

Subordinate Gods

Contributed by James Custer

BOOK V

GODS AND GODHEADS, COSMIC UNITIVITY AND HUMAN EXALTATION

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THE FIRST MYSTERY

One of the great mysteries of godliness is the plurality of gods and godheads. There are supreme gods and two primary echelons of subordinate gods. On differing occasions, Joseph Smith identified what is generally considered two distinctly different Godheads:

There are two personages who constitute the great matchless, governing, and supreme power over all things, by whom all things were created and made . . . They are the Father and the Son (Eloheim and Jehovah): The Father being a personage of spirit, glory and power. . . The Son . . . a personage of tabernacle. . . The Only Begotten of the Father. . . possessing the same mind with the Father, which mind is the Holy Spirit. . . (Lectures on Faith, 5 para. 2).

Note: There is a problem encountered when one accepts the above passage from the “Lectures on Faith” as describing a Godhead. First it is describing not precisely a Godhead but a single mature supreme God. The personage of Spirit being– the intelligence, and the personage of tabernacle being the finite inseparably joined spiritual/physical body brought to maturity through a mortal probation a baptism of fire, translation, and finely resurrection. This is a description of Eloheim, it is a description of Jehovah, it is also a description of what Michael is becoming, and finally it is a description of what we aspire to become as celestial beings.

Everlasting covenant was made between three personages before the organization of the 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. (TPJS p. 190)

Because of these, generally supposed, divergent descriptions of the Godhead some people think Joseph changed his

mind about the identity and nature of the Godhead. He did not change his mind however, he was actually describing two different entities: the first a supreme God, an individual, not actually a Godhead as is generally supposed and the second description is that of a subordinate God head, not Eloheim Jehovah and the Holy Ghost but subordinate thereto.

That is what we see in the temple creation scenario— The head or supreme Gods, Eloheim and Jehovah, call up a subordinate god — Michael, one of Jehovah's mature sons who had already served a probation on a previous earth and had been exalted to subordinate godhood. Eloheim commands Jehovah and Michael to organize the heavens and the earth where the continuing posterity of Jehovah (the intelligences, male and female) could acquire physical tabernacles and serve their temporal probations. (TPJS p. 371-2).

Joseph further assured us that a subordinate God was indeed appointed for us, to shepherd us through our probation: The heads of the Gods (Eloheim and Jehovah) appointed one God for us (Michael); and when you take that view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. (TPJS p. 372).

That subordinate God appointed for us could be no other than Michael, precisely as the temple scenario portrays. The name or title, Michael means "who is like god" or "one like unto God" (Strong's Concordance and Dictionary of the Bible). We also encounter that identity in the Book of Abraham:

24 And there stood one among them that was like unto God (Michael), and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

25 And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; (Abr 3:24-25).

Note: It is also worthwhile to recognize at this point that the name or title parallel to Michael/Adam is Rachael/Eve, which signifies "life giver". (Strong's Concordance and Dictionary of the Bible).

Joseph unmistakably taught the plurality of Gods and, therefore, the plurality of godheads: In the beginning the head of the Gods brought forth the Gods. . . (TPJS p. 371).

The heads of the Gods (Eloheim and Jehovah) appointed one God for us (Michael/Rachael); and when you take that view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. (TPJS p. 372).

In the temple creation scenario it is Michael who says: "We will go down" as noted in Abraham Chapter 3:24-25 above.

As we see, Joseph taught a complex concept regarding subordinate orders of godhood wherein Michael was appointed a subordinate God. This contention is further born out by a peculiar article called "The Paeracleties", published in the "Times and Seasons" in May, 1845.

THE SECOND MYSTERY

Another mystery of godliness is the identity of the personages who constitute the subordinate godhead. We must ask: "Who were the other persons involved?" To resolve this question we must look again at Joseph's second description of the Godhead:

Everlasting covenant was made between three personages before the organization of the 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 (Michael who assisted in the creation, was appointed for us, and came on in the first dispensation); God the second, the redeemer (Jesus the Christ who came on in the meridian dispensation); and God the third, the witness or Testator (TPJS p 190).

The creator figure in this subordinate godhead is, of course, Michael/Adam, head of the first dispensation; the Redeemer is, of course, Jesus the Christ, head of the meridian dispensation; and the witness or testator is Joseph Smith himself, head of the dispensation of the fullness of time. Several of the early brethren unequivocally declared Joseph to be a god to us and the nations of the earth:

If you find out who Joseph was, You will know as much about God as you need to at present. . . (BY JD 4 p. 271).

The non-LDS to look upon him as a god. (HCK JD 5 p. 88).

He is a god to us and the nations of the earth. (BY JD 8 p. 321)

On at least one occasion Joseph distinctly identified himself as the "Witness or Testator". He defiantly understood who he was and still is.

All the testimony is that the Lord in the last days would commit the keys of the priesthood to a witness over all people. Has the gospel of the kingdom commenced in these last days? And will God take it from that man until he takes him Himself? (TPJS p. 364-65).

The term "witness or testator" does not imply that Joseph is the Holy Ghost as some people have suggested. He serves in a parallel capacity as a witness or testator in this subordinate godhead; but the Holy Ghost is a member of the Supreme godhead.

To accommodate the concept of subordinate gods, one must resolve old mind-sets and then inculcate two totally new concepts. There are actually two orders of subordinate gods:

The first order being the subordinate Godhead appointed to shepherd us through the time of our telestial mortal probation. This subordinate God, Michael/Adam, was the father of our spirit bodies which became appendages of our primal spirits, our intelligences.

The second order being the mortal subordinate godheads (parentage) appointed to shepherd us through the youth of our telestial mortality.

Concerning mortals, Jesus asked: "Is it not written in your law, I have said, ye are gods . . ." (Jon 10:34 & Ps 82:6). As gods in mortality we participate at the lowest level of the creative process where we parent the physical bodies of God's children and where we can either loose it all or keep it and ascend. We are not gods in embryo, but recognized mortal gods in ascension.

That Joseph is the third personage of the subordinate Godhead is implied by other statements made by him and later quoted by other men as follows:

Would to God I could tell you who I am. . . what I know. . . (The Life of Heber C. Kimball, Page 33 & 322)

If I was to reveal to this people what the Lord has revealed to me, there is not a man or woman would stay with me. (BY JD 9 p. 249).

Brethren, you do not know who I am. (WW JD 21 p. 317)

The above implies things that almost defy imagination and our ability to comprehend. Few could fathom the matter then and even fewer now. However, as quoted above, several of the early brethren unequivocally declared Joseph to be a God to us and the nations of the earth. Joseph shall yet return to this earth as a divine resurrected latter-day functionary, to complete his work as head of the dispensation of the fullness of times. We must watch for and anticipate Joseph's return to lead us forth as prophesied in the parable given in D&C 101:52-62.

Note: This dispensation of the fullness of times did not terminate with the year 2000, nor with the year 2001. God's dispensational allocations of time do not correlate with the Gregorian calender.

In the parable of D&C 101 a servant is commanded to gather the strength of his Lord's house for the purpose of redeeming a lost vineyard (Zion). In D&C 103:15-21, and 105:14-19, 26-27 & 34-37 Joseph is identified as that divine leader who shall redeem Zion, and prepare a land and a people to receive the Messiah. Some of the early brethren understood this and eventuality spoke of it:

â Joseph will again be on this earth. . . (Brigham Young, JD 7 p. 89).

â Joseph shall stand again upon the earth . . . (A revelation given to Parley P. Pratt Autobiography of Parley P. Pratt 333).

â Then the prophet Joseph and others will make their appearance . . . (HCK Prophetic Sayings of Heber C. Kimball p 7)

â When I come again to lead you forth . . . (JS Fate of the Persecutors of the Prophet Joseph Smith p 154,

â Thou shalt stand upon the earth when it shall reel to and fro as a drunken man, and be removed out of its place. (also) Thou shalt stand upon Mount Zion when the tribes of Jacob come shouting from the north . . . (Joseph Smith's patriarchal blessing given by his father, 9 Dec. 1834, Patriarchal Blessing Book, Vol. 1 pp 3-4).

In Joseph's time there were a number of true saints who quickly absorbed the initially restored portion of the gospel and were reaching for a more sophisticated spiritual diet; and since there was a greater portion of the gospel in waiting, Joseph carefully taught numerous elements of higher doctrine to those who could comprehend and accept truth beyond the lesser portion of the gospel. This situation was identified by both Alma and Mormon.

9 And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of His word which He doth grant unto the children of men, according to the heed and diligence which they give unto him.

10 And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

11 And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning His mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell. (Alma 12:9-11).

Mormon supports Alma's perspective and informs us that the lesser portion is that which was restored to us with the Book of Mormon.

8 And these things have I written, which are a lesser part of the things which He (Jesus) taught the people; and I have

written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

9 And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

10 And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.

11 Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people. (III Nep 26:8-11).

The lesser portion of the gospel was restored through Joseph Smith in 1830-1844. This portion could rightly be called the gospel of telestial probation, or the gospel for those under the constraints, requirements and limitations of the "fruit of the tree of knowledge of good and evil". As in Joseph's time there are still those in quest of the greater portion of the word and "Fruit from the tree of life". Such individuals should realize that the more sophisticated gospel principles which Joseph shared with the spiritually elite of his time should be explored and assimilated in preparation for receiving "further light and knowledge". Some of those to whom Joseph confided higher principles were later constrained to share them with the rest of the church. and in most instances the church was still unable to receive what was offered. This was the case with Brigham Young's disclosure of what has become the Adam/God controversy. As this treatise has already demonstrated, this concept of subordinate godhood was subtly but unequivocally introduced by Joseph when he said:

The heads of the Gods appointed one God for us; and when you take that view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. (TPJS p. 372).

What Brigham Young didn't mention was that Michael/Adam was a subordinate God, while Joseph makes that distinction unequivocal. The question remaining is, why has the membership of the church perpetuated a divisive controversy for over a hundred years when the situation is so clearly resolved by the realization of Joseph's revelation of the principle of subordinate Godhood.

Another of these subsequently shared concepts which originated with Joseph was published in the "Times and Seasons" under the title, "The Paracletes." The author called himself or herself, Joseph's Speckled Bird. This article introduces numerous additional principles relevant to the concept of subordinate godhood and is here quoted to further illustrate the depth of knowledge which Joseph shared With a few close associates.

THE PARACLETES

By Joseph's Speckled Bird Nauvoo, May 1845

Times & Seasons Vol 6 : 8 : 891 : 8 & Times & Seasons Vol 6 : 8 : 892 : 8

MR. EDITOR— If you think the following sketch of the "Paracletes" worthy of a place, in the Times and Seasons, use it.

Once upon a time, the most honorable men of the creations or universes, met together to promote the best interest of the great whole.— The "head" said to his oldest son, you are the rightful heir to all, but you know I have many kingdoms and many mansions, and of course it will need many kings and many priests, to govern them, come you with me in solemn council, and let us and some of the "best" men we have had born in the regions of light, to rule in those kingdoms and set them in order by exhibiting good that evil may be manifest.

It was said and done, for every thing there was adopted from the "head" by common consent. As free agency gave the sons of the "head" a fair chance to choose for themselves, the most noble of the hosts, came forward and selected a world or kingdom, and a time or a season, when he would take his chance, at winning the hearts of the multitude, a kingdom, crown, and never ending glory.

The innumerable multiplicity of kingdoms, or spheres for action, with beings and animals in proportion, and time, times, eternity and eternities, for a full development of the qualities and powers of each, would so far exceed the common comprehension of mortals, that I can only say eye hath not seen, ear hath not heard, nor hath a natural heart yet been able to calculate either. I then shall content myself, for this time to sketch but one. Idumia is the one as interesting as any, and being situated at an immense distance from the center or "head's" residence, and many eternities from the birth of the "Son of the morning;" or even the great holy day when the "morning stars sang together," because so many worlds had been wrought out and left "empty and desolate," as places for "all the sons" of God to multiply and replenish the earth, I select that.

Time being divided into seven parts, the following men agreed to leave the mansions of bliss, and spiritually help <organize> every thing necessary to fill a kingdom for the space of many of the Lord's days, viz: Milauleph, Milbeth, Milgimal, Mildauleth, Milhah, Milvah and Milzah. Now after they had organized the kingdom of Idumia spiritually, then one at a time, was to come temporally and open the door of communication with the spiritual kingdom, that all that would, might return to their former estate; for, for this reason, all the regions created and to be created, were filled with a variety of beings: agents to themselves but accountable to the "head" for promises, made, when they agreed "to go" and be born of the flesh as they had been of the spirit; that they might know the evil, and choose the good: and then be born <again> of the spirit and the water," and enter into the mansions prepared for them before the foundations of the worlds.

Milauleph being the eldest and first chosen for Idumia, came on when "there was not a man to till the ground," that is, there was not a "man of flesh" to labor temporally; and his elder brethren who had wrought out their salvation, upon worlds or realms, or kingdoms, ages, yea even eternities before, formed him a temporal body like unto their spiritual

bodies, and put the life of his spiritual body into it, and gave him the power of endless lives.

Now the acts of his spiritual body, while he was a child with his father and mother in heaven; and his acts while he was in the spiritual councils of the Gods for millions of years;__and his acts upon Idumia, while he named, arranged and prepared every thing upon it to fulfil the end and aim of their creation, behold they are written in 'the books' of the 'head' which are to be opened when the judgment comes for just men to enter into the joys of a 'third existence' which is spiritual.

Milauleph had one thousand years to account for, as well as to be 'arch angel' of Idumia, after he laid down his temporal body. Behold here is wisdom, he that hath ears to hear let him hear, for Milauleph, as yet had not been tempted with evil that he might <know> the good. He had not exercised the power of endless lives that he might <do> the works that his father had done: and he had not 'fell that men might be.' Although he had seen his eldest brother create worlds, and people them; and had witnessed the course and conduct of that world and people, as free agents, 'sinning and being sinned against,' while 'death' who held a commission from the 'Son of the morning,' to end the first partnership between the spirit and the body, yet, with all this knowledge, and a liberal education in the great college of the nobles of heaven, wherein all perfection was taught, all science explained from first to last, and all that was, is, or will be, was exhibited on the great map of perpetual systems, and eternal lives, Milauleph had to take his wife or one of the 'Queens of heaven,' and come upon Idumia, and be tempted, overcome, and driven from the presence of his Father, because it had been agreed by the Gods and grand council of heaven, that all the family of the 'head' that would do as he or his eldest son did, should be exalted to the same glory.

This was to be accomplished by the power of 'perpetual succession' in eternal lives, wherein there was no 'remission of sin without the shedding of blood;' no forgiveness without repentance; and no glory without perfect submission to the 'head.' The foundation was <truth>: and the continuation, perpetual succession by revelation. Milauleph, then, knew that he and his wife would sin, and be troubled; but as the eternal spirit in him was the candle of the Lord, he knew also that the light thereof upon the eyes of his understanding, would show some of the way marks to the original 'truth,' whereby he might work out his salvation with fear and trembling. That none of the work of the hands of the 'Son' might be lost or any souls which his father had given him, might be left in prison, angels were commissioned to watch over Idumia, and act as <spiritual guides> to every soul, 'lest they should fall and dash their feet against a stone.' They were denominated 'the angels of our presence.

But I must stop, Mr. Editor: my story of the whole <seven> who managed the seven dispensations of Idumia, will be too long for one communication. And let me say that I have began this story of the 'Paracletes,' or Holy Ones to counterbalance the foolish novel reading of the present generation. My story is not revelation, but the innuendoes relate to holy transactions, which may lead good people to search after truth and find it. If this meets the approbation of virtuous minds, I shall write more.

Times & Seasons Vol 6 : 10 : 917 : 10 & Times & Seasons Vol 6 : 10 : 918 : 2

To continue the history of the seven holy ones, who agreed to take upon them bodies of flesh, and work out a more exceeding and eternal crown of glory, upon Idumia, it will be necessary to premise, that Milauleph, and his first companion in the flesh, knew before they left their "first estate," what their fathers' will was; and that when they should begin to replenish the earth, Satan, who had been raised and educated with them in their father's family, would descend from heaven like lightning to tempt them, that they might know to choose good and reject evil. These two, who had engaged to people Idumia: to subdue it, and to return, having <kept the faith> once delivered to the chosen seed, were informed, when they agreed to go and labor their hour, that besides the comforter, to bring all things to their remembrance, the angels which attended them on high should attend them below to preserve them from the secret of unforeseen snares of those angels who kept not their first estates, but were left in their sins, to roam from region to region, and in chains of darkness, until the great day of judgment.

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son, and that natural eyes should not see, nor natural ears hear, neither should the natural heart conceive the great, glorious, and eternal things, honors and blessings, that were then, in the Father's dominions, and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into their third estates:__<the eternal life>.

It was also written in the law of the Lord on high, that when the Lord punished men for their sins, he would "punish the hosts of the high ones on high," and the "kings of the earth upon earth," that spirit might judge spirit, and flesh judge flesh; for this honor have all the just, and this honor have all the saints.

Having this understanding Idumia was placed in its space, but was "desolate and empty." and the life organizing power of the Gods, or sons of the "head," moved over the matters and then the land and water separated. And the Gods called "light, and light cam" and they went on and organized a world, and created every thing necessary to beautify and adorn it, with life and the power of lives to sustain it, until it should fill the measure of all designed, from a mite to a mammoth; from a man to a God; and Milauleph's and his wife's spirits, clothed in heavenly garments, and learned in eternal wisdom, witnessed the creation, as the spirits of the Gods had witnessed their Father: for even the elder brother could do nothing but what he had seen his Father do in eternities before.

Perhaps this subject may excite the curiosity of some: as it will lead the mind back among the worlds that have been organized and passed away,__and among the Gods and angels that have attended to execute the laws and decrees of one universe after another, from eternity to eternity, from the beginning till now; and, to increase the curiosity of having this present world pass away with a great noise, when there is no place found for it; and of having organized a new heaven and a new earth, wherein dwelleth "righteousness;" and as our fathers cannot be perfect without us, nor we without them; and as the man is not without the woman, neither the woman without the man in the Lord, perhaps

Milauleph and his wife, as king and queen to God, and all the sons and daughters of the "head" will shout for joy, and the morning stars sing together again, at the "third" entrance of Idumia and sanctified millions!– Who knows?

MESSIANIC PARALLELS BETWEEN JESUS AND JOSEPH SMITH

JESUS	JOSEPH
1. BORN TO VERY HUMBLE CIRCUMSTANCES IN BETHLEHEM OF JUDEA	1. BORN TO VERY HUMBLE CIRCUMSTANCES IN SHARON VERMONT
2. A MORTAL GOD WITH CONCEALED IDENTITY	2. A MORTAL GOD WITH CONCEALED IDENTITY
3. TAUGHT BY THE FATHER AND OTHER DIVINE TUTORS	3. TAUGHT BY THE FATHER AND OTHER DIVINE TUTORS
4. FORMAL MINISTRY BEGAN AT THIRTY WITH EXTREME PERSECUTION	4. FORMAL MINISTRY BEGAN AT ABOUT TWENTY WITH EXTREME PERSECUTION
5. ORDAINED BY DIVINE HANDS AND ADMINISTERED TO BY JOHN THE BAPTIST	5. ORDAINED BY DIVINE HANDS AND ADMINISTERED TO BY JOHN THE BAPTIST
6. HEAD OF THE MERIDIAN DISPENSATION	6. HEAD OF THE DISPENSATION OF THE FULLNESS OF TIMES
7. THE UNACKNOWLEDGED KING OF ISRAEL WITH AUTHORITY TO REIGN	7. THE UNACKNOWLEDGED KING OF ISRAEL WITH AUTHORITY TO REIGN
8. RESTORED THE GOSPEL TO HIS DISPENSATION	8. RESTORED THE GOSPEL TO HIS DISPENSATION
9. CALLED TWELVE APOSTLES	9. CALLED TWELVE APOSTLES
10. ESTABLISHED THE CHURCH	10. ESTABLISHED THE CHURCH
11. MARTYRED IN HIS THIRTIES	11. MARTYRED IN HIS THIRTIES
12. SHALL RETURN AS THE RESURRECTED, RECOGNIZED KING OF MILLENNIAL ZION AND CHAMPION OF THE REMNANT.	12. SHALL RETURN AS THE RESURRECTED, RECOGNIZED KING OF PRE-MILLENNIAL ZION AND CHAMPION OF THE REMNANT.

CAREER PATTERNS AND PARALLELS FOR THE ZION KINGS

----- .---- MICHAEL AS THE CREATOR DESCENDS TO THE MORTAL- EARTH TO OPEN A NEW PROBATIONARY CYCLE -----	===== FIRST DISPENSATION TO THIS DAY FEW HAVE EVER KNOWN WHO HE IS -----
.--- JESUS AS THE REDEEMER BORN IN OBSCURITY AND - ESTABLISHED HIS CHURCH FOR THE ENTIRE WORLD -----	MERIDIAN DISPENSATION HE CALLED OUT THE REMNANT FEW HAVE KNOWN WHO HE IS -----
.-- JOSEPH SMITH AS THE -----	DISPENSATION OF THE -----

WITNESS OR TESTATOR, -	FULLNESS OF TIMES
BORN IN OBSCURITY,	
CALLED OUT THE REMNANT,	"NO MAN KNOWS MY HISTORY"
BROUGHT FORTH THE	EVEN AMONG HIS OWN
BOOK OF MORMON AND	FEW HAVE DISCOVERED WHO
ESTABLISHED THE GENTILE	HE REALLY IS, OR THAT HE
CHURCH A MARVELOUS	WILL RETURN TO FINISH HIS
WORK AND A WONDER	WORK
=====	
-- THE RESURRECTED JOSEPH	THE KING OF ZION IN THE
RETURNS AS THE KING OF	TELESTIAL WORLD -----
PRE-MILLENNIAL ZION	MILLIONS SHALL KNOW HIM,
HE WILL CALL OUT THE	KINGS SHALL EXTOL HIM AND
REMNANT, BRING FORTH	NATIONS REVERE
THE SEALED PORTION OF	
THE BOOK OF MORMON	
AND REESTABLISH THE	
ISRAELITE CHURCH (A	
MARVELOUS WORK AND	
A WONDER	

---THE RESURRECTED JESUS	THE KING OF ZION IN THE
RETURNS AS THE KING OF	TERRESTRIAL WORLD ----
MILLENNIAL ZION, SHALL	EVERY KNEE SHALL BOW AND
RESTORE THE CHURCH OF	EVERY TONGUE CONFESS
THE FIRSTBORN AND ZION	THAT JESUS IS THE CHRIST

'---- MICHAEL OUR PRINCE	THE KING OF ZION IN THE
RETURNS TO CLAIM HIS	CELESTIAL WORLD -----
OWN FROM SATAN'S GRASP	A THOUSAND THOUSANDS
THEN GENERALS THE BATTLE SHALL MINISTER UNTO HIM,	
OF THE GREAT GOD	TEN THOUSAND TIMES TEN
HOUSAND SHALL STAND	
BEFORE HIM, THE JUDGEMENT	
SHALL BE SET AND	
THE BOOKS SHALL BE	
OPENED. . DAN 7:9-10	

THE INTELLIGENCE OF GOD

In the progress of science it was discovered that light exhibited both a wave nature and a particle nature. Then the question arose: What is it that supports the propagation of light through the vacuum of space? Is there a yet undetected "ether" supporting the propagation of light through space? Though still perplexing, this baffling question was supposedly resolved by the Michelson_Morley experiment. This meticulous experiment detected no "ether", and science was still baffled. How does light penetrate the vacuum of free space?

EINSTEIN'S PROPOSITION

Doctor Albert Einstein proposed a theory he called the "time-space continuum". The time-space continuum was proposed to be an energy field in which all matter is a concentration of the substance of that energy field which caused a perturbation of the ambient field. The presence of matter distorts the field or continuum in the vicinity of that matter. Einstein theorized that this distortion produces the effect we call gravity. Gravity is not inherent in matter, but rather inherent in the distortion of the time-space continuum in the vicinity of the matter.

A model or experiment to demonstrate the nature of that theory can be easily contrived as follows:

1. Place a bowling ball in the center of a level trampoline.
2. Place another bowling ball anywhere else on the surface of the trampoline.
3. Observe that the two balls migrate towards each other.

Although there is a very minute gravitational field involved, the observed migration of the bowling balls is not the result of that very minute gravitational affinity. The dominant force results from the distortion which the two bowling balls induce in their environment.

The time-space continuum then is the origin of all substance in the universe, The continuum is itself a form of substance and therefore capable of supporting the propagation light. This principle is evident in the fact that gravitational distortion of the time-space continuum is also capable of distorting or bending a beam of light.

The time-space continuum equates to "that which is" and all things are but manifestations of that which is—the intelligence of God.

Einstein's theory of relativity demonstrates that mass, size, time, and velocity are all relative characteristics. Time is not, as we generally suppose, a uniformly linear phenomena throughout the universe as illustrated by Einstein's profound thought experiments.

BRIGHAM YOUNG'S PROPOSITION

Brigham Young said the Holy Ghost is the Spirit of God, that it fills the immensity of space. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; (JD 1:50).

That was the only way this concept could be grasped by an audience of that day, but Brigham Young could accurately have said, The intelligence, or Spirit of God, is that infinite expanse we call the universe. Everything happens and exists within that infinite volume of intelligence. (D&C 88:41) It could rightly be said: "In all the universe, which is complex and varied, there is but one fundamental substance—God";

Observing anomalies in the complex organization and structure of the universe that cannot be explained by that which is tangible and observable, modern science has concluded that there has to be something else out there that is not tangible. They call it "dark matter" and they wonder. Perhaps Dr. Einstein's "time-space continuum itself" deserves deeper consideration and correlation with Doctrine and Covenants, Section 88:41, which declares that the immensity of the universe is filled with God because his intelligence has materialistic properties. He comprehendeth all things, and all things are before him, and all things are round about him and he is above all things, and in all things, and is through all things; and is round about all things; and all things are by him, and of him, even God for ever and ever. (D&C 88:41).

The infinite domain of each immature intelligences is contained within the infinite domain of our Father's intelligence (Infinity divided by any number is still infinity); and the intelligence of our Father is within the infinite domain of the intelligence of his Father. There is no space outside the infinite domain of the Eloheim. All expansion is within—like inflating balloons inside of balloons, inside of balloons. Each time a balloon expands the entire system expands a bit. Everything in the universe is, therefore, connected. Every thing, every animate creature, every inanimate object in the universe, is a part of God. Remember the revelation given through Joseph Smith and reported by Orson Pratt which says:

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 except Ahman.' 'What is the name of men?' 'Sons Ahman.' is the answer. 'What is the name of angels in the pure language?' 'Anglo-man'. This revelation goes on to say that Sons Ahman are the greatest of all the parts of God except Son Ahman and Ahman. (JD 2:342).

Every subatomic particle, every atom, every stone, every star, and every living creature is a part of God. We are, each one of us, a part of God. We have our agency.

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D&C 90:30).

But agency does not violate nor deny the absolute connectedness of all things. Despite all the appearances of individuality and separateness there is a profound and overriding oneness in the unity expressed in Doctrine and Covenants 88:1-13 & 41.

The elements are the tabernacle of God; yea man is the tabernacle of God. (D&C 93:35).

Our ultimate Spirit is the intelligence (Abr 3:21-23) "The glory of God is his intelligence, or, in other words, light (energy) and truth." (D&C 93:36). Truth as used in this scripture is knowledge.

And truth is knowledge of things as they are, and as they were, and as they are to come. (D&C 93:24).

There is light and truth (life, consciousness, awareness) in even the most simple, mundane material manifestations of the intelligence of God; but man is "the greatest of all the parts of God except Son Ahman and Ahman"; and our destiny is among the Gods—part of, one with, and one in our God and eventually one with and in the Eloheim. "Hear it O Israel, the Lord thy God is one"; and all humanity is one in God. The nexus being the intelligence or Holy Spirit of God and all humanity.

He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God forever and ever (D&C 88:41).

THOUGHTS ON HYPER-DIMENSIONALITY

When our thoughts and prayers turn to God, we almost always think up, but since up is simply away from earth, which direction is that? The spirit world is not visible to us so we tend to consider it away from the earth and yet heavenly beings do not seem subject to long journeys in order to visit us here on earth. There is, however, a commonly encountered concept that it's all right here on this earth and there seems to be some validity to that concept; but, since there are a great number of physically embodied people in the spirit world both translated and resurrected people whom we have no recourse to, and since no more than one solid object can occupy a given space at the same instant, how do we rationally accommodate this situation? The only rational explanation available to us is the concept of hyper-dimensionality. The earth actually being a hyper-dimensional body perhaps a four dimensional system composed of any number of adjacent three dimensional systems, like pages in a book, such is the world we are totally familiar with. Any one system in the complex would be totally independent of any other even though they are intimately associated in such a way that a resident of any one try-dimensional system might have access to some type of instantaneous inter-communication and inter-transportation.

THE PRINCIPLE OF COSMIC UNITIVITY

The principle of "cosmic unitivity" is universal oneness. In all the universe there is but one thing, one substance—God!

The intelligence of God is the primary substance of which all things, animate and inanimate, are composed. Although God has a finite body, his existence is not confined to that finite body. In the fullest sense, he "comprehendeth all things". The entire universe and everything in it is a part of God who organized it from the substance of his own being, his intelligence, as confirmed by Doctrine and Covenants 88 & 93.

35 The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

36 The glory of God is intelligence, or, in other words, light and truth. (D&C 93:35-36).

5 Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—

6 He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

7 Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

8 As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;

9 As also the light of the stars, and the power thereof by which they were made;

10 And the earth also, and the power thereof, even the earth upon which you stand.

11 And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

12 Which light proceedeth forth from the presence of God to fill the immensity of space—

13 The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. (D&C 88:5-13).

He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever. (D&C 88:41).

The entire universe is the eternal system of God who is part of a still higher, a more complex being, the God of our God. The principle of cosmic unitivity asserts that all is one.

In all the universe and all of its diversity there is but one thing, one substance—GOD!

One of the great mysteries of godliness declares godhood to be man and woman in a symbiotic relationship of absolute equality. There is no God without a goddess:

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (I Cor 11:11).

The image of God is both male and female. Eve was taken out of Adam (Gen 2:23-24), and just as Adam and Eve had been one flesh prior to the Garden of Eden, we are commanded to become one flesh.

So God created man in his own image, in the image of God created he him; male and female created he them. (Gen 1:27).

21 And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

(Gen 2:21-25).

This principle of male-female union does not subordinate the woman to the man. It is an absolute equality, and this principle was taught to some extent in the early days of the church. Erastus Snow spoke of it as follows:

"What," says one, "do you mean we should understand that deity consists of man and woman?" Most certainly I do. If I believe anything that God has ever said about himself, and anything pertaining to the creation and organization of man upon the earth, I must believe that Deity consists of man and woman. Now this is simplifying it down to our understanding, and the great Christian world will be ready to open their mouths and cry, "Blasphemy! Sacrilege [sic]!" Open wide their eyes and wide their mouths in the utmost astonishment. What! God a man and woman? . . . I sometimes illustrate this matter by taking up a pair of shears, if I have one, but then you all know they are composed of two halves, but they are necessarily parts, one of another, and to perform their work for each other, as designed, they belong together, and neither one of them is fitted for the accomplishment of their works alone. And for this reason says St. Paul, "the man is not without the woman, nor the woman without the man in the Lord." In other words, there can be no God except he is composed of the man and woman united, and there is not in all the eternities that exist, nor ever will be, a God in any other way. I have another description: There never was a God, and there never will be in all eternities, except they are made of these two component parts; a man and a woman; the male and the female. . . and there is no Lord, there is no God in which the two principles are not blended, nor can be; and we may never hope to attain unto the eternal power and the Godhead upon any other principle. . . (ES, JD 19:266-270)

Since Brother Snow was apparently never reprimanded or censored for teaching this doctrine and since it was published in the Journal of Discourses (the conference report of the time) we can only assume that this was one of those principles Joseph taught only to an elect few. Joseph yearned to share his depth of knowledge with the church in his day, but he said:

I have tried for a number of years to get the minds of the saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions. They cannot stand the fire at all. . . (TPJS p. 331)

Joseph did, however, share some of those securely held mysteries, shared them with those few he knew could accept and understand them: Brigham Young, John Taylor, Heber C. Kimball, Erastus Snow, Eliza R. Snow, Benjamin F. Johnson, William Clayton, (and perhaps others), but even with these valiant ones, he was cautious. On two occasions he said to the brethren:

Would to God, brethren I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy. . . If the church knew all the commandments, one half they would reject through prejudice and ignorance. (Life Of Heber C. Kimball p 322).

Some of that which Joseph shared with his brethren, they later attempted to share with the rest of us. And we, as members of the church, have proven Joseph's assessment valid. We have generally rejected those precious things. One of the great mystery of godliness is the principle of creational unitivity. God does not create beyond himself for he is infinite. And the domains of all his exalted children are and will, for endless generations, be within his domain, expanding his domain, just as he expands the domain of his Father, and his Father's Father before that. It's like blowing up balloons inside of balloons inside of balloons. Infinity divided by any number is still infinity. There can be an infinite number of infinities in infinity. There is no such thing as beyond infinity, beyond the primary infinity of the Eloheim. The mortal mind can accept this concept but it cannot actually rationalize what exists beyond the limited physical senses. Let us now look at this unitive nature of the gods from a slightly deeper perspective.

Man was created in the image of God, male and female.

If we cast away the stubborn mind-sets of our culture, we must acknowledge that Michael, in the counsel of the gods, as portrayed in the temple, was, himself, a god (a subordinate god). What else could warrant his presence in such an exalted enclave? And he must have been both Adam and Eve, two blended minds, blended entities, in one flesh, one unitive being; otherwise why was it necessary for them to be separated in the garden as explained in Gen 2:21-23? And are we, their children, not commanded to become as our parents were— one flesh?

Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh. (Gen 2:24).

We read the creation accounts, and we attend the temple to hear and see these things portrayed and we automatically assume it is all symbolic. The story of the rib taken from Adam is obviously symbolic, but symbolic of what? Symbolic of some other symbolic something? Behind the rich symbolism of the temple there is a reality which the symbolism hints of or suggests, a reality that needs to be held in reserve for a while, till the mind is prepared to receive and understand it. One is justified in asking: If these things be true, why is it not plainly taught in the church? The church promulgates a doctrine the novice can assimilate, and so it must be to avoid confusion; but is it not foolishness to assume that there is nothing more for us to learn beyond that "lesser portion of the word"? After we have learned what the church has to teach, is it not our responsibility to reach beyond those stakes, to form an alliance with the Holy Spirit by which we can be taught whatever mysteries we are able to assimilate? (I Nep 10:19, Mosi 2:9, Alma 26:22, D&C 11:7, 42:61, 76:7).

THE ANOINTED ONES

Our conventional, simplistic concept of the meaning and significance of the title "Christ", that it applies to

he who is our elder brother and Savior, and the only one of the family directly born of God into mortality, though accurate, is an incomplete concept. Both the Book of Mormon and the Doctrine and Covenants proclaim a much more complex significance for that title than we generally perceive. The title "Christ", "Anointed One", is not exclusive to Jesus the Christ. That title also belongs to the Father, Jehovah, and to all who are born of the Spirit (Mosi 5:7-15). Eloheim, our Grandfather, appointed his Son, Jehovah Christ, our Father, to administer and control all things in this particular realm of creation (Temple scenario, also Abr 3:22-28 to 4:1-2).

VITAL CONCEPTS

What are We Doing Here and Where are We Going?

If, as Jesus clearly implied, we are gods even in our telestial mortality, then we will ascend to a higher level of subordinate godhood in the terrestrial millennium and still higher in the celestial dimension thereafter. This reasoning clearly implies three levels or phases of subordinate Godhood. And in this realization we have the understanding essential to resolve a great mystery—There are head Gods and subordinate gods and Joseph confided this truth to the church.

In the beginning the head of the Gods brought forth the Gods. (TPJS p. 371).

The heads of the Gods appointed one God for us and when you take that view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. (TPJS p. 372).

The three phases of subordinate godhood are: telestial mortal gods under the lesser gospel, terrestrial translated gods under the greater gospel, and third, celestial resurrected gods appointed to individual domains of godhood in eternity. As expounded by the scriptures, "the lesser portion of the word" (Alma 112:9-11) is experienced in telestial mortal godhood and "spiritual death". Mortality is, however, not a reality, it is less than reality because it is experienced in a confining probation, an "aside", from the true reality of eternal life. As previously mentioned, this mortal experience under the lesser gospel is a kind of basic training for ultimate godhood. It is a divinely implemented "virtual reality" designed to prepare us for the actual reality of consummate godhood and eternal life yet to come.

The lesser gospel is our basic training manual for primary or mortal godhood which is Phase 1 of subordinate godhood where we serve as parents of physically embodied children, This lesser gospel will lead us securely through the obstacle course of telestial probation. The greater gospel is our advanced training manual for secondary or translated godhood which is Phase 2 of subordinate godhood, it will lead us securely through our terrestrial probation to life eternal. Life eternal is Phase 3 of subordinate godhood where we realize our inheritance as mature subordinate gods appointed to individual domains of godhood as parents of spirit children. There is certainly more to the picture than what is presented here, but the lesser gospel enables us to see and understand this much and a little more if one is willing to search for it.

Where and How Did it all Get Started

In the temple scenario, Eloheim commands Jehovah to create and Jehovah with Michael (the God appointed for us (TPJS 372) are the actual agents of creation, not Eloheim. Abraham's record (Abr 3:22 to 4:1) parallels the temple creation scenario identifying the agents of creation. Jehovah is referred to by the title "Lord" and he is the creator of all things, he is the one who says: "Let us go down" (Abr 4:1). Michael is referred to as "One like unto God" who says: "We will go down" (Abr 3:24).

Jesus, the Christ, does not enter the scene until Abraham 3:27 where the Lord (Jehovah, the father of our intelligence also called the Son of Man) inquires: "Whom shall I send?" And one like unto the Son of Man (Jesus Christ) replies "Here am I, send me." (Abr 3:27) and he came into mortality as a brother to speak for Jehovah our Father and to be our paragon and our Redeemer.

Things become paradoxical when the scriptures begin to express the Father-Son relationship as both individualistic and unitive

8 Therefore in the beginning the Word was, for he was the Word, even the messenger of salvation.

9 The light and the Redeemer of the world; the Spirit of Truth, who came into the world because the world was made by him, and in him was the life of men and the light of men.

10 The worlds were made by him; men were made by him; all things were made by him, and through him, and of him. (D&C 93:8-10. See also D&C 88:6-13 & 41 and Jon 1:1-14).

This is a paradoxical scripture with numerous companions but Jesus cannot literally be both our Father and our brother. The above scripture has to be talking about two distinct agents that are, in some manner, so closely associated that to speak of one is to speak of the other. Jehovah Christ then, being the creator, is the Father of us all, the father of our intelligences, and Jesus being the Son is a brother, having taken upon himself a body through the same Spirit world creative process that we ourselves came through. How does one resolve this, mystical, paradoxical, Father-Brother relationship? Jesus told us many times ". . . I am in the Father, and the Father in me, and the Father and I are one" : 3 . . . I am in the Father, and the Father in me, and the Father and I are one— (D&C 93:3-4, See also Jon 10:38, 12:44-45, 14:6 & 10-11).

So Jesus here acknowledges that he and his Father are, at once, two distinct individuals and yet one; but how should we understand this peculiar relationship? We usually attempt to put this troublesome paradox to rest by stating that the

oneness is simply in purpose, and appearance etc., but that explanation is too narrow to satisfy an inquiring mind because the Book of Mormon is especially insistent that Christ is both the very Eternal Father of heaven and earth, and that he is the Son and our Redeemer. How can this be?

For behold the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is, from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay. . . (Mosi 3:5, see also Mosi 7:27 & 16:15).

38. . . is the Son of God the very Eternal Father?

39 And Amulek said unto him: Yea, he is the very Eternal Father of heaven and of Earth, and all things which in them are; he is the beginning and the end, the first and the last. (Alma 11:38-39).

1 And now Abinadi said unto them: I would that ye should understand that God himself shall comedown among the children of men, and shall redeem his people.

2 And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son_

3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son_

4 And they are one God, yea, the very Eternal Father of heaven and of earth.

5 And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. (Mosi 15:1-5. See also III Nep 11:27 & 36 and 20:35, Morm 9:12, Eth 3:14 & 4:12).

Here is a bolt of light. The Book of Mormon here enforces the two in one relationship. Note that flesh = Son, and Spirit = Father in the last verse of the above scripture. What is the message here? What Spirit is spoken of here? If we look again at Abraham chapter three, we find a concept that is unique among all the scriptures and a key to this challenging relationship:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . . and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits. . . (Abr 3:23).

"Before the world was" anti-dates the creation of spiritual and physical bodies so, ultimately, the intelligences that animate us are our living spirits and with respect to Jesus, his intelligence is his access to the Father. His flesh became totally subject to his intelligence making him, therefore, totally subject to Jehovah because his intelligence was an extension of Jehovah—; all intelligences are extensions of Jehovah; discrete elements of, but not totally separated from, Jehovah. All things are in, by and of Jehovah. (D&C88:41).

If the intelligences are souls, as implied by Abraham, then they are of a compound nature. As Abraham also implies, the intelligences are the result of an organization - a procreative organization. This is the pattern demonstrated at every level of the creative process. The nature of intelligence is "light and truth" (D&C 93:37).

The intelligence is the ultimate spirit of Jesus and indeed of every one of us. That infinite, unlimited, pervasively aware, thinking, feeling, loving, compassionate Spirit being is the "I AM" of each one of us. It is God dwelling in us.

That living spirit being dwells both in and beyond us, in and beyond our finite composite spiritual-physical body. Our prayers ascend through the intelligence to God. All of our dealings with God are through our respective intelligences who are God dwelling in us.

The elements are the tabernacle of God; yea, man is the tabernacle of God.

(D&C 93:35).

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (II Cor 6:16-18).

When Jesus said: "I am in the Father, and the Father in me, and the Father and I are one. . . ." He could as well have said, "the intelligence to whom I belong is an infinite part of God in me, and I am in that intelligence; and that intelligence and I are one. We too could say of ourselves "I am in the intelligence to whom I belong, and that intelligence is in me." But, until we are born of the Spirit and reconciled to our intelligence, we cannot say: "I and my intelligence are one." A dichotomy persists until we are born of the Spirit and reconciled.

The key scripture to this mystical relationship is to be found in the Doctrine and covenants:

3 And that I am in the Father, and the Father in me, and the Father and I are one_

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

5 I was in the world and received of my Father, and the works of him were plainly manifest .(D&C 93:3-5).

Jesus makes two clarifying points here. He clearly and concisely states how and why he is the Father, and how and why

he is the Son:

1. I am the Father because he (the Father) gave me of his fullness.
2. I am the Son because I made flesh my tabernacle.

This vital unambiguous scripture unequivocally resolves the paradox. Possessing the fullness of the Father and with the Father dwelling in him he manifests the Father to all humanity. The Father speaks and acts in and through him. Jehovah Christ is the Father to whom we pray in the name of his Son, Jesus the Christ. And yet the Nephites prayed to Jesus, and likewise the Doctrine and Covenants encourages us to pray to Jesus the Christ: And behold, they began to pray; and they did pray unto Jesus, calling him their Lord and their God (III Nep 19:18)

And it came to pass that Jesus blessed them as they prayed unto him. . . (III Nep 19:25 see also & 30).

Listen to the voice of Jesus Christ, your redeemer, the Great I AM. . . Who will gather his people. . . even as many as will hearken unto my voice, and humble themselves before me, and call upon me in mighty prayer. (D&C 29:1-2).

Notice a peculiar thing in this last scripture - the first part is given in the second person while the last part is given in first person. This suggests that the voice of Jesus Christ is the voice of Jehovah Christ, or that Jesus is Jehovah's mouth piece and speaks for him even in first person. And why not? God can speak or act by way of any person he chooses for we are all his mouth, his hands, his heart. . . if we surrender to him.

WHO DO WE WORSHIP?

We are commanded to pray to the Father in the name of the Son, but as seen above, we are also informed that Jesus Christ is the God before whom we should bow down and worship:

. . . And Christ is the Holy One of Israel; wherefore ye must bow down before him and worship him with all your might, mind and strength, and your whole soul. . . (II Nep 25:29).

But, by way of the universal oneness, the cosmic unity, which we have already explored, we must realize that it makes no difference how we direct our worship so long as it is not directed to a figment of our imagination. Ultimately there is but one God. Our prayers ascend by way of our intelligence, both Jehovah Christ and Jesus Christ dwell in us. Both the supreme and subordinate Godheads are privy to our minds and therefore our worship.

Our intelligence is the light of Christ, or light of truth. It derives from Jehovah Christ through Jesus Christ and is an eternal part of him. No matter how individualistic we may be, we are still a part of God, still appended to him.

At that day ye shall know that I am in my Father, and ye in me and I in you. (Jon 14:20).

. . . he (Christ Jehovah) that raised up Christ (Jesus) from the dead shall also quicken your mortal bodies by his Spirit (the intelligence) that dwelleth in you. (Rom 8:11).

Know ye not that ye are the temple of God, and that the Spirit of God (the intelligence) dwelleth in you? (I Cor 3:16).

. . . as God hath said, I will dwell in them, and walk in them; and I will be their God. (II Cor 6:16).

. . . yea man is the tabernacle of God, even temples. . . (D&C 93:35).

Everything in the universe is an inseparable part of God, and when we become gods, our domain will still be within our God.

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

6 He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth (remember the light of truth = intelligence);

7 which truth shineth. This is the Light of Christ. (Intelligence = Light of Christ). (D&C 88:6-7).

11 And the light which shineth, which giveth you light (Light of Christ), is through him that enlighteneth your eyes, which is the same light that quickeneth your understandings.

12 Which light proceedeth forth from the presence of God to fill the immensity of space—

13 The light which is in all things, which giveth life to all things. . . (D&C 88:11-13).

Who do we worship? If we have the concept of cosmic unity, we know that we worship all the parts of God who stand above us.

A very interesting revelation given through Joseph Smith and reported by Orson Pratt says:

'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 except Ahman.' 'What is the name of men?' 'Sons Ahman.' is the answer. . . This revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman and Ahman. (JD 2:340-342).

ORIGIN OF THESE MYSTIC CONCEPTS

The scriptures are replete with mystical passages which proclaim Christ to be both the Father and the Son. This mystical concept, grossly misunderstood, led the Catholics and sectarians into the fallacious doctrines expressed in their creeds. It was Joseph Smith's intent to clarify these fallacies of his time when he put forth the doctrine of corporeal gods. In doing so it was not his intent to mortify the concept of an ethereal God pervasive and yet embodied in both the Father and the Son, and in each of us as well.

The Book of Mormon is especially insistent that the concept of Christ being both the Father and the Son is not erroneous. Yet with all this evidence, the LDS people have cast aside the mystical, ethereal aspects of their doctrine of deity, and now promulgate only the tangible aspects. We like it when doctrines are simplistic, tangible and devoid of mysticism. But to make it so we must avoid, and rationalize to oblivion, vital areas of both the Doctrine and Covenants and the Book of Mormon.

Present dogma treats these scriptures as purely symbolic, "The oneness is only in purpose and appearance." With respect to Jesus' s statement, "He that hath seen me hath seen the Father," we often hear the cliché which says, "This is true only because his physical appearance was in the exact image of the Father;" But when we put all the scriptural evidence together, it becomes obvious that there has to be more to it than that. There has to be a broader meaning, as the following scriptures demonstrate.

Scriptural Summarization

Scriptures which declare, "I am in the Father and the Father in me.":

. . . that ye may know, and believe, that the Father is in me, and I in him. (Jon. 10:38).

10 Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of my self: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me. . . (Jon. 14:9_11).

Behold I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father and the Father in me. . . (III Nep. 9:15).

Scriptures which declare, "The Father and I are one.":

I and my Father are one. (Jon. 10:30).

. . . all the ends of the earth shall see the salvation of the Father; and the Father and I are one; (III Nep. 20:35).

. . . even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one. . . (III Nep. 28:10).

Scriptures which declare, Jesus to be the Father and the Son. . . ":

1 . . . God himself shall come down among the children of men, and shall redeem his people.

2. And because he dwelleth in the flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

3 The Father, because he was conceived by the power of God; and the Son because of the flesh; thus becoming the Father and the Son—

4 And they are one God, yea the very Eternal Father of heaven and earth .

5 And thus the flesh becoming subject to the Spirit, or the son to the Father, being one God. . . (Mosi. 15:1-5. See also Mosi 3:5-7 & 7:27).

Again note that flesh = Son, and Spirit = Father. Hence our flesh = son (or daughter), and our Spirit, the intelligence, = the Father.

Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father. (Mosi. 16:15).

38 . . . is the Son of God the very Eternal Father?

39 And Amulek said unto him yea he is the very Eternal Father of heaven and earth, and all things which in them are. . . Alma. (11:38_39).

And because of the fall of man came Jesus Christ, even the Father and the Son. . . (Morm. 9:12).

Behold I am Jesus Christ. I am the Father and the Son. (Eth. 3:14).

. . . and he that will not believe me will not believe the Father who sent me. For behold I am the Father, I am the light, and the life, and the truth of the world. (Eth. 4:12).

Scriptures which present Father and Son in the singular grammatical construction rather than plural (where the Father and I am rather than where the Father and I are, etc.):

. . . and shall not come into my Father's kingdom where my Father and I am. (D&C 84:74).

I have prepared a place for you; and where my Father and I am, there ye shall be also. (D&C 98:18).

. . . and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end. Amen. (II Nep. 31:21).

Scriptures which declare that the Father, Son and Holy ghost are one:

. . . and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end. Amen. (II Nep. 31:21).

Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God. (Alma 11:44).

I say unto you, that the Father, and the Son, and the Holy Ghost are one. . . (III Nep. 11:27).

. . . and the Holy Ghost will bear record unto him of the Father and me; For the Father, and I, and the Holy Ghost are one. (III Nep.11:36).

Which Father, Son, and Holy Ghost are one God infinite and eternal. (D&C 20:28).

For there are three that bear record in heaven, the Father, the word, and the Holy Ghost: and these three are one. (I Jon. 5:7)

Correlating Scriptures which interface and interrelate the above groupings:

And after this manner shall ye baptize in my name; for behold verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. (III Nep. 11:27).

. . . that I may be in them as thou, Father, art in me, that we may be one. (III Nep. 19:23).

And the Father and I are one I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you. (D&C 50:43).

And that I am in the Father and the Father in me, and the Father and I are one. (D&C 93:3).

1. . . every soul that forsaketh his sins and cometh unto me. . . shall see my face and know that I am;

2 and that I am the true light that lighteth every man that cometh into the world;

3 and that I am in the Father, and the Father in me, and the Father and I are one–

4.The Father because he gave me of his fullness, and the son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. (D&C 93:1-4).

PARAGON, EXEMPLAR, REDEEMER, KING

We are required to become "like Jesus". He is our paragon, our example or pattern, our redeemer and our king. Our primary objective is, therefore, to become like him, like Jesus the Christ. The Apostle John prescribed this course of endeavor for us.

Beloved, 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. (I Jon. 3:2).

For whom he did foreknow, he also did predestinate to be -conformed to the image of his son, that he might be the firstborn among many brethren. (Rom. 8:29).

Jesus personally spoke of this conformity, its requirement and perfection in connection with the indwelling of the Father and Son. They dwell within each of us, but to know the Father we must first come unto the son, become like him in all things. Then we shall understand that the "light of Christ" or "Light of Truth" — the intelligence, is God, the Father dwelling in us We need not go beyond our own selves to "come unto the Father". The mystic unity of the Godhead embraces all humanity as well.

The True Sacrament, and the True Manna:

The sacrament was instituted to remind us of our relationship and dependency on our redeemer, savior, our paradigm. The wilderness manna and the sacrament of bread and wine were instituted to symbolize the dawning of our full realization of unity with God. This realization results from the spiritual rebirth wherein we become like Jesus in name, in body, in blood, and in our translated beings.

32. . . but my Father giveth you the true bread from heaven.

56 . . . He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him.

58 This is the bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever. (Jon 6:32, 56 & 58).

The baptism of fire and the Holy Ghost is the process which changes our basic nature from dominantly finite physical beings, to dominantly spiritual beings with a finite body.

In the scriptures, this dramatic transition, experienced through the grace of God, is often referred to as being filled with the Spirit. It is the true and ultimate sacrament spoken of by the Lord and of which the commonly administered sacrament is a symbolic promise.

6 Now there had been no bread, neither wine, brought by the disciples, neither by the multitude;

7 But he truly gave unto them bread to eat, and also wine to drink.

8 And he said into them: He that eateth this bread eateth of my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled.

9 Now when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard. (III Nep. 20:6_9).

Our personal intelligence, or light of Christ, is the substance of this divine sacrament – the Spirit that fills us. When we come unto Christ and we are born of the Spirit and sanctified. We have surrendered our finite beings to reconciliation with the intelligence which is our Christ-self. We have satisfied the “Christ pattern”. We are, therefore, reconciled with God and have partaken of the perfections of Christ.

In the emblematic sacrament that we partake of each Sunday, the body and blood of Christ spoken of in the sacramental prayer are symbolic of two things: his sacrifice for us, and the bodily perfections acquired in spiritual rebirth. These perfections make us like him, translated and actually living a more exalted life.

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen. (Moro 7:48).

Having become like him, we are able to do the works he did (Jon 14:12). Our body and blood are that of a Christ, and the title “Christ” is therefore conferred upon us just as King Benjamin explains. (Mosi 5:7-15).

The Essential Paragon:

Jesus Christ is our paragon; the image, nature and temperament to which we must each attain.

I am the way, the truth, and the life: no man cometh unto the Father but by me. (Jon 14:6)

This is true in a very literal sense since he is both the Father and the Son as explained above. In Jesus the Christ, in his intelligence, there was the invisible spirit, the "Father" element of his being. In the visible, tangible being, the "Son" element was reconciled with and subordinate to the Father element. And it is likewise so with respect to ourselves. Our objective is to become one with the Father that dwells in us, our intelligence, in exactly the same way as Jesus became one with the Father (the intelligence) that dwelt in him. We must first come unto the Son, become like him in every aspect including taking his name upon us. Then having come to our paragon, the visible Son, having become like him, we then perceive the heretofore invisible Father dwelling in us and we become one with him also.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (Jon. 15:4-5).

The Indwelling, a Pervasive Oneness:

The oneness, the unity of the Father and Son embraces us also. In the following scriptures, the “we” implies Father, Son and children.

. . . that I may be in them as thou, Father, art in me, that we may be one. (III Nep. 19:23).

. . . that they may be purified in me, that I may be in them as thou Father art in me, that we may be one. (III Nep. 19:29).

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

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (Jon. 17:21-23).

The Required Perfection:

When we come unto the Light of Christ, the intelligence, the Father dwelling within each of us, we shall have come unto a perfection which, at our probationary level of performance and achievement, is commensurate with the perfection of our Father in heaven on his celestial level of performance and achievement.

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Mat. 5:48).

. . . that they may be made perfect in one. . . (Jon. 17:21-23. See also I Jon. 2:5-6, and I Jon. 4:12-17).

The Divine Purpose:

The scriptures testify that it is ultimately God's intent and purpose to elevate man to a station commensurate with his present station. We are assured that:

We are gods – (Psa. 82:1-6, Jon. 10:34-36, D&C 76:58 & 132:20)

We inherit all that the Father has – (D&C 76:55-56 & 71, 78:21-22, 84:37-38, This is not a subdivision of the heavenly domain it is a multiple of that domain– equal in every respect. And our divine parentage inherit a higher domain– a God of Gods.

Jesus Christ became equal with God, that we may also become equal with God – (Phil. 2:6 D&C 50:26-27, 76:95, 88:107 and 93:17)

God himself will ascend to a higher level of godhood through our perfection and ascension. He will then be a God of Gods. He will forever stand above us as our God.

AGENCY AND DIVINE CONTROL

One might say but how can unitivity exist if we are independent agents? God is always in control, ALWAYS! Executing pervasive control would seem to violate the principle of agency.

30 All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

31 Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.

32 And every man whose spirit receiveth not the light is under condemnation. (D&C 93:30-32).

God's pervasive control does not violate the principle of agency because that control is exercised on the greater systemic environment rather than the mind of the individual. One is free to choose and when one makes an adverse choice God does not countermand that decision but he has options: He may inspire a corrective decision in that individual or even in some other individual be they conscious or unconscious of that inspiration. Or God may cause the wind to blow, the clouds to flow, the rain to fall, the grass to grow, or any of an infinite variety of environmental actions to rectify the effects of an adverse human decision. He thereby maintains the decreed course of events to assure universal systemic integrity without compelling the individual.

Our own physical body demonstrates that manner of control within itself to a degree. For example, when too much sugar invades the body that sugar is not summarily cast out, the insulin system simply corrects the imbalance. The body was designed to be a self-maintaining self-regulating system. The universe is ultimately an organic system having perfect integrity. It maintains and regulates itself unerringly even if one of its cells or corpuscles having agency should run amuck as humans often do.

In this world of telestial mortality, the question often arises: How can a just and loving God allow the atrocities of war and other depredations of inhumanity? If we see only the ugly span of telestial mortality, love and justice is often unobservable. If, however, we could see beyond the telestial mortal scene, love and justice rigorously prevails over all things. God is just and loving and everyone offended today will be recompensed tomorrow to far exceed the offense.

THE SYNTHESIS SCRIPTURES

The Doctrine and Covenants Sections 88 and 93 constitutes the most elucidating of all scripture with respect to the nature and unitivity of God and the intelligence of God and man. These passages are worthy of careful study and analysis remembering the admonition of the Apostle John.

John 14– The Second Comforter

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

17 Even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you and shall be in you. I will not leave you comfortless: I will come to you. (Jon. 14:16_17).

Doctrine and Covenants Section 88

4 This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;

5 which glory is that of the church of the Firstborn, even of God, the holiest of all through Jesus Christ his Son .

6 . . . that he might be in all things and through all things, the light of truth;

7 Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

8 . . . in the moon.

9 . . . also the light of the stars. . .

10 And the earth also. . .

11 And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light

that quickeneth your understandings;

12 Which light proceedeth forth from the presence of God to fill the immensity of space_ -

13 The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. D&C 88:4-13.

41 He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him and of him even God forever and ever. (D&C 88:41)

49 The light shineth in darkness and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him.

50 Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me; otherwise ye could not abound. (D&C 88:49-50).

67 And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.

68 Therefore, sanctify your selves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

69 . . . cast away your idle thoughts and your excess of laughter far from you. (D&C 88:67-69).

Peter offered this poetic assurance that the quest for light and knowledge will see its day of fulfillment.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place (we are the darkness), until the day dawn and the day star arise in your hearts. (II Pet. 1:19).

Doctrine and Covenants Section 93

1 Verily thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me. . . shall see my face and know that I am;

2 And that I am the true light that lighteth every man that cometh into the world;

3 And that I am in the Father, and the Father in me, and the father and I are one _

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

6 And John saw and bore record of the fullness of my glory

7 . . . saying. . .

8 Therefore in the beginning the word was, for he was the word, even the messenger of salvation-

9 The light and the redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

10 The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

11 And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the spirit of truth, which came and dwelt in the flesh, and dwelt among us.

12 And I, John, saw that he received not of the fulness at first, but received grace for grace;

13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;

14 And thus he was called the Son of God, because he received not of the fulness at first.

16 And I, John, bear record that he received a fulness of the glory of the Father;

17 and he received all power both in heaven and on earth (At first Jesus was only the Son, but he became the Father and the Son after receiving the fulness of the Father), and the glory of the Father was with him, for he dwelt in him.

18 And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.

To receive the fullness of the record of John is to receive that same fullness Jesus received. It is not just a matter of looking at a scroll or plates. Although even that may be included, it is not the quintessential feature of the experience.

19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

20 For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

21 And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

22 And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

23 Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of Truth;

24 And truth is knowledge of things as they are, and as they were, and as they are to come.

25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

26 The Spirit of Truth is of God. I am the Spirit of Truth, and John bore record of me saying: He received a fulness of truth, yea, even of all truth;

27 and no man receiveth a fulness unless he keepeth his commandments.

28 He that keepeth his commandments receiveth truth and light until he is glorified in truth and knoweth all things.
 29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be (our intelligences were however, organized per Abr 3:22).
 30 All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.
 31 Behold here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.
 32 and every man whose spirit receiveth not the light is under condemnation.
 33 For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy;
 34 and when separated, man cannot receive a fulness of joy.
 35 The elements are the tabernacle of God; yea man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple. (D&C 93:19-35).

Note in D&C 93:35 above that "The elements are the tabernacle of God. . ." For a more explicit explanation of this passage we must refer back to D&C 88:11-13 and 41.

11 And the light which shineth, which giveth you light (Light of Christ), is through him that enlighteneth your eyes, which is the same light that quickeneth your understanding;
 12 Which light proceedeth forth from the presence of God to fill the immensity of space—
 13 The light which is in all things, which giveth life to all things. . . (D&C 88:11_13)`.

41 He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God forever and ever. (D&C 88:41).

D&C 93:continued:

36 The glory of God is intelligence (We are part his work and his glory), or, in other words, light and truth.
 37 Light and truth forsake the evil one.
 38 Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again, in their infant state, innocent before God.
 39 And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men. and because of the traditions of their fathers.
 40 But I have commanded you to bring up your children in light and truth.

Per Doctrine and Covenants 88:41 quoted above, all things are by God, which implies that all things were made by him. And all things are of God, which implies that they were made of him, made of the substance of his intelligence as verified in Doctrine and Covenants 88:6-13. All things are then part of God, never detached from him, and he is therefore bigger than his finite composite spiritual-physical body which is his procreative system and a tangible central feature of his being which limited mortals are able to perceive and observe. God is, however, infinite; his intelligence penetrating, constituting and consummating the entire universe. His intelligence is the universe, and that universal intelligence of God is always in control of every action, every motion, controlling and directing the expansion and development of the universe and everything in it; and dealing with his children as they them-selves expand into godhood. The infinite domain of every child of God is never separated from the Father, they exist forever within their Father who is within his Father.

THE UNITY– INDIVIDUALITY PARADOX

This paradox could be defined as the unity-individuality paradox of the Godhead. We are unable to rationalize the paradox of simultaneous unity and individuality in the Father and Son. We invariably stumble over the two-in-one rock, and the three-in-one mountain is insurmountable even though the scriptures emphatically state that the Father, Son and Holy Spirit are one (II Nep. 31:21, Alma 11:44, III Nep.11:27&35-36, 28:10-11, Morm 7:7. and I Jon. 5:7).

The Godhead, Three Individuals - Yet One God:

Godheads, though comprised of individual beings, are also a profound unified being often treated as a single entity in the scriptures.

Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God. Alma 11:44.

I say unto you, that the Father, and the Son, and the Holy Ghost are one. . . III Nep. 11:27

. . . and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end. Amen. II Nep. 31:21.

Each member of a godhead performs specific functions but in the scriptures all of these functions are, at times, attributed to the godhead as a singular entity for they constitute one - God as observed above. In other words, the Godhead may be treated as an individual with all functions existing in that one compound individual. Even between supreme and

subordinate Godheads this phenomena or unitive relationship is often encountered in the scriptures. For example:
 2 We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.
 3 His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:
 4 I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (D&C110:2-4).

Jehovah, of the supreme Godhead, is the first and the last. Jesus is the Redeemer of the subordinate Godhead. He was the one slain, and is our advocate with the Father. Yet here we have all functions attributed to Jehovah of the supreme Godhead.

One might conclude that this analysis is in error, that there are too many assumptions, but when all of the above paradoxes are understood, this particular paradox within the paradox resolves.

Plurality in Singular Grammatical Construction:

. . . and shall not come into my Father's kingdom where my Father and I am. D&C 84:74.

I have prepared a place for you; and where my Father and I am, there ye shall be also. D&C 98:18.

Paradox Within Paradox—Jesus is Father and Son:

. . . And because of the fall of man came Jesus Christ, even the Father and the Son. . . Mrm. 9:12.

. . . Behold I am Jesus Christ. I am the Father and the Son. . . Eth.. 3:14

Resolving the Paradox

We must resolve this perplexing paradox because eternal life is found in knowing both the Father and the son (Jon 17:3).

3 And that I am in the Father, and the Father in me, and the Father and I are one—

4 The Father because he gave me of his fullness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. (D&C 93:3_4, See also Jon 8:9, 10:38, 12:44-45, 14:6 & 10-11).

Jesus is the Father because the Father (another person) gave Jesus of his fullness. The phrase, "the Father because He", comprehends two individuals: the Father and the Son who is speaking. The phrase "the Son because I" comprehends only one individual (the Son). This resolves the paradox: The Father Jehovah and the Son Jesus are distinct individuals.

1 The LORD said unto my Lord, Sit thou at my right hand, until I I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath. (Psa 110:1-5).

The Bible translators, recognizing a problem distinguishing between two persons, referred to as Lord In the English language. One form of the title was higher than the other. The problem was resolved by using two distinguishable forms of the title: LORD and Lord. This convention is observed in numerous places through the Bible, but none more striking than in Psalm 110 above, and its reference by Jesus to the Jews in the New Testament passage below:

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (Acts 2:34-36).

LORD = Jehovah Lord = Jesus

FURTHER AHMAN RELATIONSHIPS

Doctrine and Covenants:

And let the higher part of the inner court be dedicated unto me for the school of mine apostles, saith Son Ahman; or, in other words, Alphas; or, in other words, Omegas; even Jesus Christ your Lord. Amen. (D&C 95:17).

(Son Ahman = Jesus Christ)

Wherefore, do the things which I have commanded you, saith your Redeemer, even the Son Ahman. . . . (D&C 78:20).

(Son Ahman = Redeemer = Jesus Christ)

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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."

This 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, and that those who have the most of the parts of God are the greatest, or next to God, and those who have the next greatest portions of the parts of God, are the next greatest, or nearest to the fullness of God; and so we might go on to trace the scale of intelligences from the highest to the lowest, tracing the parts and portions of God so far as we are made acquainted with them. Hence we see that wherever a great amount of this intelligent Spirit exists, there is a great amount or proportion of God, which may grow and increase until there is a fullness of this Spirit, and then there is a fullness of God.

Looking at the subject in this light, there is no longer any mystery in the Scripture that says the Father is in the Son, and the Son in the Father, for they are always one, working together to accomplish the great work of redemption.

The flesh and bones of the Son were not in the Father, neither did Jesus try to convey such an idea. The Apostles understood as we do on this point, and they likewise knew that he had made and created all things; we believe the same, and that he is infinite. Not infinitely expanded in his person, but that the all-wise substance, called the Holy Spirit, is "in all things, and round about all things."

The above discourse by Orson Pratt is instructive with respect to the Ahman relationships. In the last paragraph he also perceives that while the Father and the Son were physically distinct individuals they were spiritually connected and one. This spiritual nexus is more actual and factual than a physical nexus could ever be.

It is readily acknowledged that Jehovah was the one who appeared to the ancient patriarchs of the old testament, but when Jesus appeared to the brother of Jared he acknowledged that, up to that time, he had never shown himself to man. So who did? Jehovah did.

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

15 And never have I showed myself unto 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. (Eth 3:14-15).

Notice also that while Jesus identifies himself as "Jesus Christ"; he continues to speak in first person for the creative Godhead.

We have another revealing passage in Abraham 3:22-24, the organized intelligences are shown to Abraham; and all of the participants in the creation scenario as observed in the temple endowment are recognized: God is of course Eloheim or "Man"; the Lord is Jehovah or Son of Man, Michael is the one "like unto God"; (see Strong's Concordance and Dictionary of the Bible) but Jesus does not enter the creative action until verse 27 where the Lord (Jehovah or Son of Man) inquires: "Whom shall I send?" and "one like unto the Son of Man"; (Jesus) responds: "Here am I send me." Satan then enters his bid, and the Lord (Jehovah or Son of Man) concludes: "I will send the first." In this profound passage Jehovah and Jesus are unequivocally two distinct individuals.

THE SEPARATENESS SYNDROME

While we do not argue against a Mother in heaven, we do not perceive her as an integral part of God. Why? Because that concept offends and threatens our sense of individuality and identity. We consider godhood to be a personal destiny and we do not like to think that we might become lost in a composite relationship. This fear of lost identity is a manifestation of the universal human folly—pride. The concept of composite union challenges the natural man who in turn responds with fear and enmity.

But why should we not take comfort and rejoice in the fact that, in God, resides both our Father and our Mother, and that in our own future godhood we shall become one composite being with our spouses? Is there any rational reason to resent the concept of a union that consummate?

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (I Cor 11:11).

This scripture can actually be understood on two discrete levels. First, The Lord, looking upon his creatures, does not extend his highest regard to a man without a woman, nor to a woman without a man. Second, in godhood, there is no god in which a man exists without a woman, nor in which a woman exists without a man. Together they are one god, apart they are but servants to those who are gods

Most of us do not feel good about being a mere part of something. Though a powerless state, we covet our individuality, and to contemplate sharing our identity with a spouse, being a mere part of a future god is virtually unacceptable. But why? Why not take comfort and rejoice in being so close to our spouses that we become composite beings. And carrying the matter still further, why not take comfort in being so close to our God that he lives in us, walks in us, and speaks through us even now?

. . . for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them. . . (II Cor 6:16).

Forget this penchant for singularity it is without virtue, and derives directly from the natural man.

A DEEPER PERSPECTIVE

Let us now look at this androgynous nature of the gods from a slightly deeper perspective. In the god we are to become, there will be both husband and wife, joined in one flesh.

Man was created in the image of God, male and female (the image of God is male and female), in one being, one flesh, and afterwards male and female were separated. Apparently this was necessary to populate the earth.

If we cast away the stubborn mind-sets of our culture, we must acknowledge that Michael, in the counsel of the gods, as portrayed in the temple, was, himself, a god (subordinate god). What else could warrant his presence in such an exalted enclave? And he must have been both Adam and Eve, two blended minds, blended entities, in one flesh, one unitive being; otherwise why was it necessary for them to be separated in the garden as explained in Gen 2:21-23? And are we, their children, not commanded to become as our parents were— one flesh?

Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh. (Gen 2:24).

We read the creation accounts, and we attend the temple to hear and see these things portrayed and we automatically assume it is all symbolic. The story of the rib taken from Adam is obviously symbolic, but symbolic of what? Symbolic of some other symbolic something? Behind the rich symbolism of the temple (see Appendix B) there is a reality which the symbolism hints of or suggests, a reality that needs to be held in reserve for a while, till the mind is prepared to receive and understand it.

One is justified in asking: If these things be true, why is it not plainly taught in the church? The church promulgates a doctrine the novice can assimilate, and so it must be, to avoid confusion; but is it not foolishness to assume that there is nothing more for us to learn beyond that "lesser portion of the word"? After we have learned what the church has to teach, is it not our responsibility to reach beyond those stakes, to form an alliance with the Holy Spirit by which we can be taught whatever mysteries we are able to assimilate? (1 Nep 10:19, Mosi 2:9, Alma 26:22, D&C 11:7, 42:61, 76:7).

This principle of male-female union (androgyny) does not subordinate the woman to the man. It is an absolute equality, and this principle was taught to some extent in the early days of the church. Erastus Snow spoke of it as follows: "What," says one, "do you mean we should understand that deity consists of man and woman?" Most certainly I do. If I believe anything that God has ever said about himself, and anything pertaining to the creation and organization of man upon the earth, I must believe that Deity consists of man and woman. Now this is simplifying it down to our understanding, and the great Christian world will be ready to open their mouths and cry, "Blasphemy! Sacrilege [sic]!" Open wide their eyes and wide their mouths in the utmost astonishment. What! God a man and woman? . . . I sometimes illustrate this matter by taking up a pair of shears, if I have one, but then you all know they are composed of two halves, but they are necessarily parts, one of another, and to perform their work for each other, as designed, they belong together, and neither one of them is fitted for the accomplishment of their works alone. And for this reason says St. Paul, "the man is not without the woman, nor the woman without the man in the Lord." In other words, there can be no God except he is composed of the man and woman united, and there is not in all the eternities that exist, nor ever will be, a God in any other way. I have another description: There never was a God, and there never will be in all eternities, except they are made of these two component parts; a man and a woman; the male and the female. . . and there is no Lord, there is no God in which the two principles are not blended, nor can be; and we may never hope to attain unto the eternal power and the Godhead upon any other principle. . . (ES, JD 19:266-270)

Since Brother Snow was apparently never reprimanded or censored for teaching this doctrine and since it was published in the Journal of Discourses (the conference report of the time) we can only assume that this was one of those principles Joseph taught only to an elect few. Joseph yearned to share his depth of knowledge with the church in his day, but he said:

I have tried for a number of years to get the minds of the saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions. They cannot stand the fire at all. . . (TPJS p. 331)

BEYOND THE MIND-SETS

If we can get past our mind-sets, past our penchant for temporal precepts and Satan's perversion of a divine principle—the male-female relationship; and if we then analyze our most noble, intimate feelings for our spouses, we discover a remarkable thing, a previously unrecognized spiritual affinity for each other, a deep seated passion for warm close intimate contact, a commingling of our very beings, desires apart from the physical passions and demands of the flesh. When the flesh is spent, the spiritual passions become more palpable; and when the spiritual passions are satisfied the flesh puts off its usual voracious inordinate nature.

When Eve was taken out of Adam (Gen 2:21-25) for purposes pertinent to this world, there was left in Adam that reminder that promise that they would again be one flesh. That reminder, symbolic of their former union in perfection, left visible in Adam's body in the form of vestigial mammaries will stir latent feelings and sensitivities if we but understand. How many times have we looked upon those functionless features of the male body and asked ourselves, why? Nothing exists without a reason, without a deliberate divine purpose. Why did God create the male aspect of himself with functionless female parts? At this point has the symbolic significance, and the promise, not become totally evident?

Gender unitivity:

This divine principle of celestial bonding between man and woman seems reprehensible to many, especially the woman who has long been unjustly subordinated. She feels she would become totally subordinated—lost inside the man. This is simply a conditioned fear, however, not a true perception. If we look for an appropriate model we find it all about us in the form of molecular bonding. For instance, a molecule of water contains one oxygen atom and two hydrogen atoms securely bonded to form a higher entity—water. The water, however, is not oxygen at a higher level of existence, nor is it hydrogen at a higher level of existence. It is a unique compound—water, in which the oxygen and the hydrogen are still unique elements always retaining their own identity. Further more, the water molecule can be taken apart again to yield oxygen and hydrogen just as Adam and Eve were temporarily separated for the purpose of mortal procreation. God is neither man nor woman at a higher level of existence. God is a unique entity composed of both, a divine symbiotic relationship, a gestalt, in which the composite is greater than the sum of its parts.

THE THREE DEGREES OF GLORY PARADOX

A perplexing paradox perverting the doctrinal integrity of the present day is found in a skewed perception of the three degrees of glory. Does eternal progress imply transitions from lower kingdoms to higher kingdoms? If the answer is yes, then does every soul eventually obtain to the same identical destination? Where does that leave Abraham's reasoning with God on the greater and lesser intelligences. (Abr 3:18-19). On the other hand, if the answer is no, how is Doctrine and Covenants 121:32 ever to be fulfilled?

THE PARADOX:

This paradox is established in the following two passages of scripture From Abraham and the D&C:

18 Howbeit that he made the greater star; as, also, 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.

19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. (Abr 3:18-19).

The individual intelligences differ broadly in their capacities and this implies that achievement will also vary greatly. But, every intelligence shall enter into the eternal presence and the immortal rest of God.

According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest. (D&C121:32).

How can these two paradoxical scriptures ever be reconciled? The three degrees: telestial, terrestrial and celestial, are successive stages of human progress. Transition between these degrees and worlds is the established mode of progress to the Celestial Kingdom. All humanity will pass from this present telestial world to a terrestrial world for the millennium and finally attain to that higher celestial world as clearly specified in Doctrine and Covenants 121:32, quoted above. By the time this generation has concluded its prerequisite probation, the ultimate capacity of each soul will have been developed, demonstrated and accommodated in one of the three degrees of the Celestial Kingdom

1 In the celestial glory there are three heavens or degrees;

2 And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

3 And if he does not, he cannot obtain it.

4 He may enter into the other, but that is the end of his kingdom; he cannot have an increase.

(D&C 131:1-4).

Prior to this point in time, transition from kingdom to kingdom was the ordained mode of progress taking us from the telestial kingdom into the terrestrial kingdom and finally into one of the three degrees of the celestial kingdom; but from that point on there is no transitioning between kingdoms.

At that point we have exhausted our capacities; we have become the best that our capabilities allow, and what we are is eternal. There is still eternal progress within each of the three degrees of the celestial glory; but gods remain gods and angels remain angels. They have all found their respective levels and are pleased and happy to be where they are.

There is no yearning for higher station nor fear of demotion to a lower one. Scripturally there are no names given to the three degrees of the Celestial kingdom. Their delineation is, however, plainly established as follows:

1. The highest degree (celestial-celestial) of the Celestial glory is the place of the gods. Those who have retained the capacity to procreate (D&C 131:2-3). They have been born of the Spirit and sealed by the Holy Spirit of Promise. These have been "called up and anointed kings and queens, priests and priestesses". These are Archangels to first become subordinate gods. (D&C 76:51-70 & 92), and finally head gods.

2. The next highest degree (terrestrial-celestial) of the Celestial glory is the place of those who are angels of light, the good and honorable, but they have not been sealed man to woman by the Holy Spirit of Promise (D&C 131:2-4), have not become one flesh with a mate and, therefore, have not the capacity to procreate. These were not "called up and

anointed kings and queens priests and priestesses" even though they may have been "called to become such". This consignment includes the good and honorable of the earth and the non-valiant from among the LDS, and it is a place of numerous sub-degrees or levels (D&C 76:71-80 & 91).

3. The lowest degree (telestial-celestial) of the Celestial glory is the place reserved for all the rest of the children of God. All those who could not endure the rigors of probation, have not the capacity and could not perform in a more demanding exaltation where they would be totally unfit and unhappy. These shall be as numerous and varied as the stars of heaven. But this consignment does not include the sons of perdition. It is also a place of many different sub-degrees (D&C 76:98) but it is still a place of glory and Joy, not punishment (D&C 76:81-90).

In any of these three degrees of the Celestial glory a person has entered into the "immortal presence and eternal rest" of God as required by Doctrine and Covenants Section 121:32. But there are differences those ascending to the first or celestial level are gods while those ascending to the lower levels are angels and servants to the gods.

THE PARADOX OF ETERNAL PROGRESSION

The following paradox on eternal progress comprises a dual paradox in two basic doctrinal areas: first, eternal progress in knowledge and dominion; and second, progress between the three kingdoms - telestial, terrestrial and celestial. These have become highly controversial issues and in both instances the negative view is most prevalent in the church today. It should be realized however, that in earlier times the positive view was most prevalently accepted. Where the truth resides is a question which must be answered, and it is incumbent upon each individual to obtain an understanding of these things confirmed by the Holy Spirit; for the church has never seen fit to issue a formal statement altering the views and statements of earlier authorities. To our limited understandings the scriptures by themselves, are indefinite, ambiguous, even paradoxical. The answers are, however, all there, concealed in the scriptures, but only the Holy Ghost can bring them out and confirm them to an inquiring mind.

Due to the limitations of our awareness, that marvelous eternal promise of "all things" (D&C 50:24-30 & Moses 6:61) imposes a difficulty – a paradox. Since the gods possess all things, comprehend all things, have all truth, and all power, the principle of eternal increase appears to be violated. All increase in truth, knowledge, dominion, or power appears to terminate with godhood. A paradox is only an appearance, however, an appearance resulting from shallow perception. It disappears when sufficient understanding is brought to bear. So we must ask, "What essential element of truth is missing? What must we learn to resolve this paradox?"

The Controversy:

This peculiar paradox is prominently observed as a continuing controversy in the church. A controversy which has never been resolved in cannon. The only official statement on the question was issued in a first presidency message by Brigham Young, Heber C. Kimball and Daniel H. Wells to correct the discordant views of Orson Pratt as stated in, *The Seer* p.117 par.96, which states, "The Father and the Son do not progress in knowledge and wisdom, because they already know all things. . ."

The Official Statement:

The official statement by the First Presidency in response to Orson Pratt's discordant views (that God is no longer advancing in knowledge) stated emphatically "it is not true." (MOFP II:222-223). This official statement has never yet been formally altered.

Supporting Statements:

1. Brigham Young personally states his view that both God and his children are increasing eternally in knowledge and dominion, (BY, JD 1:118 & 349-353, 1:286).
2. Willford Woodruff stated that: "God himself is still increasing and progressing in knowledge, power, and dominion, and will do so worlds without end; and It is just so with us." (WW JD 6:120).
3. Lorenzo Snow stated "whatever changes may arise, whatever worlds may be made, or pass away. . . , we will continue improving, advancing and increasing in wisdom, intelligence, power and dominion, worlds without end." (Conf. Repts. Apr. 1901 p.2.)
4. B. H. Roberts' views were as follows: "Is it too bold a thought, that with this progress, even for the Mightiest, new thoughts and new vistas may appear, inviting to new adventures and enterprises that will yield new experiences, advancement and enlargement even for the Most High. "Seventies Course in Theology. (Atonement, pp. 69-70).
5. Hugh B. Brown wrote, "The time will not come when I, or any other man will arrive at a point in knowledge, experience or understanding beyond which we cannot go." (Continuing the Quest, p.4).

Since we follow in the footsteps of our God, Elder Brown's words apply to the gods as well as man.

Contrary Statements:

The contrary views of recent authorities seem to dominate LDS thinking today.

1. Orson Pratt's views: "The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present and to come" (The Seer p.117 par.96).
2. Joseph Fielding Smith wrote: "I believe that God knows all things, and that his understanding is perfect, not relative." (Doctrines of Salvation I:8).
3. Bruce McConkie voiced his opposition in an address to students at Brigham Young University 2 Mar. 1982 as follows: "There are others, in the main they are intellectuals without strong testimonies, who postulate that God does not know all things but is progressing in truth and knowledge and will do so everlastingly. These, unless they repent, will die weak in the faith and fall short of inheriting what might have been theirs in eternity."

It is interesting to observe that Orson Pratt allowed his scientifically oriented mind to be inhibited by his secular knowledge: he could not perceive a truth in conflict with the non-relativistic science of his day. Brigham Young, on the other hand, by uninhibited spiritual discernment perceived the truth more clearly and gave us keys to open our minds (JD 1:118, 349- 353, 11:286).

With respect to this doctrinal paradox, a thorough search will show that there is no recently canonized doctrine. This would tend to indicate a lack of consensus among the general authorities and a dearth of relevant revelation. Members are, therefore, left to inquire, through the Spirit and through personal study, for truth in these matters.

Many have inquired in the past yet opposing views continue and shall remain until we come to a unity of the faith. Any view we adopt, however, must accommodate the revealed fact that the gods reside on a great Urim and Thummim.

6 The angels do not reside on a planet like this earth;

7 But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.

8 The place where God resides is a great Urim and Thummim.

(D&C 130:6-8).

Why is the place where the finite personage of God resides, a great Urim and Thummim by which those dwelling in his presence may inquire into things past present and future? Why so, if God himself is, for all practical purposes, a Urim and Thummim? For, if all things are made of God and made by God as Doctrine and Covenants 88:41 assures us, then even the sphere on which his finite personage dwells is composed of his intelligence.

Reconciliation:

There is indeed a resolution to this paradox but it may not be comprehensible to every limited mortal mind. God resides in a higher dimension where the time-space continuum assumes a very different, and much more sophisticated nature. Evidences of the differing nature of the time-space continuum in the realm of the Gods are given in The Pearl of Great Price, Facsimile No. 2, note 1, which gives us:

1. The measurement of celestial time: one day = 1 cubit.

2. A day with God is as a thousand years with man.

These scriptural assertions strongly confirm the existence of characteristics and dimensions in time and space for which we have no understanding. Time, in our three dimensional frame of reference is, like our selves, governed by a higher order of things (Abr 3), which we do not comprehend.

What we call time has only one dimension - for any fixed frame of reference, time is a linear continuum. In the higher dimensional realm of the Gods, time (if that is what we still choose to call it) is of a higher order. It may describe an infinite plane or an infinite volume rather than a simple linear function. The name "time" may, in fact, apply only to what we recognize as time. Whatever exists in the higher dimensional realms may be something entirely different, of which time would be but a derivative, perhaps subject to divine manipulation.