

"The sole god without peer. He is Re who shines above, the Atum who made people, who hears the petition of him who calls on him, who rescues a man from the violent of heart...when he shines the people live, their hearts live and they see."

-AKHENATEN - THE HERETIC KING.
Redford 1987:162

18. PRE - MORTAL JUDGMENT

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INTRODUCTION:

SMD does not refer to a judgment during the PE, although we have broached this possibility above. However, it is also noted that neither does SMD preclude the possibility of a judgment. The Christian discussion, whether ancient or modern, of the famous war and its consequences, does not specifically state that judgment occurred after the conflict was over. The way the story is told, after the brawl, altercation, debate, election -or whatever form the forum took- the guys in black hats who lost were just thrown out. The remainder of us who gambled on the right choice^{1} got to hang around the PE for a shot at mortality. And that's that.

However, within this model, we claim that this story supports the concept of a judgment in the PE. Put this way, it seems to evident that the reader is likely to snort, "Well, of course. Dummy." However, we have to bring this implicit process into focus. The decision by the Father to cast out some and keep others entails a decision or a choice by Him. He evaluated something(s) about each of us, made a decision and then executed it. That is judgment.

In fact, consideration of the nature of the PE and the events that transpire(d)^{2} up there, causes us to suspect that there have been more than one judgment up there, even up to three of them^{3}. We suggest the following may have occurred during the PE:

- (1) **PE JUDGMENT #1: A judgment was made after the Council/War decisions were made.**
- (2) **PR JUDGMENT #2: Another judgment of us all was made during or before, the convocation where Abraham and colleagues were called up and set apart as leaders (and the rest of us weren't).**
- (3) **PE JUDGMENT #3: The third one (probably) occurs around the time PE spirits depart for mortality.**

Let's see what the arguments are to support these outrageous claims. We will take a strong position and maintain that there were three distinct judgments in the PE. Taking this perspective

¹ Remember that we believe that faith was operative in the PE, so this flippant-sounding statement isn't really flippant. We were choosing what appeared to be the best choice, without complete knowledge that it was, so on one level we were taking a chance. This is a profoundly important concept.

² Remember - it ain't over yet.

³ However, we admit that it may be possible that all the behaviors and choices were accumulated and then a single judgment occurred. The problem with this concept is that it appears that the banishment of the one third occurred so early in the PE that a judgment had to have been made then. So it doesn't seem likely that a single judgment occurred late in the PE. Read on.

suggests that the PE was a much richer place/time than the canon suggests, and that we each participated in a wide range of experiences.

PE JUDGMENT #1:

This judgment, we claim, occurred after all spirits had cast their ballots following the Great Council and War in Heaven. "Casting out" from heaven was done to the group of spirits who selected Lucifer's option from the two choices presented in the council. The process of segregating us into two groups, based on our choices in this matter, and then doing something to us, based on those choices, is judgement. The Lord granted a reward (stay in "heaven"^{4}) to those who picked Christ's side, and a punishment ("cast out" of heaven^{5}) to those who sided with Satan. The process of determining that people were in a certain state -after which specific actions were taken by Him^{6}- is a judgment.

⁴ As noted elsewhere, this usage of the word "heaven" to denote the PE does a disservice to us all. This blends three heavens into one word. The unfortunate consequence of this blending of the PE with the post-resurrection location and post-mortal/pre-resurrection world is that LDS fail to consistently discriminate between them. What it was like 'back' then, differs from what the post-mortal/pre-resurrection world is like, and how it will be in the future after we arrive in the post-resurrection world. That sort of fuzzy thinking is unfortunate by itself, but in addition, it confuses us. At a sub-conscious level, we begin to believe that we had the same sort of understanding of things in the PE that we will have after we are through the resurrection, and that the post-mortal world was comparable to both those worlds in terms of the amount of information available there. In this model, we claim that is not true at all. Each phase is unique and only in the last state, perhaps the 'real' heaven, will we have all of the information contained in and about the others.

⁵ This is a fascinating problem: what really happened to separate those unfortunate spirits from those who remained? Being 'cast out' sounds like they were put outside of the 'circle' or location where we were living at the time. But might it not be that those words are being used to simplify a rather complex process for us mortals, to avoid having to elaborate on how or what happened? I think we all conclude, after a moment's thought, that the process must have been a complex thing, though we are unable to guess whether the change actually was a spatial or a 'spiritual' one.

There are two bits of evidence from the POS that are relevant to this problem. The first is the fact that Satan and company are denied access to "mortal" bodies, and that they so badly wish to have them that they even consented to enter into the bodies of swine. (We know the result, but here one asks, just how did the hogs decide to kill themselves, rather than co-exist with demons. We can't tell whether the hogs made the decision or whether Christ commanded them to do it.) This denial to Satan and company of a mortal body may be the result of a change in their spirits themselves.

That is, their choice may have "mechanically" altered the spirits in such a manner that they would not even be adaptable to a mortal body. For example, there may have been a change in the spirit matter such that the priesthood could no longer 'patch' it into a mortal brain. (See 24. BRAIN ANATOMY AND PHYSIOLOGY for details of this brain-to-brain business.) They could have been other changes as well, but we can't even guess what they are/were. In this case, then, the suggestion is that the 'casting out' may have been more of a mechanical consequence of the manner in which the priesthood acts, or cannot act, on spirit matter altered in certain ways by individuals' poor choices.

The other bit of evidence is the fact that in Outer Darkness, any mortals consigned thereto, will possess bodies and thereby occupy some role of "power" over Satan. This suggests that Satan's group is denied some of the "substance" that mortals were allowed to retain. So the casting out somehow denied something to those spirits that these Outer Darkness candidates manage to pickup in mortality.

Alternatively, this difference in bodies in outer darkness may simply result from the fact that spirits who completed the PE testing and mortal testing would have acquired or developed different substance or characteristics in their spirit matter that the outcasts would not have developed.

We will make another strong claim: the decision made by Satan's Company was analogous to committing suicide. We refer to the impact on our spirit(ual) development. It was arrested there. Definitions become important here. See Chapter 33. OBESITY, ALCOHOLISM AND SUICIDE.

⁶ Actually, it isn't clear to us whether the allocation of a reward/penalty is actually subsumed by the process of judgment. Arguably, this allocation process follows the judgment, that it is a second step. But others may argue that the allocation process is an integral portion of the judgment, that the assignment of a judgment entails the allocation of a reward/penalty. The distinction is more academic than significant in our daily lives, but it is, in fact, a distinction.

BEHAVIOR JUDGMENT:

In regards to this casting out, we suggest that the decision to cast spirits out was not based on the single War Council decision. This flies in the face of the conventional wisdom of SMD (and the Christian/LDS canon). But the casting out -or, in the case of the fortunate ones, the being retained in the PE- was a judgment based on a much broader range of actions and decisions that we had been making up there. Remember. We spent something like five billion years there, and we were not simply vegetating under a star.

We were actively "living out our lives", which means that we were making choices and actively involving ourselves in our environment and with other spirits. We don't know how long we all lived in the PE before the Council was held, but regardless of how long it was, we had each obviously accumulated a mass of 'evidence', in the form of the free-will choices we made, to demonstrate what we were going to be like, what we were going to do. What was done to us in the PE, wasn't relevant in this judgement process.

We freely admit here that while the war-choice was perhaps the most important single choice we made in the PE, it probably didn't surprise anyone. It was doubtless consonant with, or substantiated by, the mass of behavioral patterns we had already accumulated or created over that stretch of "time". We had been encountering situations of many sorts that allowed -required, actually- us to exercise our agency. In that way, we had been developing our spirits and demonstrating important things about ourselves. It is likely that the side we elected to follow corresponded to the general pattern we had been developing through the exercise of our agency up to that point in "time".^{7}

In this respect, then, Judgment #1 took into account considerably more data about us than the single datum about whose party we chose. This somehow seems more equitable, more just, than the idea that the decision to throw us out or not was based on a single decision. Obviously, the Lord could handle us any way He chose^{8}. Perhaps He could accurately predict which choice we

⁷ Admittedly, it is possible that some spirits had been developing along one general pattern but elected -on a basically impulsive basis?- to choose the other side in the war, but it is likely that this would be an exception rather than the rule. And the Father in His four^d world simultaneously seeing the past, present and future, saw the harmony between our War Decisions and the other portions of our metamorphosis.

⁸ Here I will introduce a possible heresy that I tend to believe in so far. I labor under the impression that even He, the Father Himself, cannot step outside of the bounds of law and order. His actions, while deriving from an infinite point -sort of like a singularity- are constrained by the requirements and conditions of His priesthood.

One might argue that He has agency and has the power to do virtually anything He wishes to do. And I wouldn't argue with that. I do believe He still does have agency, indeed, agency of a magnitude that mortals can't begin to comprehend. BUT: my belief is that if He does violate the conditions of the primordial priesthood, He will then either be stepping over into the black priesthood, which means He would be negating all He stands for, or He would be abdicating His godhoodness and will be damaged thereby. Perhaps He wouldn't cease to be God, but I believe that something about Him would be negatively altered.

I do not believe that even He can contradict the powers of heaven with impunity. If He in fact did arise from a homunculus like us, as SMD suggests He did, then He must be constrained by the powers of heaven that He grew up under, just as we are. I doubt that a god developing in this manner will ever reach a point where S/He can contradict the powers that previously constrained Her/Him. However, I suppose that if gods

would make and thereby send us to where we would have gone ourselves. But it doesn't seem likely that He did that, and it doesn't seem likely that the result for our spirits would have been quite the same, nor that our own satisfaction with the results would be the same as it is going to be now that we have been given the time and freedom to do our thing. This is not a minor point.

In fact, it is really the explanation for why He didn't just send us where He knew we would eventually go. We have often wondered just why we had to be subjected to this testing business if He really knew where we were going to end up. But in light of this discovery, it becomes evident that while He may be able to determine where we were going to end up with absolute precision, we still could not have been 'put' in those positions. We wouldn't "fit" in those locations, either positive or negative, because our spirit matter itself would not have been altered in the requisite manners yet. That sort of change occurs as a result of our actions and choices during our long metamorphosis. If the Lord were to attempt to place us in our ultimate location without our having gone through the metamorphosis where we personally and individually shaped our spirits, He would be exerting a sort of satanic or "forced" salvation on us, one wherein free agency wasn't operative. It is likely that we would not have acquiesced as freely with His assignment, or judgment, as we will (have to) after we complete our testing metamorphosis.

There is some other indirect NT evidence to marshall in support of the concept that there was judgment in the PE, though it admittedly doesn't suggest anything about multiple PE judgments. The first example derives from the NT account of Christ's healing an afflicted person, where He was asked who had sinned to cause that particular affliction, the parents or the person. He responded that the parents had not sinned. Then the next statement He made suggests that there were other possible sources of the affliction.^{9} The point of that comment in this context is that

derived differently, if they were co-existent with the powers of heaven, were created simultaneously with them, or -better- created them, then those Gods could ignore the laws. But barring such a possibility because of how SMD describes His origin, our God is constrained. True, His boundaries and constraints, which are eternal, vastly exceed our poor abilities to comprehend. But they nonetheless exist, and are in fact His boundaries.

I suppose the reason one might argue that Gods are not constrained by the POH is because they will never make choices outside the acceptable range, which is one of the criteria used to determine who earns that distinction of not. In this sense it is immaterial or irrelevant to refer to constraining them.

⁹ In fact, in this case, the source of the affliction is most interesting. Christ said the man was born this way in order that God might be glorified. That strikes me as a most peculiar reason to afflict a person with something. Perhaps I am wrong, but I imagine that the Lord doesn't inflict pain on us, rather that it results from the manner in which the laws of heaven operate in conjunction with mankind's exercise of agency. My personal God won't treat us in such a cavalier manner. Because of this divergent viewpoint here, I see that I am out of harmony with the Christian Bible, with its hellfire and damnation God. In spite of the copious, frightening scriptures about hell and brimstone and a punitive God, I don't believe in such things.

I do believe in punishment and believe that appropriate prices will be exacted for our sins. But whatever the pain and anguish is that we experience in heaven (which one?), I believe it will be

- (1) an internally generated thing in part, and
- (2) that it will result from the action of the Laws of Heaven and the demands of Justice on our spirits.

I suppose that the latter may sound like I am cutting it a little thin, but I believe it is accurate. The distinction simply is that God is bound to satisfy the demands of justice, so must allow the powers of heaven their pound of flesh. But it will not be God Himself who seeks that flesh. It will be the demands of blind

it suggests that Christ recognized that some mortal afflictions were caused by someone's behavior in the PE. If that is so, the selection of an affliction, taking into account a behavior, is tantamount to a judgment. A decision was taken by someone that, based on the behavior in the PE, the mortal in question was to be afflicted in some way^{10}.

PE JUDGMENT #2:

Another judgment may have occurred somewhere around the time of the Calling Convocation where Abraham and Co. were called up and set apart^{11}. We can't imagine where that point in "time" was, there not being real time, but we are willing to venture a(nother) guess: it may have occurred somewhere around the time that we were finally separated from the Father in the PE, to be isolated in a non-enlightened location -Part 2- where we lived by faith. We will even go so far as to suggest that Father Abraham exercised part of his role in Part 2. He may have served in a leadership capacity there, as well.

But first take up the issue of: how did Abraham and others like him merit being called up and commended and given assignments? How did they demonstrate or prove that they were noble and great? How did they merit such a commendation? The reader probably sees the obvious answer: here it is believed that they had been confronted for a long time with choices and that they had performed in such a way that they merited such recognition.^{12} In that fateful convocation where he got his orders, he saw various types

justice. He would deflect those punishments from us if He could without destroying us. Just look at how astonishingly tolerant He is of all the rottenness in this world right now. Incredibly large amount of absolute filth and horror. But He tolerates it. The intolerant thing is the power of the priesthood which is impersonal and blind, which finally demands its due.

I suspect that this story about afflicting a person "in order that God might be glorified" is one of those folkloric stories that found their way into the Gospels through scribal error, or the zeal of writers, etc. That type of God sounds like a Jewish God, a mean, spiteful, jealous man - too much like a mortal father for me to believe in. This is a story told by people who preferred to put people to death by throwing rocks at them until they were battered into a bleeding pulp. That is a form of death as hideous as any other I have heard of, so I choose to interpret this story as a nasty object lesson made up by one of these nasty men.

¹⁰ There is an alternative hypothesis to advance as an explanation for why the mortal was afflicted by something done in the PE. The affliction does not necessarily have to be the result of a decision that a person made, which was then evaluated and rewarded. This alternative hypothesis harmonizes with the fundamental premise of this text that the Gospel is in fact generally, though not necessarily, nor always, a mechanical system. The hypothesis is that an individual him/herself made a decision in the PE which then somehow affected the body that he inherited here on earth. In this case, there is no need for there to be a referee to evaluate actions and select penalties or rewards and then award them. They would have been a mechanical consequence of those choices within the system of the priesthood. But a sentient referee isn't needed.

¹¹ It is fascinating how much doctrine can be milked out of this scripture. There are few other passages that contain, or imply, so many doctrines. The other reason we work this scripture so much is that there are so few about the PE in the first place, so any we can find must be thoroughly dissected.

¹² It is also obvious that they may also have possessed remarkable innate qualities as well, but in this context I am more concerned with the behavioral aspect of them at that point.

and qualities of spirits.^{13} As already noted, were some who were termed "noble".

This sort of description implies comparison with things which were not noble. Only by having the polar pair would it be possible to determine which ones were noble. This process of determining, or discriminating, which is which, is a form of judging. We note, however, that it is possible that in this setting, the Lord actually evaluated two dimensions of spirits. First, He may have evaluated the innate attributes of the spirit, the promise and potential talents they possessed. And second, He must have evaluated the dossiers of choices and behaviors He created about each spirit.^{14}

INTRINSIC QUALITY EVALUATION:

In regards to the first type of judgment made as part of Judgment #2, we suggest that He could somehow "see" our degrees of nobleness, sort of like a matter of color or hue. He evaluated us each and determined the "color", or quality of our spirit, which quality WAS a by-product of intrinsic attributes. So this type of evaluation or judgment looked at innate qualities only. He MAY have used this evaluation process to assist Himself in selecting the most promising spirits.

The problem with this concept, that He looked for persons with the greatest natural endowments, is that the POS doesn't seem to be stacked to favor individuals with the greatest promise. Indeed, the Paradox Postulate argues against this type of inherent bias, so we will not give undue emphasis to this type judgment. This is also, in part, because this is not the type of judgment that is probably understood within SMD when reference is made to choosing "noble" spirit.^{15}

PERFORMANCE DOSSIER EVALUATION:

SMD discussions of the PE evaluations probably refer to the

¹³ We also speculate about the question of, "Were there more gatherings or convocations of this type than this one, where the Lord, or His representative, called up spirits who had distinguished themselves up to that point during the PE test?" There is no evidence either way, but it seems possible that there were, but the reason for having more than one is not clear. So we will only incorporate one Calling Convocation into our model of the PE.

¹⁴ In regards to the process of this judgment, it is obvious that the Lord wouldn't need to convene a Board of Inquiry to do this judging, although that is a dim possibility. He probably did this sort of intraphasic testing by Himself.

¹⁵ Indeed, this type of judgment may seem somewhat unfair in a particular sense. If this innate quality derives solely from the number and excellence of intrinsic attributes of spirits, it is a matter that is outside of the control of the spirit. Those attributes would be ones which were bestowed on a spirit during the birth process. So it seems unfair, on one hand, to relegate less well-endowed spirits to secondary roles when they had done nothing to merit such limited attributes or talents. But in another sense, it seems appropriate. Leaders and rulers should be ones who are best prepared to perform the tasks associated with those roles. And persons with the greatest attributes would be these.

second type of judging, the one looking at performance. That would be the basis for the judgment that resulted in Abraham and company being called up and ordained. That is, this is probably what SMD would suggest, IF it were to acknowledge the possibility of judgment in the PE. We believe here that we all had a full dossier about our performance, probably stored in our spirit brain synapses, and that they were used by the Lord as He called up His future leaders and set them apart for roles of different sorts.^{16}

PE JUDGMENT #3:

The last type of Judgment is that which is done to assign spirits to appropriate settings during mortality. This idea, like the rest, is based on logical rather than scriptural bases, logic being admittedly risky in this business. We base this speculation on several things, among them,

- (1) the frequent comments in LDS meetings that the current generation of people was "reserved" for the latter days, due to their valiance^{17}, and
- (2) scriptures like the one noted above where the Christ said that the parents hadn't sinned.

First, logic based on our understanding of how the priesthood operates, suggests that the process of sending us down to earth must not have been a random, unordered one^{18}. When looking at the specific conditions we find ourselves in here on earth, we note their remarkable diversity, so ask the obvious question: is there any pattern or rhyme to this assignment; is there any relationship between where we are placed down here and what we did before we came down?^{19}

Current LDS discussions frequently allude to this sort of relationship, though there is never a peep about judgment. First, there is often a statement that the crop of children being reared now was "reserved" until these latter days, and the reason given for this fact is that they are more valiant or stronger or better,

¹⁶ Predestination is not part of SMD, though foreordination is.

¹⁷ It is delightful to note that this concept also entails judgment.

¹⁸ Einstein was right. "God does not play dice with the universe."

¹⁹ I wonder, sometimes, whether it really matters where we are placed down here. It is obvious that getting a better situation means that we may experience less pain while we are down here, but somehow I wonder whether that is really an advantage. SMD certainly suggests that one is better off if s/he is born into an LDS home. However, here it is believed that, given the fact that the bulk of humanity will never see an LDS, that the advantage is minimal at best. In fact, the added burden incurred by being LDS sometimes outweighs the pain of ignorance.

etc. than we are. ^{20} This suggests, then, that these kids had demonstrated good qualities before coming. True, it is possible that the reference to goodness refers to innate qualities of the spirits, rather than to high quality performance up there, but here we don't believe that because mere possibilities are not the basis for assignments of such import, at least not in the POS as we comprehend it ^{21}. The POS is based on reason, logic and order. The concept of just holding out a bunch of people until "later", because they seem like valiant people, without actually testing them, doesn't seem like how things are done. The whole point of this metamorphosis is to test and measure and develop us.

Current LDS testimony meetings provide other provender for this discussion. There are frequent statements that an individual is thankful that s/he was placed in an LDS home, that s/he is grateful to have been so fortunate as to receive this blessing of having the Gospel in his/her life, etc. Not denying the fact that it is probably a blessing, one must recognize that this sort of statement is an oblique reference to some sort of judgment. Someone, somewhere, looked at those spirits and made a decision about where to place them. The basis for making this decision would have to be performance. And such decision-making about where to assign someone is a judgment process. ^{22}

TEETER-TOTTER IN THE PE:

Indirect evidence from the Bible that may be construed as a reference to judgments in general, and by extension to the PE, is the one about not being allowed to be indifferent, to being hot or cold. The NT says that we are either for Him or against Him, that we cannot be lukewarm or He will spew us from his mouth. This is the Teeter-Totter Principle, and it implies judgment.

Within this model, the Teeter-Totter Principle is not believed to be an active form of judgment-by-the Judge, rather, as noted above, it derives from the relationship of the priesthood to the nature of our spirits during testing. So it indirectly entails judgment because it places us into one of two camps, based on our choices. ^{23} This condition is an eternal one, and it was doubtless operational during the PE. So our spirits were probably moving

²⁰ I have five of them and can believe this is true.

²¹ Of course, they may be NO assignments made, hence there may be no judgment needed. However, we don't accept that possibility in this model.

²² As noted above, Buddhists believe that there are five separate decisions that must be made about where a spirit is going to be placed in mortality. In that respect, they are more enlightened than SMD, because they state a fact when they describe what sort of pre-assignment planning is done before sending a spirit back into mortality. True, we don't buy the concept of reincarnations, but we nonetheless believe that they speak truth in regards to the five decisions.

²³ Tho'th at the balance with his palette and reeds, and the Eater-of-Souls is actually a minute-by-minute phenomenon for us, though we have been conditioned into thinking it only happens once in the Great Beyond.

forward or backward, depending on the degree of compliance we managed to display in regards to the laws of heaven.

CONCLUSION:

First, there is a minor problem with the word 'judgment'. It is badly tainted, at least in our language and theology, with the baggage of the "Last" judgment, {²⁴} the big one when the books of life are opened prior to the resurrection and we are given hell or happiness. Neither SMD, nor the rest of Christianity, has any room for other judgments, and that seems, within the present context to be unfortunate, because it hides these other judgments from us. This may in part be attributable to the manner in which the word "judgment" in most languages implies a single event.

Second, here it is believed that we all underwent several judgments on our way to earth. The judgment that selected our mortal environment and parentage was based on our decisions and actions while we lived in the PE. We had already undergone a judgment when we were found to be worthy of remaining in the PE, so that decision had already been processed and a reward granted. Then, near the end of the PE, we went through another judgment of some sort where our own performance was evaluated and our mortal "reward" was calculated.

²⁴ See Chapter 45 POST-MORTAL JUDGEMENT for details about the "big" one. You already know what it says in essence.