

D&C 93:1 Quest

by Sterling D. Allan, 228033

Nov. 13¹⁶, 2023

This is a follow-up^{up} piece to my 10/12 blog post, "To Achieve Mahorri Moriancum's Vision of God and All Things." I also addressed this near the end of my most recent piece, 11/12, "Excommunicated From Chapel," in which I pointed out that D&C 93:1 gives a scenario that would enable me to have this vision, notwithstanding my being in prison. Nephi was caught away in the Spirit of the Lord, yea, into an exceedingly high mountain...

After mailing off that piece, I thought I'd do an AB study on the ASCII sum of "D&C 93:1" = 420. It turns out that this number relates not only to D&C 93:1, but it depicts very ^{specifically} ~~specifically~~ ^{some of} my present situation here in prison, including[^] the sentiments I shared in yesterday's piece.

OT def. "420 God of knowledge" is the most direct tie to D&C 93:1 with a 1Ne.11:1 twist of being shown a great vision ^{but} ~~along~~ the even better than what the brother of Jared saw.

The def.s immediately before & after NT def. G420 both include the antonym (to this vision) "unsearchable". G419 is "a derivative of G1380", which is the ASCII sum of "activate the II", which will come shortly after my vision experience, if I understand right. ⁹ Speaking of "right", that's one of two entries on p.420 T.G.13, the other being "righteous," which in this context ties to Job 33:26 (the verse after the ~~Spring~~ Fountain of Youth verse), which I've long

②

associated with the activating the II event, which results in the Lord "render [ing] unto man his righteousness."

G 422 means "not ashamed," which ties to Isa. 66:5, which I cited near the end of yesterday's piece.

"5 Hear the word of the Lord, ye that tremble at his word [we face rock bottom collapse if we don't evoke the r.c.]; Your brethren that hated you [I wouldn't say that the LDS volunteers hate me, but I'd say that this word is a fair depiction their attitude about my paradigm], that cast you out [kicked out of Green, & banished from access to the chapel] for my name's sake, said, Let the Lord be glorified [they give lip service]: but he shall appear to your joy [Job 33:26 "he shall see his face with joy"], and they shall be ashamed."

Another strongly relevant ref. is 2Ne. 6:13, 14.

"13 ... the people of the Lord shall not be ashamed.

For the people of the Lord are they who wait for him [the again the second time advent of Isa. 11:1]..."

G # 423 "not arrested" is a variation of my being teleported from prison in order to have this experience.

G 424 "to ascend:-go up" ties to 1Ne. 11:1 being carried away by the Spirit to a high mountain. [I hope it will be on another, gorgeous planet in my case.]

That's followed by G 425 "relief:-eased, lib-

③

erty [From prison], rest [from all the ridiculousness here, soon]."

G 426 "to investigate: - examine" relates to all the extensive studies I've done - many thousands of pages of write-ups of what I've found, including this present piece.

~~Going the other direction~~

G 420 itself relates to all the terrible stuff that has been dished out on me in ^{recent} recent days, which I've taken in stride and patience: "enduring of ill, i.e. forbearing: - patient." And the treatment has not just been recent but over decades. The activated II will make it easy to show all of this, whether as snippet samples that people can relate to, or as comprehensive chronicling. Ditto others who have been wrongfully treated as well. (Ps. 69:4.)

Going the other direction, G 418 means, "impossible" tying to Luke 1:37, "with God nothing shall be impossible." My being in prison does not keep me from being able to have this experience.

P. 420 WDT

Page 420 of WDT also has the ~~word~~ def. "impossible" on it. (* 11/14) One of the first def.s on the page is "importune v. To press with repeated requests; to harass or beset with ~~repeated requests~~ solicitations; to beg or beg for urgently or persistently." This applies in several ways. (A) It nails how Pres. Biddulph likely feels about my petitioning him to do the Extemporaneous Ensemble approach for prelude

music ~~was~~ for worship service, (See 11/9 ^{editorial} ~~blog post~~, "Dog Back From Dead," which includes a depiction of that guest in part.) If you were to ask him today, he would totally agree that this def. depicts well how I persisted in seeking this objective notwithstanding the many deterring forces.

(B) It also relates to my not just shutting up^{on 11/6} when Bro. & Sis. Davis asked me to stop ~~after~~ my advocating for a balance between husband and wife (she's usually neglected) in achieving sexual pleasure when they have intercourse. This resulted in my these two blog articles: 11/7 "Got Kicked Out For Suggesting Balance in Sexual Satisfaction of Wife"; and 11/12 "Excommunicated from Chapel."

(C) In the context of D&C 93:1, this relates to my seeking this outcome since my '93-7 mission to Japan where ~~I~~ one of my ~~per~~ ongoing scriptural topic^{studies} study was, "God, Privilege of Seeing." Since 11/11, AM, I've been doing a fast for this outcome. As a type 1 diabetic, not yet completely healed, this isn't completely without food, because I need to^{occasionally} eat to keep my blood sugar from going too low. I've ~~se~~ not been taking short-acting insulin for meals, and I've changed my long-acting dose from 12 units 2x/day to ~~4.5~~ 4 units 2x/day. Without going into the many particulars, let me just say that on the first three days, I've needed to eat about 1-2 apples/day (or equivalent).

(D) When I met with Pres. Pitt on 11/9, he did not use this word, but cited my (annoying) importuning as a matter of serious concern on their part regarding.

Continuing this theme of how I'm perceived (unfairly) by the LDS volunteers and ecclesiastical leaders, as ex-

pressed by Pres. Pitt on 11/9, consider the relevance (very) of this next set:

- impose v. To enact or apply as compulsory [I do it]; to obtrude or force oneself or to be a burden on another [I don't give up/roll over when pursuing what God puts on my heart; most people do; most don't seek for excellence]; to take unfair ^[not] advantage [shopping for willing people]; to palm off [Ox4 defines "palm someone off set or informal persuade someone to accept something that has little value." That may be how they perceive/construe it, but I believe these things are super important.]
- imposition n. The act of imposing upon someone or something; an excessive or uncalled for burden. [I view it as important, they don't, because ^{they are} their^s shoving common sense aside in favor of following what higher leaders have said (not Spirit-directed / confirmed; see 2 Ne. 28:31).]

In the midst of those is this def. that relates to how God sees me: "imposing" adj. Awesome; impressive.

Their view of me as an "apostate," teaching things that go beyond what the Brethren have taught [2 Ne. 28:29 "Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough."], is depicted (falsely) accusation) in "impostor" n. One who assumes a false identity or title [^{some of them} HF, unspoken, but "known I believe this] for the purpose of deception [I sincerely believe believe it and set forth voluminous scriptural evidence in support. (Isa. 41:21.)]"

In our context, "impotent" adj. incapable of sexual intercourse ^{loosely} relates to the difficulty/incapability/unwillingness of many men to not treasure their wives enough to want to do their best so she has climax whenever they have

⑥

sexual intercourse. It was my raising this valuable point ^{spurred my getting} that ^{got me} kicked out of Green and blocked from the chapel.

"impound" loosely relates to being blocked from the chapel.

As synonyms of "impossible," "impracticable"; and "impractical" also relate to the notion that a prisoner can't have the ~~D&C~~ 93:1 experience, which is not true.

"imprecate v. To utter curses or to invoke evil on someone or something" relates to their negative sentiments toward me.

"imprecise" would be an antonym in my case, as I'm adept at addressing logistical details for getting something done.

My resilience to criticism/opposition, ~~is~~ especially in these recent controversies [new wine vs. old bottles] is depicted in "impregnable adj. To go beyond question or criticism."

"impress v. ... to fix firmly in the mind; to affect strongly and usually favorably" relates to ^{how} the first impression I give to the volunteers is very good. What chills them toward me is when they ⁱⁿcrementally come to realize that my views are not at all standard/mainstream/(not) LDS. This def. also relates quite strongly to the D&C 93:1 event.

The last def. on the page, which continues onto the facing page, also relates strongly to the D&C 93:1 event, from an angle I've not heard addressed before: "impressionable adj. Easily influenced or impressed." I'm totally open to what Jesus will show me.

(7)

It's this aspect that causes many fellow inmates to despise me (child attraction), having found out why I'm here.

The facing page (421) in WDT also is rich in relevance to my ^{notion of having an} current situation as I seek to achieve the D&C 93:1 experience. The [^]Extemporaneous Ensemble for prelude music is something I came up with (through inspiration from God). My pushing for this in Green-chapel ~~was~~ became a point of controversy with Pres. Biddulph and was a factor in my having my chapel access removed by Pres. Pitt on 11/9. It is addressed in these defs:

"impressive; imprimatur n. Official permission to print or publish; authorization [is what I was ~~inde~~fatigably seeking]; imprint v. to fix firmly in the mind [I'm probably the most well-known inmate by staff and inmates in the Utah Prison system; especially among the Green and Bear-4 volunteers, staff, inmates]; ~~imprison~~ imprinting n. A type of behavior pattern which is established early in the life of a member of a social species [relates to my being molested by a male babysitter for three days when I was ^{a 1 year old} ~~by a~~ while my parents went to SEC for bishop training; which is where I got my predilection that eventually resulted in my imprisonment. ~~Pres. Pitt said my saying~~]; imprison; improbable [ditto "impossible, impracticable, impractical]; improbity n. Lack of principle; dishonest [is how Pres. Biddulph is wrongfully depicting me]; impromptu adj. Devised or performed without prior planning or preparation. adv. extemporaneously; improper adj. Unsuitable; indecorous; incorrect [is how they view my proposal, again deferring to "follow the ^{leader} prophet" idolatry rather than following the Spirit]; improper fraction n. A fraction having a numerator larger than or the same as the denominator [e.g. > 1 - this musical idea increases the spirituality of the prelude function, not

diminishing it]; impropriety The quality or state of being improper; and improper act or remark [ditto "improper"]; improve [ditto "improper fraction comment"]; improvement [is a major understatement of the D&C 93:1 event]; improvident Not providing for the future [is an antonym of the better -profoundly better future I see my paradigm bringing]; improvisation n. Something impromptu as music [applying to music what we're charged to do in teaching; "it shall be given in very moment what to speak" (D&C 24:6)]; imprudent unwise [is how this approach is viewed by those who are not comfortable following the spirit in front of a crowd]; impudent Marked by rude boldness or disrespect [is perhaps how the volunteers viewed my not just stopping pursuing this because the District President, Elder Clark, said we weren't going to do this. I proposed that the Wed. night FHE prelude/postlude w/singing & guitar ~~be~~ (allowed) be an opportunity to show how this could be sustainable for worship service; then Pres. Bidulph could petition for Elder Clark to reconsider]; impugn To attack as false; to cast doubt on [Pres with ~~the~~ Elder Clark's saying "no" to this, Pres. Bidulph transformed from being favorably inclined to being viewing me as a dangerous radical, which to him is on the spectrum of evil]; impuissance A weakness; impotence [In this context, this ~~is~~ is an antonym. They resent that I don't give up, according to D&C.]; impulse A driving force^{or} (p.422) the motion produced by it; a sudden spontaneous urge [extemporaneous]; a motivating force; a general tendency [I'm all-in with my mission in life.]"

(9)

I had initially rated this page set a 9, but after writing this up, I'd say it's close to a 10. It totally relates to what's been going on in my life in these past few days, and how my removal of access to the ~~the~~ chapel opened up a lot of time and a question of where to focus that time, which I decided to aim toward the D&C 93:1 quest.

Another 420 worth mention for its applicability is p. 420 of Str. 07 which is filled with the entry "Given." This calls to mind Matt. 7:7.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Nov. 11-21 in AB

On the morning of 11/12, before I did the above study on 420 as it relates to D&C 93:1, I was curious if there might be resonance in the numbers of the upcoming November dates: 1111, 1112, etc. to indicate when this might occur. Working backwards, the general idea of this approach is that if I'm going to be having an experience ever greater than what the brother of Jared had ~~seen~~ seen; "and there were never were greater things made manifest than those which were made manifest unto the brother of Jared."

<* 11/15>

(10)

It turns out that in all the places I looked, the numbers corresponding with the upcoming dates don't seem to point to one date in particular, but they point to a window of time that corresponds well with the D&C 93:1 experience for me. If there is a day that stands out, it would be 1120 — the ASCII sum of "Alphabetics" — the primary tool I discovered and have been using in this quest. BTW, I should mention that "1120" was the room number above our section (4) door from the corridor over in Green. ~~Be~~ That's where I was kicked out from. Remember, 1480, the address (1480 N.) of the prison, is the ASCII sum of "Heavenly Father" "Father in Heaven".

OT Def.s H1111-1121

Here are some highlights from OT def.s H1111-1121. H1115 includes the meanings "a failure; not until... :- none [to one], that no..." In the present context, I see that relating to how I haven't yet found HMITF to turn none to one, to solve the "none to answer" problem so we can evoke the v.c.; and that this is likely to be the circumstance at the time of my vision, in person with Jesus as host.

The next def, "H1116 (to be high); an elevation :- height, high place..." which relates to Nephi being "caught away in the Spirit... into ^{an} exceedingly high mountain..."

H1117 says "see H1120", which means "heights of

Baal, where H1168 Baal includes the meaning "husband", pointing to my soon-to-follow wedding.

H1121, which has around 100 meanings, includes these relevant meanings: "a son [Jesus]: - anointed one, firstborn [type and shadow of ChiffFB], meet [DSC 9321], mighty, whelp [is the meaning of H1184, the ASCII sum of "Heavenly Mother"], worthy..."

NT Def.s G1111-1121 < insert see p.18, 113 down >

"G1115 Golgotha" relates to Jesus' atonement for all mankind on conditions of repentance, which makes it possible for someone like me to repent. Messianic Psalm 69:5 says, "O God, thou knowest my foolishness; and my sins are not hid from thee." These Messianic prophecies are dual prophecies. Most aspects apply to both the first and second (Isa. 11:11 again the second time) adverts, but some, such as this one, apply only to one or the other. Vs. 20 applies to both, vs. 21 applies only to Jesus. Verse 5 I just cited doesn't apply to Jesus, the sinless sacrifice for sin.

"G1116 Gomorra" from "H6017 a (ruined) heap" is an extreme example of non-repentant sin. †

In the context of the idea of me being teleported^(tp) the Nephis was, to a high mountain for my DSC 9321 / 1 Ne. 11:1 experience, with tp having the ability to do cargo as well, tp is what I see in "G1117 a load (as filling), i.e a cargo..." because cargo will be a primary function of tp ~~at~~ once it's activated (TCS).

In the D&L 93:1 context, this relates to the "forsake" his sin ~~in~~ ^{substitute} my charge named "sodom", which in my case was not oral but oral - not quite. (sorry for this detail.)

As a counterpart to "H1120 a son," relating to Jesus; "G1119 a parent," in this context relates to the Father (1480).

"G1120 to fall on the knee: - bow the knee, kneel down" has obvious relevance to the D&C 93:1 event. That certainly depicts my sentiment toward Jesus Christ. Also relevant is Eph. 3:14,15.

"14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named." [via the alphabet, per the Hebrew spelling of "Father," aleph, bet, the Hebrew word for alphabet - which pheromeron I discovered in 1996]

Also related to the "dual Messianic prophecy," ^{to me last month} the Hebrew Chaplain Chris Brockman pointed out that ~~the~~ a Hebrew word for stone [as in Ps. 118:22 "the stone which the builders refused is become the head stone of the corner], contains $\text{IIX} \text{?ben}$, contains a component of the word "father IIX ab "; and "son" I ben .

This is going to be quite a reunion.

One removed from 1120, the ASCII sum of "Alphabetics" is G1121, ⁱⁿ which Zodiastes twice includes the word "alphabet". The Greek ξ word "G1121 γραμμα $\mu\alpha$ ξ grammar" also includes the ~~meeting~~ meanings, "a writing, i.e. a letter, note, epistle, book: - scripture..." Indeed, "stone," as depicted above, is a theme of

scripture.

Pp. 1111-1121 Strong's '07

Page 1110 of Str.'07 is where "Sterling" inserts alphabetically. The entry "stone" is on p. 1112. As a follow-up to kneeling, "stood" starts on p. 1113. "Stool" on p. 1115 calls to mind the Immanuel notion in Isa. 66:1 "the heaven is my throne, and the earth is my footstool." Per the notion of the condescension of God, the next entry is "stoop." The entries "stories; story" relate to the accumulation of human experience, which will be made known via the IT and via the Shared Life Reviews, "that when he shall appear we shall be like him, for we shall see him as he is"; further elaborated in D&C 130:1, "When the Savior shall appear we shall see him as he is, we shall see that he is a man like ourselves." "Straight" relates to how we go straight to the kingdom of heaven on earth if we evoke the r.c. On p. 1116, the "strange" entry has strong relevance to this advert. That's how Enoch was described as well. (Moses 6:238.)

On p. 1117 we included the entries "stream; street," which ties to my parents, who are the only ones who have visited me in prison, except ~~to~~ Utah Senator Darrin Owens, whose two visits were somewhat in an official capacity, with a five guard escort. ~~to~~ D&C 93:1 is related to a "visit." One of the first things I looked up in AB was my parents'

house address, 650 W. Big Springs Rd (Dr 2). The spot they selected to build their home used to be the bed of a stream. They dug (w/ backhoe) a diversion canal to go around it. So, imagine what I thought when I looked up "H 650 from H 622 [6/22 was when I went to prison from jail]; a bed or valley of a stream; also a strong thing [D&C 85:7 OMS] or a hero :- brook, channel, mighty [OMS]..." The stream goes along side the road ("street"). "Strength" follows "street."

Page 1120 relates super strongly to Alphabetic, with the entries "string [of words, ASCII sums], strong" [James Strong © 2007]

Page 1121 has several entries that depict the precursors of having the D&C 93:11 experience. "Strove; Struggle; Stubborn [must have broken heart, contrite spirit to repent]; Stuck [not with God, who makes all things possible]; Studseth; Study; Stumble." ~~It's~~ Regarding "stumble" in my case, I think of Isa. 57:15-19 that depicts a broken heart, contrite spirit addict repenting and being healed.

pp. 1111-1121 Bible

Yesterday, I started looking up pp. 1111-1121 of the (LDS, KJV) Bible. It's loaded with relevance, spanning from Dan. 6:14b through the end of Daniel - one of the most well-known visionaries/prophets. He's depicting end times destructions and captivity, ^{which} is what we can avert by evolving the s.c.

(15)

Remember, I'm not just seeking the D&C 93:1 vision/appearance of the Lord, but I'm also seeking to see even more than what the brother of Jared was shown - which would include all that Daniel was shown.

One of the themes of Daniel's prophecies in this region is the Ancient of Days/Michael coming to defeat Satan's tyrants and establishing God's kingdom, never to be destroyed. That's my mission/advent.

<11/16>

I should note that my selection of limiting my search from 1111 to 1121 was because (A) I started the query on 11/11; (B) when I was looking up OT & NT def.s of those numbers, the relevance seemed to climax at 1120, then peter off in significance; (C) I figured I could resume the analysis later; (D) I'm fasting (more like starvation diet due to my diabetes); (E) I'm hoping this will manifest in the next few days. It wasn't until last night, when I read & noted the relevance of pp. 1136-1121, sequentially reading, that I discovered that p. 1121 goes to the end of the book of Daniel. As I was reading along, I did have the impression that p. 1121 could correspond with the end of the book of Daniel, but it wasn't until I got to p. 1120 (facing page) in my sequential analysis that I then saw that the end of the book of Daniel nearly fills p. 1121. I see this unintended (cognatively) synchronicity to be very significant, bespeaking strong divine design.

As a super strong point of relevance to the

D&C 93:1 + vision of all, that I'm asking for, the word "vision" ^(s) occurs ^(my fav. number) 25x on these 11 pages. Outside of this, the word "vision(s)" occurs 79x on the remaining 1579 pages of the Bible. So the density of that word on these 11 pages is ~~15~~ 45 times greater ~~on these pages~~ than ⁱⁿ the rest of the Bible. 2.3x per page here verses once every 20 pages, on average, elsewhere.

The Ancient of Days / Michael references on these pages include Dan. 7:9, 13; 8:25 (Prince of princes); 9:25-7 (Messiah the Prince, in non-r.c. scenario); 10:13, 21; 12:1. In the r.c. scenario, the victory / triumph they represent occurs without the horrible destructions and catastrophes, which are turned away or significantly mitigated because of societal repentance.

Some of the victory / triumph wording in this section includes:

- Dan. 6:28-11 King Darius makes a declaration to all people that they "tremble and fear [respect] the God of Daniel, "for he is the living God... and his kingdom... shall not be destroyed, and his dominion shall be ever unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and earth..."
- Dan. 7:9 "I beheld [vision] till the thrones were cast down, and the Ancient of Days did sit, whose [appearance is as divinity]" ^{Rev. 5-10, 11} [~125 Mil. ministered (with) him (= ChofFb)]
- Dan. 7:22 "until the Ancient of days came, and judgement was given to the saints [ChofFb] of the most High: and

12:2 "And many of them that sleep in the dust of the earth shall awake" [1 Thes. 4:16, 17 - addresses both the resurrection and presently-living being lifted to the S.U.]

- the time came that the saints possessed [ruled as a united body of Christ, as joint heirs] the kingdom."
- 7: 26 "But the judgment shall sit..." : 27 "And the kingdom and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High..."
- 9:18 "we... present our supplications before thee... for thy great mercies."
- 12:1 "at that time shall Michael stand up, the great prince which standeth for the children of thy people...; and at that time thy people shall be delivered..." [sans rock bottom collapse if we evoke the 5-c.]
- 12:3 "they that be wise shall shine...; and they that turn many to righteousness as the stars for..."
- 12:4 "... [at] the time of the end many shall run to and fro [to], and knowledge shall be increased [e.g. IT]"
- 12:10 "the wise shall understand."

H1111 just before that means "waster," which relates to most of Daniel's prophecies, which in our present day can be averted by our evoking the 5-c.

There are a few significant ties between OT & NT def's 1111-1121 and p. 1111-1121 of the Bible. H1112, 3 are the name Belshazzar, "mentioned in Dan. 5:1-2 as son and successor of Nebuchadnezzar, king of Babylon" (B.D.). # And def. H1115 includes the meaning "none," which ties to p. 1114 Dan. 8:7 "none could deliver" and p. 1118 Dan. 10:21 "But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince." Finally,

(18)

the wording on p. 1117 in Dan. 10:10, "set me again upon my knees" ties to G1120 to fall on the knee: - bow the knee... Yes, that Dan. 10:10 context is not of this kind of bowing, but often in AB you see ^aplay on words.

I can relate to Daniel's posture in 10:3, 12, where vs. 3 ties to my fasting; and vs. 12, where the Lord ^{says,}
"...for from the first day [11/11] that thou didst set thy hand to understand, and to chasten thyself before thy God, thy words were heard, and I am come [D&C 93:1] for thy words."
ties to this D&C 93:1 quest.

φ <insert on p. 11, 1/3 down>

G1112, 3 mean "grumbling," which in this case relates to ^(A)the conditions of my being kicked out of Green; (B) and of my then being (excommunicated) from the chapel ^{of Bear-4} and (C) my extremely cold reception I got upon returning to B-4, section 3 (which is gradually warming) — all of which spurred this present quest to realize the D&C 93:1 promise. <end φ>