whither he hath taken them” (3 Nephi 17:4). Note that in Isaiah 41:25 the Lord states, “I have raised up one *from the north* who calls on my name, who shall come from the direction of *sunrise* [east].” Coming from Israel in the east (D&C 77:9), John has been working with the Ten Tribes in the north.

Heber C. Kimball recorded an appearance of John the Revelator in the Kirtland Temple. He stated, "When the Prophet Joseph had finished the endowments of the First Presidency, the Twelve and the Presiding Bishops, the First Presidency proceeded to lay hands upon each one of them to seal and confirm the anointing; and at the close of each blessing the whole of the quorums responded to it with a loud shout of Hosanna! etc. While these things were being attended to the, **beloved disciple John** was seen in our midst by the Prophet Joseph, Oliver Cowdery and others” (in Whitney, Life of Heber C. Kimball, pps. 91-92).”

End Notes

¹ *The Sacred Name of Christ in the Old and New Testament* The meaning of the oldest Hebrew pictographic name for "Yahweh" or "Yahovah," the God of the Old Testament, literally translates to, "*Hand Behold Nail Behold*," or in English, "**Behold the Hand, Behold the Nail.**" The New Testament Hebrew name given to Mary by an angel was "Yeshua," meaning "**Jehovah is Salvation.**" Together the two Bible names reveal our Lord's name and the *salvation* that comes when we experience Him in the Second Comforter experience, a sacred "ordinance" (see D&C 84:20-24; JST Exodus 34:1-2). For a complete discussion of these two Bible names, see Jake Hilton and Val Brinkerhoff, *Behold the Name*. For the paper, *The Testimony of Jesus, The Baptism of Fire*, or others, go to: www.7witnesses.com

² *Changing our DNA Consuming the Sacrament More Frequently* Ian Clayton believes that we can return to God's more light-filled DNA via intention - via more frequently consuming the symbols of our Lord's flesh and blood in the Sacrament. He believes it is a useful aid to *living forever* (the ultimate healing) as promised by our Lord in scripture. The following is a summary from a chapter in one of his books entitled *The DNA of God*. To partake of the Sacrament is to feast on manna from above.

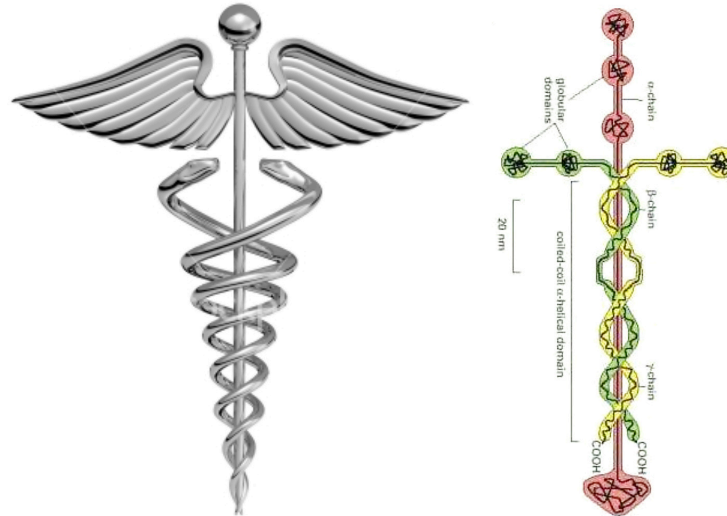
Satan's great desire is to dethrone God and pollute or corrupt all things in His creation, including the sacred bloodline God introduced into the world in the veins of Adam and Eve. God's blood appears to feature unique, three-part DNA, signaled by "*laminin*," which is shaped like a cross (see illustration, next page). It is a foundational building block of our biology, holding all DNA molecules together. Modern science is aware of two visible strands of DNA interweaving or spiraling around one another. It contains the genetic code for our eye color, our tendency for baldness, height, etc. The two strands contain the *record* given us by our earthly or mortal father and mother. Only recently are their hints that a third, central strand may be present, one less visible to the naked eye that is made of white light - our spiritual essence, or our spirit, soul, character, and personality - our *record* of heaven.

The number 3 in scripture is tied to things "**strong**," like the *strong* triangular shape of a roof, or a *strong* three-strand rope. Solomon stated that they were stronger than two strand ropes. He said, "a threefold cord is not quickly broken" (Eccles. 4:12). This is because of their unifying strength. The number 3 is also tied to things "**divine**." Many connections exist between the number 3 and our Lord during His mission in the meridian of time, especially with regard to time.² The number also reveals His *divinity*. He is part of the Trinity - of Father, Son, and Holy Ghost. They are three heavenly witnesses who are in complete *unity* or *oneness* with each other. This harmony provides strength.

In 1 John 5:7-8 we learn of three witnesses on earth that mirror the three witnesses in heaven. They are *water, spirit, and blood*. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these **three are one**. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these **three agree in one**" (1 John 5:7-8). In the book of Moses the witnesses on earth include water (*purification*), spirit (*justification*), and blood (*sanctification*, see Moses 6:59-60). These scriptures hint at the *strength, divinity* and *oneness* of God's three-part DNA given our first parents. Their blood is thought to feature three strands of DNA, two visible in the visual, physical world, and a third made up of our heavenly light.

In the well-researched "Genome Project," scientists have discovered that cross-shaped *laminin* holds the genes of our DNA together. The light strand of DNA is believed to be located in the middle of the two interweaving or spiraling strands, much like a strong shaft or spinal column, surrounded by the swirling energy of our seven Chakras. Clayton believes the presence of the central light strand is *stronger* in believers in the saving power of Christ who are "born again" than non-believers. Symbolically, the two visible strands may be tied to traits passed onto us by our mortal father and mother. Some assert that when Adam and Eve sinned, the light in them was replaced with blood. Clayton believes the light portion of their three strand DNA simply became less apparent or diminished in their mortal blood. Revelation 13:17-18 may support this. It addresses the number 666 as "the mark of the beast." The number 666 is 2/3rds of a whole (of 1000), and may be a

marker for mortality and our current DNA, representing our carnal nature that must be "overcome" in this life if we are to be more like God. Overcoming the world, as Christ did, is a central, defining topic in John's book of Revelation. The "record" or scroll that we are is biologically made up of 23 chromosomes given us from both our father and mother (symbolically - the two strands), their combined *record*. Clayton believes the third "light" portion of our DNA contains is our heavenly record or scroll, tied to our spirit, character, and soul. We developed many qualities in the pre-mortal experience. God knew us well there, before we came here. He said to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:4-5).



Left, the *Cauceus*, symbol of the health profession and the *Chakra* energy centers surrounding the human spinal column;
 Right, *Laminin*, the cross-shaped, glue-like substance that holds our DNA together (tilted vertically for comparison).

Scripture tells us that those who are "born of God" (receiving the baptism of fire and the Holy Ghost) have no desire to sin. They have more light. John stated, "We know that *whosoever is born of God sinneth not*; but he that is **begotten** of God keepeth himself, and *that wicked one toucheth him not*" (1 John 5:18, bold & italics added). "**Begotten**" means carrying the *record* of who we are in the DNA. Christ is the **only "begotten"** of the Father in the flesh, carrying His DNA. Our Savior's DNA carries the Father's royal or sacred bloodline. The Patriarchal Order of Israel's kings held at least a portion of this pure bloodline through David, who had become an adopted "son of God." Throughout their history the Israelites were commanded not to mix their special blood (and DNA) with other peoples outside of the twelve blessed Tribes of Israel. Such unions corrupted God's sacred bloodline. This topic is politically incorrect and taboo today.

In 1 John 5:18 we learn that Satan has little sway over those who are "born of God." When you are "alive" or become a "living" being (receiving the baptism of fire and the Holy Ghost) you have left Babylon and rely more on the things of the Spirit. The physical world is no longer your most important reality. You have *overcome* at least a portion of the world. We become part of a stronger three-part unity centered in Christ. Note again John's words, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be **one** in us: that the world may believe that thou hast sent me" (John 17:21; 1 Cor. 6:17). Such have been enlivened or quickened by the presence of God and His light, re-connecting to Him via the light *record* of heaven located in the third, central strand of our DNA.

Our mortal bodies are made up of mostly *water*, a strong carrier of memory and our spiritual *record*, according to the enlightening research of Emoto. The **blood** bears *record* too. It is in blood that the most important covenants on earth are made and *sealed*. Leviticus 17:11 states, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The DNA within our blood bears *record* of our life.

Clayton believes our corrupted blood is dominated by the two mortal strands of DNA, but that it can transition back to the stronger, three-part DNA of God. He asserts that the third, central strand of light can increase in intensity and glory, as the *laminin* there is held together, like all cells of the body, by its unique cross-like strong structure. It is our Lord's blood Atonement that re-unites us with the Father, a stronger three-part relationship that helps us overcome the world.

In the sacred Sacrament ordinance we partake of our Lord's flesh and blood. When we symbolically ingest both, we are ingesting all that is connected to Him. He fulfilled the Eternal Covenant in the healing, enlivening power of the Atonement. Christ is the "*resurrection and the life*" - the "*bread of life*" that came down from heaven (John 6:51). Scripture tells us to *frequently* consume His flesh and blood. We are then born into God's family and kingdom, our DNA transitioning to His.

Clayton contends that consuming the emblems of our Master's sacrifice more often, with proper intent, righteous living and repentance, may speed the process of our DNA returning to God's divine, three-strand DNA. Note John 6:51, which states, "*I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever:* and the bread that I will give is my flesh, which I will give for the **life** of the world." These verses are not just about living again after we are resurrected, but living **forever** now in mortality via **translation**.

God desires that we increase our light, calling that central near-invisible strand of DNA into its fullness of glory. We apparently have little life in us until we are "born again" or receive the baptism of fire and the Holy Ghost, until the "record of heaven," the light portion of our DNA, is more fully illuminated and in place. John 6:54 states, "Whoso eateth my flesh, and drinketh my blood, **hath eternal life**; and I will raise him up at the last day." We then **abide** in the Master (John 6:56), and **He lives** in us! John 6:58 states, "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: **he that eateth of this bread shall live for ever.**" Note that *three times* in John chapter 6 the Lord tells us that *if we eat His body and drink His blood we will live forever*.

The father placed His *record* in Mary, that through Christ it could be placed in us via the power of *transfiguration, translation* and *resurrection* to **life eternal**. A person who is not "born again" is thus only 2/3rds of a person as far as DNA goes. He has "the mark of the beast" within him. Such live in and are greater darkness. Those who are "born again" graft more of the "tree of life" into themselves, becoming fruitful branches of it. They become more effective servants of our Lord that "abide" in Him. They are connected to the true vine. The Second Comforter experience dramatically strengthens this "connection," helping individuals become branches of "the tree of life," laden with fruit. They have *eternal life* or **live forever**. We read in John's Revelation, chapter 2, verse 7, "To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God."

As we more frequently partake of the enlivening Sacrament by faith, we receive God's power to one day be transfigured, translated, and resurrected. This is reflected in our DNA. The Lord stated, "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is **the new testament [covenant] in my blood**: this do ye, as oft as ye drink it, *in remembrance of me*" (1 Cor. 11:24-25, bold & italics added). It is significant that the word "*remembrance*" comes from the Greek word for "**record**." The divine *record* of God can be found in our blood, bringing order into our corrupted, chaotic mortal blood. The cross of light in the third DNA strand can shine brilliantly in one who becomes full of *life*, one who is "*alive*" in Christ and He in them. Such have **eternal life**. (See Ian Clayton, *Returning to God's DNA*.)

³ *The Seven Heavens within the Twelve Gates & their Angels* Various sources addressing the ascent vision experiences of Enoch, Abraham, Isaiah and Joseph Smith tie them to "seven heavens." They appear to be part of the cycling order of the known visible planets anciently (with the naked eye only), each thought of as a heaven or 'sphere.' They circle around us in our "geocentric" view of the heavens (man and earth at center). This was Abraham's view of the heavens in the Book of Abraham, from his perspective on earth in space and time. The "seven heavens" appear to be a division of, or have relationship to, "the twelve gates" addressed in various sources (most associate them with time only), both of them preceding the final destination – God in the highest or eighth heaven (the holiest place in ancient Egypt within the eighth house, preceded by seven rooms). There are many sevens related to the seven heavens and our ascension to God through them, including the seven colors of the rainbow, the seven energy chakras, even seven in-line gates leading up to the ancient temple westward, and the seven stopping over places on the red heifer bridge from the Temple Mount to the Mount of Olives eastward.

Many LDS Heavens Additional heavens beyond our telestial, terrestrial and celestial heavens should not come as a surprise to Latter-day Saints. D&C 131:1 features three divisions in the Celestial Kingdom alone (making at least five known "heavens" to Mormons). Talmage stated, "The three kingdoms of widely differing glories are organized on an orderly plan of gradation. We have seen that the telestial kingdom comprises several subdivisions; this also is the case, we are told, with the celestial; and, by analogy, we conclude that a similar condition prevails in the terrestrial. Thus the innumerable degrees of merit amongst mankind are provided for in an infinity of graded glories. The celestial kingdom is supremely honored by the personal ministrations of the Father and the Son. The terrestrial kingdom will be administered through the higher, without a fullness of glory. The telestial is governed through the ministrations of the terrestrial, by 'angels who are appointed to minister for them'. Exaltation in the kingdom of God implies attainment to the graded orders of the Holy Priesthood, and with these the ceremonies of the endowment are directly associated" (James E. Talmage, *House of the Lord*, p. 83).

Other Traditions Although the story of Jacob's ladder in Genesis 28 does not include a set number of steps on the ladder, many world traditions ascribe seven rungs to it. These include modern Freemasons and those of much older traditions, such as ancient Egypt, where in the *Book of the Dead* (Chapter 25) we read that candidates are challenged at seven gates. These match the seven gates through which the solar barque must pass. In the *Book of Breathings* the soul's journey is in seven steps before receiving "life and...breath to the heart" (Nibley, *The Message of the Joseph Smith Papyri*, FARMS-Deseret Book, pps. 386-87). In Buddhism there is a ladder of different colored rungs with ties to the seven

planetary spheres above the Earth. This is also true of the mysteries of Mithra where initiates climb a seven-rung planetary ladder, each of the rungs made of a different metal. Native Americans in the desert southwest utilized a ladder to emerge from underground Kivas into the sky above, whereas the Shamans of northern Europe utilized a pole instead to climb heavenward. It was normally notched with seven increments. The spiritual ladder of ascent is also found in Rosicrucian and Kabbalistic teachings, most often corresponding to the seven planetary spheres. Many associate Jacob's ladder to the human spine, associating its seven rungs with the seven major energy centers or "chakras," with ties to each of the seven colors of the rainbow (see previous endnote 27). Such knowledge has ties to the "rainbow bridge."

Seven Spheres around Planets For many, the seven heavens are thought to be represented in the concentric rings associated with each of the seven visible planets as seen anciently by the naked eye (Saturn being the seventh). These may be part of "the Twelve Gates" tied to them. The differing angels of scripture are thought to serve as sentinels in each of the differing kingdoms or heavens and their gates. The order of these ascending spheres is expressed from a *geocentric* (earth-oriented) position; the one seen in vision by Enoch, Abraham, Isaiah and others (the viewpoint of Genesis when standing upon the earth), rather than the modern secular *heliocentric* viewpoint (the sun centered system as science has suggested). Below we see the order of seven stars or wanderers (the Greek *planetes*), in combination with the twelve gates. The seven basic heavens are found in numbers 1-7 below (representing seven celestial spheres of rotation in connection with the earth - #0). They are set against the real *stars* at great distance behind them. Such order may be seen at the ancient Temple of Dendera in Egypt, in the seventh room (in a straight line); a representation of the Holy of Holies. The 8th was the kingdom of stars beyond it, representing the dwelling place of God.

The Way Righteous beings who have entered into the higher covenants of the temple place themselves on the pathway of *eternal progression* (anciently called "The Way"), potentially taking them through the seven "heavens" to God in the highest heaven (the eighth or twelfth). The list below of the "seven heavens" (numbers 2-8 below) includes them as part of "the twelve gates." Others list the Twelve Gates prior to the seven heavens. Some believe the twelve "gates" are based more on *time* (than space), as marked by the heavens in Enoch's ascent vision experience; three gates at each of the four cardinal directions. The heavenly "lights" pass through "gates" in their celestial movements, all part of the great clock-like machinery of God's creation (#10 below). This mirrors the twelve gates around the New Jerusalem Temple (and the positioning of the Twelve Tribes around the ancient Tabernacle as it journeyed in the wilderness [the twelve "signs" also surround the sun]). Note the following order of the 12 levels or layers of heaven (note that earth is "0", the starting point).

0. Earth (it is often pictured with the four elements [also progressive areas or spheres in some descriptions])
1. Moon
2. Mercury
3. Venus
4. Sun
5. Mars
6. Jupiter
7. Saturn – the last visible planet, then the big "jump" to the stars beyond...
8. The Firmament (the 8th – rebirth), dome or sphere or heaven - the kingdom of fixed visible stars above us.
They were thought to be supported by 12 pillars (the zodiac constellations).
9. The Crystal Sphere, invisible place of glass and fire, with ties to the precession of the equinoxes
10. The Prime Mover (the machinery of God driving the moving parts of His creation)
11. The Fiery Heaven (the dwelling place of God).

Saturn – Kronos Anciently, Saturn was thought to be the outermost seventh planet, the farthest away and thus, the slowest-moving. It was also seen as the oldest of the seven planetary spheres, *Kronos* – the time god (the "grim reaper" with a sickle of time). The cycling order of all the planets were each thought of as a heaven or 'sphere'. Saturnstones were originally planned for the top of the north and south walls of the Salt Lake Temple. At the highest point on the walls of the Salt Lake Temple, the Saturnstones would have become the last jump-off point of "time" to the 8th heaven or sphere; the kingdom of the stars beyond, an expression of the home of the Gods in *eternity* – where *time* is no longer. We read in Isaiah 14:13 that the north is the dwelling place of God. This appears to be one of a number of reasons for placement of the Big Dipper on the west central tower of the Salt Lake Temple, pointing us to the Polaris, our way home. Nibley stated, "As the pivot and pole of the universe, the temple is also peculiarly tied to the North Star, around which all things revolve. At the same time, it is the place of meeting with the lower as well as the upper world, and one point at which passage between the two is possible" (Hugh Nibley, *What is a Temple*, BYU Religious Studies Center, pps. 19-23).

Guardians at the Gates It is thought that those ascending to God had to pass through each of these spheres, overcoming the forces or guardians there to move on to the next. Compare this to the statement by Brigham Young at the laying of the Salt Lake Temple cornerstones on April 6, 1853. "Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens,

pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell (Brigham Young, Journal of Discourses, vol. 2, p. 30).

Budge states that it was Anubis [Thoth, Enoch] who led the souls of the dead to the kingdom of Osiris (the resurrected Christ for Latter-day Saints). He possessed words of power, which allowed him to pass through the various gates of heaven, overcoming whatever resistance he met. Anubis was in charge of ‘the weighing of the hearts of the dead’, similar to THOTH, but the Gnostics identified him with CHRIST” (see E. A. W. Budge, Amulets and Superstitions, p. 204). Resurrection and ascension through them is thought to be a primary function of Facsimile 2, illustrating the way home.

Barker adds that Solomon’s Temple may have featured seven golden upper chambers (2 Chronicles 3:9), each with a chief angel or guardian. She states, “In the Songs of the Sabbath Sacrifice, there seem to have been seven sanctuaries in the heavenly temple each of which is the place of chief angel (4Q 403). Solomon’s golden upper chambers are nowhere explained; it is possible that they were the smaller sanctuaries surrounding the holy of holies, the side chapels, so to speak, and these were depicted in the Songs of the Sabbath Sacrifice as the sanctuaries of the seven angels...beyond the veil was the world outside time and thus the sanctuary was the place for visions from eternity and of eternity. What was eternal was concealed; the Hebrew word for ‘eternity’ and ‘conceal’ come from the same root ‘*Im*.’” Beyond these stars lay the dwelling place of God, the place where those experiencing the ascent vision are brought into His presence, but only after passing through the seven ancient heavens and/or twelve gates. Some believe the twelve gates are the twelve hours in the night at equinox – New Year’s Day.

The Ranks of Angels Differing angels are often associated with each of the seven heavens as guardians for them. Angels are resurrected servants of God (see D&C 129; 130:4-7; 132:18, 37) and are part of the hosts of heaven performing many roles. They may be divided based on their missions, thus inhabiting differing glory (ascending kingdoms - space). In the Old Testament we read of *angels, archangels, cherubim, seraphim, holy ones, watchers, sons of God* and *princes*. In the New Testament the Apostle Paul connected angels with the following five words, thought to be associated with differing kingdoms and responsibilities there; *principalities, powers, might (virtues), dominions* and *thrones* (Ephesians 1:21). Some believe there are seven types of angels or “spirits” (Isaiah 11:2); Revelation 4, 8, 9; 2 Enoch 19) corresponding to the seven heavens. Others believe there are nine angel types divided into three groups of three (Testament of Adam); those nearest to God are the *seraphim, cherubim* and *thrones*, the next group *dominions, virtues* and *powers*, and the lowest rank *principalities, archangels*, and *angels*. It is more likely that dominions, virtues, powers, thrones, and principalities are *characteristics* of the classes of angels, instead of being individual groups in and of themselves. Many believe eternal progression and the hierarchy of angels and the heavens extend far beyond nine. The following list (Margaret Barker) may represent the angels of scripture:

| | | |
|----------------------|---|---|
| 1. Angels | Moon - Guardians | Care of One Person |
| 2. <i>Archangels</i> | Mercury - Ruling Angels | Care of Other Creatures |
| 3. Angels | Venus - Principalities | Control of Weather |
| 4. Angels | Sun - Virtues | Control of the Sun, Moon & Stars |
| 5. Angels | Mars - Powers | Warrior Angels / Power Over Demons |
| 6. Angels | Jupiter - Dominions | Control of Earthly Kingdoms |
| 7. Angels | Saturn - Thrones | Guardians of the Holy of Holies in Heaven |
| 8. <i>Cherubim</i> | Fixed Stars – Carriers & Guardians of the Chariot Throne | |
| 9. <i>Seraphim</i> | Heaven - Those Serving in the Inner Chamber of God | |

Experiences with Seven Heavens Specific books addressing the seven heavens include The Ascension of Isaiah, 2nd and 3rd Enoch, The Apocalypse of Abraham, The Apocryphon of James, The Apocalypse of Paul, The Odes of Solomon, The Testament of Levi, and The Manual of Discipline (in the Dead Sea Scrolls). The ascension experiences of Isaiah, Enoch and Abraham are especially clear with reference to seven heavens, not to mention, Joseph Smith.

The Apostle Paul stated that he knew a man that was caught up to “the third heaven” (2 Corinthians 12:2). The Prophet Joseph Smith stated, “Paul saw to the third heaven, and *I more*.” (TPJS pg. 301, italics added. HC 5:392. See also, Ehat & Cook, *The Words of Joseph Smith*, pps. 202, 207, 211-212, 214.) After pronouncing the blessing of eternal life on the entire Colesville Branch of Saints, Joseph Smith is reported to have stated that he was caught up to the seventh heaven.

According to plural wife Mary Elizabeth Rollins Lightner, “I asked, ‘Brother Joseph how do you know you yourself will be saved?’ To which he replied, ‘I know I will, I have the oath of God upon it and God cannot lie.’ He said, [Paul the apostle] ‘was caught up to the third heaven, but I know one who was caught up to the seventh heaven, and saw and heard things not lawful for me to utter.’” (See Dean Jesse, Joseph Knight’s Recollection of Early Mormon History, BYU Studies 17, no. 1, p. 39, and Mary Elizabeth Rollins Lightner, Journal and Memoirs of Mary Elizabeth Rollins Lightner, typewritten copy, BYU Library, p. 4. See also D&C 76:115, and Joseph E. Taylor, Collected Discourses, vol. 1, p. 279; Orson F. Whitney, Conference Reports, October 1912, p. 70; DHC 5:402; Hyrum L Andrus, They Knew the Prophet, pps. 24-25.)

In the Ascension of Isaiah we read, “The saints will come with the Lord with their garments which are now stored up in the seventh heaven, with the Lord will come those whose spirits are clothed upon.” Isaiah is instructed not to worship at

any of the six central thrones, perhaps associated with the *chorostasias* (singing praise-circles - concentric rings, wheels, or spheres of movement that the planets cycle through). In chapter 7 verse 22 we read that each recipient with a garment also receives a crown and a throne; “For above all the heavens and their angels has thy throne been placed, and thy garments and thy crown which thou shalt see.” In Chapter 8 verse 14, it states, “When from the body by the will of God thou hast ascended hither, then thou wilt receive the garment which thou seest, and likewise other numbered garments laid up [there] thou wilt see, and then thou wilt become equal to the angels of the seventh heaven.”

In *The Manual of Discipline*, found among the Dead Sea Scrolls, it is clear that the candidate has to be properly clothed and possess the name of God that he might pass through the final barrier and into the presence of God. In number of ancient documents suggest the candidate passes through seven heavens and that he must receive a garment of glory to enter the very highest heaven where God dwells. The garment itself becomes brighter as he goes through each successive heaven. He must also possess the proper sign in order to enter each successive heaven. (See *The Manual of Discipline*, Dead Sea Scrolls, in Blake Ostler, *Clothed Upon: A Unique Aspect of Christian Antiquity*, BYU Studies, vol. 22, Winter 1982. See also Goodenough, *Jewish Symbols*, 9:145. Cf. *Ascension of Isaiah* 7.25; 1 Enoch; 2 Enoch; 3 Enoch; *Testament of Levi*; *Apocalypse of Abraham*; *Ascension of Moses*; *Jubilees*; *Testament of Abraham*; and 4 Ezra.)

In the *Apocalypse of Paul*, we read of Paul passing through seven heavens, coming to the gate guarded by *principalities* and *authorities*. As his guide, the Spirit tells Paul, “Give him the sign that you have, and he will open to you. And I gave him the sign, and the seventh heaven opened. No man shall enter into the kingdom of heaven except he shall take upon him the name of the ‘son of God.’ . . . The gate is the Son of God, who is the only way of coming to God No man can enter into the kingdom of God except these [virgins] clothe him with their garment. It availeth nothing to take up the name of the ‘Son of God’ unless thou shalt receive the garment. . . . A man shall in vain bear his name unless he is endowed with his powers...”

For more on angels, see Margaret Barker, *An Extraordinary Gathering of Angels*, Spruce. For more on the *Ascension of Isaiah*, see Ronald A. Heiner, *The Necessity of a Sinless Messiah*, BYU Studies, vol. 22 (1982), #1, Fall 1982. See also *The Testament of Levi*, 8, pps. 5-9; *Pastor of Hermas Similitudes*, 8. ii, pps. 1-4; *The Odes of Solomon*, 1, pps. 1-2; & *IQS* 4, pps. 7-8. For more on the divisions in the heavens, see Margaret Barker, *The Gate of Heaven*, Sheffield Phoenix Press, pps. 72-3, 127; and Margaret Barker, *Temple Themes in Christian Worship*, T & T International, pps. 222, 238. See also Frederick M. Huchel, *The Armillary Sphere and Celestial Sphere: A User’s Guide*, Frithurex Atheneum Press, pps. 11-12, 35; and *The Cosmic Ring Dance of the Angels*, Frithurex Atheneum Press, p. 1.)

⁴ *The Related Milky Way* The Milky Way symbolized a cosmic or celestial river of blue stars by the ancient Egyptians, often called “the Winding Waterway”. Its terrestrial counterpart on earth was the Nile, flooding yearly at the summer solstice (a time of both greater light and water). We read in the Pyramid Texts, “The Winding Waterway is flooded, the Fields of Rushes are filled with water and I am ferried over thereon to yonder eastern side of the Sky, the place where the gods fashioned me...[Orion’s] sister is Sothis [Sirius]...I have come to my waterways which are in the band of the Flood of the Great Inundation, to the place of contentment...which is in the Horizon...May you lift me and raise me to the Winding Waterway, may you set me among the gods, the Imperishable stars...” (Pyramid Texts, op. cit., lines 343-57; 317, 1760, in Graham Hancock, *The Message of the Sphinx*, pps. 138-9.)

Hancock adds, The stars of Orion and Sirius are located on the right bank of the Milky Way, which – at the summer solstice in the Pyramid Age [2500 BC] – would have appeared as a vertical ‘cosmic river’ in the pre-dawn in the east...To the ancient Egyptians...the Duat...had an extremely specific address in the sky – the ‘Dwelling Place’ of ‘Orion and Sirius’ on the banks of the ‘celestial Nile’.” Again in the Pyramid Texts we read, “Be firm O Osiris-King [Orion] on the underside of the sky with the Beautiful Star [Sirius] upon the bend of the Winding Waterway...Betake yourself to the Waterway...May a stairway to the Duat be set for you to the place where Orion is...O King, you are this Great Star, the companion of Orion, who traverses the sky with Orion, who navigates [in] the Duat with Osiris.” (Pyramid Texts, op. cit., lines 2061, 1717, 882, in Graham Hancock, *The Message of the Sphinx*, pps. 139.)

⁵ The number 15 may be associated with the eight Gods of the Council of the Elohim and the seven archangels who work with them. Today there are 15 prophets, seers and revelators (the First Presidency and the Council of the Twelve). Early on there was also that Church Patriarch, however.

⁶ Frederick M. Huchel, *The Cosmic Ring Dance of the Angels: An Early Christian Rite of the Temple*, a paper presented at the Temple Studies Group Symposium II, Temple Church, London, May 30, 2009, pps. 14 -18.