

The Nature of God

Introduction

When you read the Book of Mormon and the Lectures on Faith and compare them with some of Joseph Smith's later speeches like King Follett and Plurality of Gods, some people notice an apparent difference in the description of God, and claim he "evolved". I never believed this, but I never knew enough to prove it. Now, I do. Thanks to prayer, revelation, scripture study, and a few good ideas from other sources. If this were just a theory, I would call it "The Unified Theory on God", but it is more than a theory. It is truth, and it ties together so many separate conflicting ideas about God. I thought it was a mystery and I couldn't reveal it, but something prompted me to tell it to somebody on Facebook. He said "You nailed it." I told it to somebody else who said "But, isn't that obvious?" Then, I started writing it up, and I discovered a Mormon philosopher who had thoughts along the same lines.

This is not the trinity. This is not Adam-God. This is not what the church teaches. But this is what the scriptures teach.

I am excited to start working on a full write-up and will post it here and on my blog when I am finished. I don't believe anybody has the full and complete, final definition of "who we worship and WHAT we worship", and what we are to become, but I think this is a giant leap forward. We each need to "evolve" in our understanding of God, because, after all, this is not only our destiny, but how we reach our destiny. We will understand ourselves better, and better understand how to create Zion. In order to have sufficient faith necessary to receive life and salvation we must have a correct idea of the character, attributes, and personality of God. To truly know God is to have eternal life, but just knowing a few incorrect facts about God is not even sufficient to obtain the Gift of the Holy Ghost.

Why should I write this paper? Why should I reveal mysteries? With this knowledge, if somebody would accept it, they would no longer feel pride or be tempted to feel pride. They would no longer doubt God, or question the existence of God. Oliver Cowdery told the original twelve that a sure knowledge of God would bear them up in the worst of circumstances. This is that knowledge. But the knowledge would only be useful to them if they acquired it themselves, by revelation. If somebody merely told it to them, they could not appreciate it or know for themselves the truth of it.

My approach will be to state my position straight out, and then provide detailed supporting information.

This is my outline:

- Why is it necessary to understand God
- To understand God, we must understand ourselves
- My Understanding of Who we are
- God and the Godhead
- Possess your Soul: Coming to a knowledge of who and what you truly are
- Marriage and Gender
- Supporting material:
 - Sermon on the Plurality of Gods with commentary
 - King Follett sermon with commentary
 - Brief discussion of the Mormon concept of deity

- Marriage and Divorce in the Eternities – Early Christian writings
- Bibliography and Further Reading
- There is another essay that goes along with this called “Re-vision-ing the Mormon Concept of Deity”. It provides a philosophic and theological approach to reconstructing the Mormon Concept of Deity,

Why a Knowledge of God is Necessary for Life and Salvation

We here observe that God is the only supreme governor and independent **being in whom all fullness and perfection dwell**; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for **life and salvation**. (Lectures on Faith 3)

You see the constant repetition of these two things in the scriptures: **life and salvation**. It’s repeated 34 times in the Lectures on Faith, alone.

Mos 1:39 For behold, this is my work and my glory--to bring to pass the **immortality and eternal life** of man.

D&C 128:23 Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! ... And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and **salvation**, and honor, and immortality, and **eternal life**; kingdoms, principalities, and powers!

Abr. 2:11 ... for I give unto thee a promise that this right shall continue in thee, and in thy seed ... shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of **salvation**, even of **life eternal**.

“If he yields to temptation, ... we will provide a Savior for him, as we counseled in the beginning, that man may be brought forth by the power of the **redemption** and the **resurrection**, and **come again into our presence**, and with us partake of **eternal life** and exaltation [**salvation**].” LDS Endowment

And their opposites: **death and hell**.

Rev 20:14 And **death** and **hell** were cast into the lake of fire. This is the second death.

2 Nephi 9:26 For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, **death and hell**, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

2 Nephi 28:23 Yea, they are grasped with **death, and hell**; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

Returning to Lecture 3:

Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

- First, the idea that he actually exists. **[This we are taught by the testimony of faithful witnesses.]**
- Secondly, a correct idea of his character, perfections and attributes. **[Including what will be taught here.]**
- Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. **[This can only be obtained by the sacrifice of a broken heart and a contrite spirit, which leads to the gift of charity, which leads to the baptism of fire and the Holy Ghost, which leads to a personal experience with the Lord and to His personal testimony that you shall inherit eternal life and salvation.]**

For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.

Having previously been made acquainted with the way the idea of his existence come into the world, as well as the fact of his existence, we shall proceed to examine his character, perfection, and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him, the Father of all living.

An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can center in him for life and salvation.

For if he did not, in the first instance, believe him to be God, that is, the Creator and upholder of all things, he could not center his faith in him for life and salvation, for fear there should be greater than he who would thwart all his plans, and he like the gods of the heathen, would be unable to fulfill his promises; but seeing he is God over all, from everlasting to everlasting, the Creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering. (Lectures on Faith 3)

What are we?

“If men do not comprehend the character of God, they do not comprehend themselves.” (Joseph Smith)

I am going to start at the level of the spirit and intelligence: our essential selves. Joseph Smith teaches that the intelligence of God and the intelligence of man are co-equal and co-eternal. Therefore, to study one is to study all.

What is an intelligence and what is it capable of?

- Characteristics
 - Individual
 - Uncreated (D&C 93:29)

- Points of light and truth (D&C 93:29)
- Paired male with female, (yin and yang), compound in one (2 Nephi 2:11)
- Cleaves to other intelligences (D&C 88:40)
- Unequal in intelligence (Abr. 3:13)
- Capabilities:
 - Communication
 - Free will (Ability to act as opposed to be acted upon)
 - Possess knowledge
 - Ability to respond to light (Attracted to light, ability to evolve by receiving more light)
 - Ability to exercise faith

In the Mormon view, *spirit* and *intelligence* are ambiguous.

- They are often used interchangeably: “A spirit is an intelligence.”
- They are often used to designate successive stages of existence: (“God placed an intelligence into a spirit that our heavenly parents created.”)

Since there is no clear definition given by revelation of this, I will offer my own definition, given and confirmed by revelation, and since this is personal revelation to me, you are, as always, free to accept or reject it.

But I ask that you do not accept or reject it until you have prayerfully considered it and received a confirmation. I believe this definition resonates with the scriptures and with what Joseph Smith taught in his sermons, and with the Spirit.

We are taught in Section 88 that there is no space in which there is no kingdom and there is no kingdom in which there is no space. We speak of the “three kingdoms” or the “three degrees of glory”, but actually there is at least one other degree of glory of a higher order than the Celestial (Section 130), and there is also a kingdom(s) of no glory (outer darkness).

We exist in all four kingdoms in the same moment of time:

- Light & truth,
- Intelligence (Celestial),
- Spirit (Terrestrial),
- Mind of man (Telestial).

An intelligence is a Celestial manifestation of light and truth. A spirit is a Terrestrial manifestation of an intelligence. The mind of man is corrupted and divided between light and darkness in the Telestial realm.

The test for us is to learn faith, receive more light and truth into our intelligence, and as that light and truth filters down, it enlarges our souls and enables us to better resonate in union with our higher selves.

Here are some important points from Section 93

- 93: 2 – Christ is the light of every man that comes into the Telestial world. The light which is in us is **perfect** (undivided)
- 93:6 - John bore record of the **fulness** of Christ’s glory (full, complete, holy, and undivided).

- 93:13 - The fulness of the glory which the Father possessed, also dwelt in Christ. Not of the fulness at first, but he continued in grace for grace until he received of the fulness.
- 93:17 – Because of this, Christ received all power, both in heaven and on earth, and the glory of the Father was with him, for he **[the glory of the Father personified, - not the personage himself, but the same glory that the personage possessed.]** dwelt in him.
- 93:33-34 - Spirit and element (the soul) must be inseparably connected to one another and inseparably connected to the spirit and element (souls) of others, in order to receive a fulness of joy.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**

It is the Spirit (Holy Breath) that gives life; the flesh provides no advantage: the *rhema* (davarim) **[prophetically inspired words, prophetic information, God's action in the completion of the words He has spoken, commandments; the words and works of God]**, they are spirit, and they are life.

God sheds light on intelligences, causing them to gather up lesser intelligences unto themselves, forming people, animals, plants, elements, and planets (which are beings). This is similar to the creation story where the "gods prepare a planet to bring forth ..." they shine light on it. When the next big change occurs at the start of the Millennium, one who is in authority will, following their baptism in water, baptize the earthly elements with fire, and spirit.

What Does it Mean to "Possess your soul"?

When Christ says "Come to me!", He not only means approach Christ and know Christ, but also approach the state of "Christ-ness", the state of being like Christ -- precisely as He is, nothing more, nothing less. Christ is a Title, a Name, not a proper name, but a designation, an office, a mission. If Jesus Christ, has a proper name, we don't know it. We only know Him by what He does: "Anointed to Deliver".

We are a temple for the Spirit to dwell in. Every temple has a veil. Behind that veil is our unveiled Spirit. It is the light of truth in the same way that Christ is the light of truth. I asked the Lord: How do we part that veil? What does it mean to part the veil?

Yesterday, I was out on a walk, readjusting and recalibrating with the Lord. I was getting ready to write my new paper on the Nature of God.

The Lord revealed many things to me, and I prayed two things. (1) That I would receive them and not cast them aside because of false traditions. and (2) That I would remember them and not lose them to forgetfulness.

I came home and wrote down what I could remember, but I wasn't satisfied with what I wrote. I woke up in the middle of the night with the answer to a question I had just casually asked the Lord the night before. If you have faith and practice, the Lord will listen to even your most casual requests, remember them, and answer them.

I won't tell you the specific question that I asked, but I will tell you the answer: **"possess your soul"**. I knew that if I studied out the meaning of this phrase in the scriptures, it would answer this question, and answer many more questions, so I looked up the answer.

This is from Section 101, which contains the parable of the redemption of Zion, which starts with your own personal redemption.

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul. **And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.** (D&C 101:36-39)

If you continue on with this section the Lord gives the parable of the redemption of Zion. **Reading this, the Lord tells me that Zion must needs be redeemed by a redeemed people.**

So, what is your soul and what does it mean to possess it? The Lord contrasts the soul with the body and says that we need to possess our souls before we can possess the land of Zion. This is super important, but what do these words mean? Fortunately they were taken from a verse in the New Testament, where we can read more about it, and look up the meaning of the original Greek words. It always amazed me that in his revelations, Joseph Smith understands and teaches the true meaning of words, without an understanding of the original Greek.

Luke 21:19 In your patience possess ye your souls.

The Lord is talking about the last days. This is a parallel passage to Matthew 24. Let's quickly look at the words. I got these words from Strong's online concordance. This online dictionary is not the last word on the word of the Lord, but it can give us the key words to ponder as we seek the Spirit to give us the meanings of these words and how they relate together,

Patience = endurance People have wondered about the meaning of "endure to the end". This is the answer: patience.

Souls = psyche, the breath of life, the seat of our feelings, desires, affections, aversions, that part of us which is not our bodies. We could just say the light of truth, our intelligence, our spirits, our mind.

Possess = acquire, marry, purchase, obtain, possess. This is the main word we want to understand. I suppose **the Greeks equated "marriage" and "possession"**. Linking *marriage* with *possession* may not sit too well with us today. **But consider, being married to your spirit -- being fully linked and in tune with your own spirit -- having subjected your physical body, your emotions, and your mind to the control of your own spirit, which has become contrite and subject to the will of God. An eye single to the glory of God.**

Your body is a temple for your spirit and the Holy Spirit to dwell in. Your spirit and the Holy Spirit may become one in the same, as you become justified and sanctified by the baptisms of fire and Holy Ghost. Every temple has a veil. It has been suggested that one way to look at the Holy Ghost is to see it as your "unveiled spirit". To possess your spirit would be to open that veil and know yourself as God knows you.

1 Cor 13:12 For now we see through a glass, darkly; but then face to face: **now I know in part; but then shall I know even as also I am known.**

Matt 18:10 Take heed that ye despise not one of these little ones; for I say unto you, **That in heaven their angels [spirits] do always behold the face of my Father which is in heaven.**

Little children, or those seeking to become as little children, literally have an existence here and at the Throne of God, in heaven. So, in the context of understanding the nature of God, we need to understand ourselves. And if, as Jesus suggests: our spirits are already in the Presence of God, we will understand God. And, in the context of Section 101, we need to first possess ourselves if we would march in and possess the land of Zion.

God and Godhead

Having said all this what is the difference between man and God? What is God anyway?

God is more intelligent than we are. God is not one being, but a Godhead, bound together by love, common purpose, and covenant.

Abr 3:19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.

Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the **Creator**; God the second, the **Redeemer**; and God the third, the witness or **Testator**. (Joseph Smith, TPJS, pg. 190)

The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The **relationship [the Everlasting Covenant]** 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. (King Follett Address)

I am seeing God both as an individual and as a state of being, a quorum, a society, a fellowship. There are many gods, but there is only one God, and all who are gods participate equally in this state. We often refer to God as one of the members of this Godhead, or to the Gods, as a whole. The term God is ambiguous in Mormon theology. To help untangle this, I am including another essay, which explains the nuances of the Mormon understanding of God and resolves all the perceived contradictions in our understanding of God.

In order to have the faith to become like God, we must understand what God is like. In the Lectures on Faith, it says that Christ is the prototype of the saved man, and that salvation consists in being precisely as He is, no more, no less. 1 John says when we see Him, we will be like Him, and everyone who has this hope, purifies himself, even as Christ is pure. John says that he and the other apostles share in this fellowship with God, and he invites all the saints to participate, too.

The Covenant of God

The above quote from TPJS describes the "Everlasting Covenant", with the members of that covenant playing specific roles. The Godhead consists of three distinct beings, but their title or roles may overlap. "The Father" and "the Son" are descriptions of roles played by each member of the Godhead.

Christ plays the role of the Father in some instances, the Son in other instances. Here are some examples:

Mosiah 15:3 **The Father, because** he was conceived by the power of God; and **the Son, because** of the flesh; **thus becoming the Father and Son--**

3 Nephi 1:14 Behold, I come unto my own, to fulfill all things which I have made known unto the children of men from the foundation of the world, and **to do the will, both of the Father and of the Son--of the Father because of me, and of the Son because of my flesh.** And behold, the time is at hand, and this night shall the sign be given.

D&C 93:4 **The Father because** he gave me of his fulness, and **the Son because** I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

But Jesus and God the Father are two distinct personages.

3 Nephi 18:35 And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.

The Oneness of God

But because they share certain common roles, people often mistake them for one in the same person. Here are some scriptures, showing the unity and love within the Godhead.

Mal 2:10 Have we not all **one father**? hath not **one God** created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Mark 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is **one God; and there is none other but he:**

Rom 3:30 Seeing it is **one God**, which shall justify the circumcision by faith, and uncircumcision through faith.

1 Cor 8:6 But **to us [as far as we are concerned] there is but one God**, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Eph 4:6 **One God and Father of all**, who is **above** all, and **through** all, and **in** you all. **[The love and unity of the Godhead generates the Light of Christ, which fills the immensity of space, and lights every man who comes into the world. (D&C 88, 93)]**

1 Tim 2:5 For there is **one God**, and **one mediator** between God and men, the man Christ Jesus; **[There are at least two beings in the Godhead: a God and a mediator between us and God. One person can't mediate with himself.]**

Jas 2:19 Thou believest that **there is one God**; thou doest well: **the devils also believe**, and tremble.

1 Nephi 13:41 And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be

established in one; for **there is one God [the Father] and one Shepherd [the Son, who leads the sheep to the Father]** over all the earth.

2 Nephi 31:21 And now, behold, my beloved brethren, this is the way; and **there is none other way nor name given under heaven whereby man can be saved in the kingdom of God [There is an office, or way, or a name, through which we must go in order to obtain life and salvation.]**. And now, behold, this is the doctrine of Christ, and the only and true doctrine **of the Father, and of the Son, and of the Holy Ghost, which is one God [the unity of the Godhead]**, without end. Amen.

Mosiah 15:4 And **they are one God [the unity of the Godhead]**, yea, the very Eternal Father of heaven and of earth.

Mosiah 15:5 And thus **the flesh becoming subject to the Spirit, or the Son to the Father, being one God [There are two separate wills, hence two persons, one will subjected to the other.]**, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

Alma 11:28 Now Zeezrom said: **Is there more than one God?**

Alma 11:35 Now Zeezrom said unto the people: See that ye remember these things; **for he said there is but one God; yet he saith that the Son of God shall come**, but he shall not save his people--as though he had authority to command God. **[Zeezrom got caught up in the same trap as those who believe the Father and the Son are one in the same person.]**

Alma 14:5 And the people went forth and witnessed against them--testifying that they had reviled against the law, and their lawyers and judges of the land, and also of all the people that were in the land; **and also testified that there was but one God, and that he should send his Son among the people, but he should not save them [They twisted their words.]**; and many such things did the people testify against Alma and Amulek. Now this was done before the chief judge of the land.

Alma 33:1 Now after Alma had spoken these words, they sent forth unto him **desiring to know whether they should believe in one God**, that they might obtain this fruit of which he had spoken, or how they should plant the seed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith. **[Even these new converts realized that a correct knowledge and understanding of God was necessary in order to effectively exercise faith.]**

Mormon 7:7 And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, **unto the Father, and unto the Son, and unto the Holy Ghost, which are one God**, in a state of happiness which hath no end. **[This does away with the notion the God is the same personage: the Father in heaven and the Son on earth. The Father, Son, and Holy Ghost will all be in heaven, all receiving our praises.]**

D&C 20:28 **Which Father, Son, and Holy Ghost are one God**, infinite and eternal, without end. Amen.

D&C 121:28 A time to come in the which nothing shall be withheld, **whether there be one God or many gods, they shall be manifest. [It's manifest in the scriptures right now, if you have eyes to see, ears to hear, and hearts to understand.]**

Mos 1:20 And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying: Depart from me, Satan, **for this one God only will I worship**, which is the God of glory.

Book of Commandments 24:18 Yea, even as many as were before he came in the flesh, from the beginning, who **believed** in the words of the holy prophets, who were **inspired** by the gift of the Holy Ghost, which truly **testified** of him in all things, as well as those who should come after, who should believe in the gifts and callings of God, by the **Holy Ghost, which beareth record of the Father and of the Son, which Father and Son and Holy Ghost, is one God**, infinite and eternal, without end. Amen.

The Oneness with God

Here are some scriptures showing how we are invited to participate in the oneness of unity and love. In the Lecture on Faith 5, it states that the Holy Spirit is the shared mind of the Father and the Son, but anybody who is baptized with fire and the Holy Ghost, is also a joint participant. D&C Section 121 says that the Holy Spirit **IS** "the unspeakable gift of the Holy Ghost". I read that not as saying the Holy Ghost and the Holy Spirit are synonyms, but I interpret it as saying "the Holy Ghost gives you a gift, and that gift is the Holy Spirit."

John 10:30 **I and my Father are one.**

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, **keep through thine own name those whom thou hast given me, that they may be one, as we are.**

That **they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: (John 17:21-22) [This is a great watershed scripture, showing that the Godhead are separate personages, yet unified by the glory they share. And it shows how we may all be one in that same way, because we share that same glory, which glory being the fullness of the Holy Spirit.]**

3 Nephi 11:36 And **thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one. [This can be literally true. The Father, the Son, and the Holy Ghost can all be present and witnessing of one another at your baptism of fire and the Holy Ghost. I testify that this is true, for I have witnessed it for myself.]**

3 Nephi 19:23 **And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, that I may be in them as thou, Father, art in me, that we may be one.**

3 Nephi 19:29 **Father, I pray not for the world, but for those whom thou hast given me out of the world, because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them. [As we become one with the Father and the Son, it adds to their glory, because they are glorified in us and we in them. It's a mutual effect.]**

3 Nephi 28:10 **And for this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one;**

Mormon 7:7 **And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end. [The praises are mutual, for you are at this point one with God. (3 Nephi 19:29)]**

D&C 20:28 **Which Father, Son, and Holy Ghost are one God**, infinite and eternal, without end. Amen.

D&C 35:2 **I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one.**

D&C 50:43 **And the Father and I are one. I am in the Father and the Father in me; and inasmuch as [to the degree that] ye have received me, ye are in me and I in you.**

Verily, thus saith the Lord: It shall come to pass that every soul who **forsaketh** his sins and **cometh** unto me, and **calleth** on my name, and **obeyeth** my voice, and **keepeth** my commandments, shall **see my face and know that I am (1)**; And that **I am the true light that lighteth every man that cometh into the world (2)**; And that **I am in the Father, and the Father in me, and the Father and I are one (3)**—(D&C 93:1-3) **[There is a lot to unpack in these three verses. There is a lot that will be revealed to you, and you will know these things for yourself, not for another.]**

D&C 93:4 **The Father because** he gave me of his fulness, **and the Son because** I was in the world and made flesh my tabernacle, and dwelt among the sons of men. **[The covenantal roles.]**

Luke 10:23 **JST All things are delivered to me of my Father; and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it.**

Lecture Fifth

The Godhead consists of two personages: the Father and the Son. They are one and possess the same mind, which is the Holy Spirit. Those who keep the commandments of God grow from grace to grace and eventually are filled with the same grace, possess the same mind, and share the same inheritance as Christ.

1. In our former lectures we treated of the being, character, perfections, and attributes of God. What we mean by perfections is, the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the Godhead - we mean the Father, Son, and Holy Spirit.

[Previous lectures taught about characteristics of the Godhead as a whole. This lecture drills down to the individuals who compose this fellowship/society/quorum.]

2. There are **two personages** who constitute the great matchless, governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are **the Father and the Son** –

Note the distinction between the words *created* and *made*. These words are taken from Genesis 1 and 2. They are translations of two different Hebrew words. The word for *created* means to *cut out* and the word for *made* means to *form*. Neither word implies creation from nothing. Note, also, the distinction between things which were “created and made”, and things which were **not** “created or made”. This is the same distinction made in John 1. The intelligence, the spirit, or the mind of man was not created or made, neither, indeed, can be. (D&C 93:29).

2.1 The **Father being a personage of spirit, glory, and power, possessing all perfection and fullness, [Spirits also have bodies, but it is of a finer substance than a physical tabernacle. We will discuss later the various ways in which the Father can manifest himself, and what it means to “possess ALL perfection and fullness.”]**

2.2 The **Son, who was in the bosom [an intimate closeness] of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness and in his image; [More on this later.]**

2.3 He is also the **express image and likeness of the personage of the Father**, possessing all the fullness of the Father, **or the same fullness with the Father**; being begotten of him. **[Why does the Son possess all the fullness of the Father? Because He was begotten of Him.]**, and **ordained [according to the covenant]** from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is **called the Son because of the flesh**, and descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be.

2.4 But, notwithstanding all this, he kept the law of God, and remained without sin, **showing thereby that it is in the power of man to keep the law and remain also without sin**; and also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins.

Unless it was demonstrated that it was within the power of man to keep the law and remain also without sin, God could not execute a righteous judgment upon all flesh, for the Accuser could come along and say that Christ somehow had an unfair advantage over the rest of us, and therefore, the atonement was not valid, and all mankind would be lost.

2.5 And he being the Only-Begotten of the Father, full of grace and truth, **and having overcome, received a fullness of the glory of the Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son,**

2.6 **And these three are one;** or in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made [See verse 2, above.] that were created and made, **and these three constitute the Godhead, and are one; [When we describe God, we need to understand God as individual personages and as a quorum of gods. “Quorum” is a neglected term because it is too little-understood. We need to bring it back.]**

2.7 **The Father and the Son possessing the same mind, the same wisdom, glory, power, and fullness - filling all in all; the Son being filled with the fullness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father, mediator for man, being filled with the fullness of the mind of the Father; or, in other words, the Spirit of the Father, which Spirit is shed forth upon all who believe on his name and keep his commandments;**

Notice how *mind* and *spirit* are equated.

2.8 **And all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fullness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.**

Same mind, same spirit, same love, same unity, same covenant – all extended to us.

3. **From the foregoing account of the Godhead, which is given in his revelations, the saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins, and also a sure reward laid up for them in heaven, even that of partaking of the fullness of the Father and the Son through the Spirit.**

4. **As the Son partakes of the fullness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fullness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the Saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.**

If a person participates in the Holy Spirit, the shared mind of God, they would know that anybody in the state of god-hood could act in the office of the Father or the office of the Son, or the office of the Holy Ghost, or the so-called “Davidic Servant” or anything else. You could “go and do the works of Abraham”, because you share the same mind as Abraham.

You say “Joseph Smith possesses all the keys”. Keys are knowledge. Anybody who possesses the same mind possesses the same knowledge. This is why we can say Michael and Adam are the same person. If

two beings possess the same properties, and are otherwise indistinguishable one from another, they are effectively the same person.

This I received of the Lord, when I was earnestly praying about the identity of certain “end-time servants”. The answer I received of the Lord was that individual identity did not matter; it was the performance of the specific mission that mattered. There are many mysteries to be understood through this principle, which are beyond the scope of this paper, or anything that can be publicly revealed. I invite you to study all of this out in your mind and seek the Lord in prayer for more enlightenment, if such is your desire to know this. The Lord is willing to reveal anything to you, according to your ability to receive it, and according to your desire and interest. Even your desire and interest come from the Lord. Ask Him what He wants to teach you. Ask and receive in faith, knowing the He is a God of truth and cannot lie.

In the Gospel of John, Chapter 17, Jesus prays that the disciples may be one, even as He and the Father are one – one because they share the same mind and the same characteristics, but are still separate individuals.

For Brigham Young to teach that each person sets up his own separate kingdom -- not unlike a feudal fiefdom, based on his personal power or influence, is to teach that you can set up your own kingdom in opposition to God. I don't care if it's a kingdom under God, or a totally separate kingdom. Brigham wanted to set up a hierarchy. But D&C 76 says that in the Celestial Kingdom, God makes us all EQUAL.

Brigham Young set up Joseph Smith as an idol to be worshipped, and cast himself in the image of Joseph Smith, as an idol of equal stature. What Brigham taught and what the church teaches now is what Satan was promoting, and all of Adam-God, polygamy, the Proclamation on the Family, D&C 132, the Mormon version (not the *scriptural* version) of the plan of salvation is in support of this. If you study the philosophy behind Adam-God, it does away with the need for a Savior. I saw it when I read Brigham Young's speeches. Orson Pratt and Joseph Smith III saw it, too.

Unfortunately, the latter-day saints have continued in that tradition. This is why we see priestcraft and prophet-worship, inside the church, and an endless parade of failed gurus and false prophets, each trying to establish themselves as the reincarnation of past prophets, the “one mighty and strong”, or having exclusive contact with reincarnated past prophets, outside the church. This all partakes of priestcraft, idolatry, and is anti-Christ, by definition.

This is not to say that there are not legitimate servants of God on the earth at this time. How can we recognize them amongst all the frauds and pretenders? Hear the parable of the wise and the evil servant.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? **[He will teach people about his lord, and lead people to him.]** Blessed is that servant, whom his lord when he cometh shall find so doing.

But and if that evil servant shall say in his heart, My lord delayeth his coming; **[There is no reason to rush things. The Lord's coming in in the distant future. No need to worry about it now.]** And shall begin to smite his fellow servants **[Attack the true servants, saying they have sinned when they have not sinned.]**, and to eat and drink with the drunken; **[Teach for doctrines the commandments of men.]** The lord of that servant shall come in a day when he

looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. (Matt 24:45-51)

Back to the topic at hand.

There are many other scriptures that seem confusing until you consider this idea presented here. The idea of the "trinity" also seems confusing until you consider the ideas presented here. But all the scriptures that say the Father and Son are "one God", and the same being is the "Father" because he does certain things, but also the "Son" because he does certain other things. The nature of God suddenly make sense, when you consider this idea.

The other idea that I have tried to show is that it is demeaning to view ourselves as not having the attributes and potential of God within us, and it is vain to suppose we are any better than anybody else, for we are all equal in the sight of God, now and in the eternities.

What is a Fullness of Light and Truth?

The following may rock your world. It may challenge what you think you know, but please follow along, and don't dismiss it because it seems different from what you have been taught. This is a better explanation than what you have been taught, but if you have an explanation that is even better, then as the Beatles say: "We'd all love to see your plan."

Each member of the Godhead possesses a fullness of light and truth. **That means that their intelligence or Spirit was never divided male and female. This is by no means a complete definition of "a fullness of light and truth", but can a person really claim to possess a fullness with only male or only female properties?**

Mos 1:6 And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, **for he is full of grace and truth**; but there is no God beside me, and all things are present with me, for I know them all.

Mos 2:27 And I, God, **created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.**

God created adam (The Hebrew word for mankind, not the proper name of a particular person) in the image of the Son, who is in the express image of the Father: male and female. And as an undivided person, was told to "multiply and replenish the earth".

Intelligence from the Light of Truth is not divided male and female but was later divided in the man Adam and the woman Eve.

If God created Adam in his own image, he would be male and female; his spirit would be male and female; and the god in whose image he was created would also be male and female. A whole person produces a whole offspring. A divided person produces a divided offspring. God would have to split himself up into separate male and female parts in order to produce separate male and female spirits. Is this even possible? Would a divided god have the power to even do this?

A seed conception from a mortal man and woman, giving you a physical body, must have a sexual assignment because the seeds of a man and woman made it. Our spirits are holy and undivided, but our carnal minds are veiled from our spirits, and only see through a glass darkly.

Catching occasional glimpses, seeing partial revelations of our true nature, or simply growing in grace may cause us to discover more of our dual nature, and this can be confusing or upsetting to us or others. We know that humans possess a wide range of masculine and feminine traits which manifest in our physical bodies, sexual attraction, and gender identification. There is a range on each of these spectra which has been labeled “normal”. Anything falling outside of these ranges has been labeled “deviant”, “abnormal”, “dysphoric”, or even “sinful”. Who on earth, outside of members of the qualified medical community, and those in revelatory rapport with God are qualified to make such judgments?

This I have received from the Lord: It is not given to us to know the exact cause of any of this at the present time, but whether we understand it or not, we still must love all people equally, and God expects all of us to follow the same laws of chastity and fidelity.

My experiences and revelations

I have some experiences and found some scriptures that support the above. I am going to tell you things I never told anybody, so I hope you will respect them.

When I saw Mother in Heaven, this is how it came about.

I had a vision. I saw God the Father standing before me. I got really bold and said: “I would like to speak to Mother. I have a question for Her. May I speak with Her?” It was then it was like He divided, and a woman came from behind Him or from His side and stood at His side before me. That’s when I saw a man standing, and to His left, a woman. I asked my question, and got a beautiful simple answer that any mother would tell her son. I get tears every time I remember what She said.

When I received my second comforter, Jesus took me to a place. We were standing on a smooth, polished surface. I was standing to Jesus’ right, and another man (I don’t know who.) was standing to His left. We were standing in front of a giant wall of fire. I knew immediately that it was the “everlasting burnings”. First, a man emerged from the midst of the fire, followed by a woman. They appeared like projections of light. They were both in human shape, but their colors were like a rainbow. The Lord presented me to them. That’s all I can remember.

God, the Father is a combination of both male and female personalities, energies, aspects, characteristics – whatever you want to call it. The word Elohim, as you probably know, is not a proper name, but a description. It means “mighty one”. It is a feminine Hebrew word with a masculine plural ending.

I believe that God the Father can show Himself separately as a man and a woman, for people that need to understand the dual nature of God, but I also believe that he is one being. He is holy and perfect – meaning that He lacks nothing, but is whole and complete.

The ancient Jewish wisdom called the Kabbalah, which was studied by Joseph Smith, teaches that God has both masculine and feminine characteristics. Apostle Erastus Snow once gave a talk in General Conference stating that each person has combined male and female energies.

This is not necessarily a prescription for marriage, but a description of the Lord:

1 Cor 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

My interpretation of a verse in the Bible used to disprove Mormon temple marriage:

Matt 22:30 For in the resurrection they neither marry (purely masculine), nor are given in marriage (purely feminine), but are as the angels of God (perfect, whole) in heaven.

If Adam (man) was created in the image of God, and was created male AND female in the image of God, and commanded to "multiply and replenish the earth", then God must also have been male AND female.

Later Adam and Eve were separated, with Adam being male and Eve being female. I believe this was a fall from the glory they had as a whole person.

The Bible says "the twain shall be one flesh". If people are going to take everything else in this Biblical story literally, why don't they take this part literally?

Jesus said that John the Baptist was the greatest prophet ever born of woman. Adam was not born of woman, neither was Jesus. He was born **through** woman. Jesus was a Man of Holiness (wholeness and completeness), and He was also Son of Man – meaning son of a Man of Holiness. I believe that Adam was also a Man of Holiness. He was a God, but not the specific Father that we worship.

Eventually, Adam and Eve were taught the Gospel, repented, received baptisms of water, fire, and the Holy Ghost and were redeemed and brought back into the Presence of the Lord. And they taught the Gospel to their children.

Now, to make a long story short.

Mos 6:55 And the Lord spake unto Adam, saying: **Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceived in their hearts**, and they taste the bitter, that they may know to prize the good.

Adam and Eve repented and came to the Lord, yet God still told them their children were "**conceived in sin**".

What does that mean? Where or what was the "sin" in their conception of children? Could it be that they were not properly keeping that commandment to "multiply and replenish the earth" that God gave them BEFORE they were separated? Would that be a SINLESS way to conceive children? *Sin* just means "distanced or separated from God".

John 5:26 For as the Father hath **life in himself [able to regenerate a body]**; so hath he given to the Son to **have life in himself**;

We are to ascend the ladder of progression one step at a time, from exaltation to exaltation, until we "finally attain to the resurrection of the dead and are able to dwell in everlasting burnings". (Joseph Smith, King Follett)

God the Father retains both a fullness of male and female intelligence. This must be restored to us, as well, and will be, as we grow from grace to grace, from partial vision to seeing as we are seen, the same as Jesus did.

I believe that intelligences are whole and complete, and have always existed, and that we are all interconnected, but our conception is "sinful" because we perceived ourselves as being separate from God and our true nature – hence: sinful. And redemption means to be restored back to the state in which we were originally.

I'm leaving a lot out, but this is enough to give you my thoughts and inspiration I have received on the matter.

The "fear factor" – Understanding and Recognizing Revelation

This is an additional note about receiving revelation. I had received numerous revelations while out walking. I prayed that I would remember them all so I could write them down, but the next day, I realize that I had forgotten one point that the Lord made with me.

I knew He told me another thing among many, while I was out, but what was it? I asked the Lord to help me remember what I had forgotten. In a couple of moments, I felt this feeling of fear. I knew this feeling didn't come from the Lord, but I quickly realized why He let me experience this feeling. It was a reminder of what I had forgotten from yesterday. I quickly thanked the Lord for answering my prayer and soon was back asleep.

This is a great illustration of one of the many ways the Lord can answer our prayers, and we need to have the faith to recognize the answer. We need to constantly be on the alert for answers as they come from the Lord, and when the answers aren't coming, we need to constantly be seeking them. It's more than just Ask, Seek, and Knock. It's keep Asking, keep Seeking, keep Knocking.

Some may write this off as no big deal. But, it takes more faith to recognize a tiny and subtle answer that comes in a way we may not normally recognize than it does to recognize a big spectacular answer with fire, trumpets, and angels descending. The latter just means you weren't listening and the Lord really needs to get your attention.

Remember: "He lives to guide me with his eye."

Anyway, the insight I forgot was that sometime when you are pursuing knowledge, and you try ask a question of the Lord and you are immediately met with fear before you can even ask the question, or even before you can fully think out your question. How could this come from the Lord? If it were a question He didn't want to answer, would God make you afraid to even ask it? No. That was Satan, and I believe some questions lead to knowledge that is so vital to you, personally, that Satan doesn't want you knowing the answer. Push on and ask your question anyway, and instead of being punished, watch your spirit light up.

Supporting Material

Joseph Smith's Sermon on Plurality of Gods

(as printed in History of the Church, Vol. 6, p. 473-479)

Meeting in the Grove, east of the Temple, June 16, 1844.

http://www.utlm.org/onlineresources/sermons_talks_interviews/smithpluralityofgodssermon.htm

I am interspersing comments to show that Joseph Smith is correct and is not inventing new doctrine as some have claimed.

President Joseph Smith read the 3rd chapter of Revelation, and took for his text 1st chapter, 6th verse—**"And hath made us kings and priests unto God and His Father: to Him be glory and dominion forever and ever. Amen."**

It is altogether correct in the translation. Now, you know that of late some malicious and corrupt men have sprung up and apostatized from the Church of Jesus Christ of Latter-day Saints, and they declare that the Prophet believes in a plurality of Gods, and, lo and behold! we have discovered a very great secret, they cry—"The Prophet says there are many Gods, and this proves that he has fallen."

I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods. If this is in accordance with the New Testament, lo and behold! we have three Gods anyhow, and they are plural: and who can contradict it!

Lecture Fifth declares the Father and Son to be distinct personages and speaks of the Holy Spirit as the "mind of God".

Our text says "And hath made us kings and priests unto God and His Father." The Apostles have discovered that there were Gods above, for Paul says God was the Father of our Lord Jesus Christ. My object was to preach the scriptures, and preach the doctrine they contain, there being a God above, the Father of our Lord Jesus Christ. I am bold to declare I have taught all the strong doctrines publicly, and always teach stronger doctrines in public than in private.

John was one of the men, and apostles declare they were made kings and priests unto God, the Father of our Lord Jesus Christ. It reads just so in the Revelation. Hence, the doctrine of a plurality of Gods is as prominent in the Bible as any other doctrine. It is all over the face of the Bible. It stands beyond the power of controversy. A wayfaring man, though a fool, need not err therein.

Paul says there are Gods many and Lords many. I want to set it forth in a plain and simple manner; but to us there is but one God—that is pertaining to us; and he is in all and through all. But if Joseph Smith says there are Gods many and Lords many, they cry, "Away with him! Crucify him! crucify him!"

Mankind verily say that the scriptures are with them. Search the scriptures, for they testify of things that these apostates would gravely pronounce blasphemy. Paul, if Joseph Smith is a blasphemer. you are. I say there are Gods many and Lords many, but to us only one, and we are to be in subjection to that one, and no man can limit the bounds or the eternal existence of eternal time. Hath he beheld the eternal world, and is he authorized to say that there is only one God? **He makes himself a fool if he thinks or says so, and there is an end of his career or progress in knowledge. He cannot obtain all knowledge, for he has sealed up the gate to it.**

Some say I do not interpret the scripture the same as they do. They say it means the heathen's gods. Paul says there are Gods many and Lords many; and that makes a plurality of Gods. in spite of the whims of all men. **Without a revelation, I am not going to give them the knowledge of the God of heaven. You know and I testify that Paul had no allusion to the heathen gods. I have it from God, and get over it if you can.** I have a witness of the Holy Ghost, and a testimony that Paul had no allusion to the heathen gods in the text. I will show from the Hebrew Bible that I am correct, and the first word shows a plurality of Gods; and I want the apostates and learned men to come here and prove to the contrary, if they can.

An unlearned boy must give you a little Hebrew. Berosheit baurau Eloheim ait aushamayeen vehau aurait, rendered by King James' translators, "In the beginning God created the heaven and the earth."

The proper spelling for this is: *b'reshit bara elohim et hashamayim v'et ha'aretz.*

I want to analyze the word Berosheit. Rosh, the head; Sheit, a grammatical termination, The Baith [**beth**] was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. Baurau signifies to bring forth; [**to form, to cut apart**] Eloheim [**elohim**] is from the word Eloi, God, in the singular number [**ruler, judge, divine one**]; and by adding the word heim [**him**], it renders it Gods. It read first, "**In the beginning the head of the Gods brought forth the Gods,**" or, as others have translated it, "**The head of the Gods called the Gods together.**"

Joseph Smith may be correct. This is not a correct translation, but not in the way he thinks. Instead of saying "In **THE** beginning." It should read "In **A** beginning." This still accords with what Joseph Smith's teachings, since God is eternal and His course is one eternal round. More on this below.

https://cs.uwaterloo.ca/~dberry/FTP_SITE/reprints.journals.conferences/Berry2003JBQGenesisPaper.pdf

There truly is a council of the Gods. It is mentioned throughout the Old Testament. Google: "The Sod of God". See: Gen. 49:6; Job 15:8; 19:19; 29:4, Ps. 25:14; 55:15; 64:3; 83:4; 89:8; 111:1, Prov. 3:22; 3:32; 11:13; 15:22; 20:19; 25:9, Jer. 6:11; 15:17; 23:18; 23:22, Ezek. 13:9, Amos 3:3.

See also:

<https://www.deseret.com/2013/1/27/20447423/old-testament-divine-council-called-a-sod#:~:text=Nearly%20all%20scholars%20now%20agree,visit%20to%20learn%20divine%20secrets.>

The head God organized the heavens and the earth. I defy all the world to refute me. In the beginning the heads of the Gods organized the heavens and the earth. Now the learned priests and the people rage, and the heathen imagine a vain thing. If we pursue the Hebrew text

further, it reads, "Berosheit baurau Eloheim ait aashamayeen vehau aurait"—"The head one of the Gods said. Let us make [**Make ia a different Hebrew word meaning: fashion, accomplish prepare.**] a man [**adam, mankind**] in our [**plural**] own image. [**after our likeness**]" I once asked a learned Jew, "**If the Hebrew language compels us to render all words ending in heim in the plural, why not render the first Eloheim plural?**" He replied, "That is the rule with few exceptions; but in this case it would ruin the Bible." He acknowledged I was right. I came here to investigate these things precisely as I believe them. Hear and judge for yourselves; and if you go away satisfied, well and good.

If you look carefully, this second rendition of the Hebrew is exactly the same as the first. It does not say "Let us make man in our own image..." It says "In the beginning God created the heavens and the earth." There must have been a mistake in the transcription because this is the way it stands in the published volume 6 of Church History. There are Jewish Mormons and learned scholars in the church. I wonder why nobody has called this out before.

But, what's really interesting with these passages in Genesis is the use of the words **created, made, and formed**. Notice also how the progression of the creative process goes from greater to lesser in scope, and these words take on more of a specific meaning.

Gen 1:1 In the beginning God **created [bara]** the heaven and the earth.

Bara means to fashion something new by cutting out. There is no implication of creating something from nothing.

Gen 1:26 And God said, Let us **make [asa]** man in our image, after our likeness ... [his spirit] More about this elsewhere.

Asa means to *do, make, yield or accomplish* in the broadest sense and widest application. If you look at how the is used in the Bible: God **made** man. Noah **made** an ark.

Gen 2:7 And the LORD God **formed [yasar]** man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [placed his spirit into his body]

Yasar means to squeeze into shape, to spread out, to make a bed, to lay down on a place in an organized fashion, to frame, to mold into a form, like a potter. See Isa 19:26.

In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be in the plural all the way through—Gods. The heads of the Gods appointed one God for us; and when you take [that] view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. All I want is to get the simple, naked truth, and the whole truth.

Throughout portions of the Old Testament we see the phrase "Most High God" (El Elyon). This distinguishes the highest god in the council of gods from the lesser gods.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel For the LORD'S portion is his people; Jacob is the lot of his inheritance..." (Deut 32:8-9) The Dead Sea Scrolls adds: "of the sons of

the Gods.”, a reference to God's council. The Most High was assigning different gods under different sub-gods within his council.

Many men say there is one God; the Father, the Son and the Holy Ghost are only one God! I say that is a strange God anyhow—three in one, and one in three! It is a curious organization. "Father, I pray not for the world, but I pray for them which thou hast given me." "Holy Father, keep through Thine own name those whom thou hast given me, that they may be one as we are." All are to be crammed into one God, according to sectarianism. It would make the biggest God in all the world. He would be a wonderfully big God—he would be a giant or a monster. I want to read the text to you myself—"I am agreed with the Father and the Father is agreed with me, and we are agreed as one." The Greek shows that it should be agreed.

"Father, I pray for them which Thou hast given me out of the world, and not for those alone, but for them also which shall believe on me through their word, that they all may be agreed, as Thou, Father, art with me, and I with Thee, that they also may be agreed with us," and all come to dwell in unity, and in all the glory and everlasting burnings of the Gods; and then we shall see as we are seen, and be as our God and He as His Father.

I'm not seeing a specific Greek word meaning "agreed" in this text, but the word "united" appears in several translations. Other translations say "that we may be one in the same way that my Father and I are one. *One*, even in English, could mean "united" in addition to the numerical *one*.

Biblical scholars say there is a strong Hebrew tradition evident in the background of the author of John's Gospel. There are two Hebrew words that translate "one". The word *yeshida* signifies one as in unique. The other word *echad* means one, as in unity. In the scripture: Deut 6:4 "Hear, O Israel: The LORD our God is one LORD:" The word used here is *echad* -- unity. The Hebrew injunction "the Lord God is one" uses *echad* – unity.

I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house. I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. "In order to do that," said he, "suppose we have two facts: that supposes another fact may exist—two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them."

If Abraham reasoned thus—If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He had a Father also. **Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor?** And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly, Hence if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it.

As is shown in the scriptural references in this paper, *father* and *son* do not necessarily refer to physical procreation, but to covenantal relationships.

Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to

Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator. (Joseph Smith, TPJS, pg. 190)

We make covenants over an altar of stone. The Hebrew word for stone is ABN -- a combination of father (AB) and son (BEN). Putting one stone on top of another is symbolic of a covenant (contracts, bond, obligation, oath, vow, performance, connection, association, or expectation. D&C 132:7) In a human contract, there are certain specific roles: borrower/lender, party of the first part/party of the second part, leaser/leasee for example. And the contract is written out using these titles, instead of the specific names, which are specified once at the beginning of the contract.

The two individual parties to the Everlasting Covenant are a Father and a Son. These are the roles in a covenant. A person who is (plays the role of) a Son in one covenant, may also (plays the role of) a Father in another covenant. There aren't two different covenants. It's the same covenant, but between two different sets of people, playing different roles. This passage explains how Jesus can be both the Father and the Son.

D&C 93:4 **The Father because** he gave me of his fulness, and **the Son because** I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

Christ has a specific covenantal role (Son) in relationship with God, the Eternal Father. When we are born again, we become Sons and Daughters of Christ, and He becomes our Father.

Phil 2:22 But ye know the proof of him, that, **as a son with the father**, he hath served with me in the gospel.

Ex 6:7 **And I will take you to me for a people, and I will be to you a God:** and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

In every covenant relationship, there is one playing the role of "Father" and one playing the role of "Son".

Covenants are made over altars. An altar is made of stones, stacked one on top of the other. The Hebrew word for stone is ABN. This is a combination of the Hebrew word for father: AB, and the Hebrew word for son: BEN. Joseph Smith said in the King Follett discourse: was there ever a Father who did not have a Son? Was there ever a Son who did not have a father?

When the stones are stacked up to make an altar, or when the stones are gathered (spirit of Elias), mortared or sealed together (spirit of Elijah), in order to build a temple (capstone is Messiah), you are building a structure which represents a chain of covenants: each stone above another, each stone representing a son to the father (stone) above it, and each stone the father to the son (stone) below it.

When we are born again, we are sons to Christ, who is our spiritual father. We are sealed to Him by covenant. Christ is the son to his spiritual father, and is sealed to Him by covenant, and so on, up the line. In our unredeemed state, we are sealed to our father, the one to whom we listen and obey: Satan. This is not voluntary on our part. He has taken us and sealed us him. The baptism of fire, baptism of the Holy Ghost, breaks that bond and seals us to Christ as His begotten sons and daughters. We bear the same relationship to Christ as Christ does to His Father.

Mosiah 5:15 Therefore, I would that ye should be steadfast and immovable, always abounding in good works, **that Christ, the Lord God Omnipotent, may seal you his**, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven and in earth, who is God above all. Amen.

Alma 34:35 For behold, if ye have procrastinated the day of your repentance even until death, behold, **ye have become subjected to the spirit of the devil, and he doth seal you his**; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

When Christ predicted that the temple of Jerusalem would be destroyed and that no stone would be left standing upon another, he was symbolically saying that the covenant with Israel would be destroyed. Of course, it would be renewed and rebuilt at a later time.

Mosiah 3:19 For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and **becometh as a child**, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, **even as a child doth submit to his father**.

I want you to pay particular attention to what I am saying. Jesus said that the Father wrought precisely in the same way as His Father had done before Him. As the Father had done before. He laid down His life, and took it up the same as His Father had done before. He did as He was sent, to lay down His life and take it up again; and then was committed unto Him the keys, &c. I know it is good reasoning.

I want to stick to my text, to show that when men open their lips against these truths they do not injure me, but injure themselves. To the law and to the testimony, for these principles are poured out all over the scriptures. **When things that are of the greatest importance are passed over by weak-minded men without even a thought, I want to see truth in all its bearings and hug it to my bosom. I believe all that God ever revealed, and I never hear of a man being damned for believing too much; but they are damned for unbelief.**

The scriptures are a mixture of very strange doctrines to the Christian world, who are blindly led by the blind. I will refer to another scripture. "Now," says God, when He visited Moses in the bush, (Moses was a stammering sort of a boy like me) God said, "**Thou shalt be a God unto the children of Israel.**" God said, "**Thou shalt be a God unto Aaron, and he shall be thy spokesman.**" I believe those Gods that God reveals as Gods to be sons of God, and all can cry, "**Abba, Father!**" Sons of God who exalt themselves to be Gods, even from before the foundation of the world, and are the only Gods I have a reverence for.

Now, does the following passage make more sense?

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the **children**

the promises made to the **fathers**, and the hearts of the **children** shall turn to their **fathers**. If it were not so, the whole earth would be utterly wasted at his coming. (D&C 2:1-3)

Back to the conclusion of the sermon:

John said he was a king. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His Father; to him be glory and dominion forever and ever Amen." Oh, Thou God who art **King of kings and Lord of lords**, the sectarian world, by their actions, declare, "We cannot believe Thee."

I wish I could speak for three or four hours; but it is not expedient on account of the rain: I would still go on, and show you proof upon proofs; all the Bible is equal in support of this doctrine, one part as another.

Joseph Smith's King Follet Sermon

(As printed in History of the Church, Vol. 6, p. 302-317)

This sermon was also reprinted in the [April and May issues of the 1971 Ensign](#). I am including only relevant extracts from this sermon which pertain to the nature of God and man's relationship to Him.

http://www.utlm.org/onlineresources/sermons_talks_interviews/kingfolletsermon.htm

In the first place, I wish to go back to the beginning—to the morn of creation. There is the starting point for us to look to, in order to understand and be fully acquainted with the mind, purposes and decrees of the Great Eloheim, who sits in yonder heavens as he did at the creation of the world. It is necessary for us to have an understanding of God himself in the beginning. **If we start right, it is easy to go right all the time; but if we start wrong we may go wrong, and it will be a hard matter to get right.**

There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and consequently they know but little above the brute beast, or more than to eat, drink and sleep. This is all man knows about God or His existence, unless it is given by the inspiration of the Almighty.

If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things. It eats, drinks, sleeps, and knows nothing more about God; yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. **If men do not comprehend the character of God, they do not comprehend themselves.** I want to go back to the beginning, and so lift your minds into more lofty spheres and a more exalted understanding than what the human mind generally aspires to.

I want to ask this congregation, every man, woman and child, to answer the question in their own hearts, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with Him? This is a question that may occupy your attention for a long time. I again repeat the question—What kind of a being is God? Does any man or woman know? Have any of you seen Him, heard Him, or communed with Him? Here is the question that will, peradventure, from this time henceforth occupy your attention. The scriptures inform us that **"This is life eternal that they might [Greek: come to] know thee, the only true God, and Jesus Christ whom thou hast sent."**

Knowing about God and knowing about the nature of God is only the beginning. You must actually know God, and you come to know God as you come to partake of His divine nature and become more like Him.

If any man does not know God, and inquires what kind of a being He is,—if he will search diligently his own heart—if the declaration of Jesus and the apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle.

My first object is to find out the character of the only wise and true, God, and what kind of a being He is; and if I am so fortunate as to be the man to comprehend God, and explain or

convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or voices, or say anything against the man of God or the servants of God again. But if I fail to do it, it becomes my duty to renounce all further pretensions to revelations and inspirations, or to be a prophet; and I should be like the rest of the world—a false teacher, be hailed as a fraud, and no man would seek my life. But if all religious teachers were honest enough to renounce their pretensions to godliness when their ignorance of the knowledge of God is made manifest, they will all be as badly off as I am, at any rate; and you might just as well take the lives of other false teachers as that of mine. If any man is authorized to take away my life because he thinks and says I am a false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher, and where would be the end of blood? And who would not be the sufferer?

I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why He interferes with the affairs of man.

God himself [**Referring specifically to our Heavenly Father, not to the Godhead**] was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. **If** the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, **was** to make himself visible,—I say, **if** you were to see him today, you would see him like a man in form like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another.

When God the Father manifests Himself to the inhabitants of earth, He does so in a vision (first vision), or as a voice from a cloud (mount of transfiguration), or as a voice from heaven. (Baptism of Christ, or 3 Nephi). **If the Father were to make himself visible, this is what we would see, but what is He like when we don't see him?**

I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease forever. What did Jesus say? (Mark it, Elder Rigdon!) **[This is just a figurative expression. Sidney Rigdon was not present for this sermon.]** The scriptures inform us that Jesus said, as the Father hath **[the regenerative]** power in himself, even so hath the Son power— to do what? Why, what the Father did. The answer is obvious—in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it you do not believe the Bible. The scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it. Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming His name, is not trifling with you or me.

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted [prepared] a plan to create the world and people it. When we begin to learn this way, we begin to learn the only true God, and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach Him, and how to ask so as to receive an answer.

When we understand the character of God, and know how to come to Him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us.

D&C 88:63 Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

D&C 124:95 That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive ...

Now, I ask all who hear me, why the learned men who are preaching salvation, say that God created the heavens and the earth out of nothing? The reason is, that they are unlearned in the things of God, and have not the gift of the Holy Ghost; they account it blasphemy in any one to contradict their idea. If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together. **The Holy Ghost does, anyhow, and he is within me, and comprehends more than all the world; and I will associate myself with him.**

The Holy Ghost was sent by Christ to be a “Comforter”. The actual Greek word *paraclete* means “companion”. It is possible for the Holy Ghost to be your constant companion. (D&C 121:46)

I have another subject to dwell upon, which is calculated to exalt man; but it is impossible for me to say much on this subject, I shall therefore just touch upon it, for time will not permit me to say all. It is associated with the subject of the resurrection of the dead,—namely, **the soul—the mind of man—the immortal spirit.** Where did it come from? All learned men and doctors of divinity say that God created it in the beginning; **but it is not so: the very idea lessens man in my estimation.** I do not believe the doctrine; I know better. Hear it, all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through; if he does not believe it. I am going to tell of things more noble.

D&C 93:29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

Spirits are eternal. They have always existed. They will always exist.

Abr. 3:18 if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other,

- have **no beginning**;
- they existed **before**,

- they shall have **no end**,
- they shall exist **after**,
- for they are **gnolaum**, or **eternal**.

Joseph Smith, throughout his revelations and writings, speaks of the light of truth, intelligences, spirits, and the mind of man almost interchangeably. If you take what he says here, literally, and ask the Lord about it, He will tell you that they are the same thing, only manifesting on different levels, kingdoms, planes of existence, states of vibration.

How do you prove this? We are familiar with the three degrees of glory: Celestial, Terrestrial, and Telestial, but did you know there is a kingdom higher than the Celestial?

This earth, in its **sanctified** and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a **higher order of kingdoms** will be made known; (D&C 130:9-10)

Kabbalah, the Hebrew study of the mysteries of God recognizes four worlds:

World or Kingdom	In LDS terms	Its nature
Atziluth (Emanation)	Light & Truth	Light of Truth
Beriah (Creation)	Celestial	Intelligence
Yetzirah (Formation)	Terrestrial	Spirit
Asiyah (Action)	Telestial	Mind

We are composite beings, and our various components exist in each of these kingdoms, but our consciousness is currently primarily centered in the Telestial, unless we are temporarily transfigured and ascend as Christ or Moses did.

We say that **God Himself is a self-existing being**. Who told you so? It is correct enough; but how did it get into your heads? **Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles.** God made a tabernacle and put a spirit into it, and it became a living soul. (Refers to the Bible.) How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says, "God made man out of the earth and put into him Adam's spirit, and so became a living body."

It is important to pay attention to even the small words. But how do you reconcile this:

Heb 12:9 "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the **Father of spirits**, and live?"

God is not the progenitor of our spirits, for they have always existed, but He is the father of our spirits in that he takes the spirits of adam (all mankind) and places them into bodies which He formed (not created) out of the elements of the earth whereon He planted them. He is also the father of spirits because of the covenant, mentioned earlier.

The mind or the intelligence which man possesses is co-equal [co-eternal] with God himself. I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season: their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were; and they now exist in a place where they converse together the same as we do on the earth,

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it has a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. **That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven.**

You can take this as an eternal principle: If something had a beginning, it will have an end. If something had no beginning, then it will have no end.

I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. **I take my ring from my finger and liken it unto the mind of man—the immortal part, because it had no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So, with the spirit of man. As the Lord liveth, if it had a beginning, it will have an end.** All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the house-tops that God never had the power to create the spirit of man at all. God himself could not create himself.

This ring analogy is brilliant. The course of God is in a straight line, but it is also in one eternal round. (Alma 7:20, D&C 3:2) But, the scriptures say “In THE beginning...” We showed earlier that a better translation would be “In A beginning.”

In order to express a circular, repeating event in linear fashion, all creation stories must begin at an arbitrary point. They, in effect, cut the ring, as Joseph Smith illustrated, to tell his story, then they piece the ring back together again. Another thing: all creation stories begin with the Hebrew word “resh” or “rosh”, a word meaning “head” or “chief”, signifying beginning at the most important thing – that which touched off the current cycle of action.

We are trying to express an eternal and timeless process in terms of our telestial world of action and cause and effect. This is all the “mind of man” can comprehend at this level, unless we ascend in our consciousness to the level of “spirit”, so as to better understand the things of God. Don’t let the terminology put you off. Truth is truth, regardless of the language in which it is clothed.

Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement.

This is glorious. No matter who are what we are or think we are, we can become better.

The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The **relationship [the Everlasting Covenant]** 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.

Because of the everlasting covenant, God is our father in this covenant to assist us to develop to become even as He is.

This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. **You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know that it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.**

The goal of Zion is to bring about heavenly conditions on earth. The laws of Zion give us some idea of what heaven and the society of the gods is like:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; **And are not united according to the union required by the law of the celestial kingdom; And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.** (D&C 105:2-5)

D&C 70:14 Nevertheless, **in your temporal things you shall be equal**, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

D&C 76:95 And he makes them **equal in power, and in might, and in dominion.**

That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things. For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things; (D&C 78:5-6)

In the society of the gods, in the godhead, and as we are exalted to become part of the society of the gods, we will be equal in heavenly things (power, might, and dominion), as we are in Zion in obtaining earthly things. The sin of Satan and also of Brigham Young was to seek greater power or dominion over another because of money, power, influence, wives, offspring over another.

And again I say unto you, **let every man esteem his brother as himself.** For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there--and looketh upon his sons and saith I am just? Behold, this I have given unto you as a parable, and **it is even as I am.** I say unto you, be one; and **if ye are not one ye are not mine.** (D&C 38:25-27)

Modalism

[Does the Book of Mormon teach Modalism?](#)

<http://scripturalmormonism.blogspot.com/2014/08/does-book-of-mormon-teach-modalism.html>

A common charge one finds against the Book of Mormon is that the Book of Mormon teaches Modalism (basically, the view that the Father and the Son are the same person; it has different manifestations [pun intended] historically and in modern times). The main text critics (e.g., Dan Vogel) cite to support this claim is Mosiah 15:1-4:

And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people. And because he dwelleth in flesh **he shall be called the Son of God**, and having subjected the flesh to the will of the Father, being the Father and the Son—The Father **because he was conceived** by the power of God and the Son, **because of the flesh**; thus **becoming the Father and the Son**—And they are one God, yea, the very Eternal Father of heaven and of earth.

This issue is discussed in detail in the accompanying post by Blake T. Ostler.

Ostler applies a philosophical test called the “Indiscernibility of Identicals.” Simply put, the **Indiscernibility of Identicals states that for any x and any y, x=y if x and y (1) never have differed, (2) don't differ, (3) will not ever differ, and (4) could not differ.**

Ether 3:14 Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and **they shall become** my sons and my daughters.

In Mosiah 15:2, we read of how Jesus will “be called the Son of God, and having subjected the flesh to the will of the father,” and in 15:7 Abinadi states that “[Jesus] shall be crucified, and slain, the flesh becoming subject even unto death, **the will of the Son being swallowed up in the will of the Father.**”

In these two verses, there are two wills; the Father's and the Son's, the latter submitting to the former. Each person has their own will, showing that the person of the Son is distinguished from the person of the Father in that Jesus submits his will to God the Father, but the latter does not submit his will to himself and/or the Son.

Furthermore, in 15:8, we read another text that differentiates the Father and the Son:

And thus God [the **Father**] breaketh the bands of death, having gained the victory over death; giving the **Son** power to make intercession for the children of men.

In this verse, the **Father** gives to the **Son** the power to make intercession for the children of men (cf. Heb 7:24-25; Rom 8:33-34; 2 Nephi 2:9-10). It is the **Son**, not the **Father**, who offers intercession, and it is offered by the **Son** to the **Father**. We are talking about roles and relationships, not familial relationships.

Applying the Indiscernibility of Identicals, we can see that, even within the context of Mosiah 15 itself, ignoring the plethora of texts in the Book of Mormon that differentiates between the person of the

Father and the Son, Jesus and His Father differ from one another and cannot be identified as being one and the same person.

The word "God" is ambiguous in LDS theology. Mormons have placed so much attention on the individual members of the Godhead, and on their individuality that they have lost sight of the nature and characteristics of the Godhead as a whole.

There is another paper written by Mormon philosopher Blake T. Ostler, with comments by me that delves more deeply into this subject.

Marriage and Divorce in the Eternities

(This is taken from Lewis Keizer's book "The Pre-Christian teachings of Yeshua" p. 106-107, See bibliography. There are some good Hebrew words here which you ought to become familiar with. If you do, it will enhance your understanding of the Gospel, and of the Old Testament, from which all principles of the Gospel may be derived.)

Yeshua was also challenged by Sadducees who hoped to present a situation to him that disproved the Pharisaic teaching on the Qimah, or the Chayei 'Olam [**Life of the Divine, Life Aeonian**] of the righteous who **would not sleep awaiting gilgul** (reincarnation), but **dwell in the shamayyim (heavens) assisting incarnate souls with the malachim (angels)**. [**Resurrection: upward, lateral, or condescension. The Pharisees say you don't sleep between lives, but you work with the angels, assisting incarnate souls.**]

They posit a situation where a woman marries a husband living with seven brothers who dies without children, then remarries his brother as required by Torah. [**"When brothers live together and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her. "It shall be that the firstborn whom she bears shall assume the name of his dead brother, so that his name will not be blotted out from Israel."** Deut. 25.5] But he also dies without children, and so on through seven brothers. "Whose wife will she be in this supposed Qimah [**Life in the heavenly eternities**]?"

They asked knowing that according to Scripture she would have seven husbands because there had not been any children, and having more than one husband was against Scripture.

Yeshua [**Jesus**] answered, You are ignorant both of the Tanakh [**Scriptures**] and of the power of God. For those who are worthy of the Qimah, [**Life in the heavenly eternities**] they neither marry [**No longer merely Male**] nor are given in marriage, [**No longer merely Female**] but they are like unto the angels [**They are whole, complete, spiritually androgynous, tam.**] in the heavens. And as for the dead being raised in the Qimah, haven't you read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Avraham, the God of Yitz'chak and the God of Ya`akov?' He is God not of the dead, but of the living. Mark 12.24-27; repeated in Matthew 22.23-32 and Luke 20.27-40 [**They are in the image of God. They are perfect, complete, not divided.**]

Tam: Strong's word *tamam* H8552, *taniym* H8549 – Whole, finished, complete, lacking nothing, clean, without spot, upright. Spoken of Noah in Gen 6:9 and Abraham in Gen 17:1 One who is worthy of the Eternal Life [Life of the 'Olam] after death exists as a soul [Neshamah] who is no longer divided into male and female, but is whole [shalem], perfect [tam], undivided, and androgynous like the angels [malachim] and all heavenly beings. All the great saints live after physical death in the 'Olam of God.

Here is a description of the Qimah of the Just from I Baruch, a Jewish apocalyptic book contemporary with Yeshua:345 345 I Baruch 51.7-10, edited R.H. Charles, online at <http://www.pseudepigrapha.com/pseudepigrapha/2Baruch.html>

But those who have been saved by their works,
And to whom the Torah has been now a hope,
And **understanding** (Binah) an expectation,
And **wisdom** (Hochmah) a confidence,

Shall wonders appear in their time.
For they shall behold the world which is now invisible to them,
And they shall behold the time which is now hidden from them:
And time shall no longer age them.
For in the heights of that 'Olam shall they dwell,
And they shall be **made like unto the angels,**
And be **made equal to the stars,**
And they shall be changed into every form they desire,
From **beauty** into loveliness,
And from Light (Aur) into the **splendor** of glory.

Bibliography and Further Reading

- Barry Bickmore, "[Does the Book of Mormon Teach Mainstream Trinitarianism or Modalism?](#)"
- Blake T. Ostler, "[Re-vision-ing the Mormon Concept of Deity](#)" - https://web.archive.org/web/20190421115511/http://www.smpt.org/docs/ostler_element1-1.html
- Ari D. Bruening and David L. Paulsen, "[The Development of the Mormon Understanding of God: Early Mormon Modalism and Early Myths](#)"
- *There is a God—Communion With Him An Inherent Craving of the Human Heart—Man in His Image—Male and Female Created He Them—Spirit and Flesh—Mortal and Immortal* – Erastus Snow - <https://jod.mrm.org/19/266>
- *THE PRE-CHRISTIAN TEACHINGS OF YESHUA* by Lewis S. Keizer - https://www.academia.edu/11318607/THE_PRE_CHRISTIAN_TEACHINGS_OF_YESHUA