

God the First: The Creator

09/05

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

Arguments

A. (John 4:24 - God has no physical form, but is everywhere present)

“Be that as it may, since there is no indefinite article in ancient Greek, John 4:24, could just as easily be translated and read “God is Spirit.” Certainly this statement must be interpreted in the same context as John other declaration, such as God is light (1 John 1:5) and “God is Love” (1 John 4:8). In fact many translations do so:” [Dodd, *The Interpretation of the Fourth Gospel*, pg, 25; Brown, *The Gospel According to John*, 167, 172) It is not a contradiction to say that ‘God is Spirit’ and that He also has a body. God is spirit, encased in a glorified tabernacle as well as enlightening men through His holy spirit, and those who worship Him must ‘worship in spirit and in truth.’ (John 4:24). Furthermore, even those earliest Christians who rejected the notion of God having a body in human shape, and believed in a God who is ‘a spirit,’ nevertheless taught that this ‘spirit’ was itself material. Compare D&C 131:7-8 (Exodus 24:9-11, 33:22-23) [D&C 130:22-23; Matthew 16:17]

“A God with Body, Parts, and Passions. That which is without body, parts and passions is nothing. There is *no other God in heaven but that God who has flesh and bones.*” (Joseph Smith, *TPJS*, pg. 181)

“Flesh and blood cannot go there; but flesh and bones quickened by the Spirit of God, can.” (Joseph Smith, *TPJS*, pg. p.326)

“God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. ‘Our God is a consuming fire.’ When our flesh is quickened by the Spirit, there will be no blood in this tabernacle. Some dwell in higher glory than others.” (Joseph Smith, *TPJS*, pg. 367)

“As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be ‘added unto their stature one cubit,’ neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood.” (Joseph Smith, *TPJS*, pg. 199)

B. (John 10:30 - God is composed of three distinct persons who share in the ‘same substance’)

What is the nature of this oneness? In the great intercessory prayer, Christ asked, That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:... (John 17:21) Joseph Smith explained:

“Many men say there is one God; the Father, the Son and the Holy Ghost are only one God. I say that is a strange God anyhow – three in one, and one in three! It is a curious organization. ‘Father, I pray not for the world, but I pray for them which thou hast given me.’ ‘Holy Father, keep through Thine own name those whom thou hast given me that they may be one as we are.’ All are to be crammed into one God, according to sectarianism. It would make the biggest God in all the world. He would be a wonderfully big God – he would be a giant or a monster. I want to read the text to you myself – ‘I am agreed with the Father and the Father is agreed with me, and we are agreed as one.’ The Greek shows that it should be agreed. ‘Father, I pray for them which Thou hast given me out of the world, and not for those alone, but for them also which shall believe on me through their word, that they all may be agreed, as Thou, Father, are with me, and I with Thee, that they also may be agreed with us,’ and all come to dwell in unity, and in all the glory and everlasting burnings of the Gods; and then we shall see as we are seen, and be as our God and He as His Father.” (*TPJS*, pg. 372-373). The Prophet correctly noted that this type of oneness is consistent with Jesus’ expectation that his disciples would be ‘one’ as He and the Father are ‘one’ (John 17:11, 21-24). Therefore, the Godhead consists of truly separate beings who are one in the sense of their total unity of will and love.” [A of F #1; Matthew 3:16-17; Acts 7:55-56; Matthew 17:5; Revelation 5:7, 13]

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“I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods.” (Joseph Smith *TPJS*, pg. 370)

God the Father

(1 John 5:7; Revelation 4-5; D&C 130:22; Abraham 3; A of F#1)

1 – “Much of the LDS concept of godhood is expressed in a frequently cited aphorism written in 1840 by Lorenzo Snow, fifth President of the Church. At the time, Snow was twenty-six years old, having been baptized four years earlier. He recorded in his journal that he attended a meeting in which Elder H. G. Sherwood explained the parable of the Savior regarding the husbandman who hired servants and sent them forth at different hours of the day to labor for him in his vineyard. Snow continued, as recorded in his sister's biography of him: **‘The Spirit of the Lord rested mightily upon me-the eyes of my understanding were opened, and I saw as clear as the sun at noonday, with wonder and astonishment, the pathway of God and man. I formed the following couplet which expresses the revelation, as it was shown me...As man now is, God once was: As God now is, man may be.’**” (Eliza R. Snow, pg. 46; Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 555)

2 – “Latter-day Saints believe that God achieved his exalted rank by progressing much as man must progress and that God is a perfected and exalted man: **‘God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible, I say, if you were to see him today, you would see him like a man in form-like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.’**” (Joseph Smith, *TPJS*, p. 345)

3 – “We have an authentic account, which can be accepted as true, that life has been going on in this system for almost **2,555,000,000 years**. Presumably this system is the universe (or whatever scientific term is applicable) created by the Father through the instrumentality of the Son.” (*MM* 1:29)

“This matter of how long has been going on in our portion of created things is one of these matters. The sliver of information that has been preserved for us is found in an epistle of W. W. Phelps, written on Christmas day, 1844, and published to the Church in the Times and Seasons. Brother Phelps speaks of ‘Jesus Christ, whose goings forth, as the prophets said, have been from of old, from,’ in what is a clear allusion to Micah's prophecy that Bethlehem shall be the birthplace of our Lord. Out of thee [Bethlehem Ephratah] shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. The Lord said through that ancient prophet. (Micah 5:2.) Then, in an interpolative explanation of what is meant by ‘from,’ or ‘from everlasting,’ Brother Phelps says, ‘And that [the one during which Christ's doings have been known], agreeable to the records found in the catacombs of Egypt, has been going on in this system [not this world], almost two thousand five hundred and fifty-five millions of years.’ (Times and Seasons 5:758.) That is to say, the papyrus from which the Prophet Joseph translated the Book of Abraham, to whom the Lord gave a knowledge of his infinite creations, also contained this expression relative to what apparently is the universe in which we live, which universe has been created by the Father through the instrumentality of the Son. The time mentioned has no reference, as some have falsely supposed, to the period of this earth's existence.” (*MM* 1:32-33)

“...God the Almighty; the Maker and Preserver and Upholder of all things; the Omnipotent One; he by whom the sidereal heavens came into being, who made the universe and all that therein is; he by whose word we are, who is the Author of that life which has been going on in this system for nigh unto 2,555,000,000 years; God the Almighty, who once dwelt on an earth of his own and has now ascended the throne of eternal power to reign in everlasting glory; fn who has a glorified and exalted body, a body of flesh and bones as tangible as man's; who reigns in equity and justice over the endless billions of his spirit children who inhabit the worlds without number that roll into being at his word. God the Almighty, who is infinite and eternal...” (Bruce R. McConkie, *Mortal Messiah*, 1:314-315)

[NOTE: 1 Year of God time accordingly (Abraham 3:4; 1 Peter 3:8) = 365,000. If perfection centers in 7 = 2,555,000,000 years = eternity!]

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-- Abraham 3:26-28 – NOTES --

1. God the Father is the author of the plan and the plan was well known.
2. God the Father sits in council (FHE) with his family. [God of Counsel - Moses 7:35]
3. God the Father government is a theocracy, not a democracy.
4. Obedience to God the Father is absolutely necessary to return. [Thy will be done]
5. God the Father has established and affixed laws. [Obey = Blessing/Disobey = Punished]

Names/Titles of the Father

(D&C 78:20; D&C95:17; Moses 6:57; Moses 7:35)

4 – “The commonly used term for ‘god’ or ‘gods’ in the Hebrew Bible is ‘*elohim*,’ a plural form whose singular is ‘*eloah*’ or ‘*el*’ and has the meaning of ‘lofty one’ or ‘exalted one’. Early Church leaders adopted the policy of designating God the Father by the exalted name-title ‘Elohim’...The name-title ‘Father in Heaven’ refers to the director of creation and Father of the spirits of all mankind.” (James R. Clark; Joseph F. Smith, John R. Winder, Anthon H. Lund, The Father and The Son; A Doctrinal Exposition by The First Presidency and The Twelve, *Messages of the First Presidency*, 5:26-27)
Literally

5 – “**AHMAN**. In two revelations to Joseph Smith (D&C 78:20;D&C 95:17), Jesus Christ referred to himself as ‘the Son Ahman’, allowing the possibility that ‘Ahman’ may be a word meaning God, and one of the names of the Father. The name also appears in a compound place name, Adam-ondi-Ahman (D&C 116:1; D&C 117:8, 11).” (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 551)

6 – “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.’” (Orson Pratt, *JD*, 2: 342-343)

7 – “**MAN OF HOLINESS**. Adam learned by revelation that one of the names of God the Father is Man of Holiness (Moses 6:57). Enoch also recorded God’s words: ‘Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name’ (Moses 7:35).” (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 551)

Attributes/Characteristics of God

(John 5:30; John17:3; D&C 84:19-22)

08 – “In one sense, it creates a slight distortion to focus on one member of the Godhead and discuss his characteristics in isolation from those of the other two, for Father, Son, and Holy Ghost are one in mind, one in purpose, and one in character. Most of what can be said of the Father is also true of the Son and vice versa.” (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 548)

09 – “After generations of prophets had tried to teach the family of man the will and way of the Father, usually with little success, God in His ultimate effort to have us know Him, sent to earth His Only Begotten and perfect Son, created in His very likeness and image, to live and serve among mortals in the everyday rigors of life.

“To come to earth with such a responsibility, to stand in place of Elohim speaking as He would speak, judging and serving, loving and warning, forbearing and forgiving as He would do this is a duty of such staggering proportions that you and I cannot comprehend such a thing. But in the loyalty and determination that would be characteristic of a divine child, Jesus could comprehend it and He did it. Then, when the praise and honor began to, He humbly directed all adulation to the Father.” (Jeffrey R. Holland, *Ensign*, November 2003, pg. 70-71)

10 – “**Now, let us speak particularly of these wondrous books that we call the four gospels.... Would it surprise you if I suggested that there is more knowledge in the four gospels, more revealed truth relative to the nature and kind of being that God our Father is, than in all the rest of holy writ combined?...**It is life eternal to know the Father and the Son and to become like them. We know the Father by coming to an understanding of the Son. The Son is the revealer

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of God. No man cometh unto the Father except by him or by his word. We want to know the Father and the Son, and the chief account is in the gospels.” (Bruce R. McConkie, *Ensign*, April 1975, pg. 70-71)

11 – “If men do not comprehend the character of God, they do not comprehend themselves.” (Joseph Smith, *TPJS*, pg. 343)

12 – “The Key of the Knowledge of God. The key of the knowledge of God is to be had only through the powers of the Melchizedek Priesthood. If the Melchizedek Priesthood is taken from a people, their knowledge of God will be taken also. No more perfect illustration of this principle exists than the description of God found in the creeds of Christendom, as contrasted with the God testified of by those holding the priesthood in Old and New Testament times. The God of scripture is a corporeal and anthropomorphic being who appears face-to-face with his prophets and speaks to them as one man speaks to another. Though our Heavenly Father is worshipped with reverential awe, he is not thought to be unknowable, incomprehensible, or mysterious. The holy priesthood was given to men in this our mortal sphere in order that we might ‘enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant’ (D&C 107:19). This privilege was granted to Adam in the Garden of Eden and subsequently to ‘Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed’ (Abraham: Facsimile: 2:3). Where the higher or holy priesthood is, there the key of the knowledge of God is also (D&C 84:19).” (Joseph Fielding McConkie and Robert L. Millet, *Joseph Smith: The Choice Seer*, pg. 23-24)

13 – “Desiring that the righteous residue of his posterity might be brought into the presence of God, Adam gathered them together in the valley of Adam-ondi-Ahman to instruct and bless them to that end” (D&C 107:53; Joseph Smith, *TPJS*, pg. 158-59).

14 – “Three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. **First, the idea that he actually exists. **Secondly**, a *correct* idea of his character, perfections, and attributes. **Thirdly**, an actual knowledge that the course of life which he is pursuing is according to his will. (*Lectures on Faith* 3:2-5) Faith, the Prophet taught, cannot be exercised in principles that are false or in that which is unknown (Alma 32:21; *TPJS*, pg. 58). Faith is the child of knowledge. We cannot exercise faith in God until we know of the existence of God. We must first come to a knowledge of God, then as we learn of him we can exercise faith in him. In so saying, Joseph Smith stood alone, for many within the Christian tradition declared God to be unknowable.”** (Joseph Fielding McConkie and Robert L. Millet, *Joseph Smith: The Choice Seer*, pg. 23)

15 – “We have, in the revelations which he has given to the human family, the following account of his attributes:

“1- Knowledge... 2- Faith or Power... 3- Justice... 4- Judgment... 5- Mercy... 6- Truth...”

“By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in him; for without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life, and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.

“And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity, in order to exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake. But when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compensate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

“Let the mind once reflect sincerely and candidly upon the ideas of the existence of the... attributes in the Deity, and it will be seen that, as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation...And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised towards them, and through the exercise of that attribute towards them comfort and consolation will be administered unto

them abundantly, amid all their afflictions and tribulations.” (Joseph Smith, *Lectures on Faith*, 4:4-11, 15, 17)

Nature of God - Omniscient, Omnipotent, Omnipresent

(John 4:24; John 10:30; John 17:3, 21-22; 1 Nephi 9:6; 2 Nephi 2:24; Mosiah 4:9; D&C 88:7-13; Moses 7:36)

16 – “I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods.” (Joseph Smith *TPJS*, p. 370)

17 – “**A God with Body, Parts, and Passions. That which is without body, parts and passions is nothing. There is no other God in heaven but that God who has flesh and bones.**” (Joseph Smith, *TPJS*, pg. 181)

18 – “God is the only supreme governor and independent being in whom all fullness and perfection dwell; **who is omnipotent, omnipresent and omniscient**; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation.” (Joseph Smith, *Lectures on Faith*, 2:2)

19 – “[W]ithout the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.

“Let the mind once reflect sincerely and candidly upon the ideas of the existence of the . . . attributes in the Deity, and it will be seen that, as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation;” (Joseph Smith, *Lectures on Faith*, 4:11, 17)

20 – “**Let it not be assumed, however, that the fact of God's foreknowledge as to what would be under any given conditions, is a determining cause that such must be. Omnipotent though He be, He permits much that is contrary to His will.** We cannot believe that vice and crime, injustice, intolerance, and unrighteous domination of the weak by the strong, the oppression of the poor by the rich, exist by the will and determination of God. It is not His design or wish that even one soul be lost; on the contrary it was and is His work and glory ‘to bring to pass the immortality and eternal life of man.’ So also, it is not God's purpose to interfere with, far less to annul, the free agency of His children, even though those children prostitute their Divine birthright of freedom to the accomplishment of evil, and the condemnation of their souls.” (James E. Talmage, *Improvement Era*, September 1915, pg. 951)

21 – “**There is no part of creation, however remote, into which God cannot penetrate; through the medium of the Spirit the Godhead is in direct communication with all things at all times. It has been said, therefore, that God is everywhere present; but this does not mean that the actual person of any one member of the Godhead can be physically present in more than one place at one time.** The senses of each of the Trinity are of infinite power; His mind is of unlimited capacity; His powers of transferring Himself from place to place are infinite; plainly, however, His person cannot be in more than one place at any one time. Admitting the personality of God, we are compelled to accept the fact of His materiality; indeed, an ‘immaterial being,’ under which meaningless name some have sought to designate the condition of God, cannot exist, for the very expression is a contradiction in terms. If God possesses a form, that form is of necessity of definite proportions and therefore of limited extension in space. It is impossible for Him to occupy at one time more than one space of such limits; and it is not surprising, therefore, to learn from the scriptures that He moves from place to place.” (James E. Talmage, *AF*, pg. 38-39)

22 – “**The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence over and through the laws of nature, he is and can be omnipresent throughout all the works of God.** Thus when it becomes necessary to speak to us, he is able to do so by acting through the other Spirit, that is, through the Light of Christ.” (Joseph Fielding Smith, *DS*, 1:40)

Communication With Man

(Matthew 3:16-17; Matthew 17:5; JST John 1:1-3, 18; 3 Nephi 11:7; D&C 76:22-24; D&C 93:15; JS-H 1:17)

23 – “All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. In all of the scriptures, where God is mentioned and where he has appeared, it was Jehovah who talked with Abraham, with Noah, Enoch, Moses and all the prophets. He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the law of Moses. The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son.” (Joseph Fielding Smith, *DS*, 1:27)

24 – “There is nothing clearer or plainer than this. We pray to the Father, not the Son; but according to the laws of intercession, advocacy, and mediation, our answers come from the Son. Reference to nearly every section in the Doctrine and Covenants bears this out. None, therefore, need to suppose, as is found in the prayer books of sectarianism, that it is proper to pray to either Christ or the Holy Ghost.” (Bruce R. McConkie, *The Promised Messiah*, pg. 335)

God Is an Unchanging Being

(Hebrews 13:8; James 1:17; 1 Nephi 10:18; 2 Nephi 2:4; Alma 7:20; Mormon 9:9, 19; D&C 3:1-2, 20:12, 17)

25 – “...that he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, to-day, and for ever; and that his course is one eternal round, without variation.” (Joseph Smith, *Lectures on Faith*, 3:15)

God is a God of Truth

(Numbers 23:19; Hebrews 6:18; Enos 1:6; Ether 3:12; D&C 1:37-38; D&C 62:6; D&C 82:10)

26 – “And again, the idea that he is a God of truth and cannot lie, is equally as necessary to the exercise of faith in him as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him could not exist. But having the idea that he is not man, that he cannot lie, it gives power to the minds of men to exercise faith in him.” (Joseph Smith, *Lectures on Faith*, 3:16, 22)

God is No Respector of Persons

(Moroni 8:12; D&C 1:35, D&C 38:16, 26)

27 – “[T]hat he is no respector of persons: but in every nation he that fears God and works righteousness is accepted of him...

“But it is also necessary that men should have an idea that he is no respector of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him; because if he were a respector of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respector of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respector of persons, and that every man in every nation has an equal privilege.” (Joseph Smith, *Lectures on Faith*, 3:17, 23)

28 – “[Respector of persons] does not mean that the Lord does not respect those who obey him in all things more than he does the ungodly. Without question the Lord does respect those who love him and keep his commandments more than he does those who rebel against him. The proper interpretation of this passage is that the Lord is not partial and grants to each man, if he will repent, the same privileges and opportunities of salvation and exaltation. He is just to every man, both the righteous and the wicked. He will receive any soul who will turn from iniquity to righteousness, and will love him with a just love and bless him with all that the Father has to give;

but let it not be thought that he will grant the same blessings to those who will not obey him and keep his law. If the Lord did bless the rebellious as he does the righteous, without their repentance, then he would be a respecter of persons.” (Joseph Fielding Smith, *CHMR*, 1:255)

Literal Sons and Daughters

(Numbers 16:22; Acts 17:28-29; Romans 8:16-17; Hebrews 12:9)

29 – “But when it came to placing man on earth, there was a change in Creators. That is, the Father himself became personally involved. **All things were created by the Son, using the power delegated by the Father, except man.** In the spirit and again in the flesh, man was created by the Father. **There was no delegation of authority where the crowning creature of creation was concerned.**” (Bruce R. McConkie, *The Promised Messiah*, pg. 62)

30 – “[Our Father in Heaven] has eyes to see, and his eyes are upon all the works of his hands; he has ears, which are open to hear the prayers of little children, and he loves you, and knows you, for you are all his offspring; and his knowledge of you is so minute that, to use the language of the ancients, not a hair of your head falls to the ground unnoticed. This is the kind of God we worship.” (Brigham Young, *JD*, 19:64)

31 – “I want to tell you, each and every one of you, that you are well acquainted with God our Heavenly Father, or the great Elohim. You are all well acquainted with him, for there is not a soul of you but what has lived in his house and dwelt with him year after year; and yet you are seeking to become acquainted with him, when the fact is, you have merely forgotten what you did know.” (Brigham Young, *Discourses of Brigham Young*, pg. 50)

32 – “The Father of our spirits has a full knowledge of the nature and disposition of each of His children, a knowledge gained by observation and experience in the long ages of our primeval childhood, when we existed as unembodied spirits, endowed with individuality and agency – a knowledge compared with which that gained by earthly parents through experience with their children in the flesh is infinitesimally small.” (James E. Talmage, *TLDP*, pg. 218)

33 – “It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you say it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of this destination. It is in the light of these overwhelming possibilities, it is with awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships all lovers, all play, all politics. There are no *ordinary* people. You have never talked with a mere mortal.” (C. S. Lewis, *The Weight of Glory*, pg. 19)

34 – “So it is, amid the vastness of His creations, Gods personal shaping influence is felt in the details of our lives- not only in the details of the galaxies and molecules but, much more importantly, in the details of our own lives. Somehow God is providing these individual tutorials for us while at the same time He is overseeing cosmic funerals and births, for as one earth passes away so another is born (Moses 1:38). **It is marvelous that He would attend to us so personally in the midst of those cosmic duties.** God is in the details of our lives. He knows us perfectly...He loves us perfectly.” (Neal A. Maxwell, *Ensign*, June 1996, pg. 17-19)

Jesus Christ, Son of God

(Matthew 3:17; Matthew 17:5; 2 Peter 1:17; 1 Nephi 11:16-33; D&C93:15, 21; JS-H 1:17)

35 – “**Jesus Christ is the Son of Elohim both as spiritual and bodily offspring;** that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh, and which body died on the cross and was afterward taken up by the process of resurrection, and is now the immortalized tabernacle of the eternal spirit of our Lord and Savior.” (James R. Clark; Joseph F. Smith, John R. Winder, Anthon H. Lund, ‘The Father and The Son; A Doctrinal Exposition by The First Presidency and The Twelve,’ *Messages of the First Presidency*, 5:23-34)

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36 – “We believe absolutely that Jesus Christ is the Son of God, begotten of God, the first-born in the spirit and the only begotten in the flesh; that He is the Son of God just as much as you and I are the sons of our fathers.” (Heber J. Grant, *Millennial Star*, Jan. 5, 1922, pg. 2)

37 – “If Abraham reasoned thus-If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly; hence, if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it.”(Joseph Smith, *TPJS*, pg. 373)

38 – “The Church of Jesus Christ of Latter-day Saints proclaims that Jesus Christ is the Son of God in the most literal sense. The body in which He performed His mission in the flesh was sired by that same Holy Being we worship as God, our Eternal Father. Jesus was not the son of Joseph, nor was He begotten by the Holy Ghost. He is the Son of the Eternal Father.” (Ezra Taft Benson, *TETB*, pg.7)

God is the Object of Our Worship

(John 4:25-26; D&C 20:19)

39 – “Our only confidence can be in God; our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.” (Joseph Smith, *TPJS*, pg. 253)

40 – “We do not worship the Son, and we do not worship the Holy Ghost. I know perfectly well what the scriptures say about worshipping Christ and Jehovah, but they are speaking in an entirely different sense-the sense of standing in awe and being reverentially grateful to him who has redeemed us. Worship in the true and saving sense is reserved for God the first, the Creator....

“There is no other way, no other approved system of worship.” (Bruce R. McConkie, *BYU Speeches of the Year*, 1981-82, ‘Our Relationship with the Lord,’ pg. 98)

God’s Work

(Moses 1:39; D&C 19:6-12)

41 – “God ... was more intelligent, [and he] saw proper to institute laws whereby [his children] could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits.” (Joseph Smith, *TPJS*, pg. 354)

Mother in Heaven

(Genesis 1:27; Hymn #292)

42 – “In 1909 the First Presidency, under Joseph F. Smith, issued a statement on the origin of man that teaches that ‘man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father,’ as an ‘offspring of celestial parentage,’ and further teaches that ‘all men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity’ (Smith, pp. 199-205).” (Daniel Ludlow, *Encyclopedia of Mormonism*, pg. 961)

43 – “Is it not feasible to believe that female spirits were created in the image of a ‘Mother in Heaven’?” (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:144)

44 – “In answer to your question about a mother in heaven, let us use reason. It may be true that the Bible does not speak

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of a mother in heaven, nor does the D&C when speaking of the revelations of the Lord to the Church. Permit me to call attention to the fact that mothers and wives are seldom mentioned in the Bible, although they are on certain occasions. The fact that there is no reference to a mother in heaven either in the Bible, Book of Mormon or D&C, is not sufficient proof that no such thing as a mother did exist there. If we had a Father, which we did, for all of these records speak of him, then does not good common sense tell us that we must have had a mother there also?" (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:142)