THE

Seventy's Course in Theology

THIRD YEAR

The Doctrine of Deity

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Of the First Council of
The Seventy

"And this is life eternal, that they might know Thee, the Only True God, and Jesus Christ whom Thou hast sent."—Jesus.

"It is the First Principle of the Gospel to know for a certainty the Character of God."—Joseph Smith.

Printed by
THE CAXTON PRESS
Salt Lake City
1910
intuitively conscious of the being of God; while the general consent of mankind may confirm man's own consciousness of the divine existence, yet nothing definitely is learned or can be learned concerning the form, nature, or attributes of God from these sources. Now, as of old, man by searching cannot find out God. He cannot "find out the Almighty unto perfection." (Job II, 7.) This can only be learned by revelation. It is the revealed law of the Lord that is perfect, "converting the soul;" it is the statutes of the Lord that are right, "rejoicing the heart;" it is the commandment of the Lord that is pure, "enlightening the eyes;" it is the judgments of the Lord that are "true and righteous altogether." "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb. Moreover, by them is My servant warned, and in the keeping of them there is great reward." (Psalms 19.)

2. The World's Need of a Revelation of God: In all the survey we have taken of men's conceptions of God in Ancient, Mediaeval and Modern times, in all their doctrines, outside of the revelations of God—nowhere have we found a knowledge of the true and living God. Nowhere a teacher who comes with definite knowledge of this subject of all subjects—a subject so closely related to eternal life, that to know God is said in the scriptures to be life eternal; and, of course, the corollary naturally follows, viz.: not to know God is not to possess eternal life. We can form no other conclusion from the survey we have taken of the world's ideas respecting the existence and nature of God, than that forced upon us—the world stood in sore need of a revelation of God. He whom the Egyptians and Hindoos sought for in their pantheism, must be made known. God, whom Confucius would have men respect, but keep at a distance, must draw near. The "Alfader" of the Goths, undefined, incomprehensible to them, must be brought out of the northern darkness into glorious light. The God-idea that prevailed among the Greek philosophers must be brought from the mists of their speculations and made to stand before the world. He whom the Jews were seeking to deny and forsake must be revealed again to the children of men. And lo! when the veil falls from the revelation that God gives of Himself, what form is that which steps forth from the background of the world's ignorance and mystery? A Man, as God lives! Jesus of Nazareth—the great Peasant Teacher of Judea. He is God revealed henceforth to the world. They who thought God impersonal, without form, must know Him henceforth as a person in the form of man. They who have held Him to be without quality, must henceforth know Him as possessed of the qualities of Jesus of Nazareth. They who have regarded him as infinitely terrible, must henceforth know Him also as infinitely gentle. Those who would hold Him at a distance, will now permit Him to draw near. This is the world's mystery revealed. This is God manifested in the flesh. This is the Son of God, who comes to reveal the Father, for He is the express image and likeness of that Father's person, and the likeness of that Father's mind. Henceforth when men shall say, Show
us the Father, He shall point to Himself as the complete revelation of the Father, and say, "He that hath seen me, hath seen the Father also." Henceforth, when men shall dispute about the "being" and "nature" of God, it shall be a perfect answer to uphold Jesus Christ as the complete, perfect revelation and manifestation of God, and through all the ages it shall be so; there shall be no excuse for men saying they know not God, for all may know Him, from the least to the greatest, so tangible, so real a revelation has God given of Himself in the person and character of Jesus Christ. He lived His life on earth—a life of sorrow and of gentleness, its pathway strewn with actions fraught with mercy, kindness and love. A man He was, approved of God among men, by miracles and wonders and signs which God did by Him. Being delivered by the determinate counsel and fore-knowledge of God, men took, and by wicked hands crucified and slew him; but God raised him up, having loosed the pains of death, because it was not possible that He should be holden of it; and exalted Him on high at the right hand of God, whence He shall come to judge the quick and the dead. (This synopsis of the Christ's life is in Acts, ch. ii.)

Mark you, in all this there is not a word about the mysterious, ineffable generation of the Son of God from the Father, together with all the mysteries that men have gathered together in their learned disquisitions about God. No question is raised as to whether Jesus was made out of nothing or begotten by ineffable generation from the substance of the Father. Whether He is consubstantial, that is, of the same substance with the Father, or only of a similar substance. Nor is there any question raised as to whether Jesus was "begotten before or after time began." All these and a hundred other questions arose after the Christian doctrine of Deity began to come in contact with the Greek and other philosophies. Jesus accepted the existence of God as a settled fact, and proclaimed Himself to be the Son of God: offending the Jews by so doing, for they saw that He made Himself equal with God, (John v, 18) and being a man, held forth Himself to be God (John v: 30-33.) Slow, indeed, were they to learn the great truth plainly revealed in Jesus Christ, that God is a perfect man. Such was Jesus Christ, and He was God manifested in the flesh. "Was," did I say? Nay, "is," I should have said; and such will He remain forever; a spirit He is, clothed with an immortal body, a resurrected body of tangible flesh and bones made eternal, and now dwelling in heaven with His Father, of whom He is the express image and likeness, as well now as when He was on earth; and hence the Father also must be a personage of flesh and bones, as tangible as the exalted man, Christ Jesus the Lord.

3. Jesus Is Called God In the Scriptures: "The first proof I offer for this statement, is from the writings of Isaiah. You remember, perhaps, my former quotation from Isaiah, wherein that prophet says," "Behold, a virgin shall conceive and bear a son and shall call his name Immanuel," (Isaiah vii: 14) the interpretation of which name is, according to Matthew:
Again in Hebrews: “God, Who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.” (Heb. i: 1.)

Now we begin to see the relation of the Father and the Son; for though the “Word” be God, though “Immanuel” is God, that is, “God with us,” He does not displace God the Father, but stands in the relationship of a son to Him. Under the direction of the Father, He created worlds, and in this manner is the Creator of our earth, and the heavens connected with the earth. And everywhere the scriptures command that men should worship the Creator. In fact, the burden of the cry of that angel who is to restore the gospel in the hour of God’s judgment is: “Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth and the seas and the fountains of waters.” (Rev. xiv: 7.)

7. **Jesus Christ Equal with God the Father, Hence God:** After the resurrection, Jesus appeared unto His disciples, and said to them, as recorded in the closing chapter of Matthew: “All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.” (Matt. xxviii: 18, 19.)

Observe that the Lord Jesus Christ is placed upon a footing of equal dignity with God the Father, and with the Holy Ghost. This brings to mind the scripture of Paul, where he says, speaking of Jesus: “Who, being in the form of God, thought it not robbery to be equal with God.” (Phil. ii: 6.)

So also is Christ given equal station with the Father and with the Holy Ghost in the apostolic benediction over and over again. “May the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.”

In these several passages we have Jesus Christ, after His resurrection, asserting that all power had been given unto Him, both in heaven and in earth; He is placed upon a footing of equal dignity with God the Father in the holy Trinity—in the Grand Triumvirate which constitutes the Presiding Council or Godhead reigning over our heavens and our earth—hence God.

I now wish to give you the proof that Jesus Christ is the express image of the Father; the express image of His person, as well as the revelation of the attributes of God.

Following that language in Hebrews where Jesus is spoken of as having created worlds under the direction of the Father, it is said: “Who being the brightness of His [the Father’s] glory, and the express image of His person, and upholding all things by the word of His power, when He
had by Himself purged our sins, sat down at the right hand of the Majesty on high.” (Heb. iii: 3.)

So Paul to the Corinthians: “The God of this world hath blinded the minds of those which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” (II Cor. iv: 4.)

So also, in his letter to the Colossians, when speaking of Christ, Paul says: “Who is the image of the invisible God, the first born of every creature.” (Col. i: 5.)

Being “the express image of His person,” then the “image of the invisible God,” Jesus becomes a revelation of the person of God to the children of men, as well as a revelation of His character and attributes. Again, you have the scriptures saying: “For it pleased the Father that in Him [Christ Jesus] should all fulness dwell. * * * For in Him dwelleth all the fulness of the Godhead bodily.” (Col. i: 19; ii: 9.)

All there is, then, in God, there is in Jesus Christ. All that Jesus Christ is, God is. And Jesus Christ is an immortal man of flesh and bone and spirit, and with His Father and the Holy Spirit will reign eternally in the heavens, verily the Godhead.

8. **God Created Man in His Own Image:** Let us now consider the form of God. In those scriptures which take us back to the days of creation, when God created the earth and all things therein—God is represented as saying to someone: “Let us make man in Our image, after Our likeness. * * * So God created man in His own image, in the image of God created He him, male and female created He them.” (Gen. i: 26, 27.)

Now, if that were untouched by “philosophy,” I think it would not be difficult to understand. Man was created in the image and likeness of God. What idea does this language convey to the mind of man, except that man, when his creation was completed, stood forth the counterpart of God in form? But neither philosophers nor theologians have been willing to let it stand so. They will not have God limited to any form. They will not have Him prescribed by the extensions of His person to some line or other of limitation. No; He must needs be in His person, as well as in mind or spirit, all-pervading, filling the universe with His “being,” with a center nowhere, with a circumference everywhere. We must expand the person of God out until it fills the universe. And so they tell us that this plain, simple, straightforward language of Moses, which says that man was created in the image of God—and which everybody can understand—means, not the “full length” image of God, but God’s “moral image!” Man was created in the “moral image” of God, they say.

The meaning of this language from the 26th and 27th verses of the first chapter of Genesis, is made perfectly clear when compared with the third verse of the fifth chapter of Genesis, where it is written: “And
Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." What do these words imply, but that Seth was like his father in features, and also, doubtless, in intellectual and moral qualities? And if, when it is said Adam begat a son in his "own likeness, after his image," it simply means that Seth, in form and features, and intellectual and moral qualities, was like his father—then there can be no other conclusion formed upon the passage that says God created man in his own image and likeness, than that man, in a general way, in form and feature, and intellectual and moral qualities, was like God.

9. **Bodily Form May Not be Excluded from Being "In God's Image":**

It is rather refreshing, in the midst of so much nonsense that is uttered upon this subject, in order to hide the truth and perpetuate the false notions of a paganized Christianity, to find now and then a Christian scholar who rises out of the vagaries of modern Christianity and proclaims the straightforward truth. Let me read to you the words of such an one—the Rev. Dr. Charles A. Briggs. It may be said, of course, by Presbyterians that Dr. Briggs is a heretic; that he has been cast out of their church. Grant it; but with open arms he has been received by the Episcopal church, and ordained into its priesthood; and has an influence that is considerable in the Christian world. But however heretical Dr. Briggs' opinions may be considered by his former Presbyterian brethren, his scholarship at least cannot be challenged. Speaking of man being formed in the image and likeness of God, he says:

"Some theologians refer the form to the higher nature of man [that is, to that 'moral image' in likeness of which it is supposed man was created]; but there is nothing in the text or context to suggest such an interpretation. The context urges us to think of the entire man as distinguished from the lower forms of creation—that which is essential to man, and may be communicated by descent to his seed.—The bodily form cannot be excluded from the representation." (Messianic Prophecy, p. 70.)

I say it is rather refreshing to hear one speak like that, whose scholarship, at least, is above all question. And yet still another voice; and this time from one who stands high in scientific circles, one who has written a work on the "Harmony of the Bible and Science," which is a most valuable contribution to that branch of literature. The gentleman I speak of is a Fellow of the Royal Astronomical Society, and principal of the College at Highbury New Park, England. On this subject of man being created in the image of God, he says: "I think the statement that man was made in the Divine image is intended to be more literal than we generally suppose; for judging from what we read throughout the scriptures, it seems very clear that our Lord, as well as the angels, had a bodily form similar to that of man, only far more spiritual and far more glorious; but which, however, is invisible to man, unless special capabilities of sight are given him, like that experienced by Elisha's servant.
so come in like manner as ye have seen Him go into heaven." (Acts 1:11.)

What! With His body of flesh and bones, with the marks in His hands and in His feet? Shall He come again in that form? The old Jewish prophet, Zechariah, foresaw that He would. He describes the time of His glorious coming, when His blessed, nail-pierced feet shall touch the Mount of Olives again, and it shall cleave in twain, and open a great valley for the escape of the distressed house of Judah, sore oppressed in the siege of their great city, Jerusalem. We are told that "They shall look upon Him Whom they have pierced, and they shall mourn for Him as one mourneth for his only son," and one shall look upon Him in that day and shall say, "What are these wounds in Thy hands and in Thy feet?" and He shall answer, "These are the wounds that I received in the house of my friends." (Zech. the 12th, 13th and 14th chapters).

What think ye of Christ? Will that resurrected, immortal, glorified man ever be distilled into some bodiless, formless essence, to be diffused as the perfume of a rose is diffused throughout the circumambient air? Will He become an impersonal, incorporeal, immaterial God, without body, without parts, without passions? Will it be? Can it be? What think ye of Christ? Is He God? Is He an exalted man? Yes; in the name of all the Gods He is. And one wonders why Christian ministers arraign the faith of the Church of Jesus Christ of Latter-day Saints because they believe and affirm that God is an exalted man, and that He has a body, tangible, immortal, indestructible, and will so remain embodied throughout the countless ages of eternity?—And since the Son is in the form and likeness of the Father, being, as Paul tells us, "in the express image of His [the Father's] person"—so, too, the Father, God must be a man of immortal tabernacle, glorified and exalted: for as the Son is, so also is the Father, a personage of tabernacle, of flesh and of bone as tangible as man's, as tangible as Christ's most glorious, resurrected body (See article in Improvement Era for March, 1910, for further treatment of this theme).
LESSON XXXIV.
(Scripture Reading Exercise.)

THE CHARACTER OF GOD REVEALED IN JESUS CHRIST.

ANALYSIS.

I. Humility.

II. Obedience.

III. Compassion and Impartiality of God:
1. Ministration to Rich and Poor Alike;
2. His Treatment of Sinners;
3. His Mercy and Toleration.

IV. His Love Manifested in the Atonement.

V. The Justice and Severity of God.

VI. The Revelation of God Complete in Jesus Christ.

REFERENCES.

Note 1. and the Scripture references within the note.
Note 2 and the Scriptures quoted.
Note 3, and citations in the note.
Notes 4 and 5.
Note 6, and citations of Scriptures in the notes.
Note 7.
Note 8, and Lectures on Faith, Doc. & Cov., Lecture III.

SPECIAL TEXT: "God was manifested in the flesh (margin), justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. ii:16.

NOTES.

The notes of this Lesson are taken from two discourses by the author: one the "Mormon Doctrine of Deity"; the other "Jesus Christ, the Revelation of God," hence the personal character and direct address style that appears in the notes.

1. The Humility of God Manifested Through Jesus Christ: First of all, I call your attention to the deep, the profound humility of God; His great condescension in living among men, as He did, for their instruction; and from that circumstance would draw to your attention the lesson of humility His life teaches. The heights of glory to which Jesus had attained, the power and dignity of His position in the heavenly kingdom, of course, cannot be comprehended by us in our present finite condition, and with our limited knowledge of things. Great and exalted as we might think Him to be, you may depend upon it He was exalted infinitely higher than that. Then when you think of one living and moving in the
cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii:15-33).

And this from that gentle, compassionate man! The voice of God in its severity speaks through these tones, and bids us understand that it must be a terrible thing to fall under the displeasure of God. Think of the infinite difference between that sweet compassion which He has for the penitent sinner, and this severe but just arraignment of those who persist in their sins! A warning to all men to beware of the justice of God, when once it shall be aroused!

8. God Completely Revealed Through Christ: Jesus Christ is God manifested in the flesh, proved to be so from the scripture; the character of God is revealed in the wonderful life that Jesus, the Son of God, lived on earth; in it we see God in action; and from it we see the gentleness, the compassion, the love, and also the justice and severity of God. Jesus Christ is God; and He is also man; but I deplore those sectarian refinements which try to tell us about the humanity of Jesus being separate from the divinity of Jesus. He Himself made no such distinctions. He was divine, spirit and body, and spirit and body was exalted to the throne of His Father, and sits there now with all the powers of the Godhead residing in Him bodily, an immortal, glorified, exalted man! The express image and likeness God of the Father; for as the Son is, so is the Father. Yet when the Latter Day Saints announce to the world that we believe God to be an exalted man, we are told that we are blasphemers. But as long as the throne of Jesus Christ stands sure, so long as His spirit remains in His immortal body of flesh and bones, glorified and everlasting, shall keep His place by the side of the Father, so long will the doctrine that God is an exalted man hold its place against the idle sophistries of the learned world. The doctrine is true. It cannot be unthrone. A truth is a solemn thing. Not the mockery of ages, not the lampooning of the schoolmen, not the derision of the multitude, not the blasphemy of the world, can affect it; it will always remain true. And this doctrine, announced by Joseph Smith to the world, that God is an exalted man, that Jesus Christ is the revelation of God to the world and
that He is just like his Father, and that those who are His brethren may become as He is, \textit{when} they have walked in His footsteps—that is a doctrine that will stand sure and fast as the throne of God itself. For Jesus Christ was God manifested in the flesh. He was the revelation of God to the world. He was and is and ever will remain an exalted man. He is, and always will remain, God.
THE GODHEAD.

ANALYSIS.

I. Plurality of Persons in the Godhead.

II. Plurality of Divine Intelligences.

REFERENCES.

The notes of this Lesson and Scriptural references in the notes, 1 to 5.


The notes, and Scripture citations within them, this Lesson.


SPECIAL TEXT: "God standeth in the congregations of the mighty; he judgeth among the Gods. * * * I have said ye are Gods; and all of you are children of the Most High."

NOTES.

The notes of this Lesson are taken from two discourses by the Author: one the "Mormon Doctrine of Deity,"; the other, "Jesus Christ, the Revelation of God," hence the personal character and direct address style that appears in the notes. The discourses referred to will be found in "Mormon Doctrine of Deity."

1. The Three Persons of the Godhead Revealed—The Father: It is to be observed in passing that Jesus Himself came with no abstract definition of God. Nowhere in His teachings can you find any argument about the existence of God. That He takes for granted; assumes as true; and from that basis proceeds as a teacher of men. Nay, more; He claims God as His Father. It is not necessary to quote texts in proof of this statement; the New Testament is replete with declarations of that character. What may be of more importance for us at the present moment is to call attention to the fact that God Himself also acknowledged the relationship which Jesus claimed. Most emphatically did He do so on the memorable occasion of the baptism of Jesus in the river Jordan. You remember how the scriptures, according to Matthew, tell us that as Jesus came up out of the water from His baptism, the heavens were opened, and the Spirit of God descended like a dove upon Him; and at the same
selfishness asserted itself, and they concluded to lie as to the price of the land, and only consecrate a part to the common fund. It was an attempt to get credit for a full consecration of what they possessed, on what was a partial dedication of their goods. They proposed to live a lie, and to tell one, if necessary, to cover the lie they proposed to live. When Ananias stood in the presence of the apostles, Peter put this very pointed question to him: "Why hast Satan filled thine heart to lie to the Holy Ghost?" * * * "Thou hast not lied unto men, but unto God." (Acts v.) To lie to the Holy Ghost is to lie to God, because the Holy Ghost is God. And frequently in the scriptures the Holy Spirit is spoken of in this way.

4. The Holy Trinity: These three, the father, Son, and the Holy Ghost, it is true, are spoken of in the most definite manner as being God—one; but the distinction of one from the others is also clearly marked in the scriptures. Take that circumstance to which I have already alluded—note 1—the baptism of Jesus. There we may see the three distinct personalities most clearly. The Son coming up out of the water from His baptism; the heavens opening and the Holy Spirit descending upon Him; while out of heaven the voice of God the Father is heard saying, "This is My beloved Son, in Whom I am well pleased." Here three Gods are distinctly apparent. They are seen to be distinct from each other. They appear simultaneously, not as one, but as three, each one being a different person, so that however completely they may be one in spirit, in purpose, in will, they are clearly distinct as persons—as individuals.

5. Each of the Three Equal in Dignity: In several instances in the scriptures these three personages are accorded equal dignity in the Godhead. An example is found in the commission which Jesus gave to His disciples after His resurrection, when He sent them out into the world to preach the gospel to all nations. He stood in the presence of the eleven, and said: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii:18-20.)

Each of the three is here given equal dignity in the Godhead. Again, in the apostolic benediction: "May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all."

In one particular, at least, Jesus came very nearly exalting the Holy Ghost to a seeming superiority over the other personages in the Godhead; for He said: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii:31, 32.)

I take it, however, that this seeming superior dignity accorded to the Holy Ghost by the Son of God, is owing to the nature of the third personage in the Trinity, and the kind of testimony He can impart unto the soul
"The Lamb shall overcome them; for He is Lord of Lords, and King of Kings." (Rev. xvii:14.) That is the beloved disciple of Jesus—John the Revelator.

Had I taken such expressions from the lips of the pagan kings or false prophets, who are sometimes represented as speaking in the scriptures, you might question the propriety of making such quotations in support of the doctrine I teach; but since these expressions come from prophets and recognized servants of God, I ask those who criticize our faith in the matter of a plurality of Gods, to explain away those expressions of the scriptures. Furthermore, there is Paul's language, in his letter to the Corinthians, already quoted, where he says, "that there be Gods many and Lords many, whether in heaven or in earth." Had his expression been confined to those that are called gods in earth, it is possible that there might be some good ground for claiming that he had reference to the heathen gods, and not true Gods; but he speaks of those that "are Gods in heaven" as well as gods in earth. Right in line with this idea is the following passage from the Psalms of the Prophet David:

"God standeth in the congregation of the mighty; He judgeth among the Gods." (Psalm lxxxii:1.) These, undoubtedly, are the Gods in heaven to whom Paul alludes, among whom the God referred to stands; among whom He judges. This is no reference to the heathen gods, but to the Gods in heaven, the true Gods.

In this same Psalm, too, is the passage which seems to introduce some telling evidence from the Lord Jesus Christ Himself, viz.: "I have said ye are Gods, and all of you are the children of the Most High." You remember how on one occasion the Jews took up stones to stone Jesus, and He called a halt for just a moment, for He wanted to reason with them about it. He said: "Many good works have I shown you from the Father; for which of these works do ye stone me?"

Their answer was: "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God."

What an opportunity here for Jesus to teach them that there was but one God! But He did not do that. On the contrary, He affirmed the doctrine of a plurality of Gods. He said to them: "Is it not written in your law, I said, Ye are Gods? If He called them Gods, unto whom the word of God came, and the scripture cannot be broken; say ye of Him, Whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works."

Higher authority on this question cannot be quoted than the Son of God Himself.

7. Further Evidence for a Plurality of Divine Intelligences: I find a word on the subject fitly spoken by the late Orson Pratt, in a discourse delivered in 1855, in Salt Lake City. He said: There is one revelation
that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, "What is the name of God in the pure language?" The answer says, "Ahman." "What is the name of the Son of God?" Answer, "Son Ahman, the greatest of all the parts of God, excepting Ahman." "What is the name of men?" "Sons Ahman," is the answer. "What is the name of angels in the pure language?" "Anglo-man." The revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman, and Ahman, and that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman and Ahman, showing that the angels are a little lower than man.* What is the conclusion to be drawn from this? It is that these intelligent beings are all parts of God. (Journal of Discourses, Vol. 2, p. 342.)

This, it will be said, is a bold doctrine; and indeed it is bold. I love it for its boldness, but not so much for that, as for the reason that it is true. It is in harmony with another revelation given through Joseph Smith, wherein it is said:

"Man was also [as well as Jesus] in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. ** For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; and when

*It may be thought, at the first reading of this statement, "the angels are a little lower than man," is in conflict with the scripture, "Thou madest him [man] a little lower than the angels" (Heb. 2: 7). But I call attention to the marginal rendering of the passage in King James' translation, "Thou madest him a little while inferior to the angels." Without stopping here to consider which is the better translation of the passage, it may be said of the latter that it is in better harmony with the context of the passage as it stands here in Hebrews, and also in Psalms, than the preferred rendering of it in the regular text; for in both places it says of man, "Thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Moreover, we see the same thing is said of Jesus that is said of man: "We see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor" (Heb. 2: 9). Surely "made a little lower than the angels," when said of Jesus could be but for "a little while inferior to," etc.; and that only in the matter of "the suffering of death." So, too, with man; he is made "a little while inferior to the angels," after which period he would rise to the dignity of his place, when it would be seen, as said in the text with which this note deals, "the angels are a little lower than man," that is, of course, when man shall have attained unto his exaltation and glory.
separated, man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man in the tabernacle of God, even temples” (Doc. and Cov., sec. 93: 29-35).

Nor is the doctrine less in harmony with the Jewish scriptures:

“For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren.”

In this same chapter of Hebrews, Jesus, as well as man, is spoken of as being made “a little while inferior to the angels” (verses 7 and 9 marginal reading); and he is spoken of by the same apostle in another place as being but “the first born among many brethren” (Rom. 8:29). Also in his great discourse in Mars Hill, Paul not only declares that God “hath made of one blood all nations of men”—but he also quoted with approval the Greek poet Aratus,* where the latter says: “For we are also his [God’s] offspring;” and to this the apostle adds: “For as much, then, as we are the offspring of God [hence of the same race and nature], we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art after man’s device” (Acts 17: 26-30). The nature of our own being, one might add, in continuation of the apostle’s reasoning, should teach those who recognize men as the offspring of God, better than to think of the Godhead as of gold, or silver, or stone, graven by art after man’s device, since the nature of the offspring partakes of the nature of the parent; and our own nature teaches us that men are not as stocks and stones, though the latter be graven by art after the devices of men.

Paul might also have quoted the great Hebrew poet: “God standeth in the congregation of the mighty; he judgeth among the Gods. * * * I have said ye are Gods; and all of you are children of the Most High” (Ps. 82: 1, 6, 7); and though he adds, “But ye shall die like men, and fall like one of the princes,” it does not detract from the assertion, “and all of you are children of the Most High;” for Jesus died, even as men die; but he was the Son of God, nevertheless, and he himself a Deity.

The matter is clear, then, men and Gods are of the same race; Jesus is the Son of God, and so, too, are all men the offspring of God, and Jesus but the first born of many brethren. Eternal Intelligences are begotten of God, spirits, and hence are sons of God—a dignity that never leaves them. “Beloved,” said one of old, “now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he [Christ] shall appear, we shall be like him; for we shall see him as he is” (I John 3:2). For additional matter on this point see “Avatars of God” in March and April Nos. of Improvement Era, 1910.

*He was a poet of Cilicia, of which province Tarsus, Paul’s native city, was the capital. He wrote about four hundred years before Paul’s time.
To the same effect Paul also prayed:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God" (Eph. 3: 14-19).

Then again he said: Let this mind be in you which was also in Jesus Christ: who being in the form of God, thought it not robbery to be equal with God (Philippians 2: 5, 6).

It is possible for the mind of God to be in man, to will and to do, as seemeth [God] good. The nature of the Whole clings to the Parts, and they may carry with them the light and truth and glory of the Whole. Moreover, by appointment, any One or Three of the unit Intelligences may become the embodiment and representative of all the power and glory and authority of the sum total of the Divine Intelligences; in which capacity either the One or the Three would no longer stand only in their individual characters as Gods, but they would stand also as the sign and symbol of all that is divine—and would act as and be to all intents and purposes The One God. And so, in every inhabited world, and in every system of worlds, a God presides—Deity in his own right and person, and by virtue of the essence of him; and also by virtue of his being the sign and symbol of the Collectivity of the Divine Intelligences of the universe. Having access to all the councils of the Gods, each individual Deity becomes a partaker of the collective knowledge, wisdom, honor, power, majesty, and glory of the Body Divine—in a word, the embodiment of the Spirit of the Gods whose influence permeates the universe:

This doctrine of Deity teaches a divine government for the world that is in harmony with our modern knowledge of the universe; for, as I have remarked elsewhere in effect: (New Witness for God, pp. 473-5.) An infinitude of worlds and systems of worlds rising one above another in ever-increasing splendor, in limitless space and eternal duration, have, as a concomitant, an endless line of exalted, divine men to preside over and within them, as Priests, Kings, Patriarchs, Gods! Nor is there confusion, disorder, or strife in their vast dominions; for they all govern upon the same righteous principles that characterize the government of God everywhere. These Divine Intelligences have attained unto the excellence that Jesus prayed for in behalf of his apostles, and those who might believe on their word, when he said: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." I say Divine Intelligences have attained unto the excellence of oneness that Jesus prayed his disciples might possess, and since they
have attained unto it, and all govern their worlds and systems of worlds by the same spirit, and by the same principles, there is a unity in their government that makes it one even as they are one. Let worlds and systems of worlds galaxies of systems and universes, extend as they may throughout limitless space, Joseph Smith has revealed the existence of a divine government which, while characterized by unity, is co-extensive with all these worlds and world-systems.
LESSON XXXVI.
( Scripture Reading Exercise.)

SOME OBJECTIONS TO THE TRUE DOCTRINE OF DEITY.

ANALYSIS.

I. God Is a Spirit, Hence Not Material —Without Form or Body.

II. God Is Invisible—Hence Immaterial, Without Body or Form.

III. Anthromorphic Appearances and Descriptions of God Only Used to Make Plain Spiritual Things.

IV. The Answers.

REFERENCES.

The Mormon Doctrine of Deity—Roberts-Van Der Donckt Discussion. Chs. i, ii, iii and the notes of this Lesson.

Also Chapter v in the above work. It is a Collection of Passages from leading Elders of the Church, setting forth "Mormon Views of

SPECIAL TEXT: Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts vii: 55, 56.

NOTES.

These notes are taken from the Roberts-Van Der Donckt Discussion on Deity. The Catholic Father states the objections and presents the argument for them; Elder Roberts gives the answers, and argues for their accuracy and efficiency. The debate in full is found in "Mormon Doctrine of Deity," chs. ii and iii.

1. The First Objection—God is a Spirit—Hence Immaterial: "God is a Spirit" (John iv., 24). "Another strong and explicit statement is: 'Blessed art thou, Simon Bar-jona, because flesh and blood hath not revealed it unto thee, but My Father who is in heaven.' (Matt. xvi). "As the Christ has asked, what do men say the Son of Man is?" Then to the apostles "But whom say ye that I am?" (Matt. xvi, 13-14). This is from the common

*The Catholic priest, Van Der Donckt, who is stating this objection, uses the word "what," although that word is not used in either the common English version, nor in the Douay (Catholic) Bible. "Whom do men say that I the Son of man am?" Then to the apostles "But whom say ye that I am?" (Matt. xvi, 13-14). This is from the common
hosts; the whole earth is full of His glory.” Then said Isaiah: “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.” (Isaiah 6: 1-5).

To harmonize these apparitions of God to men with his theory of the invisibility of God, Mr. V. appeals to the writings of some of the Christian fathers, and Cardinal Newman, from whose teachings he concludes that God the Father is called “invisible” because “he never appeared to bodily eyes; whereas the Son manifested Himself as an angel, and as a man after His incarnation. * * * Whenever the Eternal Son of God, or angels at God’s behest, showed themselves to man, they became visible only through a body, or a material garb assumed for the occasion!” “Surely Tertullian, Ambrose, Augustine, the great English Cardinal of the Roman church, and Mr. V. are in sore straits when they must needs take refuge in the belief of such jugglery with matter as this, in order to reconcile apparently conflicting scriptures. And what a shuffling off and on of material garbs there must have been, as from time to time hosts of angels and spirits appeared unto men! It is but the materialization of the spiritualist mediums on a little larger scale. But there is a better way of harmonizing the seeming contradictions; and better authority for the conclusion to be reached than the Christian fathers and Cardinal Newman. I mean the scriptures themselves.” (The argument in illustration of the last statement is too extended to quote here. See Roberts-Van Der Donckt Discussion, pp. 80-84.)

7. Of Anthropomorphism and Understanding the Bible Literally: I must say a word upon Mr. V’s remarks respecting the plain anthropomorphism of the Bible, and the matter of understanding that sacred book literally. With reference to the first he says: “All men, after the example of the inspired writings, make frequent use of the figure called anthropomorphism, attributing to the Deity a human body, human members, human passions, etc., and that is done, not to imply that God is possessed of form, limbs, etc., but simply to make spiritual things or certain truths more intelligible to man.”

I would like to know upon what authority Mr. V. adjudges the “inspired writings” not to imply that God is really possessed of form, limbs, passions, etc., after attributing them to Him in the clearest manner. The “inspired writings” plainly and most forcibly attribute to Deity a form like man’s, with limbs, organs, etc., but the Bible does not teach that this ascription of form, limbs, organs and passions to God, is unreal, and “simply to make spiritual things or certain truths more intelligible to man.” On the contrary, the Bible emphasizes the doctrine of anthropomorphism by declaring in its very first chapter that man was created in the image of God: “So God created man in His own image, in the image of God created He him.” The explanation is offered that it was necessary to attribute human form, members and passions, to God, in order to make
spiritual things intelligible to man; but what is the reason for ascribing the divine form to man, as in the passage just quoted? Was that done to make human beings or certain truths more intelligible to God? Or was it placed in the word of God because it is simply true?

The truth that God in form is like man, is further emphasized by the fact that Jesus is declared to have been in "the express image" of the Father's person (Heb. 1: 3); and until Mr. V. or some other person of his school of thought, can prove very clearly that the word of God supports his theory of the unreality of the Bible's ascription of form, organs, proportions, passions and feelings, to God and other heavenly beings, the truth that God in form is like man, will stand secure on the foundation of the revelations it has pleased God to give of His own being and nature.

8. "The Morbid Terror of Anthropomorphism": Dean Mansel, in his "Limits of Religious Thought," administers a scathing reproof to the German philosophers Kant and Fichte (and also to Professor Jowett, in his note xxii in Lecture 1) for what he calls "that morbid terror of what they are pleased to call anthropomorphism, which poisons the speculation of so many modern philosophers, when they attempt to be wise above what is written, and seek for a metaphysical exposition of God's nature and attributes." These philosophers, while holding in abhorrence the idea that God has a form such as man's—or any form whatsoever—parts, organs, affections, sympathies, passions or any attributes seen in man's spirit, are, nevertheless, under the necessity of representing God as conscious, as knowing, as determining; all of which, as pointed out by Dean Mansel in the passage which follows, are, after all, qualities of the human mind as well as attributes of Deity; and hence the philosophers, after all their labor, have not escaped from anthropomorphism, but have merely represented Deity to our consciousness, shorn of some of the higher qualities of the human mind, which God is represented in the scriptures as possessing in their perfection—such as love, mercy, justice. (The very extended passage from Mansel's work will be found as foot note in "Mormon Doctrine of Deity," pp. 85-88.)

9. Angels Bodiless Beings: According to Mr. Van Der Donckt's doctrine, "Angels as well as God are bodiless beings." Angels, both good and bad, are spirits, devoid of bodies. The Creator is more perfect than His creatures, and pure minds [minds separated from bodies] are more perfect than minds united to bodies. * * * Therefore the Creator is a pure spirit." But where does this leave Jesus? Was and is Jesus God—true Deity? Yes. But Jesus is a spirit and body united into one glorious personage. His mind was and is now united to and dwelling in a body. Our Catholic friend says, "pure minds [i. e., minds not united to bodies] are more perfect than minds united to bodies." He also says, "Angels, both good and bad, are spirits (i. e., minds) devoid of bodies." Therefore, it must follow
SOME OBJECTIONS TO THE TRUE DOCTRINE OF DEITY.
(Continued.)

ANALYSIS.


VI. The Father, Son and Holy Ghost Are One and the Same Identical Divine Essence or Being—Not Three Separate Individuals.

VII. The Answers.

REFERENCES.
The same as in Lesson xxxvi.

SPECIAL TEXT: "The grace of the Lord Jesus Christ, the Love of God, and the communion of the Holy Ghost, be with you all. Amen." II Cor. xiii:14.

NOTES.

These notes are taken from the Roberts-Van Der Donckt Discussion on Deity. The Catholic Father states the objections and presents the argument for them; Elder Roberts gives the answers and argues for their accuracy and efficiency. The Debate in full is found in "Mormon Doctrine of Deity," Chs. ii and iii.

1. The Unity of God: Mr. Van Der Donckt says: The first chapter of the Bible reveals the supreme fact that there is One Only and Living God, the Creator and moral Governor of the universe. As Moses opened the sacred Writings by proclaiming Him, so the Jew, in all subsequent generations, has continued to witness for Him, till from the household of Abraham, faith in the one only living and true God has spread through Jerusalem, Christianity and Mahometanism well-nigh over the earth.* Primeval revelations of God had everywhere become corrupted in the days of Moses, save among the chosen people. Therefore, the first leaf of the Mosaic record, as Jean Paul says, has more weight than all the folies of men of science and philosophers.

* "Hours with the Bible," by Geikie, Vol. I, Chapters i, ii.
These words are a clear assertion of the physical unity of the Son and the Father. It is plain from the context that Christ means more than a physical resemblance, no matter how complete, between Him and His Father. Of mere resemblance and moral union could never be said that one is the other, and that the words uttered by one are actually spoken by the other. To see the Son and the Father at the same time in the Son, the Son and the Father must be numerically one Being. Now, Christ says: 'He that seeth Me seeth the Father.' Therefore, He and the Father are numerically one Being."

3. The Holy Ghost: There remains to prove that the Holy Ghost is inseparably one with the Father and the Son. There are three who give testimony in heaven, and these three are one. (1 John v:8.) As Christ proved His identity and unity with the Father by texts quoted: 'The words that I speak, I speak not of Myself. But the Father Who abideth in Me, He doth the works,' so He now shows His unity with the Holy Ghost by almost the selfsame sentences: 'When the Spirit of Truth will have come, He will teach you all truth; for He will not speak of Himself, but He will speak whatever He will hear, and will announce to you the things to come. He will glorify Me, because He will receive of Mine and announce to you; whatever the Father hath are Mine. Therefore, I said: because He will receive of Mine and announce it to you.' (John xvi:13-15.)

That the Holy Ghost is one with the Son, or Jesus, is proved also by the fact that the Christian baptism is indiscriminately called the Baptism of the Holy Ghost, the Baptism in or with the Holy Ghost and the Baptism of or in Jesus: 'He [Christ] shall baptize in the Holy Ghost and fire' (that is, the Holy Ghost acting as purifying fire) (Matthew iii:11); 'have you received the Holy Ghost? We have not so much as heard whether there be a Holy Ghost.' He said: 'In what, then [in whose name, then] were you baptized?' Who said: 'In John's baptism *** Having the instrument of the Father? heard these things they were baptized in the name of the Lord Jesus' (Acts 2:9). All we who are baptized in Christ Jesus' (Rom. 6:3).

4. The Answers: Of the Unity of God: The Latter-day Saints believe in the unity of the creative and governing force or power of the universe as absolutely as any orthodox Christian sect in the world. One cannot help being profoundly impressed with the great truth that creation, throughout its whole extent, bears evidence of being one system, presents at every point unity of design, and harmony in its government. Nor am I unmindful of the force there is in the deduction usually drawn from these premises, viz.: that the Creator and Governor of the universe must necessarily be one. But I am also profoundly impressed by another fact that comes within the experience of man, at least to a limited extent, viz.: the possibility of intelligences arriving at perfect agreement, so as
to act in **absolute unity**. We see manifestations of this principle in human governments, and other human associations of various kinds. And this, too, is observable, *viz.*: that the **greater and more perfect** the intelligence, the more perfect can the unity of purpose and of effort become; so that one needs only the existence of perfect intelligences to operate together in order to secure perfect oneness, whence shall come the one system evident in the universe, exhibiting at every point unity of design, and perfect harmony in its government. In other words, "oneness" can be the result of perfect agreement among Many Intelligences, as surely as it can be the result of the existence of One Only Intelligence. Also, the decrees and purposes of the perfectly united Many can be as absolute as the decrees and purposes of the One Only Intelligence. One is also confronted with the undeniable fact that inclines him to the latter view as the reasonable explanation of the "Oneness" that is evidently in control of the universe—the fact that there are in existence many Intelligences, and, endowed as they are with free will, it cannot be denied that they influence, to some extent, the course of events and the conditions that obtain. Moreover, it will be found, on careful inquiry, that the explanation of the "Oneness" controlling in the universe, on the theory that it results from the perfect agreement or unity of Many Intelligences,* is more in harmony with the revelations of God on the subject than the theory that there is but One Only Personal Intelligence that enters into its government. This theory Mr. Van Der Donckt, of course, denies, and this is the issue between us that remains to be tested.

5. **The Meaning of Elohim**: The Reverend gentleman affirms that the first chapter of the Bible "reveals the supreme fact that there is but One Only and Living God." This I deny; and affirm the fact that the **first chapter of the Bible reveals the existence of a plurality of Gods.**

It is a matter of common knowledge that the word translated "God" in the first chapter of our English version of the Bible, in the Hebrew, is Elohim—plural of Eloah—and should be rendered "Gods"—so as to read, "In the beginning the Gods created the heavens and the earth," etc. * * * The Gods said, "Let there be light." * * * The Gods said, "Let us make man," etc., etc. So notorious is the fact that the Hebrew plural, Elohim, is used by Moses, that a variety of devices have been employed to make the first chapter of Genesis conform to the "One Only God" idea. Some Jews, in explanation of it, and in defense of their belief in One

*John Stuart Mill, in his Essay on Theism, in speaking of the evident unity in nature, which suggests that nature is governed by One Being, comes very near stating the exact truth in an alternative statement to his first remark, *viz.*: "At least, if a plurality be supposed, it is necessary to assume so complete a concert of action and unity of will among them, that the difference is, for most purposes, immaterial between such a theory and that of the absolute unity of the Godhead." (Essays on Religion—Theism, p. 133.)
Only God, hold that there are several Hebrew words which have a plural form but singular meaning—of which Elohim is one—and they quote as proof of this the word maim, meaning water, shamaim, meaning heaven, and panim, meaning the face or surface of a person or thing. "But," says a Christian Jewish scholar,* "if we examine these words, we shall find that though apparently they may have a singular meaning, yet, in reality, they have a plural or collective one; thus, for instance, 'maim,' water, means a collection of waters, forming one collective whole; and thus again 'shamaim,' heaven, is also, in reality as well as form, of the plural number, meaning what we call in a similar way in English 'the heavens'; comprehending all the various regions which are included under that title."

Other Jewish scholars content themselves in accounting for this inconvenient plural in the opening chapter of Genesis, by saying that in the Hebrew, Elohim better represents the idea of "Strong," "Mighty," than the singular form would, and for this reason it was used—a view accepted by not a few Christians. (The argument on the plural Elohim continues through eight more pages in "Mormon Doctrine of Deity," from p. 139 to p. 147. It is too elaborate to be reproduced here.)

6. Of the Father Alone Being God: Referring to the admission in my discourse that conceptions of God, to be true, must be in harmony with the New Testament, Mr. Van Der Donckt proceeds to quote passages from the New Testament, in support of the idea that there is but one God:

"One is good, God (Matt. xix:17). Thou shalt love the Lord thy God (Luke x:27). My Father, of whom you say that He is your God (John viii:54). Here Christ testified that the Jews believed in only one God. The Lord is a God of all knowledge (1 Kings ii). ("Mormon" Catechism V. Q. 10 and 2, 11). Of that day and hour no one knoweth, no, not the angels of heaven, but the Father alone (Matthew xxiv:36). No one knoweth who the Son is but the Father (Luke x:22). Therefore, no one is God but one, the Heavenly Father. In another form: the All-knowing alone is God. The Father alone is all-knowing. Therefore, the Father alone is God."

In the conclusion of the syllogism, "Therefore, the Father alone is God," Mr. V. himself seems to have become suddenly conscious of having stumbled upon a difficulty which he ineffectually seeks to remove in a foot note. If it be true, as Mr. V. asserts it is, that the Father alone is God, then it must follow that the Son of God, Jesus Christ, is not God; that the Holy Ghost is not God! Yet the New Testament, in representing

the Father as addressing Jesus, says—"Thy throne, O God, is forever and forever" (Heb. 1:8). Here is the positive word of the Father that Jesus, the Son, is God; for He addresses Him as such. To say, then, that the Father alone is God, is to contradict the Father. Slightly paraphrasing the rather stern language of Mr. V., I might ask: If God the Father so emphatically declares that Jesus is God, has any one the right to contradict him by affirming that the Father alone is God? But Mr. V. insists that the Bible contradicts the Bible; in other words, that God, the author of the Bible, contradicts himself: "To say such a thing, is downright blasphemy!" But Mr. V. will say he has explained all that in his foot note. Has he? Let us see. "Therefore, the Father alone is God," is the conclusion of his syllogism; and the foot note—"To the exclusion of another or separate divine being, but not to the denial of the distinct divine personalities of the Son and the Holy Ghost in the One Divine Being." But that is the mere assumption of my Catholic friend. When he says that the Father alone is God, it must be to the exclusion of every other being, or part of being, or person, and everything else, or language means nothing. Mr. V.'s foot note helps him out of his difficulty not at all.

7. "The All-Knowing Alone is God": (See note 1 this Lesson). The creed to which Mr. Van Der Donckt subscribes—the Athanasian—says: "So the Father is God, the Son is God, and the Holy Ghost is God." Now, if the quality of "all-knowing" is essential to the attributes of true Deity, then Jesus and the Holy Ghost must be all-knowing, or else not true deity.

But what of the difficulty presented by Mr. V's contention: "The All-knowing alone is God, the Father alone is All-knowing, therefore, the Father alone is God?" Mr. V. constructs this mighty syllogism upon a very precarious basis. It reminds one of a pyramid standing on its apex. He starts with the premise that "The Lord is a God of all knowledge:" then he discovers that there is one thing that Jesus, the Son of God does not know—the day and hour when Jesus will come to earth in his glory—"Of that day and hour no one knoweth; no, not the angels of heaven, but the Father alone (Matt. 24: 36)—therefore, the Father alone is God!" In consideration of facts such as are included in Mr. V's middle term, one is bound, in the nature of things, to take into account time, place and circumstances. In the case in question, the Twelve disciples had come to Jesus, and among other questions asked him what should be the sign of his own glorious coming to earth again. The Master told them the signs, but said of the day and hour of that coming no one knew, but his Father only. Hence, Jesus did not know, hence Jesus did not possess all knowledge, hence, according to Mr. V., Jesus was not God! But Jesus was referring to the state of matters at the particular time when he was speaking; and it does not follow that the Father would exclude his Son Jesus forever, or for any considerable time, from the knowledge of the time of the glorious advent of the Son of God to the earth. As Jesus rose to the possession of all power "in heaven and in earth"
(Matt. 28: 18), so also, doubtless, he rose to the possession of all knowledge in heaven and in earth; “For the Father loveth the Son, and showeth him all things that he himself doeth” (John 5: 20), and, in sharing with the Son his power, and his purposes, would doubtless make known to him the day and hour of the glorious advent of Christ to the earth.

8. Of the Oneness of the Father, Son and Holy Ghost. Is it Physical Identity: I next consider Mr. Van Der Donckt’s argument concerning the Father, the Son and the Holy Ghost being “the same identical Divine Essence.” Mr. V. bases this part of his argument on the words of Messiah—“I and my Father are one (John 10:30); and claims that here “Christ asserts his physical, not merely moral, union with the Father.” * * * * * I shall test Mr. V’s exegesis of the passage in question, by the examination of another passage involving the same ideas, the same expressions; and this in the Latin as well as in the English. Jesus prayed for His disciples as follows:

“Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. * * * * Neither pray I for these [the disciples] alone, but for them also which shall believe on Me through their word; that they all may be one: * * * that they may be one, even as we are one.” (St. John 17:11, 20, 21, 22.)

In Latin, the clauses written in the above, stand: Ut sint unum, sicut et nos (verse 11), “that they may be one, just as We.” So in verse 22: Ut sint unum, sicut et nos unum sumus; “that they may be one in Us, even as We one are.” Here unum, “one,” is used in the same manner as it is in St. John, 10:30—“Ego et Pater unum sumus.” “I and Father one are.” Mr. V. says that unum in the last sentence means, “one thing;” one essence; hence, Christ’s physical union, or identity of substance, with the Father; not agreement of mind, or concord of purpose, or moral union. Very well, for the moment let us adopt his exposition, and see where it will lead us. If unum in the sentence, Ego et Pater unum sumus, means “one thing,” “one substance, or essence,” and denotes the physical union of the Father and Son in one substance, then it means the same in the sentence—ut sint unum, sicut et nos; that is, “that they [the disciples] may be one [unum] just as We are.” So in the other passage before quoted where the same words occur.

Again, to Messiah’s statement: “Ego et Pater unum sumus”—“I and my Father are one.”—Mr. V. thinks his view of this passage—that it asserts the identity or physical union of the Father and the Son—is strengthened by the fact that it is followed with these remarks of Jesus: “The Father is in Me, and I am in the Father.” “Which evidently signifies,” says Mr. V., “the same as verse 30 (John 10); I and the Father are one and the same individual being, the one God.”

But the passage from the prayer of Jesus concerning the oneness of the disciples with the Father and the Son, is emphasized by well-nigh the same words in the context, as those which occur in John 10:30, and upon
which Mr. V. lays so much stress as sustaining his exposition of the physical union, viz: "The Father is in Me, and I in Him" (verse 38). "Which evidently signifies," Mr. V. remarks, "the same as verse 30: I and my Father are one." Good; then listen: "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are: ** as thou Father, art in Me, and I in Thee, that they may be one in Us." There can be no doubt now but what the union between the disciples and the Father and Son, is to be of the same nature as that subsisting between the Father and Son. If the Father and Son are physically one substance or essence, so, too, if the prayer of Jesus is to be realized—as surely it will be—then the disciples are to be physically united with God, in one essence or substance—not just the Twelve disciples, either, for whom Jesus immediately prayed, but those, also, in all generations who shall believe on Christ through the words of His first disciples; that is, all the faithful believers, through all generations, are to become physically united with God, become the same substance or essence as God Himself! Is Mr. Van Der Donckt prepared to accept the inevitable conclusion of his own exposition of John 10:30? If so, then what advantage has the Christian over the Hindoo, whom he has called a heathen, for so many generations? The sincerest desire of the Hindoo is to be "physically united with God," even if that involve "a blowing out," or the attainment of Nirvana—annihilation—to encompass it.* Of course, we had all hoped for better things from the Christian religion. We had hoped for the immortality of the individual man; for his persistence through the ages as an individual entity, associated with God in loving converse and dearest relations of moral union; but not absorbed, or lost, in absolute physical union with Him. But if Mr. V's exposition of John 10:30 be correct, and a physical union is meant by the words—"I and my Father are one," then all Christians are to be made physically one with God under the prayer of Christ—"That they may be one, as we are"—i. e., as the Father and Son are one. ** ** ** **

My point is, that the text, "I and my Father are one," refers to a moral union—to a perfect union of purpose and will—not to a unity or identity of substance, or essence: and any other view than this is shown from the argument to be absurd.

But Mr. Van Der Donckt would cry out against the physical union of man with God. Both his interpretation of scripture and his philosophy—especially the latter—would require it. Man and God, in his philosophy, are not of the same nature. God is not physical, while man is. God is not material, but spiritual, that is, according to Mr. V., immaterial, while man is material. Man is finite, God infinite; nothing can be added to the infinite, therefore, man cannot be added to the infinite in physical union. "The nature of the parts would cling to the whole," and the infinity of God would be marred by the physical union of finite parts to Him; hence, the

oneness of Christians with Christ and God the Father, is not a physical oneness. But if the union of the Christians with Christ and God is not to be physical, then neither is the union of Christ and God the Father physical, for the oneness in the one case, is to be the same as the oneness in the other—"that they all may be one; as thou Father, are in me, and I in thee, that they may also be one in us * * * * that they may be one even as We are one. (John 17:21, 22).

The doctrine of physical union between the Father and the Son, contended for by Mr. V., must be abandoned. There is no help for it, unless he is prepared to admit also the physical union of all the disciples with God—a thing most repugnant to Mr. V's principles. With the doctrine of physical identity gone, the "oneness" of the Father and the Son, that Mr. V. contends for, goes also, and two separate and distinct personalities, or Gods, are seen, in the Father and the Son, whose oneness consists not of physical identity, but of agreement of mind, concord of will, and unity of purpose [the same holds also as to the Holy Ghost]; a oneness born of perfect knowledge, equality of power and dominion. But if a perfect oneness, as above set forth, may subsist between two persons, [or three] it may subsist with equal consistency among any number of persons capable of attaining to the same degree of intelligence and power, and thus there would appear some reason for the prayer of the Christ, that all His disciples might be one, even as He and the Father are one. And thus one may account for the saying of David: "God standeth in the congregation of the mighty: He judgeth among the Gods" (Psalm 82: 1); for such congregations existed in heaven before the foundations of the earth were laid; and such a congregation may yet be made up of the redeemed from our own earth, when they attain to perfect union with God and Christ.
LESSON II.

(Scripture Reading Exercise.)

ETERNITY OF INTELLIGENCES.

I. Eternal Existence of the Word—
the Christ.

II. Eternal Existence of All Intelligences.

III. Proofs of Eternity.
2. Joseph Smith's Writings.

IV. Of Words Used Interchangeably.

SPECIAL TEXT: "Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be." (Doc. & Cov., Sec. 93:29.)

DISCUSSION.

1. Eternity of Intelligences: In the preface of St. John's Gospel it is written: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. * * And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:1-4, 14). This is in plain allusion to the Christ, and bears witness, as all are agreed, to the co-eternity of the Word of Christ with God, the Father.

See "Commentary," Jamieson,—Fauset-Brown on St. John 1:1-4. Also "International Revision Commentary," Schaff—on St. John 1:1-4. The latter contrasting Gen. 1:1 with St. John's "in the beginning," says that the sacred historian (Moses) starts from the beginning and comes downwards, thus keeping us in the course of time. John starts from the same point, but goes upwards, thus taking us into the eternity preceding time. In Gen. 1:1, we are told that God "in the beginning created,"—an
In the Doctrine and Covenants this doctrine of the co-eternity of the “Word” with God is reaffirmed, and also is expressed more explicitly. “John,” the Christ is represented as saying, “saw and bore record of the fulness of my glory. * * * And he bore record saying, ‘I saw his glory that he was in the beginning before the world was. Therefore in the beginning the Word was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the World’” (Doc. & Cov. Sec. 93:6-9).

2. Extension of the Doctrine of Co-eternity: But not only is the doctrine of the co-eternity of the Christ with God the Father affirmed in this revelation, but that co-eternity is extended to the spirits (Intelligences—of which more later) of men. “Verily I say unto you,” the Christ is represented as saying, “I was in the beginning with the Father, and am the first born. * * * Ye, [addressing the brethren present when the revelation was given]—‘Ye were also in the beginning with the Father; that which is spirit [that is, that part of you which is spirit—i. e., Intelligence—that was in the beginning with God], even the spirit of truth.”

3. Extension of the Doctrine of Co-Eternity to all Intelligences: In a subsequent verse this doctrine of co-eternity is extended to the whole race of men; “man [the race] was also in the beginning with God.” And that statement is immediately followed with this: “Intelligence, or the light of truth [that which perceives truth], was not created or made, neither indeed can be” (Doc. & Cov. Sec. 93:29). Let us recapitulate: The co-eternity of the Christ and God the Father “in the beginning before the world was,” is affirmed. Then the like co-eternity of the spirits of the men present when the revelation was given is affirmed. After which the like co-eternity of “Man”—used in the generic sense, meaning the race, is affirmed; followed by the declaration that “Intelligence, or the light of truth, was not created or made, neither indeed can be,” then of course, it follows that Intelligences are eternal, self-existing things.

It may be urged, however, that the word “Intelligence” in the reve-
lation quoted above is used in the singular, not in the plural form. And hence may refer to “Intelligence” in general, as being uncreated and uncreatable, and not to the eternity of individual Intelligences. But the passage immediately preceding the declaration “Man also was in the beginning with God,” stands as an explanation of that declaration. The word Intelligence in the passage quoted is governed as to its meaning by “Man” in the sentence—“Man was also in the beginning with God:” and now, “Intelligence,” [the intelligent entity in man, in the race—and surely the Intelligence in each man is a complete and separate entity] “was not created or made, neither indeed can be.” In other words, these Intelligences are as eternal as God is, or as the Christ is, or the Holy Spirit. This becomes more apparent when we learn in a subsequent verse of the revelation that “man is spirit” (verse 33). That is, in the inner fact of him, in the power and glory of him, man is not so many pounds avoirdupois of bone, muscle, lime, phosphate, water and the like; but in the great fact of him he is spirit—spirit substance and Intelligence. And so far as human or revealed knowledge can aid one in forming a conclusion, there is no “Intelligence” existing separate and apart from persons, from intelligent entities, from individuals. Either it exists as persons, or as preceding from them, as a power or force, but never separated from them, any more than a ray of light is separated from the luminous body whence it proceeds. So that if any affirm a “universal Intelligence,” or “Cosmic Mind,” or “Over Soul,” in the universe, it is an influence, a power proceeding either from an individual Intelligence or from harmonized individual Intelligences, a mind atmosphere proceeding from them—a projection of their mind power into the universe, as the sun and all suns, project light and warmth into the universe.

4. Proof of the Co-eternity of all Intelligences: In further evidence of the eternal existence of individual Intelligences I quote from the Book of Abraham:

“If two things exist and there be one above the other, there shall be greater things above them. * * * 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” (Book of Abraham, Chs. 3, 16, 18).

* “That is the more real part of a man in which his characteristics and his qualities are. All the facts and phenomena of life confirm the doctrine that the soul is the real man. What makes the quality of a man? What gives him character as good or bad, small or great, lovable or detestable? Do these qualities pertain to the body? Every one knows that they do not. But they are qualities of the mind. Then the real man is not the body, but the living soul” (Samuel M. Warren, “World’s Parliament of Religions,” Vol. I, p. 480).

† “Mormon Doctrine of Deity,” p. 166-169, where the subject is discussed at some length under the title, “Of God, the Spirit of the Gods.”
LESSON III.
(Scripture Reading Exercise.)

INTELLIGENCES AND SPIRITS.

ANALYSIS.

I. The Differences Between Uncreated Intelligences and Spirits.

II. Men and Jesus of the Same Order of Intelligences.

III. Jesus but the First Born of Many Brethren.

REFERENCES.


Seventy's Second Year Book, Lessons i and ii.


Doc. & Cov., Sec. 93.

“Joseph Smith’s Doctrines Vindicated,” Improvement Era, March and April, 1910.

SPECIAL TEXT: “Go to my brethren, and say unto them, I ascend unto my Father, and to your Father; to my God and your God.” (Jesus Christ: St. John xx:19.)

DISCUSSION.

1. Uncreated “Intelligences” and “Spirits”: In the Book of Mormon we have the revelation which gives the most light upon the spirit-existence of Jesus, and, through his spirit-existence, light upon the spirit-existence of all men. The light is given in that complete revelation of the pre-existent, personal spirit of Jesus Christ, made to the brother of Jared, ages before the spirit of Jesus tabernacled in the flesh. The essential part of the passage follows:

“Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ; * * And never have I showed myself to man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold this body which ye now behold, is the body of my spirit, and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.”

a Ether, Ch. iii:14-16.
What do we learn from all this? First, let it be re-called that according to the express word of God “intelligences” are not created, neither indeed can they be. Now, with the above revelation from the Book of Mormon concerning the spirit-body of Jesus, before us, we are face to face with a something that was begotten, and in that sense a “creation,” a spirit, the “first born of many brethren;” the “beginning of the creations of God.” The spirit is in human form—for we are told that as Christ’s spirit-body looked to Jared’s brother, so would the Christ look to men when he came among them in the flesh; the body or flesh conforming to the appearance of the spirit, the earthly to the heavenly. “This body which ye now behold is the body of my spirit”—the house, the tenement of that uncreated intelligence which had been begotten of the Father a spirit, as later that spirit-body with the intelligent, uncreated entity inhabiting it, will be begotten a man. “This body which you now behold is the body of my spirit,” or spirit-body. There can be no doubt but what here “spirit” as in the Book of Abraham, and in the passages quoted from the Prophet’s King Follet’s Sermon, is used interchangeably with “intelligence,” and refers to the uncreated entity; as if the passage stood: “This is the body inhabited by an intelligence.” The intelligent entity inhabiting a spirit-body make up the spiritual personage. It is this spirit life we have so often thought about, and sang about. In this state of existence occurred the spirit’s “primevil childhood;” here spirits were “nurtured” near the side of the heavenly Father, in his “high and glorious place;” thence spirits were sent to earth to unite spirit-elements with earth-elements—in some way essential to a fullness of glory and happiness. “Man is Spirit. The elements are eternal, and Spirit and Element inseparably connected receive a fullness of joy; and when separated man cannot receive a fullness of joy. The elements are the tabernacle of God; Yea, man is the tabernacle of God even temples.” Hence spirits are sent to earth, to take on its elements, and to learn the lessons earth-life has to teach. The half awakened recollections of the human mind may be chiefly engaged with scenes, incidents and impressions of that former spirit life; but that does not argue the non-existence of the uncreated intelligences who preceded the begotten spiritual personages as so plainly set forth in the revelations of God.

The difference, then, between “spirits” and “intelligences,” as here used, is this: Spirits are uncreated intelligences inhabiting spiritual bodies; while “intelligences,” pure and simple, are intelligent entities, but unembodied in either spirit bodies or bodies of flesh and bone. They are uncreated, self-existent entities; but let it be observed, in passing, that nothing is here said in relation to the form of these intelligent entities, nor anything as to their mode of existence. Indeed, so far as I know, nothing has been revealed in relation to their form or mode of ex-

\[b\] Doc. & Cov. Sec. 93:32-35.
existence; nothing beyond the fact of existence, their eternity and the qualities necessary to them as Intelligences.

2. Jesus and Men of the same Order of Intelligences: The scriptures teach that Jesus Christ and men are of the same order of beings; that men are of the same race with Jesus, of the same nature and essence; that he is indeed our elder brother. "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one: [i.e., essence or nature; or, regarding men's spirits, of one Father] for which cause he is not ashamed to call them brethren." Hence, though the Christ is more perfect in righteousness, and more highly developed in intellectual and spiritual powers than men, yet these differences are of degree, not of kind; so that what is revealed concerning Jesus, the Christ, may be of infinite helpfulness in throwing light upon the nature of man and the several estates he has occupied and will occupy hereafter. The co-eternity of Jesus Christ with God, the Father, and the extension of the principle of co-eternity of the Intelligences in men with Jesus Christ and God has been already pointed out.

Again at the resurrection of the Christ, according to the testimony of St. John, the Master said to Mary of Magdala: "Go to my brethren [the apostles] and say unto them, I ascend unto my Father, and your Father, and to my God, and your God" (St. John 20:17). Hence we have Jesus and the apostles with the same Father, the same God, and the fact of brotherhood proclaimed. If such relation exists between Jesus and the apostles, then it exists between Jesus and all men, since the apostles were men of like nature with other men. In his great discourse in Mars Hill, Paul not only declares that God "hath made of one blood all nations of men"—but he also quoted with approval the Greek poet Aratus, where the latter says: "For we are also his (God's) offspring," and to this the apostle adds: "For as much, then, as we are the offspring of God [hence of the same race and nature], we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art after man's device. Our own nature, one might add, in continuation of the apostle's reasoning, should teach those who recognize men as the offspring of God, better than to think of the Godhead as of gold, or silver, or stone, graven by art after man's device, since the nature of the offspring partakes of the nature of the parent; and our own nature teaches us that men are not as stocks and stones, though the latter be graven by art after the devices of men.

Paul might also have quoted the great Hebrew poet: "God standeth in the congregation of the mighty; he judgeth among the Gods.

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c Heb. ii:10, 11.
d Lesson II, this treatise.
* I have said ye are Gods; and all of you are children of the Most High.\textsuperscript{f}

The matter is clear then, men and Gods are of the same race; Jesus is the Son of God, and so, too, are all men the offspring of God, and Jesus but the first born of many brethren. Eternal Intelligences are begotten of God, spirits; and hence are sons of God—a dignity that never leaves them. "Behold," said one of old, "now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."\textsuperscript{g}

3. \textbf{Jesus the First Born of Many Brethren}: Sure it is that God, the Father, is the Father of the spirits of men. "We," says Paul, "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?" (Heb. 12:9).

According to this, then there is a "Father of Spirits." It follows, of course, that "spirits," have a father—they are begotten. It should be remarked that the term, "spirits" in the above passage cannot refer to self-existent, unbegotten intelligences of the revelations, considered in the foregoing lessons; and certainly this relationship of father to spirits is not one brought about in connection with generation of human life in this world. Paul makes a very sharp distinction between "Fathers of our flesh" and the "Father of spirits" in the above. Father to spirits is manifestly a relationship established independent of man's earth-existence; and, of course, is an existence which preceded earth-life, and where the uncreated Intelligences are begotten spirits. Hence, the phrase "shall we not be subject to the Father of spirits and live?"

Christ is referred to by the writer of the epistle to the Colossians, as the "first born of every creature" (i:15); and the Revelator speaks of him as "the beginning of the creation of God" (Rev. 3:14); and in the revelation already quoted so often (Doc. & Cov. Sec. xciii) Jesus represents himself as being in the "beginning with the Father;" and as "the first born."

The reference to Jesus as the "first born of every creature" cannot refer to his birth into earth-life, for he was not the first-born into this world; therefore, his birth here referred to must have reference to the birth of his spirit before his earth life.

\textsuperscript{f} Psalms lxxxii:1, 6, 7.

\textsuperscript{g} I John iii:2. I am not unmindful of the array of evidence that may be massed to prove that it is chiefly through adoption, through obedience to the Gospel of Christ, that man in the scripture is spoken of as being a son of God. But this does not weaken the evidence for the fact for which I am contending, viz., that man is by nature the son of God. He becomes alienated from his Father and the Father's kingdom through sin, through the transgression of the law of God; hence the need of adoption into the heavenly kingdom, and into son-ship with God. But though alienated from God through sin, man is nevertheless by nature the son of God.
The reference to Jesus as the “beginning of the creation of God,” cannot refer to his creation or generation in earth-life; for manifestly he was not the beginning of the creations of God in this world; therefore, he must have been the “beginning” of God’s creation elsewhere, viz., in the spirit world, where he was begotten a spiritual personage; a son of God.

The reference to Jesus as the “first born”—and hence the justification for our calling him “our Elder Brother” cannot refer to any relationship that he established in his earth-life, since as to the flesh he is not our “elder brother” any more than he is the “first born” in the flesh; there were many born in the flesh before he was, and older brothers to us, in the flesh, than he was. The relationship of “elder brother” cannot have reference to that estate where all were self-existent, uncreated and unbegotten, eternal Intelligences; for that estate admits of no such relation as “elder,” or “younger;” for as to succession in time, the fact on which “younger” or “elder” depend, the Intelligences are equal, that is, equal as to their eternity. Therefore, since the relationship of “elder brother” was not established by any circumstance in the earth-life of Jesus, and could not be established by any possible fact in that estate where all were self-existing Intelligences, it must have been established in the spirit life, where Jesus, with reference to the hosts of Intelligences designed to our earth, was the “first born spirit,” and by that fact became our “Elder Brother,” the “first born of every creature,” “the beginning of the creations of God,” as pertaining to our order of existence.

4. Views of Sir Oliver Lodge on the Eternity of Mind: Some scientists also bear testimony to the truth of the principle here contended for. Sir Oliver Lodge, when arguing for the reality of that mysterious, vital “something” which builds up from earth elements an oak, an eagle or a man, closes with the question, “Is it something which is really nothing,” and soon shall it be manifestly nothing?” “Not so,” he answers, “nor is it so with intellect and consciousness and will; nor with memory and love and adoration, nor all the manifold activities which at present strangely interact with matter and appeal to our bodily senses and terrestrial knowledge; they are not nothing, nor shall they ever vanish into nothingness or cease to be. They did not arise with us; they never did spring into being; they are as eternal as the Godhead itself, and in the eternal Being they shall endure for ever. * * * And surely in this respect there is a unity running through the universe, and a kinship between the human and the Divine; witness the eloquent ejaculation of Carlyle: \(^h\)

‘What then, is man! What, then, is man!
‘He endures but for an hour, and is crushed before the moth. Yet in

LESSON IV.
(Scripture Reading Exercise.)

INTELLIGENCES AND PROGRESS.

ANALYSIS.

I. Intelligences Differ in Degree of—
   1. Intelligence.
   2. Nobility.
   3. Greatness.

II. The "One" "Greater than All"—God.
   1. Where Intelligences differ in degree there must be One Most Intelligent of all.
   2. His greatness immeasurable.

III. Capacity of Intelligences for Progress.
   1. Inherent Powers of,
   2. Led and helped in Progress by Higher Intelligences.

IV. Union of Spirit and Earth-Elements Essential to Progress of Intelligences.

REFERENCES.

Book of Abraham, Ch. iii; Book of Moses (in Pearl of Great Price), Ch. 1:25-38.


"Immortality of Man," Improvement Era, April 1907. Doc. & Cov., Sec. 93 and Sec. 88.

Seventy's Year Book II, Lessons II and III.

SPECIAL TEXT: "They who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever." (Book of Abraham, Ch. iii:24-26.)

DISCUSSION.

1. The Varying Degrees of Intelligence Among Intelligences: We are already made aware of the fact in the preceding lessons that though Intelligences are equal in eternity of existence, it does not follow that they
It may be that the "most intelligent," may mean not only more intelligent than any other one out of the mass of Intelligences, but more intelligent than all combined; and this indeed is the interpretation I place upon the following passage in the Book of Abraham: "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 them All." That is, than "All" combined, and for that reason is He God. "I dwell in the midst of them all," says the Lord to Abraham. "I now, therefore, have come down unto thee to deliver (i. e., reveal, see verses 1-15, Ch. iii) unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the Intelligences thou hast seen" (Book of Abraham, Ch. iii:19-21). And to this agrees the following doctrine of the Prophet: "In knowledge there is power. God has more power than all other beings, because he has greater knowledge; hence he knows how to subject all other beings to himself. He has power over all" (Sermon at Nauvoo, April 8th, 1843, Hist. of the Church, Vol. V, p. 340. And as I have said elsewhere: This Mighty Intelligence, who is "more intelligent than All" is also the All-Wise One; the All-Powerful One! What he tells other Intelligences to do must be precisely the wisest, fittest thing that they could anywhere or anyhow learn—the thing which it will in all ways behoove them with right loyal thankfulness, and nothing doubting, to do. There goes with this, too, the thought that this All-Wise One is the Un-Selfish One, the All-Loving One, the One who desires that which is highest, and best; not for Himself alone, but for all; and that, too, will be best for Him. His glory, His power, His joy will be enhanced by the uplifting of all, by enlarging them; by increasing their joy, power, and glory. And because this Most-Intelligent One is all this, and does all this, the other Intelligences worship Him, submit their judgments and their will to His judgment and His will. He knows, and can do that which is best; and this submission of the mind to the most Intelligent, Wisest—wiser than All—is worship. This is the whole meaning of the doctrine and the life of the Christ expressed in—"Father, not my will but Thy will, be done."

3. The Capacity of Intelligences for Progress: If what has been set forth as to the qualities, or attributes of Intelligences be true—that they are conscious of self and of not self; that they have powers of perception, comparison, deliberation, reason, judgment, imagination and volition, (See Lesson I, this treatise) then they have in them the inherent elements of progress. All they need with this inherent equipment for progress is proper environment and action, and the guidance of the Highest Intelligence; at least it must be admitted, as to the last, that progress would be more sure, more rapid when so guided.

4. Purpose in the Earth-Life of Man: To provide the means and op-