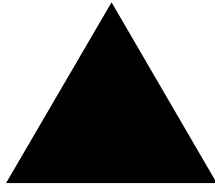


PYRAMIDS OF GOD

Thinking Paradigms of Light and Truth



by james n. hall with Julie O. Hall

Self Teaching Publications

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

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PREFACE

This treatise began as an applied research into the book *FUTURLOGICS a system of prospective thinking copyright 1983 written by james n. hall. While discussing with my wife Julie on each Saturday morning the ideas and theories of thinking found in the Futurlogics, we noticed a parallel between the Ten Commandments given to Moses and the Beatitudes of Jesus of Nazareth. This parallel was very marked, due to the futurlogical method of metaphorical thinking. Perhaps this paradigm was enough to toggle the inner vision to the underlying relationship between the Old Testament law and the New Testament blessedness. We may call this inner vision the “observer effect”. While the “observer effect” is basic to the principles in the Futurlogics, where prior knowledge; or, a mode of learning can and does alter the things seen and thought about. Perhaps the concepts and connections found in this book can be attributed to this “observer effect.” Be that as it may, it is found useful and experimental, even profitable to the words of God and may be found profitable for learning. We still stand by the following which is an excerpt from the same FUTURLOGICS copyright (c) 1983 which is also applicable to this present writing. To quote:

It must be understood that this book contains no prophecy, no predictions or forecasts of any kind except those used merely to exemplify the inherent principles of prospective thinking. In no way are they to be interpreted as mystical and underlying the pattern of things to come except in the most general way. If one is seeking such, he will have to look elsewhere, as one of the tenets of this book is that the future should be a matter of self-discovery and not the prerogative of a select few dictating their vision to the many. Self teaching must remain the core and wellspring of this writing. And the interpretation of religious writings must be left to those who have the authority to do so. copyright (c) james n. hall 1983

We do not claim any authority to set forth doctrine and only introduce the reader to a thinking system based upon the scriptures and the modal effect or what is commonly called the “observer effect.” Nevertheless, we will find it very pleasing, if the reader gains a greater understanding of the scriptures and their grand purposes. The work in this book is first a study and then second a theory. Here are two scriptures from the Doctrine and Covenants which reference the word theory and imply a meaning to the same:

Doctrine and Covenants 88:78

78 Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in THEORY, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Doctrine and Covenants 97:14

14 That they may be perfected in the understanding of their ministry, in THEORY, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

(Note: the word THEORY above is not capitalized in the original but is set in capitals to aid the reader in the reference.) Nevertheless to get to that general view or perspective, we will start with the details, that are as scriptural as possible: and then build up to the most general aspect or view. This building up from a broad base of details to a focal aspect or perspective is, what, and why, the term pyramid is employed here as a communicating type. For it lends credence to the method in a metaphoric way. The technical word for this mental effect is gestalt which by definition is seeing many things at once—as one thing. We are going to build a mosaic from the separate scriptures. And as with a mosaic, focus and distance from the work, is all the effect of the final view and picture when looking to see the overall picture of the mosaic. The details only reveal pieces of stone and mortar arrayed in a pattern. The detail oriented person may not see the intent of the mosaic. And the intent of this mosaic is to think better. Once this advanced thinking is achieved then this scaffolding can be absorbed into a better theory.

The mental structures that will be defined and outlined in this work are to be understood as metaphors of thought. These ideas are to be taken in general and not specifically as the specific details may cause the system to collapse with contradiction. However if the general view is correct the specific perspective should fit quite nicely as the system is applied to generate ideas and principles. Thinking should be improved.

james n. hall and Julie O. Hall November 2007

This Second Edition 2014 includes Sermon on the Mount themes for each Pyramid. james n. hall and Julie O. Hall ~ July 2014

INTRODUCTION

The following scripture taken from the Book of Alma in the Book of Mormon, which is a Latter Day Saint canonical book will give the authors enough credentials to experiment thus upon the word of God in reasonably similar fashion. The reader will have to fill in the relevance with his own imagination, experience, discernment and judgment. Think of this presentation as a thought experiment. Here for your reference is this part of Alma's discourse on faith:

Alma 32:21,26-32

21 And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.

Let us hope for things which are not yet seen but which are true. May we judge the presentation in this treatise with hope and see what develops; perhaps it will expand understanding and possibly faith. In faith the less than perfect knowledge is the lack of detail that a general approach to viewing the mosaic affords. Faith is the ability to see things in general, and not be disturb by the details, that seemingly contradict the perfect view that develops in spiritual growth.

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

This treatise will use the scriptures to form models or paradigms of thinking used in a metaphoric approach. This is the experiment that is drawn from these scriptures. But the advice and counsel to awake and arouse your faculties is well taken. Let us continue our experiment into the pyramids of thought and build our mosaic and let us see what we see with this in mind as a paradigm. Therefore let us build a set of paradigms of thought we shall call pyramids. Continuing Alma's discourse:

28 Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts;

and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.
29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.
30 But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.
31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.
32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

It is hoped therefore, that what the reader believes temporarily concerning the scriptural pyramids, will bring good results and will grow into a grander tree of faith that has a potent substance under the bark, to enable those of sincere heart and real intent, to weather the winters of trials, problems, and questions that may come or just to assist in scriptural research.

For a brief overview of the contents of the book FUTURLOGICS as it pertains to this treatise: Futurlogics is the paradigm used by the authors to see in the scriptures the pyramids or sub-paradigms. Really what ideas and knowledge you already know either, assists or resists, what you can further learn. Also misplaced knowledge, can send you down a path with many dead ends. Just as stated in *The Lectures on Faith* (Latter Day Saint publication 1835) a correct knowledge of God is essential to faith. So are correct knowledge and thinking techniques prerequisite to advanced learning. Incorrect traditions can block spiritual growth, if the lessons from parents have been steeped in erroneous traditions. Also disobedience to principles of intelligence, will take us to forbidden paths. Does it take a paradigm to find or see a paradigm? Whether one is conscious of the workings of a paradigm or not, they exist! And whether the paradigm is fully developed or just rudimentary, we use them as a mental apparatus to think and research and recognize knowledge from data and information. Therefore, those who want to read the paradigm that the authors used to discover the pyramids may go to APPENDIX A and return to continue. Those who want to go into the following discussion with their own paradigm may continue, it is up to the reader. Futurlogics is not necessary to understand the pyramids in this treatise; however, it explains the authors mental beginnings to the pyramids.

At this point you have chosen to be influence by the author's paradigm or you are using your own existing paradigm. Whatever models of thought and experiences are used, it will direct the following course of thinking and learning. Perhaps for a second reading you may try reading the Futurlogics paradigm first for a different perspective on the following theory. For those who do not care to experiment with Futurlogics: begin by starting with PART ONE and the Ten Commandments:

Remainder of Book Omitted

THE EYES OF OUR UNDERSTANDING,
WITH THE EYES OF
THE PYRAMIDS OF GOD
WILL HELP US
TO THINK,
TO PONDER,
TO MEDITATE,
TO UNDERSTAND

