

A  
Very Well Done!

TRUTH, LIGHT, AND INTELLIGENCE:  
PRINCIPLES OF PERFECTION  
Mike Baird  
English III Section 5  
November 7, 1975  
Sister Jenkins

When Jesus stood before the Roman governor Pilate he was asked "What is truth?" (John 18:38) A newborn baby opens his eyes to a world, full of light. "The glory of God is intelligence." (D. & C. 93:36) Truth, light, and intelligence, what does each mean? How are they interrelated? These are questions asked by those of us striving to become like God.

Truth, light, and intelligence will be defined and then their inter-relationship with each other will be discussed. From this we can see what bearing each has upon everyone for eternity.

The Savior himself defined truth as:

Knowledge of things as they are, and as they were, and as they are to come. (D. & C. 93:24)

How is such knowledge to be obtained? Through science and education?

Yes, in part, but not wholly. Why not completely? Most of the knowledge of things in the past and as they are to be are beyond the realm of science, as well as much of the knowledge of things as they are. Science then cannot give us the whole truth, it can only give us fragments. The whole truth, however, is necessary for our exaltation. How then, can we find the whole truth? The answer to this question is found in another revelation.

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

And no man receiveth a fulness unless he keepeth his commandments. (D. & C. 93:36-7)

The Almighty bears record that he is the spirit of truth, and quotes John to the effect that he received a fulness of truth. He hastens to imply that man may also receive a fulness of the truth but that this will not come to pass unless he keeps the commandments of God. No amount of study can take the place of obedience.

This is the light of Christ. As also he is in the sun,

and the light of the sun, and the power thereof by which it was made;

As also the light of the stars, and the power thereof by which they were made.

And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

Which light proceedeth forth from the presence of God to fill the immensity of space-

The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. (D. & C. 88:7-8, 11-13)

The light of Christ, shines, and is in our sun and is the power by which it was made. The Lord in making this statement is giving a lesson in physics which, with the present knowledge of man, is somewhat dimly appreciable.

Also in this passage of scripture we are given the astonishing information that the light which shines (presumably from the sun or stars), which gives us light, comes through him who enlighteneth our eyes, which is qualitatively the same light which enlightens our understandings. Our intelligence, light and truth, is related to the light which comes from space-indeed, seems to be the same thing. With this knowledge we can appreciate why physicists are unable to tell the full story of light. Light has spiritual characteristics which physical instruments cannot analyze. The light which quickens our understanding, as also the light which we see everyday, proceeds from the presence of God to fill the immensity of space and is the light present in all things, is the light which gives life to all things, is the law by which all things, are governed, even the power of God. That all light comes eventually from the presence of God or is related to him in some way is an astounding truth.

The revelation given to Joseph Smith in the Doctrine and Covenants, section 93 makes reference to two kinds of intelligence. The primal life within man is designated as "intelligence, or the light of truth," (vs. 29)

while that kind of intelligence that man may acquire, is designated as "intelligence, or in other words, light and truth." (vs. 36) It is not clear how they differ in an intrinsic sense.

Man's primal intelligence, the light of truth was not created or made.

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

It is a beautiful and astounding fact to know that our inherent intelligence, the most important thing about us, is uncreated and eternal. Even God cannot bring intelligence into existence. He can, however, organize it. In this way we became his sons and daughters.

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

The glory of God consists essentially of a concentration of divine intelligence, or of light and truth, to a point of brilliance which is "brighter than the noonday sun." Joseph Smith stressed that an important message of this revelation is that through the program of the gospel, a mortal man of faith could begin to acquire intelligence, or light and truth, and grow "brighter and brighter untill that perfect day" when the recipient received a fulness of the glory of God.

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.

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.

And every man whose spirit receiveth not the light is under condemnation. (D. & C. 93:30-2)

An understanding of these three verses in section 93 of the Doctrine and Covenants explains why a knowledge of truth, light, and intelligence are essential to our exaltation. The full meaning of the words in verse 30 is difficult for us in this life to understand. It has, however,

essentially the same meaning as explained by Lehi, in 2 Nephi chapter 2, about agency. Lehi reasons that if there is no opposites in this life there is no God. "And if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to act upon; wherefore all things must have vanished away." (2 Nephi 2:13) If the principle of agency did not exist, there would be no existance; nothing would have been created; there would be no God, no earth, no men, nothing. Whatever the true connection between truth and intelligence the fact remains that within the limits of the spheres in which God placed them they have the free agency to act for themselves. So in this fact we behold the agency of man; (vs. 31-2) Agency which may condemn him; for that light which was plainly manifested to him from the beginning he does not receive, and every man whose spirit does not receive the light, which by nature it should, is condemned before God. Where light is given responsibility follows.