

## **Comments on Doctrine & Covenants 93**

### **Context**

Owing to the weighty and complex discussion in v. 2-39, the larger context of the Lord censuring the leadership of the Church at Kirtland is largely lost or ignored when discussing this section. The little bit of historical context we have from Newell K. Whitney indicates it was given to chastise them, and from the text itself it is clear the Lord is telling them they need to be better fathers in their own homes (v. 41-50).

Given that, the intent is to educate the Church leadership according to their responsibilities in their own home and lay on them the reality of the consequences of their inaction, per the subject of v. 37-40. If they do not bring their own children up in truth and light, then they fail to worship the Lord and are furthering the adversary's goals, because their children will be left to the traditions of men.

Verses 2-39 explain that Jesus in mortality progressed from grace to grace until he received a fullness of power and authority from His Father. The individuals identified in v. 41-53, as well as readers in general, are to follow Jesus and His Father's example. Particularly emphasized is the issue of the Father teaching His Son, which example we are to follow as parents with our children (v. 39-40).

### **Theology**

The primary theological message is that fathers need to teach their children the gospel in truth and spirit, so the children will understand their relationship to the Lord (v. 36-40). The discussion of intelligence in this section is very much about intellectually understanding a spiritual principle and then acting accordingly on that principle, or "light". If someone understands something and does what necessarily entails from that understanding, then that is the shedding forth of "light", or worshipping in spirit and truth (cf. John 4:23-24), which is what the Son did. The Son understood and did what the Father taught Him to the fullest extent, so He is the greatest light who created the world, and came into to redeem all of us, from the darkness of the adversary. Darkness is therefore the opposite, it is what the adversary seeks through lies (cf. v. 25) and disobedience, propagated through the tradition of men (cf. v. 39).

The references to "spirit of truth" in this section means the animating agent that drives an individual to do the right thing for the right reason. The Son is the Spirit of Truth (v. 9), the Father is the Spirit of Truth (v. 23). And, we too can be filled and animated with the spirit of truth if we are filled with intelligence, or the light of truth (cf. 36), by repenting and keeping the Lord's sayings, by doing His works (v. 1). The light of truth is us doing, what He taught, or the shedding forth of the good work of the Gospel into the world of darkness. As people do the Lord's work, it brings light in to dispel the adversary's lies and false traditions.

The Holy Spirit is also part of the "spirit of truth" as well, as the Holy Spirit is involved in the sanctification process for us. Sanctification, also known as the baptism of fire, is the process where the Spirit helps us to repent and overcome sins, so we can better keep the commandments. We can therefore act in the "spirit of truth" when the Holy Spirit assists us in understanding the principles of the Gospel and in doing the works of a Christian disciple.

The secondary theological message is that of the transcendent ideal person, Christ, explaining to us we can also transcend and be ultimately ideal, because of what He has made possible for us. The question is: Do we want to climb the ladder, step by step and make the world better and brighter, or do we want to descend into darkness and fall into failure. This is the Lord standing atop His Creation, telling us we are welcome to come and join Him above it as well. Just as the Father gave the Son His fullness, the Son is now offering us that fullness as well. Why? Because we were in the beginning with the Father as well (cf. v. 23), and we can return to Them if we choose (cf. v. 22).

The leaders of the Church weren't teaching their own children, they weren't taking their calling seriously enough to have it transform them individually and entirely, so that it permeated every part of them, including being good fathers who teach their children correctly. They were too caught up in and distracted by the bureaucracy of the church and the day to day business of running it as an enterprise. The result was they were not focused on the spiritual purpose. So, the Lord corrects them.

### **Rhetorical Style**

Section 93 uses a considerable amount of Johannine

language, even outside of the quotes attributed to John the Beloved. Below, the text of this revelation is placed in parallel with other known Johannine texts as a means of comparison. Overall, the use of quotations of John and Johannine rhetoric is intended to connect the present revelation with that of John 1, specifically John 1:16. Christ received the fulness of the Father going from grace to grace. The result is He can then offer us the fulness of His Father, if we go from grace to grace.

The Johannine text also presents John the Beloved quoting John the Baptist. For context, it is useful to review the related sections of text in John 1:19-34 and John 3:22-36.

With respect to the structure of the text, see [D. Lynn Johnson's arrangement](#). Brief comments on structure follow in my comments below.

**1 Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;**

v1 This verse serves as the introduction to the lengthy parenthetical discussion of v. 2-40, where the Lord is explaining the relationship between Himself and His Father, which He is placing us into.

This verse also serves as a warning, when picking up at verse 40, leading into the subject of v. 41-50, namely that these Church leaders need to take responsibility and teach their own children the doctrine in their own homes.

**2 And that I am the true light that lighteth every man that cometh into the world; 3 And that I am in the Father, and the Father in me, and the Father and I are one-- 4 The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. 5 I was in the world and received of my Father, and the works of him were plainly manifest. 6 And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.**

v2-20 The first major subject block is composed of a discourse by the Lord (v. 2-6), then a quotation of John the Beloved (v. 7-17) and finally a summarizing parenthesis (v. 18-20).

v1-6 The subject is the necessity of coming to know the Son and

the Father and becoming one with Them. Verses 1-6 can be arranged as an inverted parallelism centering on v. 4.

v1 This verse states plainly in typical covenant formula that if one repents and keeps the commandments they will be blessed.

"see my face", a Semitism for being in God's favor, cp. 2 Chr. 7:14. In the general temporal case it simply refers to having His countenance smile upon you and having things go well for you. In the eternal context, it obviously refers to inheriting exaltation and abiding His presence.

"know that I am", on Gen. 4:1 the Jewish Publication Society's Torah Commentary on Genesis (Sarna, 1989) states:

"Knowing" in the Bible is not essentially intellectual activity, not simply the objective contemplation of reality. Rather, it is experiential, emotional, and, above all, relational. Thus, in [Gen.] 18:19, when God says of Abraham, "I have singled him out" or to Israel, in Amos 3:2, "You alone have I singled out of all the families of the earth," the true connotation is "I have entered into a special relationship with you." For that reason, the Hebrew stem y-d-` can encompass a range of meanings that includes involvement, interaction, loyalty, and obligation. It can be used of the most intimate and hallowed relationships between man and wife and between man and God. Significantly, the verb is never employed for animal copulation.

Abraham Heschel in his book The Prophets additionally points out the term "yada" is used more often in the Old Testament to describe the relationship between the Lord and Israel than to describe intimate relations between man and woman.

Thus, to "know that I am" means the person has reconciled themselves to the Lord (the phrase "I am" is a form of the divine name, cf. Exod. 3:14) by repenting, calling on His name, obeying His voice, and keeping His commandments such that they now have a special knowledge of Him by experiencing Him, His works and His will. This is not simply intellectual ascent, this is to become familiar with the Lord by living experience, by doing what He taught.

See v. 19, 27 for additional appearances of "know".

v3-5 These verses emphasize the unity between Father and Son, and show this unity was achieved because the Son did the Father's works (v. 5) while he was in the flesh, and the Father invested him with His power while in the flesh (v. 4). Compare D&C 49:5.

The unity of the Son with the Father makes it possible for us to be at one with the Father as well. If we unite with the Son per v. 1, then we are united to the Father by the Son's relationship with Him.

v6 John the Beloved is held up as a witness of what was described in v. 3-5, as well as being an example of somebody who knows the Lord per v. 1, hence his appellation "the beloved".

We know it is John the Beloved, and not John the Baptist, from v. 8 as that paraphrases the Gospel of John 1:1.

"the fullness of John's record" it is unclear exactly what this entails, whether it be the revelation of additional autographed material written by John Beloved or if it be some type of personal manifestation (v. 20 seems to suggest the latter). Regardless, we know v. 7-17 is not the "fullness of John's record" from v. 18. If this offering was to come by Smith's "translation" of the Bible, then we apparently never received it.

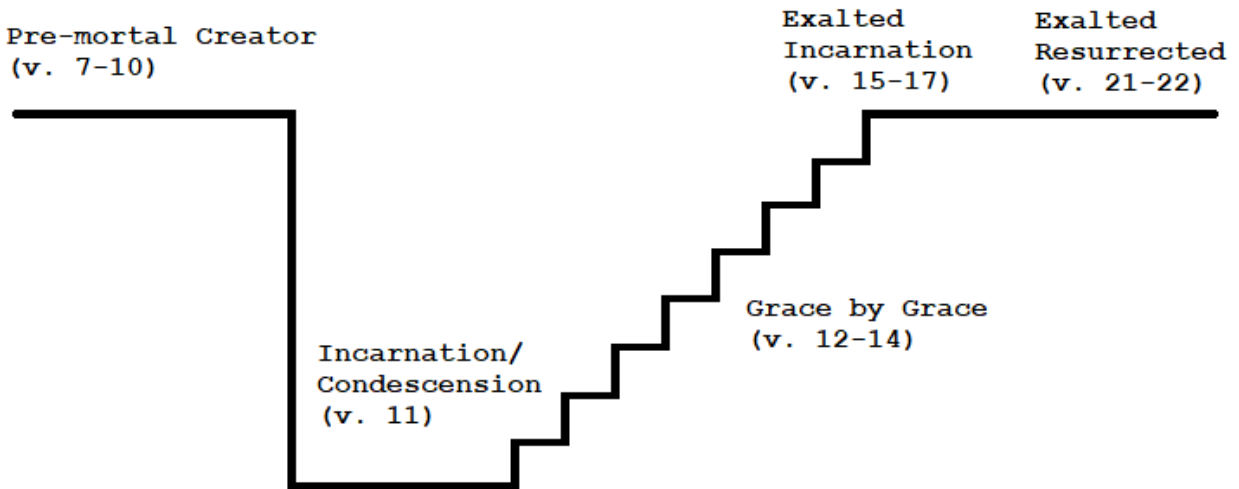
7 And he bore record, saying: I saw his glory, that he was in the beginning, before the world was; 8 Therefore, in the beginning the word was, for he was the word, even the messenger of salvation-- 9 The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men. 10 The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

11 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. 12 And I, John, saw that he received not of the fulness at the first, but received grace for grace; 13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness; 14 And thus he was called the Son of God, because he received not of the fulness at the first.

15 And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven

saying: This is my beloved Son. 16 And I, John, bear record that he received a fulness of the glory of the Father; 17 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.

v7-17 Quotation of John Beloved. The text can be arranged chiastically centering on v. 13. John's testimony presents a story about the Lord's existence that goes like this:



v7 In both the Gospel of John and in Revelation we have text dealing with the pre-existent Lord.

v8 The incarnation of the Lord as the mortal Jesus Christ was the incarnation of the Law of Moses, the personification of the word, cp. 3 Ne. 15:9.

v9-10 The Son was invested with the authority of the Father pre-mortally, and wrought the Creation by it.

v11 The condescension of the Lord into a mortal flesh body, ct. v. 15.

v12-14 Initially, the mortal Jesus Christ was not fully invested with all of the power of the Father, but progressed towards it, cp. Luke 2:40, 52.

v14 Jesus Christ is called the Son because he was paternally inferior to the Father, cp. v. 4. Of all of the titles They share, the application of the title "Son" is exclusively applied

only to Jesus Christ, never to the Father.

v15-17 At the time of his baptism, Jesus Christ was invested with the fullness of power of the Father. This is when Jesus Christ fully became God in the flesh. Previous to that point, he was not fully invested with the complete authority of His Father, and was therefore not fully God.

Compare this with 2 Ne. 31:5-7 where Nephi emphasizes the importance of this event, and his stating he fulfilled all righteousness in its completion.

Also consider that after this event Jesus retreated into the wilderness for 40 days and nights and was sorely tempted by the adversary, cf. Matt. 4:1-11. This indicates the temptation by the adversary was in fact a temptation to abuse the power and authority Jesus had just been given to make himself king of the world.

The presentation of the account is such that it makes John Beloved a first-hand witness of the baptism. This lends credence to the common hypothesis that John Beloved was one of John Baptist's disciples who later attached himself to Jesus (cf. John 1:35-37), as John Beloved would have been present for Jesus' baptism.

v17 "for he dwelt in him", the indwelling of the Father is equated with a complete investiture of all power and glory in heaven and earth. This power includes the power to redeem and exalt, cp. John 17:2.

**18 And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John. 19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. 20 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.**

v18-20 A parenthetical summary statement encouraging the reader to be faithful and to proceed from grace to grace as did Jesus, and John Beloved by implication, until they receive of the fullness.

v19 This verse again returns to the issue of knowing what and who we worship, cp. v. 1. How we are to worship is defined in v. 1, and the definition of Who were worship is v. 2-39.

v20 echoes John 1:16, which serves to explain what John meant in his gospel. Throughout this section, the word fulness is used repeatedly to describe what the Son inherited from the Father, but also to talk about what the Son is offering us.

21 And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; 22 And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. 23 Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth; 24 And truth is knowledge of things as they are, and as they were, and as they are to come; 25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning. 26 The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; 27 And no man receiveth a fulness unless he keepeth his commandments. 28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

v21-28 These verses form the next block of text, which is complementary to v. 1-20. Verses 1-20 reviewed the pre-mortal and mortal aspects of the Lord, and His glorification in the flesh and so forth. Here, the post-mortal Lord addresses the reader, and He is repeating the general message of the preceding text, but emphasizing that mankind may partake of the fullness of the glory of the Father as well. Thus, the text is placing mankind in the setting of the Lord's glorification: as the Lord was glorified, so may man be glorified.

While the Lord was in the beginning and was the Firstborn, and is unique in that sense (v. 21), all who are born again through Him may be among His chosen Church of the Firstborn (v. 23). We were in the beginning with the Father, who personifies and perceives all Truth (v. 23-24). However, we are subjected to liars and are not perceiving all truth (v. 25). In mortality, Jesus received a fullness of Truth and had the Spirit indwelling (v. 26). In order to be like Jesus and obtain a fullness of Truth, we must keep all of the commandments (v. 27). If we do so, we will receive all Truth and be glorified and ultimately know all things as He does (v. 28).

The text can be arranged as an inverted parallelism with v. 24, 25 forming the center.

v23, 26 Both the Father and the Son are called "the Spirit of



Truth" in parallel. Both of them personify and perceive all Truth, therefore their spirits are filled with light and truth and they embody and represent Truth in their actions. It is also an additional statement emphasizing their unity, cp. v. 3-5.

v28 "until he is glorified in truth and knoweth all things", apparently implying the person is exalted (cp. 15-17), which only occurs in a post-mortal setting for mortals besides Jesus Christ.

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

31 Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. 32 And every man whose spirit receiveth not the light is under condemnation. 33 For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; 34 And when separated, man cannot receive a fulness of joy. 35 The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

36 The glory of God is intelligence, or, in other words, light and truth. 37 Light and truth forsake that evil one. 38 Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God. 39 And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. 40 But I have commanded you to bring up your children in light and truth.

v29-40 The third section of text more fully addresses a theme brought up in the preceding block (v. 21-28), namely mankind's relationship with Truth. Mankind's agency stems from the independent nature of Truth which was established in the beginning (v. 29-30). This agency results in condemnation when men reject Truth (v. 31-32). The nature of man is such that he is both a spiritual and physical being (v. 33a-b). When the spirit body and the physical body are connected inseparably (i.e., resurrected) they receive a fullness of joy (v. 33c-e). When the spirit and physical bodies are separated they cannot receive a fullness of joy (v. 34). Man's physical body is a temple unto

God, and those who defile it will be condemned (v. 35, cp. 1 Cor. 3:16). The glory of God is Truth, and Truth forsakes evil (v. 36-37). In the beginning (pre-mortally) men's spirits were innocent, and with their physical birth they are once again innocent (v. 38).

This block of text can also be arranged as an inverted parallelism centering on v. 33c-34.

v29-31 "Man was also in the beginning of God...here is the agency of man", referring to our personal endorsement of the Father's plan in the War in Heaven, which granted us agency as well as culpability.

v29-30 "Intelligence", these two verses are widely used as a proof text to say that some aspect of the spirit body is uncreated. The speculation is that this "intelligence" is what was incorporated into the spirit body. Attempts to build this as a proof text are typically connected with PofGP Abraham 3:21-22 and Joseph Smith's [King Follett Discourse](#) (which in and of itself is problematic to interpret owing to the diversity of terms in the different sources, and the difficulty in parsing the language Smith may have used in that sermon).

This usage is at best acontextual as the term "intelligence" is herein defined as "the light of truth (v. 29)" or "light and truth" (v. 36). Not at any point in the present text is intelligence equated with the spirit body or some component of the spirit body. Rather, intelligence is equated with light and truth, as something to be taught to one's children (v. 42), and as something that one receives more and more of until they know all things (v. 28). Compare D&C 84:45-46, D&C 88:6-7.

The misconception is largely a result of confusion over homophones. Here we have "intelligence" and elsewhere we have "intelligences" which are referring to spirits (cf. Abr. 3:22-23). It would be easy to assume that intelligences are composed of intelligence, and therefore intelligence must be the building blocks of spirits. But, there is not even the slightest hint of the term "intelligence" being used in that sense in D&C 93. As such, this kind of speculation is best avoided, as it is entirely acontextual and an unprofitable discussion.

v34 Referring to those of terrestrial and telestial glory, and

Perdition too, who must go through the Millennium suffering without bodies until the Second Resurrection, cp. D&C 88:100-102.

v36 Again, intelligence is equated with "light and truth", cp. D&C 88:40, D&C 130:18.

v39-40 follow up on the subject of v. 29-38 to comment specifically on the mortal probation of mankind. Verse 39 echoes the subject of v. 25 and presents a clear antithesis between the adversary and the Lord. In verse 39 the adversary misleads by ignorance and the traditions of man, where in v. 40 the Lord leads by revealed intelligence and His commands.

41 But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; 42 You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction. 43 And now a commandment I give unto you--if you will be delivered you shall set in order your own house, for there are many things that are not right in your house. 44 Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house. 45 Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me-- 46 I called you servants for the world's sake, and ye are their servants for my sake-- 47 And now, verily I say unto Joseph Smith, Jun.--You have not kept the commandments, and must needs stand rebuked before the Lord; 48 Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. 49 What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place. 50 My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.

51 Now, I say unto you, my friends, let my servant Sidney Rigdon go on his journey, and make haste, and also proclaim the acceptable year of the Lord, and the gospel of salvation, as I shall give him utterance; and by your prayer of faith with one consent I will uphold him. 52 And let my servants Joseph Smith, Jun., and Frederick G. Williams make haste also, and it shall be given them even according to the prayer of faith; and inasmuch as you keep my sayings you shall not be confounded in this world, nor in the world to come. 53 And, verily I say unto you,

that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

v41-53 These verses presents the practical application of the doctrinal exposition of v. 2-40. Various specific persons are counseled according to the will of the Lord.

v46 The purpose of the elect is to be the Lord's servant, cp. 2 Tim. 1:9, Mosiah 8:18, Moroni 7:31, D&C 29:4, D&C 46:9, D&C 84:48.

v51 "proclaim and acceptable year of the Lord", the JPS renders Isa. 61:2 as, "To proclaim a year of the Lord's favor and a day of vindication by our God..."

## Review of Johannine Syntax in D&C 93

The revelation employs classically Johannine language, which is not uncommon to the D&C (cp. D&C 84:43-61). A parallel text of D&C 93 and various writings by John becomes a useful means of comparison. Doing so helps establish the meaning of various terms employed in this text. Word usages not found in any of John's writings are also noted.

Now, this is not to say that the post-mortal John the Beloved necessarily had his hand in the revelation of the text, but that may be the case, particularly given the long quote attributed to him in v. 7-17. However, the quote could just as easily have been delivered by the Lord as opposed to having John step up and deliver it himself.

It is also entirely possible the Johannine style of language is something the mortal man John developed through his close relationship with Jesus himself while they were in mortality together. Meaning, it was originally a style Jesus used, and John adopted from him. Thus, here, the Lord would not be adopting Johannine rhetoric, but would adopting his own style of language from mortality which John the Beloved picked up from him.

There is also a question of John Baptist as well. In the Gospel of John chapters 1 and 3, John Baptist is quoted as well, who's statements are couched in language and rhetorical style we would attribute to John Beloved. However, it is likely John Beloved was a disciple of John Baptist, before he became a disciple of Jesus (cf. John 1:35-39). So, it is entirely possible that the origin of John Beloved's rhetorical style was in fact John Baptist.

1 Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

John never uses "forsake" or "forsaketh" or "see my face" in KJV.

2 And that I am the true light that lighteth every man that cometh into the world;

Jn1:9 That was the true Light which lighteth every man that cometh into the world.

3 And that I am in the Father, and the Father in me, and the Father and I are one--

Jn14:10 Believest thou not that I am in the Father, and the Father in me?  
Jn10:30 I and my Father are one.

4 The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

5 I was in the world and received of my Father, and the works of him were plainly manifest.

6 And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

7 And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

8 Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation--

9 The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

10 The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

11 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

The terms "flesh" and "tabernacle" never appear in the same verse together in any verse in KJV NT. John uses "flesh" many times in his gospel, letters and in Rev. "Tabernacle" appears three times in Rev., none of which are in ref. to a physical body. However, the temple replacement theme of Jesus' body over the Temple does appear in Jn 1:51 which would establish a Johannine tabernacle=flesh.

Jn10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

The only time John uses the term "full" is in ref to fulness of joy, Jn15:1, Jn16:24, 1Jn1:4, 2Jn1:12. John uses "glory" a lot, esp in Rev. See v. 20 below for John's only use Of "fulness", Jn1:16

Jn17:24 Father, I will that they also, whom thou hast given me, be with me where I am; That they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Jn1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John is only Biblical author to use phrase "spirit of truth".

Jn1:4 In him was life; and the life was the light of men.

Jn1:3 All things were made by him; and without him was not any thing made that was made.

Jn1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of

Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

grace and truth.

12 And I, John, saw that he received not of the fulness at the first, but received grace for grace;

13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;

14 And thus he was called the Son of God, because he received not of the fulness at the first.

15 And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.

Jn1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

16 And I, John, bear record that he received a fulness of the glory of the Father;

17 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.

Jn3:34-35 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hands.

18 And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.

19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

Jn4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

20 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

Jn17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one.  
Jn1:16 And of his fulness have all

you, you shall receive grace for grace.

we received, and grace for grace.

21 And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

John never uses the term "firstborn".

22 And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

John never uses the term "church" to refer to anything except the ecclesia on the earth.

23 Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

24 And truth is knowledge of things as they are, and as they were, and as they are to come;

John never uses the term "truth" in conjunction with the term "knowledge" in the same verse.

25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

Jn8:44 Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh his own: for he is a liar, and the father of it.

26 The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

27 And no man receiveth a fulness unless he keepeth his commandments.

The terms "keep" and "commandments" appear 9 times together in the same verse in the NT, 8 of those 9 are from John's writings.

28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

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

The term "intelligence" is never used in the KJV Bible except in an odd verse in Daniel. All other usages are restricted to D&C. One other oddity is the RLDS IV on Gen 7:39-40 uses the term "intelligence" in connection with



"agency", but the LDS PoGP Moses renders it "knowledge" instead of "intelligence" (Moses 7:32)

30 All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.)

31 Behold, here is the agency of man, and here is the condemnation of man; because that which was, from the beginning is plainly manifest unto them, and they receive not the light.

Jn3:19-20 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

32 And every man whose spirit receiveth not the light is under condemnation.

33 For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

John never uses the term "elements" or "element"

34 And when separated, man cannot receive a fulness of joy.

35 The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

36 The glory of God is intelligence, or, in other words, light and truth.

37 Light and truth forsake that evil one.

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

John never uses the term "innocent"  
John never uses the term "fall" in reference to the Fall of Adam.

39 And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of

the tradition of their fathers.

John never uses the term "tradition"  
in this manner.

40 But I have commanded you to  
bring up your children in light  
and truth.

A number of similarities between John Beloved's writings and D&C 93 occur. However, a number of words occur which are entirely unique to D&C. Those words significant to our determining the meaning of "intelligence" which are similar employed in John and D&C 93 are "light" and "truth". John never, in any of his writings, comments on the nature of spirits and always uses the terms "light" and "truth" to be in reference to divine moral and ethical principles and their applications and observance.

## **Historical Material Pertaining to Doctrine & Covenants 93**

The events which prompted this revelation are not well documented. Smith's comments add no context, only the date. Whitney's comment indicates it was received by way of chastisement, which fits the context of v. 40-49.

This section was first published in the Kirtland edition Doctrine and Covenants in 1835, page 210-213. It was published in Times and Seasons, volume 6, number 1, pages 768-769, dated January 15, 1845. It was published in the Millennium Star, volume 14, number 27, pages 422-424, dated August 28, 1852.

### **Excerpt from History of the Church**

May 6.-I received the following:

[text of D&C 93 quoted]

(Joseph Smith, History of the Church, volume 1, page 343)

### **Excerpt from Newel K. Whitney Papers**

Revelation to Joseph, Sidney Frederick & Newell by chastisement & also relative to the Father & Son 6 May 1833. ([Newel K. Whitney, 1833](#), Papers)

### **Excerpt from Doctrine and Covenants Commentary**

On the 4th of May, 1833, a meeting of High Priests was held at Kirtland, for the purpose of considering ways and means for the building of a house in which to accommodate the School of the Prophets (Sec. 90:6-9). Hyrum Smith, Jared Carter, and Reynolds Cahoon were appointed a committee to obtain subscriptions for that purpose. The Saints were few and far from wealthy, and an undertaking of that kind must have seemed stupendous to them, but the leaders of the Church were men of God, and their faith was of the practical kind, by which mountains are removed. When this important step had been taken, two instructive Revelations were given on the same date [e.g., D&C 93 and D&C 94, although there is strong evidence that D&C 94 was not received at this time, but later in August 1833, see Cook]. (Hyrum M. Smith and Janne M. Sjodahl, Doctrine and Covenants Commentary, pages 587-588)

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