

“In Him We Live, and Move, and Have our Being”: A “Quantum Entanglement” with Jesus Christ

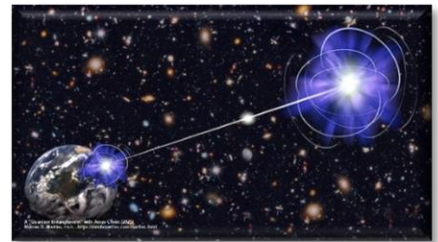
Marcus H. Martins, Ph.D.

BYU Easter Conference - April 11, 2025

For almost 25 years I have been emphasizing the divinity of Jesus Christ in lectures and devotional talks. Since I’ve been a science buff since my childhood, I have often looked at how, like Alma the Younger said: “... all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator.”¹

Tonight, I’ll share insights on how an “exotic” concept from Quantum Mechanics, “Quantum Entanglement”, provides—at least superficially—an interesting and useful metaphor about our access to the Lord Jesus Christ’s grace and divine power.

In physics, the concept of “quantum entanglement” is the phenomenon in which—and I am oversimplifying here—two particles become linked in such a way that they share certain properties, regardless of the astronomic distances separating them.



I invite you to join me in a short mental exercise, traversing a centuries-old man-made gap between science and doctrine.

I divided my remarks into five parts:

1. The origins of my topic
2. A definition of “entanglement with Jesus Christ”
3. The process of entanglement with Christ
4. Practical effects of an entanglement with Christ
5. The role of the Church in this “entanglement”

The Origins of the Topic

As I thought about the theme for this conference, “Life in Christ,” I kept thinking about the Apostle Paul’s testimony that “[In] him we live, and move, and have our being ... For we are also his offspring.”²

¹ Alma 30:44

² Acts 17:28

Associating that with our weekly sacramental pledge that we “always remember him, that [we] may have his Spirit to be with [us]”³, I asked: *How do we remember Jesus Christ? How do we understand him? Savior, Lord, Redeemer, Heavenly Friend, Elder Brother ...? God?*

This question has been in my mind since I gave a devotional talk on this very subject in 2001, and I’m glad that almost a quarter of a century later I have this opportunity to not only revisit the topic but share my thoughts at a much deeper level here at my “alma mater”.

Let me explain what I mean by “much deeper level”. A few months ago, I was scheduled to be the closing speaker at a sacrament meeting. Due to inevitable delays during the meeting, I was left with very few minutes to discuss my assigned topic, the “ongoing restoration”.



As I thought about how to give the congregation in 2 or 3 minutes a “mental picture” of the essence of my topic, I remembered those Russian dolls, the Matryoshkas, which are nested one inside the other, in many layers, like the layers of an onion.

So I in my short remarks I said that as we consider the notion of smaller sizes in relation to a tool, say, a screwdriver, a knife, or a surgeon’s scalpel, we see that the smaller the size, the greater the precision and the ability to perform very intricate work.

I then explained that the restoration of the fulness of the gospel also proceeds like this, with the Lord revealing ever-deeper layers of understanding on how to apply principles and exercise priesthood keys.

And that brings us to my thoughts about the depth of our relationship with the Savior Jesus Christ. He said in modern revelations:

“[Hearken] to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discernor of the thoughts and intents of the heart.”⁴

Applying this notion of precision to our discussion, we may say that the word of the Lord, spoken lawfully, in truth, with divine authority, can affect the deepest and most precise level of nature—a level in which immortal spirit and mortal matter interact in ways still not fully comprehended by mortal humans.

Alma the Younger’s testimony that “... all things denote there is a God; yea, even the earth ... and also all the planets ...”⁵ leaves us with the understanding that “we are surrounded with symbolic elements in nature that, once studied in detail, can give us greater views about God, his

³ Doctrine and Covenants 20:79

⁴ Doctrine and Covenants 33:1; see also Revelation 1:16; Hebrews 4:12; D&C 6:2

⁵ Alma 30:44

kingdom, our familial relationship with him, and the glories he has in store for us through his plan of salvation.”

Therefore, “[multiple] academic disciplines can help us learn details about all these symbolic elements and expressions used in the scriptures and other sacred texts and narratives. ... [All] provide detailed insights that can become vital information for our study of the restored gospel of Jesus Christ. Then, through the power of the Holy Ghost we can expand our understanding of how they function as symbols in God’s curriculum for salvation and exaltation, how they help us comprehend the language of the Godhead, and perhaps even how we might better exercise our discipleship and the authority of the priesthood in the divine work of salvation.⁶”

A Definition of “Entanglement with Jesus Christ”

Through modern revelation the Lord stated that we may indeed enjoy a very special relationship with him.

“For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.



“And the Spirit giveth light to every man that cometh into the world;

“And the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.



“And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.⁷”

The best part is that it is not an exclusive relationship for only a few Latter-day Saints who would pay 11% tithing. On the contrary, this Light or Spirit of Jesus Christ is available at different degrees of “magnitude” or “brightness” to all humankind—indeed to all life on earth.

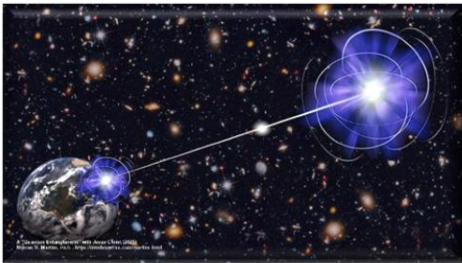
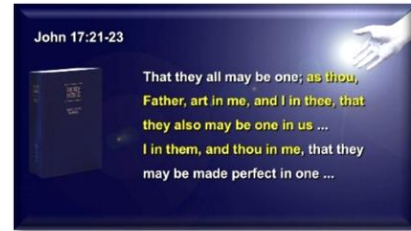
“Behold, I am from above, and my power lieth beneath. I am over all, and in all, and through all, and search all things ... I am the true light that is in you, and ... you are in me; otherwise ye could not abound.⁸”

⁶ Martins, [The Third Century of an Intelligent Religion](https://drmhmartins.com/martins.html) - The David O. McKay Lecture at Brigham Young University-Hawaii – 11 February 2020

⁷ Doctrine and Covenants 84:45-47

⁸ D&C 63:59; 88:50

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us ... And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”⁹”



Now, linking these scriptural passages to our current scientific knowledge, we might understand how to partake of the divine nature, or how one can access heavenly power, by using as an analogy the concept of “quantum entanglement” from physics, the phenomenon in which—and once again, I am oversimplifying here—two particles become linked in such a way that they share certain properties, regardless of the astronomic distances separating them.

With that in mind, I turn my attention to the scriptures that refer to our relationship with God the Father and the Lord Jesus Christ, or how mortal life is inextricably and unavoidably linked to God’s power.

The Apostle Paul taught that “[In] him we live, and move, and have our being ... For we are also his offspring.”¹⁰ The Apostle John stated: “Hereby know we that we dwell in him and he in us, because he hath given us of his spirit.”¹¹ The Apostle Peter spoke of disciples of Christ being “... partakers of the divine nature, having escaped the corruption that is in the world through lust.”¹²

Elder Bruce R. McConkie interpreted the expression “partakers of the divine nature” as meaning to “become as God is, enjoying to the full every characteristic, perfection, and attribute which he possesses and which dwell in him independently.”¹³ Since that blessing can only be enjoyed in its fulness at the resurrection, in the meantime one may, to a certain infinitesimal degree, enjoy the characteristics, the attributes, and even the power of God when acting with proper authority under the influence of the Holy Ghost in the work of salvation.

The Process of Entanglement with Christ

Prophet Joseph Smith taught that “Spirit is a substance ... it is material, but ... it is more pure, elastic, and refined matter than the body ... it existed before the body, can exist in the body, and will exist separate from the body”¹⁴. He also explained:

⁹ John 17:21-23

¹⁰ Acts 17:28

¹¹ 1 John 4:13

¹² 2 Peter 1:4

¹³ Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3:353

¹⁴ Teachings of the Prophet Joseph Smith, p.207; Doctrine and Covenants 131:7-8

“All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and ... revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies.¹⁵”

That being the case, we could then conjecture that this divine instruction would take place at that deepest level where our pre-mortal spirit interacts with mortal flesh, bones and nerves (I’m not sure about blood). In mortality the Light of Christ would provide the connection, analogous to the quantum entanglement, between heavenly spirit and earthly body.

Further enhancement of the light would come after the ordinance of baptism, when a Melchizedek Priesthood holder pronounces the words “*Receive the Holy Ghost*” at the ordinance of the laying on of hands, that way allowing the new convert to “[become] quickened in the inner man¹⁶” as it happened with our Father Adam. The entanglement with Christ would be strengthened even further by receiving the priesthood—either by the laying on of hands or through the temple endowment—with the resulting possible “[sanctification] by the Spirit unto the renewing of [our] bodies¹⁷” as promised as part of the Oath and Covenant of the Priesthood.

Once the “inner man” is quickened [i.e. vivified; enlivened], then access to heavenly powers would be facilitated, including spiritual gifts—prophecy, tongues, seership, healing, etc. Fasting would then be a resource by which one can exercise a “purposeful focus,” so the entanglement with Christ would be strengthened.



The Prophet Joseph Smith taught: “The Holy Ghost is God’s messenger to administer in all those priesthoods.¹⁸” We may consider the power of the Holy Ghost as the link, or “carrier wave” of the Godhead. And the stronger the connection between spirit and flesh by way of the Light of Christ and enhanced by the gift of the Holy Ghost, the more easily accessible spiritual gifts would be, according to the divine will.

Surrounded and penetrated by the Light of Christ, we have the means for a connection with Christ within us, analogous in some respects to the quantum entanglement. Our bodies at the most fundamental level are composed of subatomic particles that can be entangled with those of the Lord himself. Once we are entangled with Christ, he then will give us access to entanglement with the Father. Right before going to Gethsemane, the Savior promised the following:

“[Because] I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to

¹⁵ Teachings of the Prophet Joseph Smith, p.355

¹⁶ Moses 6:65

¹⁷ Doctrine and Covenants 84:33 – brackets added

¹⁸ Teachings of the Prophet Joseph Smith, p.323

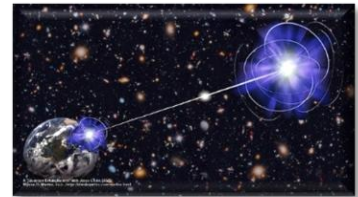
him.

“Judas [not Iscariot] saith unto him, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.¹⁹”

I should pause here and acknowledge that the Prophet Joseph Smith explained that “The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man’s heart is an old sectarian notion, and is false.²⁰” In this discussion, I am presenting the idea that through a process analogous to quantum entanglement, this “personal appearance” is literal, but does not necessarily involve movement in space.

Taking it again as an analogy, the concept of quantum entanglement—again, particles “linked” despite separated by astronomical distances—allows us to think that perhaps the expression “presence of God” might refer to a “condition of access to Him by power”, and not exclusively physical movement to a “location in space” where the Lord might be physically present.



In addition, the concept of entanglement might also allow us to have a better understanding of the scriptural statement “Father, Son, and Holy Ghost are one God, infinite and eternal, without end.²¹” Three individuals “linked” or “entangled” by divine power at such magnitude that each member of the Godhead is a God and acts in perfect harmony with the other two members.

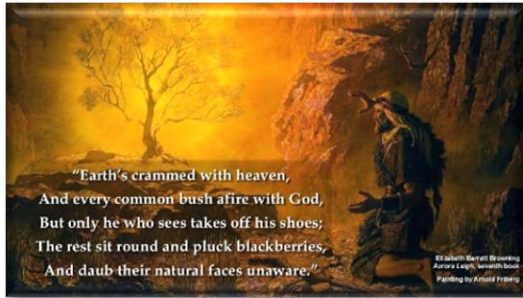
Practical Effects of an Entanglement with Christ

As we consider the practical implications of these ideas in daily life, we find that we have excellent news for the whole world. The divine influence, our connection or entanglement with Christ, is already within us. Whoever we are, wherever we live, whatever our circumstances, an entanglement with Christ’s power is there. With the likely exception of those consigned to perdition, even the most wicked soul in the world has a permanent and readily available connection with Christ within that person’s being.

¹⁹ John 14:19-23 – brackets added

²⁰ Doctrine and Covenants 130:3

²¹ Doctrine and Covenants 20:28; also 2 Nephi 31:21; Mormon 7:7



The 19th century poet Elizabeth Barrett Browning seemed to describe the ubiquity of heavenly power on earth in a beautiful poem:

*“Earth’s crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes;
The rest sit round and pluck blackberries,
And daub their natural faces unaware.”²²*

Even during the so-called dark ages there were always glimmers of divine light guiding each person through that entanglement, despite the overwhelming influence of superstitions.

I wonder if the Lord’s several translated disciples²³ have been sent to key individuals through the ages to increase the magnitude of that entanglement, thus creating the conditions for scientific discoveries, personal and community progress and even conversions yet unknown to us.

So it was with Alma the Younger, whom Mormon described as “a very wicked and an idolatrous man²⁴” and his friends, Ammon, Aaron, Omner and Himni, also described as “the very vilest of sinners.”²⁵

Alma the Younger later taught that a “preparatory redemption” would have enabled wise men and women through the ages to have a “first contact” with the power of the Holy Ghost, even before they would have had an opportunity to receive the proper saving ordinances.

“And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.”²⁶

According to this analogy with quantum entanglement, in order to come unto Christ one doesn’t need to make pilgrimages to shrines far away, nor to resort to physical contortionism. An angel explained to King Benjamin that one needs simply to “[yield] to the enticings of the Holy Spirit ... [put] off the natural man and ... [become] a saint through the atonement of Christ the Lord²⁷”

²² Elizabeth Barrett Browning, *Aurora Leigh*, seventh book

²³ Doctrine and Covenants 7:6; 49:8; Alma 45:17-19; 3 Nephi 1:2-3; 2:9; 28:25-33; Mormon 8:10-11; Moroni 7:31-32; Moses 7:69

²⁴ Mosiah 27:8

²⁵ Mosiah 28:4

²⁶ Alma 13:3

²⁷ Mosiah 3:19

Principles of Righteousness Gained by Entanglement

Another insight we gain from the preceding discussion is that when we are “entangled” with the Savior, characteristics such as love, kindness, gentleness, benevolence, virtues, principles, and wisdom possessed in perfect form by Jesus Christ will “flow” into our own being, and those qualities we strive to incorporate first by emulation, eventually evolve to transformation as we are, as Moroni stated, “wrought upon and cleansed by the power of the Holy Ghost²⁸”.

This is where the earthly meets the heavenly in the exercise of priesthood authority. Since access to priesthood power is dependent not only on symbolic ceremonies, clothing, and sacred language, but also on the practice of the principles of righteousness revealed by the Prophet Joseph Smith, as we become entangled with Christ our ministry becomes powerful, to the point of being able to perform miracles according to the will of God. Perhaps some of the greatest miracles might be merely felt and not visible—the miracle of seeing as he sees and feeling as he feels about the purpose of life and the infinite value of those around us. Miracles in the lives of those individuals we serve. Lives that will be blessed and transformed beyond mortal expectations by the ever-present flow of heavenly power, administered by the Holy Ghost, and eventually obtain eternal salvation and exaltation.

The Apostle John suggested that those and other displays of heavenly power have their origin in the pure love of Christ. He wrote: “If we love one another, God dwelleth in us, and his love is perfected in us.”²⁹

Through these passages we learn that we can receive the manifestation of the Lord’s power in our lives if we act righteously and lovingly in our individual or family callings. When we perform these acts the Lord allows us to experience the manifestation of his Holy Spirit, which manifestation is the equivalent of having God “dwelling” in us.

This is the essence of the exercise of priesthood authority in the work of salvation—whether in quorums, organizations, councils, temples or families. When we do good to others as the Lord would, emulating and extending to others the blessings, the character, the love of Jesus Christ, through forgiveness, compassion and patience, then we will see the fulfillment of the great promise of having “the Holy Ghost [as] a constant [i.e. steadfastly resolute; faithful; invariable; regular] companion, and ... an unchanging scepter of righteousness and ... an everlasting dominion, [which] without compulsory means ... shall flow unto [us] forever and ever.”³⁰

The Role of the Church in the Entanglement

Some might ask: “*Being entangled with Christ at such a fundamental level, what would be the point of attending church meetings? Why would we need an ecclesiastical organization?*”

Again, we remember the Apostle Paul’s words:

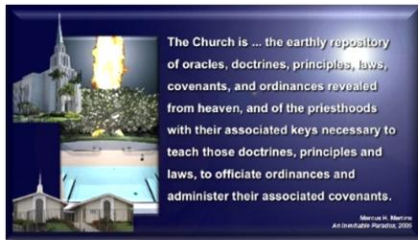
“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints ... for the edifying of the body of

²⁸ Moroni 6:4

²⁹ 1 John 4:13

³⁰ D&C 121:46 - brackets added for application.

Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ³¹”



For the last two decades I have defined the Church of Jesus Christ of Latter-day Saints as the earthly repository of oracles, doctrines, principles, laws, covenants, and ordinances, revealed from heaven and of the priesthoods with their associated keys necessary to teach those doctrines, principles and laws, to officiate ordinances and administer their associated covenants.³²

The Prophet Joseph Smith taught:

“The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits.³³”

As the Lord seeks to “instruct the weaker intelligences”—us, his children—He employs symbolic representations of heavenly realities.

The mortal mind fails to completely understand how water, bread, wine, olive oil, clothing, ceremonies, music, gestures, names, and certain utensils, interact with the powers of heaven through the grace provided by the atonement, and under the authority of the holy priesthood, to entangle us with Christ and allow us to receive the honor and glory of having “[Him] in [us] ... that [we] may be made perfect in one³⁴”



In some way unseen to our mortal eyes and mysterious to our mortal understanding, by the power of faith these symbolic elements will effectively entangle us with Christ. Regardless of whether we understand or not, we trust him and just like the Apostle Peter, we “let down our nets³⁵” and collect the blessings.

This requires purposeful focus, not mere attendance and attention in Church meetings, but also “yearning”.

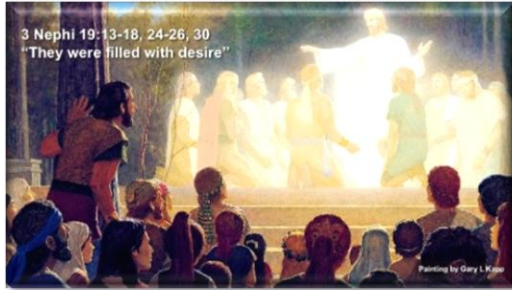
³¹ Ephesians 4:11-13

³² Martins, [An Inevitable Paradox: Establishing a ‘Peaceable Habitation’ in a Violent World](https://drmhmartins.com/martins.html), Convocation speech at Brigham Young University-Hawaii – 08 September 2005

³³ Teachings of the Prophet Joseph Smith, pp.354-355

³⁴ John 17:23 – brackets added with an adaptation

³⁵ Luke 5:5



I wonder if that's what Mormon meant when he stated that when the Twelve the Savior had chosen among the Nephites and Lamanites prayed in the middle of heavenly fire "they were filled with desire"³⁶.

The idea of entanglement with the Savior leads us to understand that the sacramental pledge to always remember him should involve more than just a

momentary "*Oh, yes, Jesus lives. I love him.*"

Entanglement would require that those moments of remembrance also become moments of reflection in which we might ask ourselves:

- *"How is my exercise of the discipline of discipleship so far this morning?*
- *Is there something I should refine later this afternoon?*
- *Is there an upcoming difficult task or uncomfortable assignment for which I should request heavenly assistance?"*

Conclusion

We live in what the Prophet Joseph Smith described as the most glorious period of the earth's history prior to the second coming of the Savior Jesus Christ. He stated:

"[We] are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory, 'the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth,' 'even in one,' when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one ...



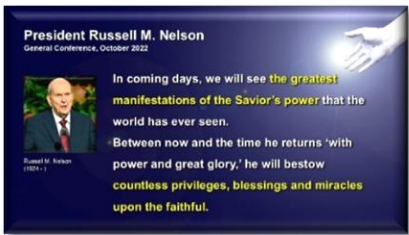
"[The] Spirit of God will also dwell with His people ... and all things whether in heaven or on earth will be in one, even in Christ. The heavenly Priesthood will unite with the earthly, to bring about those great purposes ...

³⁶ 3 Nephi 19:13-18, 24-26, 30

“A work that God and angels have contemplated with delight for generations past; that fired the souls of the ancient patriarchs and prophets; a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.³⁷”

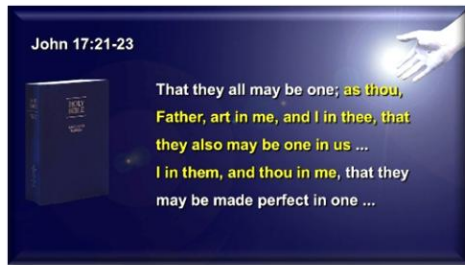


President Russell M. Nelson prophesied in October 2022:



“In coming days, we will see the greatest manifestations of the Savior’s power that the world has ever seen. Between now and the time he returns ‘with power and great glory,’ he will bestow countless privileges, blessings and miracles upon the faithful.³⁸”

Based on my discussion, perhaps the greatest of all these manifestations might not happen in the sun, moon, or movement of continents, mountains and valleys. I would suggest that the most significant manifestation of the Savior’s power might be what he prayed to the Father prior to Gethsemani:



“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us ... And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.³⁹”

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³⁷ Teachings of the Prophet Joseph Smith, p.231

³⁸ Conference Report of the Church of Jesus Christ of Latter-day Saints, October 2022

³⁹ John 17:21-23