

## Wisdom, Understanding, and Prudence

### An Exploration into Heavenly Mother and the Mystery of Godliness

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It is not uncommon for God to lay the groundwork for the revelation of truth by preliminarily introducing a concept in art or literature. In 2003 author Dan Brown borrowed the concept of the Divine Feminine from Catholicism to raise public consciousness to the presence of the Divine Feminine in his book “The Da Vinci Code.” Seventeen years later Denver Snuffer provided greater insight into the subject, unlocking a greater understanding and appreciation for the role of the Divine Feminine and the mystery of godliness in his talk, “Our Divine Parents.”<sup>1</sup>

The apostle John recorded the Savior’s definition of Eternal Life: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent”<sup>2</sup> On the surface it appears Eternal Life is achieved by knowing God, our Eternal Father and Jesus Christ. However, there is more than meets the eye. In Genesis we are told that “God created man in his own image . . . in the image of God created he him; male and female created he them.”<sup>3</sup> When God created man He did so in His image. Interestingly, the scripture makes a point of naming both genders after stating the creation of man was done in God’s image. We learn that man was formed from the dust of the earth. This was the first step in creating man in the image of God,<sup>4</sup> but the process was not complete. After man was created it was determined not to be good for man to be alone.<sup>5</sup> In other words, more was required to complete the creation of man in God’s image. God required a female companion to assist him in his ascent to godliness. The man, Adam, is not the image of God without the addition of a woman created from the personal sacrifice of his

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<sup>1</sup> *Our Divine Parents*, Denver Snuffer Jr., 2018, available at: <http://denversnuffer.com/wp/wp-content/uploads/2018/04/Our-Divine-Parents-FINAL.pdf> <sup>2</sup>

<sup>2</sup> John 17:3 or RE John 9:19

<sup>3</sup> Genesis 1:27 or RE Genesis 2:8

<sup>4</sup> Genesis 2:21-24 or RE Genesis 2:14,

<sup>5</sup> Genesis 2:18 or RE Genesis 2:13

flesh—a rib. The woman was not created from the dust as the man. She was created from the flesh and bone of the man literally requiring man's personal sacrifice to gain the companionship and assistance of the woman. There was a price to be paid, a personal sacrifice by the man leading to unity between the man and woman to complete the image of God. For Adam the sacrifice was literal, for us it is metaphorical and symbolic. After Eve was created from Adam, God called their name "Adam," suggesting Adam and his wife, Eve be united under his name to complete the image of God by their union by marriage.<sup>6</sup>

For Heavenly Father and Mother, their union was united under the name of "God." This is the pattern set by God of calling the united parties after one name when the two became united as one. The tradition of uniting two people under one name is a continuation of the pattern set by Heavenly Father and Mother. To qualify for divinity or as "God" there must be one man and one woman to attain their highest purpose. By combining the attributes of both and achieving the ability to procreate the image of God is complete.

Among the children of men, when a man is joined to a woman in marriage, she traditionally adopts his name. This pattern was not for the benefit of mankind alone, but represents a continuation of the pattern of Heaven where the Father and Son share their names with their wives. The man without the woman could never achieve the status of godliness. As a friend points out, the chemical formula for traditional table salt is NaCl. The absence of either sodium or chloride results in a substance that is "good for nothing, but to be cast out and trodden under foot of men."<sup>7</sup> Chloride without sodium would not enhance the taste of French Fries. For man to truly qualify for the image of God, he must come to the realization, like Jerry Maguire when he said, "I love you, you complete me"<sup>8</sup>—art imitating life.

Since the pattern on earth follows the pattern in Heaven,<sup>9</sup> it is incomplete for the Father or Son to be alone because it is not good for man to be alone—assuming man is created in God's image. In fact, the man is not without the woman, neither the woman without the man in the Lord, both in Heaven and Earth.<sup>10</sup> A man or woman, individually, can never achieve godliness apart from one another.

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<sup>6</sup> Genesis 5:2 or RE Genesis 3:14

<sup>7</sup> Matthew 5:13 or RE Matthew 3:15

<sup>8</sup> Quoted from the film, "Jerry Maguire."

<sup>9</sup> Matthew 6:10 or RE Matthew 3:29

<sup>10</sup> 1 Corinthians 11:11 or RE Matthew 3:29

Together as husband and wife, Heavenly Father and Heavenly Mother unitedly govern this creation and all others of their making. Their “Only Begotten in the flesh” was created in the “express image” of the Father,<sup>11</sup> necessarily including the divine feminine. It defies logic to imagine the Savior of the world entering mortality alone when His Father’s doctrine included the teaching “the man is not without the woman, neither the woman without the man in the Lord.” Christ was sinless, but He could never attain wisdom and understanding without a female influence in His life.<sup>12</sup>

Revisiting the Savior’s definition of Eternal Life—which is another name for God’s life<sup>13</sup>—Jesus declares Eternal Life is to know the Father and Son, this includes their female counterparts. Like the Father and Son, their companions are actively engaged in bringing to pass the immortality and Eternal Life of man.<sup>14</sup> Their involvement in the salvation of mankind plays an essential, critical role in the lives of men and women on Earth and throughout God’s creations. Discovering their role is one of the great “mysteries of godliness” mankind is expected to discover to obtain Eternal Life. Evidence emphasizing the importance of discovering Heavenly Mother is in Her following proclamation:<sup>15</sup> “For whoso findeth me findeth life, and shall obtain favour of the Lord.” In his talk titled “*Our Divine Parents*,” Denver Snuffer instructs that, “this statement should be taken literally.”<sup>16</sup>

### ***Discovering Our Heavenly Mother in the Scriptures***

Denver Snuffer played an instrumental role in identifying and explaining those scriptures spoken by and about Heavenly Mother. There is a basic understanding required for our eyes to recognize Her voice and her role in our lives. The first step is to recognize Her presence by various names she is called.

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<sup>11</sup> Hebrews 1:2-3 or RE Hebrews 1:1

<sup>12</sup> Proverbs 8:1,5-6,14 or RE Proverbs 1:34-35,36

<sup>13</sup> D&C 19:11 and Moses 7:35 or RE T&C 4:3, JSH 17:3 and Genesis 4:17.

<sup>14</sup> Moses 1:39 or RE Genesis 1:7

<sup>15</sup> “A great deal can be learned about Heavenly Mother by searching for the word “wisdom” in scripture. Very often reference to “wisdom” is to Her distinctly, and not merely an abstract attribute. If we are blind to Her existence, we cannot see the reference to Her in those passages. Although many scriptures have the Divine Mother’s words, Her presence is veiled by our ignorance and refusal to acknowledge Her. There is one extensive passage in scripture in Her voice that we look at today. It teaches us a great deal about Her. This was once a temple text and has become somewhat corrupted. I will not make any corrections or clarifications. This is from Proverbs 8. The version we have has additional passages about the foolish woman at the beginning and again at the end. I discard those so the words attributed to the Heavenly Mother can be considered” *Our Divine Parents*, Denver Snuffer Jr., p.5.

<sup>16</sup> *Our Divine Parents*, Denver Snuffer Jr., p.24

Once we understand Her titles, the veil is drawn from our minds and we begin recognizing Her influence throughout scripture.

### ***Our Divine Parents***

“The Father and the Son are masculine and therefor personified by the word “knowledge.” The Mother and the Son’s companion are feminine and are personified by the word “wisdom.” These personifications reflect an eternal truth about ***these two parts of the One True God. Knowledge (masculine) initiates; Wisdom (feminine) receives, guides, and tempers.*** Knowledge can be dangerous, unless it is informed by wisdom. ***Wisdom provides guidance and counsel to channel what comes from knowledge. These are eternal attributes, part of what it means to be a male or a female.*** Creation begins with the active initiative of knowledge, but order and harmony for the creation requires wisdom. Balance between them is required for an orderly creation to exist. ***A great deal can be learned about Heavenly Mother by searching for the word “wisdom” in scripture. Very often the reference to “wisdom” is to Her distinctly, not merely an abstract attribute.***”<sup>17</sup>

Understanding the personification of terms like “wisdom” and “knowledge” enables us to identify which of the Divine parties is speaking and the role they play in this creation. For example, consider the words of Ammon to king Limhi when explaining the role of seer. In the end of Ammon’s explanation, Limhi rejoices in his new found knowledge and the prospect that:

“Doubtless a great mystery is contained within these plates, and these interpreters were doubtless prepared for the purpose of unfolding all such mysteries to the children of men.”

What great mystery may be recorded in the plates is not stated but the following verse suggests one possibility.

“O how marvelous are the works of the Lord, and how long doth he suffer with his people; yea, and how blind and impenetrable are the

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<sup>17</sup> *Our Divine Parents*, Denver Snuffer Jr., p.5

understanding of the children of men; *for they will not seek wisdom, neither do they desire that **she** should rule over them.*"<sup>18</sup>

If finding Wisdom leads to “life” and *favour in the eyes of God*,<sup>19</sup> seeking wisdom should be a priority for all mankind. Limhi’s lament is that men will not seek wisdom [Heavenly Mother] and let *her* [Wisdom] rule over them [the children of men].

A man doesn’t submit to the rule of a woman by compulsion. Like Jerry Maguire, he loves her and respects how essential her contribution is to the fulfillment of their relationship. Through mutual respect and knowledge the man appreciates Wisdom’s [the woman’s] essential contributions to the relationship and incorporates her wisdom into THEIR relationship and work. As Denver said:

“Knowledge (masculine) initiates, Wisdom (feminine) receives, guides and tempers. Knowledge can be dangerous unless it is informed by wisdom. Wisdom provides guidance and counsel to channel what comes from knowledge. ***These are eternal attributes, part of what it means to be a male or a female.*** Creation begins with the active initiative of knowledge, but order and harmony for the creation requires wisdom. ***Balance between them is required for an orderly creation to exist.***<sup>20</sup>

Balance between the masculine [knowledge] and the feminine [wisdom] is another way of emphasizing equality in their relationship. The man is physically stronger than most females and tends to enforce his will in the relationship with compulsion, intimidation and claims of patriarchal authority. Those who follow this course move contrary to the pattern of Heaven and the plan of happiness.<sup>21</sup>

“Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

For my mouth shall speak truth; and wickedness is an abomination to my lips.

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<sup>18</sup> Mosiah 8:19-20 or RE Mosiah 5:14, emphasis added

<sup>19</sup> Proverbs 8:35 or RE Proverbs 1:38

<sup>20</sup> *Our Divine Parents*, Denver Snuffer Jr., p.5

<sup>21</sup> D&C 121:46 or RE T&C 139:6 and Alma 41:11 or RE Alma 19:10

All the words of my mouth are in righteousness; there is nothing forward or perverse in them.

They are all plain to him that understandeth, and right to them that find knowledge [Father and Son].

Receive my instruction [wisdom], and not silver; and knowledge [the Father and Son] rather than choice gold.

For wisdom is better than rubies; and all the things that may be desired ***are not to be compared to it.***

I wisdom [Heavenly Mother] dwell with prudence and find out knowledge of witty inventions . . . ,

Counsel is mine, [Heavenly Mother] and sound wisdom: ***I am understanding*** [another name for Heavenly Mother]; I have strength.<sup>22</sup>

The only way for godliness to exist in a mortal marriage is for the man to “seek wisdom” through God and his Wife, showing respect and deference to Her Wisdom. In this manner the man seeks wisdom allowing his wife’s wisdom to play a key role in their decisions. The more knowledge and wisdom integrate in their marriage the more two become “one” after the image and likeness of God.

### ***In Search of Wisdom***

Limhi observed the understanding of men alone is “blind and impenetrable.” The only way the male may be remedied from this condition is by seeking wisdom and allowing her to rule over them.<sup>23</sup> If men willingly give more than a passing glance to her wisdom, they find she is essential to successfully achieving their potential and fulfilling their responsibilities to God.

When Limhi spoke of the plates in his possession he stated, “Doubtless a great mystery is contained within these plates.” The subject of mysteries from a gospel perspective is controversial, but shouldn’t be. Some point to the Book of Mormon reference to the Jews and how, “they despised the words of plainness, and killed the prophets, and sought for things that they could not understand”<sup>24</sup> and in response to their desires, God granted their wishes to their detriment. Limhi sought to uncover great mysteries by seeking wisdom from the plates they found.

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<sup>22</sup> Proverbs 8:6-12 and 14 or RE Proverbs 1:35-36

<sup>23</sup> Mosiah 8:20 or RE Mosiah 5:14

<sup>24</sup> Jacob 4:14 or RE Jacob 3:5

The “higher priesthood” possesses keys to understanding mysteries of God’s kingdom and His knowledge.<sup>25</sup> So little has been taught and written about our Heavenly Mother, one can wonder if She is one of the greatest mysteries to search out? Limhi leaves no doubt men should seek Her, allowing Her wisdom to rule over us. To obtain “life” or Eternal Life we must know the Father, including His spouse and the Son and His wife. The two marriages form two God’s, each of “One Flesh.”<sup>26</sup> The scriptures instruct us more clearly about the Father and Son relative to Heavenly Mother. She is present in scripture but must be sought by man if they hope to find “life.”

### ***Defining Wisdom***

From the Glossary of Gospel Terms we find the following explanation of “Wisdom.”

***In scripture, wisdom is feminine*** (*see, e.g., Proverbs 1:38; Mosiah 5:14*). In Hebrew it is called *Chokmah* (חֵכֶם,) phonetically Khok maw’) which is a feminine noun. In Greek it is *Sophia* (σοφία) which is, likewise, a feminine noun. “The role of the man is to become knowledge, so as to be able to fulfill a role that is eternal. The role of the woman is to become wisdom, ***because creation will only move forward if guided by wise counsel and prudent adaptations. Only together do they become complete and therefore one. Alone they are barren and unfruitful but joined they are infinite, because they continue.***

Knowledge alone may provide the spark of creation, but it is potentially dangerous when merely energetic. ***Creation must be wisely assisted to avoid peril. Wisdom alone is not an agent of action. Knowledge can initiate action, but wisdom is necessary to guide and counsel. The physical is a mirror of the spiritual. The seed of man provides the spark of life, but it is the womb of women where life develops. Likewise, the role of the woman in nurturing new life here is akin to the role of wisdom in eternity. Together, man and woman become whole, capable of creating and then nurturing a***

<sup>25</sup> D&C 84:19-22 or RE T&C 82:12

<sup>26</sup> Proverbs 8:35 or RE Proverbs 1:38, emphasis added.

*new creation.”*

***Wisdom is the correct application of knowledge. Nothing in this world is more desirable than acquiring wisdom — understanding and putting knowledge to wise use.*** Zion will require the wisdom to use pure knowledge in meekness, humility, and charity. Zion will require Her influence. Wisdom and prudence go together as companions. ***“Prudence” means good judgment or common sense and is the quality of assessing things correctly and making a sound decision in light of the circumstances and persons involved.*** Prudent judgment is not hasty or unfair. (*A Glossary of Gospel Terms*, Wisdom, pp.839-840, emphasis added).

Wisdom is the correct application of knowledge. If we are wise, what knowledge will be of greatest worth for mankind in mortality? The scriptures are not silent on this question. Alma, in the course of giving his son, Shiblon, his parting counsel provides the following definition of wisdom:

“And now, my son, I have told you this ***that ye may learn wisdom***, that ye may learn of me that ***there is no other way or means whereby man can be saved, only in and through Christ, Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness***”<sup>27</sup>

To Alma, learning wisdom is knowing “there is no other way or means whereby man can be saved, only in and through Christ.” If the greatest attribute of the Mother is to bestow wisdom upon the whole of this creation, is it not useful to ask how Heavenly Mother dispenses Her wisdom of knowing Christ is the only means of salvation throughout the creation? Revisiting “Wisdom” in *A Glossary of Gospel Topics* it states:

***“The physical is a mirror of the spiritual.*** The seed of man provides the spark of life, but it is the womb of women where life develops. Likewise, the role of the woman in nurturing new life here is akin to the role of wisdom eternity.

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<sup>27</sup> Alma 38:9 or RE Alma 18:3, emphasis added.



The physical world mirrors the spiritual. What is done on earth mirrors what is done in Heaven. The reference expands on this concept by using conception and birth as a pattern for demonstrating how the physical world mirrors the spiritual. Knowledge from the man is depicted as the sperm leading to conception of the seed in the womb. The initiator of creation. When sperm fertilizes the seed of the seed in the womb, conception begins. The mother provides the environment in which the seed grows and develops. Once the seed matures, the mother gives birth and nurtures the child throughout their formative years outside the womb.

The pattern of conception provides an example for contemplating the roles of Heavenly Father and Mother. Taken literally, this metaphor for the development of the children of God suggests our Heavenly Mother is actively involved in our lives in mortality. How is Her involvement manifest?

Alma explained wisdom is knowing Christ is the only means for the salvation all. How do we know that? Alma expounds this as he teaches his son, Shiblon. Teaching his son from the scriptures is a pattern of how it is done. The teachings of faithful mothers who taught faith to their stripling warrior sons is another example.<sup>28</sup> We learn wisdom from our parents and the writings of prophets and seers. If the role of the mother is to nurture and teach wisdom or the correct application of knowledge, we presume her primary method of communicating wisdom to Her mortal children is through the medium of revelations of the Father [knowledge] to mankind. Then nurturing their correct understanding and instruction. Is there evidence the Mother is intimately involved with recording and dispensing scriptures so mankind learns Christ is their only means of salvation? The testimony of the prophets suggest such is the case.

The metaphor of conception and birth may be misconstrued to imply the man's responsibility is complete with the planting of the sperm in the womb of the mother. That is not the metaphors intent. Following the birth of sons and daughters of God, Heavenly Father dispenses knowledge to His offspring according to the Wisdom of Heavenly Mother. Together they determine how much Her children are prepared to receive and when it is wise to disperse knowledge to them. The Mother's prudence with the Father's knowledge in these matters is essential. As the Glossary states, "***Together, man and woman become whole***, capable of creating and then nurturing a new creation." Left to

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<sup>28</sup> Alma 56:48 or RE Alma 26:8

itself, knowledge independent of wisdom may be a risky proposition.

“Knowledge alone may provide the spark of creation, ***but it is potentially dangerous when merely energetic . . .***” (emphasis added).

The scriptures and mortal experience are replete with examples validating this statement:

“O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! ***When they are learned they think they are wise, and they hearken not unto the counsel of God,*** for they set it aside, supposing ***they know of themselves,*** wherefore, ***their wisdom is foolishness*** and it profiteth them not. And they shall perish.

***But to be learned is good if they hearken unto the counsels of God***”<sup>29</sup>

Mortal man mistakenly equates his knowledge with wisdom. This philosophy is fostered by the devil. He appeals to the vanity of men to conclude this because they presume to know something. They believe the matter is settled and go forward feeling secure their knowledge is sufficiently enlightened. They know “The TRUTH.” Since men are focused on knowledge generally, they are inherently predisposed to this temptation absent the female influence. This conclusion may not be gender exclusive, but generally men are more susceptible to this Satanic ploy.

“And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich ***who are puffed up because of their learning,*** and ***their wisdom*** [knowledge void of true wisdom], and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God and come down in the depths of humility, ***he will not open unto them.***”

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<sup>29</sup> 2 Nephi 9:28-29 or RE 2 Nephi 2 Nephi 6:9, emphasis added

But the things of the *wise* and the *prudent* [two terms referring to Heavenly Mother] ***shall be hid from them forever—yea, that happiness which is prepared for the saints***<sup>30</sup>

Knowledge feeds vanity or humility, contingent on the mentality of the recipient. If a man compares himself to his peers, he presume his knowledge is elevated above his peers. Comparing ourselves to others encourages vanity, arrogance and a sense of self ascendancy. In contrast, if the individual views an endowment of knowledge as a gift from God and an act of divine mercy, they are humbled by His omniscience and immersed in gratitude and self—awareness.

When men rely on the “wisdom of the world,” (a product of knowledge absent divine wisdom), mischief ensues. Amulon, a wicked priest of king Noah is captured by the Lamanites and gains favor with them; he uses his knowledge to corrupt the Lamanites for his benefit.

“And now the name of the king of the Lamanites was Laman, being called after the name of his father; and therefore he was called king Laman. And he was king over a numerous people.

And he appointed teachers of the brethren of Amulon in every land which was possessed by his people; and thus the language of Nephi began to be taught among all the people of the Lamanites.

And they were a people friendly one with another; nevertheless ***they knew not God***; [deficient of knowledge and wisdom]. ***Neither did the brethren of Amulon teach them anything concerning the Lord their God, neither the law of Moses; nor did they teach them the words of Abinadi***;

But they taught them that they should keep their record, and that they might write one to another. And thus the Lamanites began to increase in riches, and began to trade one with another and wax great, ***and began to be a cunning and a wise people, as to the wisdom of the world, yea, a very cunning people, delighting in all manner of wickedness and plunder, except it were among their own brethren.***

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<sup>30</sup> 2 Nephi 9:42 or RE 2 Nephi 6:11, emphasis added

And now it came to pass that *Amulon began to exercise authority over Alma and his brethren, and began to persecute him*, and cause that *his children should persecute his children*”<sup>31</sup>

The wisdom of the world is knowledge absent the wisdom or instruction of Heavenly Mother. Satan appeals to the vanity of men and corrupts their souls with vain ambitions and self—interest. It leads to a course opposing the plan of happiness.

### ***God’s Wisdom Manifest in Scripture***

Heavenly Father and Mother manifest themselves through different mediums, whether it be personal visitation, angels or the power of the holy ghost. The medium’s most accessible to man are prayer and scriptures. When focus is drawn to these approaches mankind finds them fruitful in their efforts to find God.

The word “wisdom” appears in association with the topic of scripture with great frequency. Redundancy in references suggest Heavenly Mother is heavily involved in distributing wisdom through scripture. Nephi states:

And behold, *it is wisdom in God that we should obtain these records*, that we may preserve unto our children the language of our fathers;<sup>32</sup>

Also,

“And it came to pass that thus far I and my father had kept the commandments wherewith the Lord had commanded us.

And we had obtained the records which the Lord had commanded us, and searched them and found that they were desirable; yea, even of great worth unto us, insomuch that we could preserve the commandments of the Lord unto our children.

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<sup>31</sup> Mosiah 24:3-8 or RE Mosiah 11:7-8

<sup>32</sup> 1 Nephi 3:19 or RE 1 Nephi 1:12, emphasis added

Wherefore, *it was wisdom in the Lord that we should carry them with us*, as we journeyed in the wilderness towards the land of promise”<sup>33</sup>

These passages are taken from the writings of Nephi at the beginning of the Book of Mormon. Rather than quote all verses relating wisdom to the scriptures, a list of references is provided in the following footnote.<sup>34</sup>

### ***The Link Between Seership and Wisdom***

Heavenly Mother’s greatest attribute is “*to bestow wisdom upon the whole of this creation.*” A link exists between seership and Wisdom or Heavenly Mother that is unnoticed and unappreciated. To gain understanding about this connection one need only contemplate two questions:

1. If Heavenly Mother bestows wisdom throughout the creation, what is the highest form of wisdom She bestows?
2. What is the most common medium through which She bestows Her Wisdom upon Her children?

Learning wisdom is knowing salvation is only in and through Christ. The means by which Heavenly Mother dispenses Her wisdom upon her children is through parental testimony and scripture. Nephi admonishes his readers to “*feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.*”<sup>35</sup> The wisest effort we engage in are those things that bring us to salvation. The scriptures accomplish that if not wrested.<sup>36</sup>

Scriptures contain the words of Christ we “*feast upon*” because they testify of Christ.<sup>37</sup> To learn of Christ is to learn wisdom, or only in and through Him can mankind find salvation. Herein is the connection between Heavenly Mother and

<sup>33</sup> 1 Nephi 5:20-22 or RE 1 Nephi 1:23, emphasis added

<sup>34</sup> 2 Nephi 27:21-22 or RE 2 Nephi 11:20, 2 Nephi 28:29-30 or RE 2 Nephi 12:6, Alma 29:8 or RE Alma 15:13, Alma 37:6-10 or RE Alma 17:8, Alma 37:12 or RE Alma 17:8, 3 Nephi 21:4 or RE 3 Nephi 9:11, 3 Nephi 21:9-11 or RE 3 Nephi 9:12, 3 Nephi 26:2 or RE 3 Nephi 11:6, 3 Nephi 28:25-34 or RE 3 Nephi 13:5, 3 Nephi 29:1-4 or RE 3 Nephi 13:7, Mormon 5:10-15 or RE Mormon 2:6, Ether 5:1-2 or RE Ether 2, Ether 8:22-23 or RE Ether 3:18, Moroni 10:3-5 or RE Moroni 10:2.

<sup>35</sup> 2 Nephi 32:3 or RE 2 Nephi 14:1

<sup>36</sup> Alma 13:20 or RE Alma 10:63 or RE JSH 10:18

<sup>37</sup> John 5:39 or RE John 5:7

dispersing wisdom through scripture. The process by which these scriptures and the Mother's Wisdom are created and distributed is through prophets and seers who create records of their personal interactions with God making them available and understandable to all who seek God.<sup>38</sup>

Our Heavenly Mother, Mary, the Mother of Jesus resides on God's throne with the Father. She has a keen interest in making certain Her wisdom is measuring and dispersing the Father's knowledge. Together they share the power of God by spreading light, truth in this world.

The revelation, existence and role of Heavenly Mother is a great mystery of Heaven God reveals to those attaining seership. Through Her role dispensing Wisdom, men grow to understand their reliance on Her and Her daughters. They willingly submit to Her counsel, receiving Her wisdom through them. Heavenly Mother's Wisdom comes to women intuitively and is often referred to as Mother's intuition. In bonds of everlasting love, Heavenly Parents preside over their creation. They exemplify a Godly existence through righteous men and woman. Collaboration between men and women is necessary and essential.

Those who spiritually ascend to the office of seer enter the presence of God to behold Him and receive His knowledge. To understand the mystery of godliness is to learn Wisdom manifested through Heavenly Mother.<sup>39</sup> Access to His knowledge includes an introduction to Heavenly Mother because without her, the Father would not be God and the seer would not know Wisdom or obtain Eternal Life.<sup>40</sup> Denver suggests this in his talk in *Our Divine Parents*:

"I want to declare that the only reason I have the audacity to address this topic candidly is because **Those** [Divine Parents] of whom I speak in this talk have permitted me to do so. Without **Their approval**, I would not presume to address this topic publicly.<sup>41</sup>

And:

"When She [Heavenly Mother] declares whoso ***findeth me findeth life*** and ***shall obtain favor of the Lord***, (Proverbs 1:38), ***it should be taken literally.***<sup>42</sup>

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<sup>38</sup> Moses 3:14 or RE Genesis 2:12

<sup>39</sup> D&C 84:19-22 or RE T&C 82:12

<sup>40</sup> John 17:3 or RE John 9:19

<sup>41</sup> "Our Divine Parents," Denver Snuffer Jr., p.1

<sup>42</sup> "Our Divine Parents," Denver Snuffer Jr., p.24

(p.24, emphasis added).

And from the Testimony of Saint John:

“During the last day of the feast, Jesus proclaimed to the throng, If any man thirsts, let him come to me and drink. Anyone who believes on me, as the scripture promises, *out of his belly shall flow rivers of living water* (he was speaking of the Holy Spirit, which believers were promised. Following Jesus resurrection, *Divine Wisdom* [note the capitalization implies Heavenly Mother] *was promised to fill believers*”<sup>43</sup>

Is it possible Eternal Life by definition is, discovering and knowing our Heavenly Mother and Father, Wisdom and Knowledge? Greater Wisdom and Greater Knowledge?<sup>44</sup> Coming to know Heavenly Mother is certainly one of the greatest revelations of God. I have not received permission as Denver has, nor do I profess to be in the position to do so. There are many more doors of understanding open to us with this information but my statements are based on public sources and not personal assertions of divine authorization or personal experience.

### ***Heavenly Mother and Jesus, the Son of God***

When our Lord was on the cross His gaze fell upon His mother, Mary and He uttered these words,

“Woman, behold thy son!”

Then saith he to the disciple [John the Beloved], Behold, thy mother! ***And from that hour that disciple took her unto his own home***<sup>45</sup>

A casual observation suggests the Savior, a faithful Son, arranges for the care of His Mother after His death. This event has lasting and greater relevance to John the Beloved. As previously mentioned, Proverbs 8, a chapter written in the voice of Heavenly Mother, contains a promise that Denver Snuffer contends should be taken literally. The promise that whosoever finds Heavenly Mother finds *life* and favour of the Lord.

When Jesus says to Mary, women, behold thy son and to John, behold thy Mother, John is sealed to Mary and the family of God by Jesus. At that moment John the Beloved found Heavenly Mother, favour with the Lord and Eternal Life. This is possible because of the blood of the Lamb as He hangs on the cross and declares, “*It is finished.*” *She is the Mother of John’s spiritual rebirth while John experiences a formal introduction by the Son of*

<sup>43</sup> RE T&C, Testimony of Saint John 6:9

<sup>44</sup> RE T&C 145, Abraham 1:1

<sup>45</sup>John 19:25-27 or RE John 10:13 and Testimony of Saint John 11:16, emphasis added

*God to His Mother, in spirit and flesh.* From that day on Mary and John share a bond stretching into eternity having great bearing on the immortality and eternal life of man thereafter.

Given new found knowledge of Heavenly Mother and Her work dispensing wisdom throughout creation, it is not a coincidence nor a practical matter that Mary takes residence in the Beloved's home. Consider the possibility there is more than His Mother's care involved in the Savior's declaration to Mary and John. In "*Our Divine Parents*," Denver sheds greater light on Mary the Mother of Jesus and Her role in this creation.

### ***Mary's Role in Creation***

- "What was Mary's role? Who was she? Is it possible she was "*the mother of God*" before she came into mortality? These are important questions that ought to be asked. If we can learn the answers *they would indeed be glorious . . .*" p.12, emphasis added
- "Traditional Mormon teachings have been crudely fixated on the mechanics of Mary's conception. *There is almost no interest in whether she has any pre—earth role with the Father, or whether she was the Mother in Heaven, the Divine Spouse of the Father, who condescended to come to earth to bear Their Only Begotten in the flesh. If She were to be acknowledged in that role, it would require a complete re—envisioning of Her.* It would raise the issues of why or how She, an immortal and exalted God, could return from that exalted state back to mortality to bring our Redeemer and Savior into this world. *It would draw a contrast between the Father's involvement with this creation and the Mother's . . .*" p.13, emphasis added.
- The Father is the source of glory and likened to the sun. The Mother *reflects and shares this glory*, and is likened to the moon. *She reflects God's glory, endures within it and is empowered by it. She can participate with Him in all that is done wielding that glory.* "Knowledge" is the initiator or force, and "*wisdom*" is the regulator, guide, apportioner and weaver of that power. *If not tempered and guided by wisdom, knowledge can be destructive. Wisdom makes the prudent adaptations required for order.* The Father and Mother are One. *But the Mother bridges the gulf between the Throne of the Father and fallen man. She made it possible for the Son of God to enter this fallen world for the salvation of everything in it. A great deal of reflection and study is needed to understand all this implies.* This is an introduction of some basic information about the Mother of God, or "*the Mother of the Son of God after the manner of the flesh.*" More will be given in a temple where mankind's understanding of things kept hidden from the world will be greatly increased when God directs one be built to His name . . . , There was a time when Christians recognized that the stars of heaven bore witness of the significance of Mary, Christ's earthly mother. Few Christians now look at the



constellations as “signs” set in the firmament by God as His testimony” p.15, emphasis added.

- Traditionally we interpret the constellation Virgo as a woman holding a sheaf of wheat in her left hand. The sheaf represents her seed. The brightest star in the constellation, a magnitude 1 star, is “spica”—“the seed of the woman.” That star is placed on the ecliptic. Most other stars in Virgo are located above the ecliptic. *“The seed of the woman” represents Christ. His star on the ecliptic represents that everything in the firmament is divided in relation to Him. All of heaven is either above or below the ecliptic. The position of His star, like His role as judge, divides the heavens.* Traditionally Virgo is drawn *looking down at the earth, facing us.* This view places the seed of the woman in her left hand. The left hand is usually a symbol of cursing. *The right hand symbolizes blessing. If the seed of the woman is meant to be in her right hand, then she would be drawn looking up heavenward, and her back would be facing us. Reorienting Virgo to face upward—with the seed of the woman in her right hand—is more fitting.* **John** [the Beloved] described Virgo and the movement of other lights on the ecliptic as follows, “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars[.]” The sun and moon move on the ecliptic through the constellation Virgo and at times “clothe” her and at other times appear “under her feet.” *This “wonder” John [the Beloved] described is overhead in the starry firmament of “heaven” as one of the “signs” put there to testify of heavenly things. Christ’s Mother Mary is a figure of such preeminence that testimony of Her is emblazoned upon the ecliptic in an enduring, towering figure outlined in the stars. **This is not happenstance. It is God’s witness to us.*** We should accept it as meaningful and ponder on the meaning. Another of the constellations John [the Beloved] mentions is *a “woman” who brought forth a son, who is then caught up to the throne of God.* This is also depicted in another constellation. One of the constellations *immediately associated with Virgo*, located next to her in the northern sky, *is a constellation anciently depicted as a mother seated on a throne holding a son in her hands.* This image of a woman seated on a throne with her son is located just to the north, above Virgo. *It suggests both the mother and her son descended from a throne they once occupied in heaven, and is destined to return again there. If you can accept the witness written of them in the stars of the firmament, then She came to earth, with Her Son. And She will return again to a Throne in the north.* Contemplate what this witness of Mary could mean. *Taken at full value, Mary, like Her Son, condescended to come here.* The Book of Mormon gives an extended description of Mary, the Mother of God. *In the original translation text the words “mother of God” were used, but was changed by Joseph Smith in 1837 to “mother of the Son of god.”* P.17, emphasis added.
- “Who would you reasonably expect to be the woman chosen before this world was organized to become the mortal Mother of the Lord? *Who would you expect*

*Heavenly Father would want to bear His child, if not His Spouse? Together God the Father and Mary can be acknowledged as the Parents of Christ.* The scriptures shift the focus of the “condescension” from Christ, to His Mother, and then back to Her Son, “the seed of the woman . . .,” p.18, emphasis added.

- “Did Mary also “attain to the resurrection?” Protestants dismiss the Catholic veneration of Mary. But it may just be that Catholics have preserved something of value about her that ought not be ignored. The Catechism of the Catholic Church states: “*The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son’s Resurrection, anticipating the resurrection of all members of His Body . . .*,” p.19, emphasis added.
- “There are Heavenly Parents, to be sure. *They are two separate being: a Father and a Mother. She exists and Her role is acknowledged in scriptures. We are supposed to “find” Her.* And in the last—days temple (should it be finally built by a humble and obedient people), *Her presence will be there.* p.34, emphasis added.

Is it a coincidence John the Beloved, the Revelator who reveals the presence of Heavenly Mother in the constellations is the same person assuming responsibility for Her care? Based upon these accounts written by John of the condescension’s of Mary and Jesus, John knew Mary and came to know Wisdom [Heavenly Mother] both in Heaven [post mortality] and on earth. Following the death and resurrection of Christ, John received Mary in his home and knew Her well. There is far more to the “Mother of the Son of God” than modern Christianity acknowledges. It is up to us to find her in scripture. Mary, the Mother of Jesus condescended with Her Son from Her glorious throne beside our Father in Heaven. When the angel asks Nephi, “Knowest thou the condescension of God?” It is not because Nephi is shown the Savior but rather, Nephi sees Mary, the Mother of Jesus followed by the Savior. He witnesses the condescension of both. A rare privilege to say the least.

“And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth *I beheld a virgin*, and she was exceedingly fair and white.

And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou?

And I said unto him: A virgin, most beautiful and fair above all other virgins”<sup>46</sup>

Nephi confesses his ignorance of God’s condescension and is shown what the condescension of God is:

And he said unto me: Behold, *the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh.*

And it came to pass that I beheld that she was carried away in the Spirit, and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look!

And *I looked and beheld the virgin again, bearing a child in her arms.* And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?

And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.

And he spake unto me, saying: Yea, *and the most joyous to the soul*”<sup>47</sup>

The condescension of God was not limited to the Father sending His Son into mortality. The Father sent His Wife as well, the Mother of the Son of God to condescend from a heavenly throne to an earthly existence and in so doing, reintroduce wisdom to a fallen world. Recall, Alma’s definition of wisdom:

“And now, my son, I have told you this that you may learn wisdom, that ye may learn of me that *there is no other way or means whereby man can be saved, ONLY in and through Christ.* Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness.”<sup>48</sup>

Without Mary to bear and nurture the Son of God in mortality there would be no wisdom, no bridge between Earth and the Father’s throne, no Son of Man to save mankind. Not only was Mary’s condescension critical to our salvation, it was necessary for the Savior’s development of His spiritual gift of wisdom.

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<sup>46</sup> 1 Nephi 11:13-16 or RE 1 Nephi 3:8-9

<sup>47</sup> 1 Nephi 11:18-23 or RE 1 Nephi 3:8-9

<sup>48</sup> Alma 38:9 or RE Alma 18:3, emphasis added

“And the child grew, and waxed strong in spirit, *filled with wisdom* and the grace of God was upon Him.”<sup>49</sup>

And:

“And Jesus increased in wisdom and stature, and in favour with God and man.”<sup>50</sup>

Under the nurturing gaze of His Mother, Mary, herself a Goddess, Jesus grew in both stature and wisdom. To grow in wisdom is to grow in the knowledge that Jesus would rise to the resurrection and provide salvation for all mankind. This is the spiritual gift given by both Heavenly Father and Mother enabling Jesus to fulfill His mission as Savior of the world. Mary exemplified to Jesus the literal embodiment of Wisdom and the Father, through Mary’s watchful eye gave Jesus all knowledge.<sup>51</sup> In prophesying of the coming Savior, Isaiah says:

“The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

And wisdom [the Mother] and knowledge [the Father] *shall be the stability of thy times, and strength of salvation:* the fear of the Lord is his treasure.”<sup>52</sup>

And:

“And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

And the Spirit of the Lord shall rest upon him, *the spirit of wisdom and understanding* [Heavenly Mother], the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.”<sup>53</sup>

The condescension of God necessarily included the condescension of Heavenly Mother so the Son of God would learn wisdom and seek knowledge from the Father. Jesus was raised with Wisdom. We “seek wisdom” by discovering Her

<sup>49</sup> Luke 2:40 or RE Luke 2:7, emphasis added

<sup>50</sup> Luke 2:52 or RE Luke 3:2

<sup>51</sup> D&C 93:16-17 or RE T&C 93:6

<sup>52</sup> Isaiah 33:5-6 or RE Isaiah 11:4, emphasis added

<sup>53</sup> Isaiah 11:1-3 or RE Isaiah 5:4, 2 Nephi 21:1-3 or RE 2 Nephi 9:21, emphasis added

through marriage, the scriptures and eventually through the evolutionary process of becoming seers.<sup>54</sup>

### ***Mary and John the Beloved***

There was an essential reason the Savior assigned responsibility to John for the ongoing care of His Mother. In addition to caring for her, Jesus knew Mary would bypass death, being translated to reclaim her throne in Heaven. John too was translated. Jesus knew John would be the only apostle available to care for Her through the balance of Her mortal experience. As John cared for Mary, John learned wisdom from the Savior's Mother as Jesus did in His early years. These are practical reasons why it makes sense for John the Beloved to care for the Savior's Mother. However, there are important reasons besides Her daily care.

Mary's role as Heavenly Mother included spreading "wisdom" throughout the creation and wisdom is knowing Jesus is the only means for salvation. The scriptures are the elementary, earthly medium for introducing and spreading Her Wisdom and the Father's knowledge. Establishing a mortal relationship between Mary and John prepares them for collaborating in the last days when John, as an Elias *restores all things and gather Israel*.<sup>55</sup> The restoration of all things involves disseminating the Father's knowledge prior to the Second Coming of Christ and the end of this world.

John the Beloved—also known as the Revelator—desired to do a greater work.<sup>56</sup> John is a seer because he has the ability to see the past, present, and future or all truth.<sup>57</sup> Not only is John a seer, but John has the ability to show others events which have been and will come to pass, afterward writing and returning their accounts to John. Those records are held by John until the "due time of the Lord."<sup>58</sup> Finally, John's role as the latter-day Elias bears responsibility for bringing forth sealed and hidden records so the knowledge of Jesus as our Savior will be widely known and disseminated, revealing the Mother's Wisdom. Knowledge of the Father and the Wisdom of the Mother spreads throughout the Earth bringing salvation to all that receive it. Her Wisdom is dispensed when the holy ghost and angels carry

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<sup>54</sup> D&C 130:8-11

<sup>55</sup> D&C 77:14 or RE T&C 74:14

<sup>56</sup> D&C 7:2-3 or RE JSH 13:18

<sup>57</sup> 1 Nephi 14:26 or RE 1 Nephi 3:30, Mosiah 8:17 or RE Mosiah 5:13 and D&C 93:24 or RE T&C 93:8

<sup>58</sup> 1 Nephi 14:25-26 or RE 1 Nephi 3:26 and 2 Nephi 27:10 & 21 or RE 2 Nephi 11:19 & 20, D&C 7:6 or RE JSH 13:19

the knowledge of the Father into the hearts of the children of men, revealing to them all they should do.<sup>59</sup>

There exists a link between Heavenly Mothers mission of planting Wisdom throughout the creation and John becoming the conduit through which this is to be accomplished.<sup>60</sup> John's relationship with Heavenly Mother extends beyond mortality into immortality. Together John works at the direction of the Father and Mother to plant Knowledge and Wisdom in Their children. In the last days, the Patriarchal Fathers descend through the portal opened by Elijah and the knowledge from the Patriarchal Fathers [Angels] is apportioned by Heavenly Mother through the top of Elijah's portal down to John the Beloved and God's mortal servants.

As my wife and I discussed this content it was she that suggested the gospel of Mary, the Mother of Jesus may be a record brought to light by John the Beloved. Mary's gospel would be more complete than any account of the Savior's life. Other women present during the Lord's mortal ministry may also have accounts of Christ and His ministry. There is no evidence this may be the case but it is a logical conclusion that's worth consideration. As one reflects on these and other questions introduced by knowledge of Mary's condescension and Her central role in the salvation of mankind, the possibilities appear endless or "Endless."<sup>61</sup>

God leaves nothing to chance. He knew the end from the beginning and joining Mother Mary with John the Beloved was more than a practical effort to provide care for the Mother of the Son of God. It was a stroke of genius creating a collaborative relationship and eternal connection between Mary and John. Their relationship fulfills Heavenly Mother's responsibility to distribute the Father's Knowledge wisely throughout the creation and John's desire to have *power over death, that I may live and bring souls unto thee.*<sup>62</sup> Bringing souls to Christ is bringing Wisdom to mankind which coincides with Heavenly Mother's work. It was wise Heavenly Mother was placed in the care of John after the death and resurrection of Jesus. Their relationship endures beyond mortality. Who else could the Father trust with the Mother of the Son of God's care than one who is "Beloved."

### ***Understanding***

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<sup>59</sup> 2 Nephi 32:2-5 or RE 2 Nephi 14:1, 2 Nephi 33:1 or RE 2 Nephi 15:1

<sup>60</sup> D&C 77:9 & 14 or RE T&C 74:9 & 14

<sup>61</sup> Moses 7:35 or RE Genesis 4:17

<sup>62</sup> D&C 7:1-2 or RE JSH 13:18

Previously it was stated a name for Heavenly Mother is “Wisdom.”<sup>63</sup> Knowing the Mother is Wisdom has revealed much in scripture about the Mother and Her role on this Earth. Wisdom is but one name for Her and possibly other women emulating Her example as the Son emulates the Father.<sup>64</sup> Another name for Heavenly Mother is “Understanding.”

“Doth not wisdom cry? And understanding put forth her voice?”<sup>65</sup>

Following the same process as the study of Wisdom, we search for Heavenly Mother as Understanding in the scriptures.

### ***Solomon***

King Solomon was known for his wisdom, but his understanding was also noteworthy:

“And God gave Solomon ***wisdom and understanding*** exceedingly such, and largeness of heart, even as the sand that is on the sea shore.

And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt”<sup>66</sup>

In addition to the wisdom God granted Solomon, he was given understanding that was renown among his contemporaries. Could it be the gifts of wisdom and understanding were given as an endowment from Heavenly Mother? In the context of what has been reviewed, one cannot rule out the possibility Solomon obtained his wisdom and understanding through revelation from and about Heavenly Mother.

Solomon was not the only man given wisdom and understanding. Bezaleel was “filled” with wisdom, understanding and knowledge in constructing the tabernacle of the congregation.<sup>67</sup> Hiram was summoned by Solomon from Tyre as an artisan to build brass works for the temple. Of him it was written, “he was filled with wisdom, and understanding, and cunning to work all works in brass.”<sup>68</sup> Zechariah had understanding in the visions of God.<sup>69</sup> There are many examples of

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<sup>63</sup> Proverbs 8:12 or RE Proverbs 1:36

<sup>64</sup> John 5:19 or RE John 5:4 and T&C 171, Testimony of Saint John 5:3

<sup>65</sup> Proverbs 8:1 or RE Proverbs 1:34

<sup>66</sup> 1 Chronicles 22:9-13 or RE 1 Chronicles 10:15-16, 2 Chronicles 2:11-12 or 2 Chronicles 1:9, 1 Kings 4:29-30 or RE 1 Kings 2:26

<sup>67</sup> Exodus 31:2-3 or RE Exodus 16:7

<sup>68</sup> 1 Kings 7:13-14 or RE 1 Kings 2:42

<sup>69</sup> 2 Chronicles 26:5 or RE 2 Chronicles 13:2

people involved with the construction and furnishing of a temple. Perhaps understanding from Heavenly Mother is linked to the establishment and presence of a temple and the covenants made therein.<sup>70</sup> The source of understanding, like wisdom is Heavenly Mother. In Proverbs 8 Heavenly Mother states:

“Counsel is mine, and sound wisdom: *I am understanding*, I have strength”<sup>71</sup>

One reason Heavenly Mother’s presence is absent in scripture may be due to redactions by men of content bearing witness of her.

“And *after these plain and precious things were taken away* it [the Bible] goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, *thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them*”<sup>72</sup>

Satan’s cunning is more clearly recognized when the reader has some knowledge of Heavenly Mother and Her connections to Wisdom, Understanding, and Prudence. Why would Satan inspire men to remove from Biblical text those things which were “*plain and precious*” to the understanding of men? Is it possible he removed the presence of Heavenly Mother because the Knowledge of the Father and Son would be present, providing credibility, though incomplete, void of the Mother’s Wisdom?

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<sup>70</sup> “She instructs in virtues that would make any person better. But Her instruction will also make living in peace with others possible. Nothing in this world is more desirable than acquiring wisdom: understanding and putting knowledge to wise use. Zion will require the wisdom to use pure knowledge in meekness, humility and charity. Zion will require Her influence” (*Our Divine Parents*, Denver Snuffer Jr., p.6) “Mankind cannot have Zion without wisdom to guide us. Zion must be a community. Developing wisdom requires us to patiently interact with one another. This counsel from the Heavenly Mother is a gift to help us understand what we lack” (*Our Divine Parents*, Denver Snuffer Jr., p.7) “When any of us arrive at the end of the journey through the seven rungs of Jacob’s ladder, we will discover that the Mother was present throughout that journey. She declared: “I lead in the way of righteousness, in the midst of the paths of judgment.” She is present all along the way through the seven pillars. This recognition of the Heavenly Mother requires wisdom” (*Our Divine Parents*, Denver Snuffer Jr., p.24) “There are seven stages of development through which God’s children must pass. It is not all to be done in this life. Christ is the “prototype of the saved man,” and He qualified by passing through these stages of development. We should not be surprised that the Heavenly Mother was responsible for planning and creating these developmental opportunities for Her children” (*Our Divine Parents*, Denver Snuffer Jr., p.24) “We are supposed to “find” Her. And in the last—days temple (should it be finally built by a humble and obedient people), Her open presence will be there” (*Our Divine Parents*, Denver Snuffer Jr., p.34).

<sup>71</sup> Proverbs 8:14 or RE Proverbs 1:36, emphasis added

<sup>72</sup> 1 Nephi 13:29 or RE 1 Nephi 3:24, emphasis added



The absence of Heavenly Mother and Her Wisdom left mankind to navigate mortality with limited understanding and wisdom to apply Heavenly Father's Knowledge. She enables mankind to gain understanding of God's mysteries to the extent they are hidden, plain and precious to those with Wisdom and Understanding.

The Gentiles suffer from the absence of Wisdom due to redactions from the Bible and the withdrawal of God's Spirit when they sin. The absence of Heavenly Mother's voice has the effect of making worship of God by the Gentiles hollow and rote. Knowledge without wisdom cannot ascend to godliness due to lack of understanding and falls short of the plan of happiness.

“Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, *but have removed their hearts far from me, and their fear towards me is taught by the precepts of men.*

Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, *for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.*”<sup>73</sup>

In scripture the hearts of men is a metaphorical tool describing the connection between men, women, and God. Blood coursing through the veins feeds appendages giving life. In the Atonement of Christ, the shedding of the blood of Jesus becomes the testament of His suffering for mankind. In the last days mankind withdraws their devotion from God and religion. They cease turning to God. Instead of coming to Him because they love Him,<sup>74</sup> precepts of men teach us to focus on our fear of God rather than His love for us.

Mankind withholds their devotions from God, wresting the scriptures<sup>75</sup> and ignorantly rebelled against the words of Christ because of the focus on His wrath. Their ignorance of His word and the hollow emptiness of those who bear witness of Him through the precepts of men breeds uncertainty and faithlessness. To overcome men's precepts, God brings about a “marvelous work and a wonder.” False wisdom [knowledge absent wisdom] of the wise and learned perishes. The “Understanding” of those who think themselves prudent, because of their knowledge, is disavowed and rejected.

What type of marvelous and wondrous work makes the wisdom of the wise, learned, and prudent foolish? Revelation of truth, all truth. From the same chapter of the previous verses we read:

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<sup>73</sup> 2 Nephi 27:25-26 or RE 2 Nephi 11:21, emphasis added

<sup>74</sup> John 14:15 or RE John 9:8

<sup>75</sup> D&C 10:63 or RE JSH 10:18

“And the day cometh that the words of the book *which were sealed shall be read upon the house tops, and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth*”<sup>76</sup>

### ***Prudence***

Heavenly Mother mentions prudence once in Her declaration in Proverbs 8:

“I wisdom dwell with prudence and find out knowledge of witty inventions.”<sup>77</sup>

Wisdom dwelling with prudence may have a double meaning. It may refer to Heavenly Mother’s Wisdom leading Her to act with prudence. What is certain is a progression occurs when one receives wisdom to interpret the Father’s knowledge. Applying it correctly, they gain understanding, leading them to act prudently.

The phrase “witty inventions” is a curious reference as it stands in the King James translation of the Bible. The same word is translated elsewhere in the Bible as “wicked devices,”<sup>78</sup> particularly in the context of the “marvelous work and a wonder” mentioned in 2 Nephi 27:26 or RE 2 Nephi 11:21. The wise, learned and prudent as to things of this world could be said to use “wicked devices” to persuade men and women to believe false concepts they perpetuate through the precepts of men and false traditions.<sup>79</sup>

### ***Unraveling a Mystery of Godliness***

The concept of a Divine Mother is new, even a mystery. I am reminded of Joseph Smith’s quote about how the things of God can only be discovered over time, experience and ponderous and solemn thoughts.<sup>80</sup>

As Joseph Smith described, additional reflections course through the mind raising various possibilities that are mysterious. The following conclusions are my own speculation. I believe the thoughts expressed hereafter are correct but incomplete.

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<sup>76</sup> 2 Nephi 27:11 or RE 2 Nephi 11:19, emphasis added

<sup>77</sup> Proverbs 8:12 Or RE Proverbs 1:36

<sup>78</sup> Proverbs 12:2 or RE Proverbs 2:65 and Psalms 37:7 or RE Psalms 37:1, *John Gills Exposition of the Bible*, Proverbs 8:12

<sup>79</sup> D&C 93:39 or RE T&C 93:11

<sup>80</sup> TPJS.137

There is considerable discussion about the importance of Heavenly Mother and the role She plays in mortality. It's noted that Her presence is reflected in scripture when words like wisdom, understanding and prudence appear. Heavenly Father appears when Knowledge is mentioned. Knowledge must be accompanied by Wisdom to achieve godliness. Without both components, it's impossible to rise up to godliness.

Denver, in his talk "*Our Divine Parents*," uses the analogy of parenting where the creation is initiated by the Father with His Knowledge and like Adam and Eve, the Mother provides Wisdom or the correct application of knowledge leading to understanding and prudence.

“[W]isdom is the regulator, guide, apportioner and weaver of that power. If not tempered and guided by wisdom, knowledge can be destructive. Wisdom makes the prudent adaptations required for order.”<sup>81</sup>

Elements of mortality are metaphors for life in Heaven. The Wisdom of Heavenly Mother and Her daughters teach us how She regulates, guides, apportions and “weaves” that power to establish order on Earth. There is another way of describing all of these functions in two related words, nurture and comfort.

When the seed of the mother is fertilized in the womb, mothers provide a protective environment where the child is nourished and nurtured until birth. Motherhood in mortality regulates, guides, apportions and clothes the child with woven cloth both literally and emotionally. As mortal mothers provide for us temporally, our Heavenly Mother is at the forefront of our spiritual rebirth preparatory to our introduction to immortality.

“Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

That by reason of transgression cometh the fall, which fall bringeth death, and *inasmuch as ye were born into the world by water, and blood, and the spirit*, which I have made, and to so became of dust a living soul, even so *ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten, that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory,*

*For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;*

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<sup>81</sup> *Our Divine Parents*, Denver Snuffer Jr., p15

Therefore it is given to *abide in you, the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, [female attributes] truth, justice, and judgment [male attributes].*

And now, behold, I say unto you: *This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.*<sup>82</sup>

Earthly mother's give birth in water, spirit and blood in the process of carrying and delivering children. The process is a type for Spiritual rebirth each person is to experience at the age of accountability. After the Fall of Adam and Eve, mankind must be prepared, cleansed and sanctified through the blood of Jesus Christ. Born again. We are introduced into Eternal Life in a similar manner using the same elements when entering mortality. Through water [baptism] God's commandment is kept, through the Spirit [note the capitalization denoting divinity] we are justified, and by the blood of Christ we are sanctified. This process is characterized as a "rebirth" or becoming born again.<sup>83</sup>

The mid portion of that process is what I've wrestled with. By the "Spirit" we are justified. When the water, Spirit and blood are applied properly we are "born again unto the kingdom of heaven" and receive a renewal of our record of heaven; [that abides *in you*] the Comforter [note the capitalization implying divinity]; *the peaceable things of immortal glory; the truth of all things, that which quickeneth all things, which maketh alive all things, and hath all power according to wisdom, mercy, truth justice, and judgment.*

These verses lingered in my mind for several days and I struggled to understand if and how Heavenly Mother is involved in this process. I was led to a logical thought experiment.

Alma explained to Shiblon, his son, that he [Shiblon] should learn that wisdom is knowing "there is no other way or means whereby man can be saved, only through Christ."<sup>84</sup> This knowledge is not solely obtained by an intellectual pursuit. A "rebirth" is to experience or "enjoy the words of eternal life in mortality and eternal life itself in the world to come." There is one method of instilling truth or the "words of eternal life" *into* the heart of mortal man. It is done by the power of the holy ghost:

"And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for

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<sup>82</sup>Moses 6:57 or RE Genesis 4:9, emphasis added

<sup>83</sup> John 3:3 or RE John 2:1 and Testimony of Saint John 2:1

<sup>84</sup> Alma 38:9 or RE Alma 18:3

when a man speaketh by the power of the holy ghost *the power of the holy ghost carrieth it unto the hearts of the children of men.*<sup>85</sup>

The process of infusing the words of “Eternal Life” into the hearts of men and women is performed by the holy ghost. In nature, birth must involve a mother, and the means for changing the hearts of men and women to receive God’s words into their hearts is accomplished by the power of the holy ghost. This process must be a collaboration involving both Heavenly Mother and the holy ghost. Nephi’s explanation proves the link between Her and the holy ghost in this process.

### ***The Comforter***

When one receives the words of eternal life in mortality they are promised and prepared to enjoy eternal life in the next world. Included in the promise of eternal life is the Comforter. When Jesus prepared His disciples for His departure from mortality, He taught they would receive two “comforters.”

“And I will pray the Father, and he shall give you another Comforter, that he may ***abide in you*** for ever.

Even the Spirit of truth [title for the holy ghost]; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; *for he dwelleth with you, and shall be in you . . .*,

But the Comforter, which is the holy ghost, whom the Father will send in my name, ***he*** shall *teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*<sup>86</sup>

Jesus spoke to His disciples about two Comforters, one that dwells with them and would eventually be “*in them.*” The scripture refers to this Comforter as “he” suggesting the holy ghost has a male gender. From the Testimony of Saint John:

“If you love me, stand ready, watching for every communication I will send to you. Remember that I will ask the Father, and *he will provide to you another Comforter, that he may be by your side endlessly. You will obtain the record of Heaven, the truth of all things* which is denied to the world because the world refuse my Father, and therefore they do not know him. But you know him,

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<sup>85</sup> 2 Nephi 33:1 or RE 2 Nephi 15:1, emphasis added

<sup>86</sup> John 14:16-17 or RE John 9:8

for he is with you, and shall provide answers to guide you. *I will not leave you comfortless. I will stand at your side also.*<sup>87</sup>

From these passages we see the Savior make a distinction between Himself and a Comforter who comes to comfort and guide them. To understand the subject of a Comforter who precedes Christ in His role as a Comforter, several facts should be considered.

The first Comforter is the holy ghost whom the Father sends in the Savior's name to teach us all things and bring all things to our remembrance. What is it the holy ghost restores to our remembrance? If the holy ghost brings things to our remembrance, it must be knowledge we knew previously. And what might that knowledge be?

“Behold, here is the agency of man, and here is the condemnation of man; because that which was from ***the beginning*** [pre-mortality] *is plainly manifest unto them*, and they receive not the light.”<sup>88</sup>

The “*beginning*” is a reference to pre-mortality.<sup>89</sup> The knowledge the holy ghost brings to our remembrance are recollections of knowledge we possessed before coming to Earth. The Comforter is sent by the Father to bring those things to our remembrance including what it was like to dwell in the presence of Heavenly Father and Mother.

Everything about the process of obedience to God's commandments [baptism], being justified by the “Spirit” [First Comforter] and sanctified through the blood of Christ [Second Comforter] parallels the processes of birth and rebirth. The scriptures teach what we must do to restore our memories of pre-mortality. The role motherhood logically performs for her offspring. Mother's “comfort” their children in times of distress and encourage and instruct them through adversity. The ultimate source of comfort is when God [Husband and Wife] give words of eternal life in this world and the promise of eternal life in the world to come.

The Comfort the Father sends prepares us for the Second Comforter or the Savior who prepares us to receive the Father. Heavenly Mother provides the bridge between fallen man [Christ]<sup>90</sup> and the Lord cleanses us through His blood and leads

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<sup>87</sup> RE Testimony of Saint John 10:11, emphasis added

<sup>88</sup> D&C 93:1 or RE T&C 93:10

<sup>89</sup> Genesis 1:1 or RE Genesis 2:2

<sup>90</sup> “But the Mother bridges the gulf between the Throne of the Father and fallen man. She made it possible for the Son of God to enter this fallen world for the salvation of everything in it. A great deal of reflection and study is needed to understand all this implies” *Our Divine Parents*, Denver Snuffer Jr., p.13.

us to the Father's throne. Consider the teachings of the Savior to the Nephites regarding this subject.

“And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, *blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the holy ghost, and shall receive a remission of their sins.*”<sup>91</sup>

And consider the Savior's sermon on the mount teachings to the Nephites:

“And again, blessed are they that mourn, for *they shall be comforted*. And blessed are the meek, for they shall inherit the earth.

And blessed are they who do hunger and thirst after righteousness, for they shall be *filled with the holy ghost*.

And blessed are the merciful, for they shall obtain mercy.

And blessed are all the pure in heart, for *they shall see God.*”<sup>92</sup>

If the sermon on the mount is viewed as a stair step progression, one may expect to receive a “Comforter” or the holy ghost prior to seeing God. That is also the pattern explained by Jesus in John 14 and the pattern suggested in Moses 6. We obey the commandment by baptism, are justified by the Spirit [holy ghost, Heavenly Mother] and then sanctified through the blood of Christ.

To be clear, this does not conclude the holy ghost is our Mother in Heaven. The holy ghost is the spirit of a man or woman in their sanctified state. Still, it is reasonable to conclude the Mother is involved in providing “Comfort” and nurturing through the spiritual rebirth process. Perhaps She fulfills Her role by regulating the Spirit of the Father by apportioning His Spirit to the children in need of comfort. This fits into Denver's assertion that Heavenly Mother, as: “*Wisdom*” is *the regulator, guide, apportioner and weaver of that power.*”<sup>93</sup>

What does Heavenly Mother regulate? How does She guide Her children? What is She apportioning? How does She “weave” Spirit or power? Perhaps the answer is by regulating and apportioning the Spirit of God to Her children. Recall what Denver said about our progression through seven levels.:

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<sup>91</sup> 3 Nephi 12:2 or RE 3 Nephi 5:11, emphasis added

<sup>92</sup> 3 Nephi 12:4-8 or RE 3 Nephi 5:11

<sup>93</sup> *Our Divine Parents*, Denver Snuffer Jr., p.15

“When any of us arrive at the end of the journey through the seven rungs of Jacob’s ladder, *we will discover that the Mother was present throughout the journey.* She declared: “I lead in the way of righteousness, in the midst of the paths of judgment.” She is present all along the way through the seven pillars. This recognition of the Heavenly Mother requires wisdom . . . , There are seven stages of development through which God’s children must pass. It is not all to be done in this life. Christ is the “prototype of the saved man,” and He qualified by passing through these stages of development. *We should not be surprised that the Heavenly Mother was responsible for planning and creating these developmental opportunities for Her children.*”<sup>94</sup>

How do you reconcile the fact the Savior refers to the holy ghost as “He” when so much of what is accomplished by the holy spirit relates more to a feminine role than male. As I pondered this question my thoughts were directed to Denver’s “*Our Divine Parents*” talk and the following words:

“The Old Testament (now retitled The Old Covenants) was preserved and transmitted in the Hebrew language for generations. Some characteristics of that language are important to understand as part of this discussion. First, Hebrew has no neuter, only masculine and feminine. Furthermore, when there are multiple persons involved, even if only one member of a group is male, Hebrew uses only the masculine to refer to the group. Women and men collectively are referred to using a masculine noun or pronoun from the Hebrew language is translated into English, English language readers assume it means “man” or “men” and excludes “women.” In English we can use neuter pronouns like “they” or “them” *to refer to a group of both men and women. Hebrew would use “men” or “he” if the group included even a single male in the group.*”<sup>95</sup>

When Jesus refers to the holy ghost as “he” is it possible it could just as easily be interpreted as “She?” Again, I’m not stating Heavenly Mother is the holy ghost, rather, I’m considering the possibility She “regulates” and “apportions” the Father’s knowledge and Spirit to justify and sanctify mankind.

“But the Mother bridges the gulf between the Throne of the Father and fallen man. *She made it possible for the Son of God to enter this fallen world for*

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<sup>94</sup> *Our Divine Parents*, Denver Snuffer Jr., p.24

<sup>95</sup> *Our Divine Parents*, Denver Snuffer Jr., p.2, emphasis added



*the salvation of everything in it. A great deal of reflection and study is needed to understand all this implies.”<sup>96</sup>*

## **Conclusion**

Having grown up in a predominantly patriarchal culture, I’ve failed to understand the role of women in both time and eternity. All my life I’ve been blessed by women but never had a full appreciation or understanding of the role they play. Our culture too often offers women a proverbial pat on the head acknowledging they are special while remaining ignorant of how essential they are in this world and next.

I owe a debt of gratitude to Denver for obtaining permission from both Heavenly Father and Mother to address this subject and at best, partially open my eyes to a greater appreciation of Heavenly Mother, my blessed birth mother, my eternal companion I’ve loved and cherished for nearly four decades, three wonderful daughters and one wonderful daughter-in-law, all of whom bless our lives and give greater meaning and joy to us.

Although I do not pray to my Heavenly Mother, going forward I will think of Her as I pray to Him in the name of Christ. Who would imagine one of the most precious mysteries of godliness would be renewing our acquaintance with our Mother who gave us the opportunity to find life eternal through the sacrifice of Her Son, our Savior, Jesus Christ. She is the bridge between us and the Father’s throne. What a joy it will be to fully comprehend all She has done and sacrificed to return us to the presence of God.

I hope this paper helps men understand and better appreciate the role of women and the importance of making them equal partners in all we do. I hope my wife, daughters and daughter-in-law feel more elevated in their roles and experience greater appreciation and respect in our society. Revealing more knowledge regarding our Heavenly Mother should accomplish that.

I hope this paper inspires you to broaden your view of our Heavenly Mother and set all of us out on a more diligent search to find Her in the scriptures. This may be one of the greatest of the mysteries of godliness God has withheld from us.

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<sup>96</sup> *Our Divine Parents*, Denver Snuffer Jr. p.15, emphasis added.