

The Godhead

LECTURE FIFTH

Questions 1-3: Of what do the foregoing lectures treat? What are we to understand by the perfections of the Deity? How many personages are there in the Godhead?

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

Joseph's Answer: Of the being, perfections and attributes of the Deity. The perfections which belong to his attributes. Two: the Father and the Son. (5:1)

Blake's Thoughts: The attributes of Deity have already been discussed in the other lectures. These attributes exist in perfection or in completeness in the Father. They also exist in completeness in the Son. It is this completeness and perfection which all of us have covenanted to achieve. The Son came to Earth to give us a perfect pattern for how to receive a perfection of these attributes ourselves.

D&C 93:12-13, 27-28

12 And I, John, saw that he received not of the fulness at the 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;

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.

Bible Dictionary "Grace"

It is likewise through the grace of the Lord that individuals, through faith in the Atonement of Jesus Christ and repentance of their sins, receive strength and assistance to do good works that they otherwise would not be able to maintain if left to their own means. This grace is an enabling power that allows men and women to lay hold on eternal life and exaltation after they have expended their own best efforts.

Grace is the power by which we lay hold on eternal life or in other words how we receive a perfection of the attributes of Deity. Grace is light and grace is truth. As we keep the commandments of the Father and the Son, we are in reality receiving light and truth. As we continue to obey the commandments we receive a greater portion or degree of light and truth. Once that greater light and truth is received, we are then accountable to keep the commandments in accordance with this greater light and truth. This process continues until we reach the point where we are glorified in truth and know all things.

There are really 2 ways to interpret or understand this question and its answer (Question 3).

1) “Personages” in this question is really referring to “personages of flesh and bone”.

I think to interpret this question and answer in this light reads into the lecture more about the Father than Joseph either knew/revealed at that time. Nowhere in this lecture is the Father referred to as a “personage of flesh and bone”. We have to read that truth into the lectures.

We must remember that we in 2021 have the benefit and perspective of Joseph’s later revelations to help us more fully understand the Father, Son, and Holy Ghost. In 1834, when these lectures were first given, many in the Church didn’t have a clear understanding of who the Father, Son and Holy Ghost were. One example from the History of the Church will help illustrate that this was true even as late as 1843:

“At ten a.m. went to meeting. Heard Elder Orson Hyde preach, comparing the sectarian preachers to crows living on carrion, as they were more fond of lies about the Saints than the truth. Alluding to the coming of the Savior, he said, “When He shall appear, we shall be like Him, &c. He will appear on a white horse as a warrior, and maybe we shall have some of the same spirit. Our God is a warrior (John 14:23). It is our privilege to have the Father and Son dwelling in our hearts, &c.”

We dined with my sister Sophronia McCleary, when I told Elder Hyde that I was going to offer some corrections to his sermon this morning. He replied, “They shall be thankfully received.”

Important Items of Instruction given by Joseph the Prophet at Ramus, Illinois, April 2nd, 1843.

When the Savior shall appear, we shall see Him as He is. We shall see that He is a man like ourselves, and that the same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy (John 14:23). The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man’s heart is an old sectarian notion, and is false.

The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.”

2) Joseph Smith, in 1834, had not fully received an understanding of how the Holy Ghost is a personage that is differentiated from the Holy Spirit which is an “it”.

Because of D&C 130 we know for sure by at least 1843 Joseph understood that the Holy Ghost was a distinct personage of Spirit. What we don’t know for sure is when or how he actually received that understanding. There are a few statements made by the prophet in 1841 which help narrow down when or how he may have come to this understanding.

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

Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator. TPJS 190 as found in the William Clayton Private Book from March 9, 1841

Joseph, in this statement, records that this understanding about three personages is evident in Abraham's record. We know Joseph Smith translated what is now the Book of Abraham between 1835 and 1842.

This statement made by Joseph was also recorded in a little different way in the McIntire Minute Book on March 9, 1841.

“Subject 1st on the Gospel By father Cole he Said that Some thought that He Difered from president Smith Concerning the time of the Giving of the Holy Ghost—as teach that all men receive the Holy Ghost before Baptizem —Joseph said we Do not take Notice of things as they Read them—or they might know things as they Read them—he quotes rather 2d Repent & be Baptized &c—& ye Shall Receive the Gift of the Holly Ghost—Now said he (taking up his Cap & presenting to Prd Law) in Giveing you this Gift is not giving myself. However there is a prist-Hood with the Holy Ghost & Key—the Holy Ghost over shadows you & witness unto you of the authority & the Gifts of the Holly Ghost—he said was the provence of the Father to preside as the Chief or President—Jesus as the Mediator & Holy Ghost as the testator or witness —the Son Had a Tabernicle & so had the father But the Holly Ghost is a personage of spirit without tabernicle.

Given these statements, it is safe to assume that when the lectures were first delivered in 1834, Joseph understood the Father and Son were separate personages and that the Holy Spirit was the medium or means by which They made Themselves known to us. The understanding that the Holy Ghost was also a distinct personage and differed from the medium of the Holy Spirit likely wasn't fully understood by Joseph until a few years later.

A lot of times we assume that Joseph knew everything there was to know about the gospel from the time he received the First Vision. I think this is incorrect and is based on the false assumption that Joseph didn't have to learn line upon line, precept upon precept. He clearly did not understand everything there was to know about God in 1820 or even 1823. He had to receive revelations just like we do. He grew into the principle of revelation in the same way that we must. Another evidence of Joseph learning line upon line, precept upon precept relates to the sealing power and performing vicarious ordinances for the dead.

Ben's Thoughts: First of all, How grateful are we for Joseph Smith, that as a boy of only 14 years old, he had the faith to “pray vocally” and ask of God “What is to be done? Who of all these parties is right?” From that experience the heavens were opened. “A pillar of Lightabove the brightness of the son fell upon (Joseph)...(he) saw two Personages, whose brightness and glory defy all description.”[JS History 1] From this single experience we learn infinitely more about the

Godhead than that which was gained by the knowledge of men and religious leaders and their years upon years of debate and understanding.

The Prophet Joseph Smith said: “It is the first principle of the Gospel to know for a certainty the Character of God” [Teachings, 345]. But we also know from the 1st article of faith that the First Principle of the Gospel is actually Faith....So are these statements inconsistent? Well, faith in who? Faith in the Lord Jesus Christ. Now to have faith in Christ is to have faith in the Father and vis versa. Christ said “If you had known me, ye should have know my Father also” [John 14:7]. In other words, to begin to even exercise any effort in the Gospel...to even begin to have faith, first we need to learn about the Godhead, learn the character and attributes of God, Jesus Christ and the Holy Ghost.

So now in this 5th Lecture we further our understanding of the Godhead and the perfections and attributes they possess. A few keys that I believe will help our understanding as we dive into this lecture are as follows:

KEY 1: Towards the end of Joseph Smith’s life he said: “I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods.” This is consistent with Article of Faith 1 “We believe in God the Eternal Father and in His son Jesus Christ and in the Holy Ghost” so this understanding is our first key.

KEY 2: You must able to distinguish in your mind when the lecture is speaking of the perfections of the attributes of the Godhead. Since we know God and Jesus Christ are glorified beings of flesh and bones, making this distinction helps your understanding when we say things like God is Love or God is Spirit.

Micah’s Thoughts:

This is another one of those cases where we teach using the Lectures on Faith as well as the TPJS as though they are standard works and no one realizes it. Those who have grown up in the Church might not understand how odd hearing the term “the Godhead” is to other Christians because they have grown up hearing the word and understanding God, the Son and the Holy Ghost are what make up what we call the Godhead. But as far as I’m aware, there isn’t a single predominant Christian denomination that does this. The best information we have on the Godhead doesn’t come from the Book of Mormon or Doctrine and Covenants, it comes from

these lectures. Doing a search for the term godhead in the citation index yields zero results from those two books.

Another understanding of personage that might help us understand what Joseph meant when he said God the Father and the Son are personages while the Holy Ghost is just the personage of spirit is found in the LDS Topical Guide for “Personage”; it states “see also: Person” and in the topical guide for “Person” it says “see also: Soul”. In True to the Faith it defines Soul,

Soul

The term *soul* is used in two ways in the scriptures. First, a spirit that is united with a physical body, whether in mortality or after resurrection, is called a soul (see [D&C 88:15–16](#)). Second, our spirits are sometimes called souls (see [Alma 40:15–18](#); [Abraham 3:23](#)).

See also [Plan of Salvation](#); [Resurrection](#); [Spirit](#)

Reading this definition should also explain why some people could be confused on the subject. If you, your spouse and your future unborn child were in a room and I asked “how many souls are present?” one might say two and one might say three and they would both be correct depending on their definition of the word soul. If one viewed a soul as a spirit + a body there would only be two present, but if one viewed a soul as the spirit body that either stood independent of a physical body or within a physical body (mortal or immortal) there would be three. Personage and soul were used interchangeably a lot and so asking on how many personages/souls make up the Godhead you would run into the same conundrum.

Question 4: How do you prove that there are two personages in the Godhead?

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

Joseph’s Answer: By the Scriptures. Genesis 1:26: (Also 2:6): And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness:—and it was done. Genesis 3:22: And the Lord God said unto the Only Begotten, Behold, the man is become as one of us: to know good and evil. John 17:5: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (5:2)

Blake’s Thoughts: Matthew 3:16-17

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 17:5

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Acts 7:55-56

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

JS-H 1:17

When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!

Ben's Thoughts: Joseph Smith moves the discussion to 2 personages, now remember the 1st KEY – that Joseph Smith always taught that the Godhead is three distinct beings. So it seems that Joseph Smith is now using “personages” to describe what we would call body or bodies. Also God the Father and Jesus, they are the governing and supreme power over all, and they now stand side by side in this great work. While in his mortal ministry the Savior declared “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48] After the atonement and concurring death, Christ could now declare to the Nephites and to us “I would that ye should be perfect even as I” [3 Nephi 12:48]. The Father and Christ having conquered both physical and spiritual death having their glorified resurrected bodies is a distinguishing factor between them and the Holy Ghost (who we should not forget is also a God).

Mosiah4: 9 Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

I believe in Christ; oh blessed name!

As Mary's Son he came to reign

'Mid mortal men, his earthly kin,

To save them from the woes of sin.

I believe in Christ, who marked the path,

Who did gain all his Father's path,

Who said to men: “Come, follow me,

That ye, my friends, with God may be.” [Hymn: I BELIEVE IN CHRIST *Text:* Bruce R.

McConkie]

Micah's Thoughts: Blake and Ben answered this question thoroughly and relates to my thoughts above.

Questions 5-6: What is the Father? How do you prove that the Father is a personage of glory and of power?

Lecture: The Father being a personage of spirit, glory and power: possessing all perfection and fulness:..

Joseph's Answer: He is a personage of glory and of power. (5:2) Isaiah 60:19: The Sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. 1 Chronicles 29:11: Thine, O Lord, is the greatness, and the power, and the glory. Psalms 29:3: The voice of the Lord is upon the waters: the God of glory thunders. Psalms 79:9: Help us, O God of our salvation, for the glory of thy name. Romans 1:23: And changed the glory of the incorruptible God into an image made like to corruptible men.

Secondly, of power. 1 Chronicles 29:11: Thine, O Lord, is the greatness and the power, and the glory. Jeremiah 32:17: Ah! Lord God, behold thou hast made the earth and the heavens by thy great power, and stretched-out arm; and there is nothing too hard for thee. Deuteronomy 4:37: And because he loved thy fathers therefore he chose their seed after them, and [brought] them out in his sight with his mighty power. 2 Samuel 22:33: God is my strength and power. Job 26, commencing with the 7 verse, to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds; and the cloud is not rent under them. He holds back the face of his throne, and spreads his cloud upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his Spirit he has garnished the heavens; his hand has formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?

Blake's Thoughts:

D&C 93:36

The glory of God is intelligence, or, in other words, light and truth.

D&C 84:45

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

D&C 88:66

Behold, that which you hear is as the voice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

Helaman 12:7-21

O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth.

8 For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.

9 Yea, behold at his voice do the hills and the mountains tremble and quake.

10 And by the power of his voice they are broken up, and become smooth, yea, even like unto a valley.

11 Yea, by the power of his voice doth the whole earth shake;

12 Yea, by the power of his voice, do the foundations rock, even to the very center.

13 Yea, and if he say unto the earth—Move—it is moved.

14 Yea, if he say unto the earth—Thou shalt go back, that it lengthen out the day for many hours—it is done;

15 And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun.

16 And behold, also, if he say unto the waters of the great deep—Be thou dried up—it is done.

17 Behold, if he say unto this mountain—Be thou raised up, and come over and fall upon that city, that it be buried up—behold it is done.

18 And behold, if a man hide up a treasure in the earth, and the Lord shall say—Let it be accursed, because of the iniquity of him who hath hid it up—behold, it shall be accursed.

19 And if the Lord shall say—Be thou accursed, that no man shall find thee from this time henceforth and forever—behold, no man getteth it henceforth and forever.

20 And behold, if the Lord shall say unto a man—Because of thine iniquities, thou shalt be accursed forever—it shall be done.

21 And if the Lord shall say—Because of thine iniquities thou shalt be cut off from my presence—he will cause that it shall be so.

Exodus 24:15-17

And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

Moses 7:2-4

As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;

4 And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face

While the scriptures provide evidence that God is a personage of power and glory, the ultimate “proof” of this truth comes when a person has an experience like Moses or Enoch did. To have God the Father reveal himself to you personally. To witness His glory and power for yourself.

“God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and . . . the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him” (Joseph Smith, History of the Church, 2:8).

Jesus himself testified how we come unto the Father and behold of his glory and power: John 14:21-23

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

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

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

Ben’s Thoughts: Here we need to remember the second key. We are not necessarily discussing God and Christ’s bodies, but more of who they are, the perfections of their attributes. So there is no contradiction between this and D&C 130: 22 “The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.” So Joseph Smith is describing the divine nature of God and Jesus at this point – GLORY, POWER, SPIRIT. Why is this important to make this distinction? I served my mission in Portugal from 2001 to 2003. At the beginning of my mission, we still had the old 6 discussions. The first discussion was the Godhead. We’d ask “Who is God” or “What do you believe about God and Jesus Christ”. We’d get answers like “God is in this plant, he’s in the air, the light bulb.” If you want to stunt the progression of any people or nation, start with messing up their understanding of the Godhead.

There are ample examples of this from the scriptures. [Nephi 2:12] "...Laman and Lemuel...did murmur against their father. And they did murmur because they knew not the dealings of that God who had created them." Now contrast that with Nephi [Nephi 2:19] just a few verses later "Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart." So Nephi had a desire to know and seek the Lord, and Laman and Lemuel didn't know the dealing of God.

I love the account of Ammon the missionary speaking to King Lamoni. What was the first foundational doctrine Ammon had to teach the King? It was about the Godhead. Listen to how much we learn of the Godhead and their importance in these few verses from Ammon and King Lamoni's account:

Alma 18: 24 And Ammon.....said unto him: Believest thou that there is a God?
25 And he answered, and said unto him: I do not know what that meaneth.
26 And then Ammon said: Believest thou that there is a Great Spirit?
27 And he said, Yea.
28 And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth?
29 And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens.
30 And Ammon said unto him: The heavens is a place where God dwells and all his holy angels.
31 And king Lamoni said: Is it above the earth?
32 And Ammon said: Yea, and he looketh down upon all the children of men; and he knows all the thoughts and intents of the heart; for by his hand were they all created from the beginning.
33 And king Lamoni said: I believe all these things which thou hast spoken. Art thou sent from God?
34 Ammon said unto him: I am a man; and man in the beginning was created after the image of God, and I am called by his Holy Spirit to teach these things unto this people, that they may be brought to a knowledge of that which is just and true;
35 And a portion of that Spirit dwelleth in me, which giveth me knowledge, and also power according to my faith and desires which are in God.
36 Now when Ammon had said these words, he began at the creation of the world, and also the creation of Adam, and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people
39 But this is not all; for he expounded unto them the plan of redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of Christ, and all the works of the Lord did he make known unto them.
40 And it came to pass that that the king believed all his words.
41 And he began to cry unto the Lord, saying: O Lord, have mercy; according to thy abundant mercy which thou hast had upon the people of Nephi, have upon me, and my people.

Now a quick bit on the Glory, Power and Spirit of The Father and Christ:

GLORY - Truman G. Madsen said about the first vision " Joseph described the descending light. In dictating the account, he sought the proper word. He first used the word fire. That is crossed

out in favor of spirit or light. The word he finally settled on and used most often was glory. It refers to the emanating and radiating spirit and power of God.”

POWER

“Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

“And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.” (Moro. 10:32–33.)

Gerald N. Lund taught that "The power of salvation comes only through Christ because of his atonement."

He said:

“We are like a powerhouse on a mighty river. The powerhouse has no power residing in itself; the potential power rests in the energy of the river. When that source of power flows through the generators of the power plant, power is transferred from the river to the power plant and sent out into the homes (lives) of others. So it is with faith. The power to achieve justification does not reside in man. Man requires the power of the atonement of Christ flowing into him. If no power is being generated, one does not—indeed, cannot—turn the generators by hand (justification by works); but rather, an effort is made to remove those things which have blocked the power from flowing into the generators (working righteousness as a result of faith). With this background then, one can understand why the scriptures clearly stress that faith *includes* works (see James 2:17–26); that is, obedience, commitment, and repentance—these are the works of faith that open up the channels so that the power of the atoning sacrifice of Christ can flow into us, redeem us from sin, and bring us back into the presence of God. Disobedience and wickedness dam those channels. (How literal is the word *damnation!*) The righteous works in themselves do not save us. The atoning power of God saves us. But our righteous works, activated by our faith in the Savior, are the condition for the operation of that power. Thus, each of us has something to say about whether he will be able to seek the gift and power of the Atonement in his behalf.”

SPIRIT - I will discuss spirit more later in the lecture.

Micah's Thoughts: This line “God is a personage of Spirit” is what got the entirety of the Lectures on Faith removed from the Covenants (remember, the Doctrine and Covenants used to mean Lectures on Faith + the Covenants). Ben nailed this in separating Spirit meaning something other than “God doesn't have a body”. A couple other scriptures that might help when trying to understand this include **D&C 93:21-26**,

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;

This helps us understand what was being explained here much more clearly. Earlier in the lecture Joseph Smith was using “let us make man in our own image” to prove that God had a body- that was already established. Taking this out of context creates this problem, for example D&C 93:33 says “for man is spirit”. Taken out of context one might be left to assume that mankind has no physical body! But taken in context we learn “the elements are eternal, and spirit and element, inseparably connected, receive a fulness.” Meaning, there is no difference between saying somebody has a spirit body inside of a tangible, physical body and that of saying “God is a personage of spirit who has obtained fulness” for to obtain fulness one has to have a union of spirit and element.

The rest of the point was already well gone over or is self-explanatory.

Questions 7-8: What is the Son? How do you prove it?

Lecture: ...The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father:..

Joseph’s Answer: First, he is a personage of tabernacle. (5:2) John 14:9-11: Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how do you say then, Show us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.

Secondly, and being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man. (5:2)

Philippians 2:5: Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Hebrews 2:14,16: Forasmuch then as the children are partakers of flesh and blood, he also

himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham.

Thirdly, he is also in the likeness of the personage of the Father. (5:2)

Hebrews 1:1-3: God, who at sundry times, and in divers manners, spake in time past to the fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person. Again, Philippians 2:5-6: Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Blake's Thoughts: How can a personage of tabernacle be in another personage of tabernacle? This is where it is important to introduce the concept of the Holy Spirit or Spirit of God and contrast it with the Holy Ghost and Gifts of the Spirit.

Elder Joseph Fielding Smith:

The Holy Ghost should not be confused with the Spirit [the Light of Christ] which fills the immensity of space and which is everywhere present. This other Spirit is impersonal and has no size, nor dimensions; it proceeds forth from the presence of the Father and the Son and is in all things. We should speak of the Holy Ghost as a personage as 'he' and this other Spirit as 'it,' although when we speak of the power or gift of the Holy Ghost we may properly say 'it.

Bruce R. McConkie

"There is a spirit—the Spirit of the Lord, the Spirit of Christ, the light of truth, the light of Christ—that defies description and is beyond mortal comprehension. It is in us and in all things; it is around us and around all things; it fills the earth and the heavens and the universe. It is everywhere, in all immensity, without exception; it is an indwelling, immanent, ever-present, never-absent spirit. It has neither shape nor form nor personality. It is not an entity nor a person nor a personage. It has no agency, does not act independently, and exists not to act but to be acted upon."

Charles W. Penrose

In using that term, the "gift of the Holy Ghost," we do not mean some particular gift of the Spirit, but the gift of the Spirit itself—the Holy Ghost given unto us as a gift from God. We will find that term, "gift of the Holy Ghost," used in the old Scriptures, and in the latter day Scriptures. It is the Holy Ghost itself given unto us as a gift from the Almighty. "Then laid they their hands upon them and they received the Holy Ghost." The promise is to those who will repent and be baptized for the remission of sins; they shall receive "the gift of the Holy Ghost." What is it? It is a greater and higher endowment of the same spirit which enlightens every man that comes into the world; a greater power given unto us as an abiding witness, to be a light to our feet and a lamp to our path; as a restraint against sin, to guide us into all truth, to open up the vision of the mind, to

bring things past to our remembrance, and to make manifest things to come. (Journal of Discourses, 23:350)

James E. Talmage

The term Holy Ghost and its common synonyms, Spirit of God, Spirit of the Lord, or simply, Spirit, Comforter, and Spirit of Truth, occur in the scriptures with plainly different meanings, referring in some cases to the person of God the Holy Ghost, and in other instances to the power or authority of this great Personage, or to the agencies through which He ministers. The context of such passages show which of these significations applies. ...

Much of the confusion existing in human conceptions concerning the nature of the Holy Ghost arises from the common failure to segregate His person and powers. Plainly, such expressions as being filled with the Holy Ghost, and His falling upon persons, having reference to the powers and influences that emanate from God, and which are characteristic of Him; for the Holy Ghost may in this way operate simultaneously upon many persons even though they be widely separated, whereas the actual person of the Holy Ghost cannot be in more than one place at a time. Yet we read that through the power of the Spirit, the Father and the Son operate in their creative acts and in their general dealings with the human family. The Holy Ghost may be regarded as the minister of the Godhead, carrying into effect the decision of the Supreme Council.

In the execution of these great purposes, the Holy Ghost directs and controls the varied forces of nature, of which indeed a few, and these perhaps of minor order wonderful as even the least of them appears to man, have thus far been investigated by mortals. Gravitation, sound, heat, light, and the still more mysterious and seemingly super-natural power of electricity, are but the common servants of the Holy Ghost in His operations. No earnest thinker, no sincere investigator supposes that he has yet learned of all the forces existing in and operating upon matter; indeed, the observed phenomena of nature, yet wholly inexplicable to him, far outnumber those for which he has devised even a partial explanation. There are powers and forces at the command of God, compared with which electricity is as the pack-horse to the locomotive, the foot messenger to the telegraph, the raft of logs to the ocean steamer. With all his scientific knowledge man knows but little respecting the enginery of creation; and yet the few forces known to him have brought about miracles and wonders, which but for their actual realization would be beyond belief. These mighty agencies, and the mightier ones still to man unknown, and many, perhaps, to the present condition of the human mind unknowable, do not constitute the Holy Ghost, but are the agencies ordained to serve His purposes.

Subtler, mightier, and more mysterious than any or all of the physical forces of nature are the powers that operate upon conscious organisms, the means by which the mind, the heart, the soul of man may be energized by spiritual forces. In our ignorance of the true nature of electricity we may speak of it as a fluid; and so by analogy the forces through which the mind is governed have been called spiritual fluids. The true nature of these manifestations of energy is unknown to us, for the elements of comparison and analogy, so necessary to our human reasoning, are wanting; nevertheless the effects are experienced by all. As the conducting medium in an electric circuit is

capable of conveying but a limited current, the maximum capacity depending upon the resistance offered by the conductor, and, as separate circuits of different degrees of conductivity may carry currents of widely varying intensity, so human souls are of varied capacity with respect to the higher powers. But as the medium is purified, as obstructions are removed, so resistance to the energy decreases, and the forces manifest themselves with greater intensity. By analogous processes of purification our spirits may be made more susceptible to the forces of life, which are emanations from the Holy Spirit. Therefore are we taught to pray by word and action for a constantly increasing portion of the Spirit, that is, the power of the Spirit, which is a measure of this gift of God unto us. (Articles of Faith, pp. 159-161)

To recap, the Father can be “in the Son” through this medium or agency of the Holy Spirit/Spirit of God. This Spirit proceeds from the Father and is received by the Son. Likewise, the Son can be in us through the Spirit of Christ. This “Holy Spirit” belongs to God the Father (Spirit of God) and Jesus Christ (Spirit of Christ) and emanates from each of Their presences to fill the immensity of space. This is how the scriptures teach “The Spirit of Christ is given to every man” (Moroni 7:16).

These are not two separate Spirits with two different wills, but one Spirit with one will. We will not receive one message from the Father and another message from the Son. This goes against the order or pattern of heaven.

The Holy Ghost is a witness of the Father and the Son. He is also a Testator and a Sanctifier. The medium of Spirit is the power or agency by which He fulfills these missions. This is how the Holy Ghost can dwell or abide in us or in our heart. This Spirit is also the power by which the Holy Ghost sanctifies us.

While the Holy Ghost is a personage of Spirit and can only be in one place at one time, the Spirit or power by which he operates can be felt by many different people in different places at the same time.

The gift of the Holy Ghost is a greater degree or portion or endowment of this same Spirit as well as the right as long as we are worthy to have that greater endowment abide with us.

We also learn in the Doctrine and Covenants that the Spirit of God/Spirit of Christ is something that we can receive into our own mind and heart.

2 Nephi 33:1-2

And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.

2 But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught.

1 Corinthians 2:14

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Mosiah 3:19

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

The Holy Spirit enters our hearts as we consciously choose to yield to its enticings as described so beautifully in D&C 88:40:

“For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light”.

Ben’s Thoughts: [2 Nephi 25: 26 “And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.”

Micah’s Thoughts: This is further proof that there was an understanding that the Father had a body for the Son was in the express image of the Father. There was however a difference- that difference was that the Father was in fulness where the Son was not in fulness even in life and we get into that further in the lecture. The Son had to overcome before receiving of the fulness of the Father and we know that this included a glorified, resurrected body.

Question 9: Was it by the Father and the son that all things were created and made, that were created and made?

Lecture: ...and these three are one, or in other words, these three constitute the great, matchless, governing and supreme power over all things: by whom all things were created and made, that were created and made:

Joseph’s Answer: It was. Colossians 1:15-17. Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist.

Genesis 1:1: In the beginning God created the heavens and the earth. Hebrews 1:2: [God] Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Blake’s Thoughts:

Benji’s Thoughts:

Micah's Thoughts: This one is a pretty simple point, in fact Blake and Ben both had nothing further to add to this. Jesus Christ created all things under the Father. The Holy Ghost, Jesus Christ and God the Father constitute the Godhead. End of story, pretty simple, cut and dry.

Question 10-11: Does he [Jesus] possess the fulness of the Father? Why was he called the Son?

Lecture: ...possessing all the fulness of the Father, or, the same fulness with the Father; being begotten of him,...

Joseph's Answer: He does. Colossians 1:19: For it pleased the Father that in him should all fulness dwell. [2:9]: For in him dwells all the fulness of the Godhead bodily. Ephesians 1:23: Which is his [Christ's] body, the fulness of him that fills all in all. Because of the flesh. Luke 1:33: That holy thing which shall be born of thee, shall be called the Son of God—Matthew 3:16-17: And Jesus, when he was baptized, went up straitway out of the water: and lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Blake's Thoughts:

Ben's Thoughts:

Micah's Thoughts: Once again, not to be a spoiler, we learn later in the lecture that Christ had to overcome before receiving of the fulness of glory as the Father. So what fulness did the Lord have from the Father before he was born and during his mortal ministry?

“The Father and the Son

A Doctrinal Exposition by the First Presidency and the Quorum of the Twelve Apostles

From Improvement Era, Aug. 1916, 934–42;

4. Jesus Christ the “Father” by Divine Investiture of Authority

A fourth reason for applying the title “Father” to Jesus Christ is found in the fact that in all His dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead; and since that period in His resurrected state. To the Jews He said, “I and my Father are one” (John 10:30; see also John 17:11, 22); yet He declared, “My Father is greater than I” (John 14:28), and further, “I am come in my Father’s name” (John 5:43; see also John 10:25). The same truth was declared by Christ Himself to the Nephites (see 3 Ne. 20:35; 3 Ne. 28:10), and has been reaffirmed by revelation in the present dispensation (D&C 50:43). Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father’s name; and so far as power, authority, and godship are concerned His words and acts were and are those of the Father.”

Question 12: Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

Lecture: ...and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin: Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins.

Joseph's Answer: He was. 1 Peter 1:18-20: For as much as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you. Revelation 13:8: And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world. 1 Corinthians 2:7: But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory.

Blake's Thoughts:

Ben's Thoughts: Christ became the sacrificial lamb, he died in our place to take away our punishment. Elder Holland said "God in His ultimate effort to have us know Him, sent to earth His Only Begotten and perfect Son, created in His very likeness and image, to live and serve among mortals in the everyday rigors of life.

To come to earth with such a responsibility, to stand in place of Elohim—speaking as He would speak, judging and serving, loving and warning, forbearing and forgiving as He would do... Some in the contemporary world suffer from a distressing misconception of [God our Eternal Father]. Among these there is a tendency to feel distant from the Father, even estranged from Him, if they believe in Him at all. ... Through a misreading (and surely, in some cases, a mistranslation) of the Bible, these see God the Father and Jesus Christ His Son as operating very differently, this in spite of the fact that in both the Old Testament and the New, the Son of God is one and the same, acting as He always does under the direction of the Father, who is Himself the same “yesterday, today, and forever.” ...”So feeding the hungry, healing the sick, rebuking hypocrisy, pleading for faith—this was Christ showing us the way of the Father, He who is “merciful and gracious, slow to anger, long-suffering and full of goodness.” In His life and especially in His death, Christ was declaring, “This is God’s compassion I am showing you, as well as that of my own.” In the perfect Son’s manifestation of the perfect Father’s care, in Their mutual suffering and shared sorrow for the sins and heartaches of the rest of us, we see ultimate meaning in the declaration: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” [John 3:16–17].”

This is the pinnacle of the Gospel, where simultaneously the Love of the Father sacrificing his perfect Son and the Love of the Son freely giving of himself because they both loved us are both on display in the great act of the atonement. Because of this act of love physical death loses her sting and spiritual death can be overcome by accepting our Savior.

The reason this is so important to me? About 5 years ago, and what seemed to be a normal day at work, I received a call. It was my sister-in-law. She was hysterical, she let me know that my daughter had been found at the bottom of a pool. Reagan was 3 years old. After 3 boys, my wife and kids prayed for a girl, for a sister. The Lord answered those prayers. And for the next 3 years Reagan somehow became all of our favorites. She would shop with mom, fish with dad, play with her brothers and wrestle the dog. I never tired of hoisting Reagan up on my shoulders, she was constantly there. So then this accident happens and we find ourselves at Primary Children's Hospital, with all the machines and tubes and wires keeping Reagan alive. I'm in the bathroom of the hospital on my knees. I know what God can do, I know Christ healed Lazarus. And I'm praying for a miracle, that God will save my child and that her brain will be restored. We needed a miracle. Then a distinct impression came to my mind, it was another miracle, the greatest miracle of all, that was our Savior, Jesus Christ. When God watched His child go through all the pain and agony of this world. I knew that Reagan would be made whole. I knew that her brain would be restored and that we would have her again. I also knew that time would not be now, not in this life. I knew it would be later. But the miracle I prayed for truly had already been done.

This is what God the Father and Jesus Christ did for me and my family. They, through their love, provided a way for us to be together. How glorious is the Gospel of Jesus Christ?! I will forever be thankful for this matchless gift.

Micah's Thoughts: This is one of those golden nuggets of truth that every member needs to memorize. The Savior lived perfectly under the law which proved that it was within the power of all men and women born into this life to also live under the law without sin. If it was impossible would that excuse not be a valid defense in a jury? And the answer is yes, see the trial of Sully the pilot for a real life application of this. If something is not possible one cannot be judged to live up to an impossible standard. Christ proved that the standard wasn't unreasonable and that it could be lived flawlessly thereby eliminating that excuse.

Question 13-15: Do the Father and the Son possess the same mind? What is this mind? Do the Father, Son and Holy Spirit constitute the Godhead?

Lecture: And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three constitute the Godhead, and are one: The Father and the Son possessing the same mind, the same wisdom, glory, power and fulness: Filling all in all—the Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father—a Mediator for man—being filled with the fulness of the Mind of the Father, or, in other words, the Spirit of the Father:

Joseph's Answer: They do. John 5:30: I [Christ] can of my own self do nothing: as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of the Father who sent me. John 6:38: For I [Christ] came down from heaven, not to do my own will, but the will of him that sent me. John 10:30: I [Christ] and my Father are one.

The Holy Spirit. John 15:26: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me. [Christ] Galatians 4:6: And because you are sons, God has sent forth the Spirit of his Son into your hearts.

They do. (5:2) Let the student commit this paragraph to memory

Blake's Thoughts: Mosiah 15:5

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.

This verse describes both how Christ's will was swallowed up in the will of the Father and the effects of that submission. How did Christ allow His will to be swallowed up? He consciously chose to receive or be subject to the Spirit of God which emanates from the Father. The Spirit of God allowed Christ to understand the will of the Father. The will of the Father was for Christ to suffer temptation, suffer mocking, scourging, and being cast out and disowned by his people. The effect of the Spirit of God on Jesus Christ was to provide Him with light and truth concerning His divine mission and power to do the works of the Father.

To me, the awe inspiring part of Jesus's Atonement was that in order for his sacrifice to be infinite and eternal, He had to experience spiritual death or the withdrawal of the Spirit of God, even if just briefly. No wonder Jesus exclaimed on the cross "My God, My God, why hast thou forsaken me?"

The verses Joseph uses to support his conclusion highlight that the Father, Son, and the Holy Ghost are three separate personages. Jesus Christ can send the Holy Ghost to testify of the Father. The Holy Ghost testifies of the Father by means of the Spirit of truth or Spirit of God. The Father can also send the Spirit of His Son (Spirit of Christ) into our hearts.

With these truths in mind, consider now the injunction given in the confirmation ordinance. "Receive the Holy Ghost". A priesthood holder who speaks these words is really speaking the words of Christ/the Father to the individual receiving the ordinance. He is sending the Holy Ghost to testify of the validity of the ordinance by means of the Spirit of God/Spirit of Christ. He is also sending the Holy Ghost to the individual to sanctify them through the power of Spirit. The individual's covenant responsibility as part of this ordinance is to receive the Holy Ghost by receiving the Spirit of God. For some this can happen at the time of the ordinance, for others it may not be until many years later. Sadly, many never fulfill their part of the covenant and receive this wonderful gift.

Ben's Thoughts: 1 Corinthians 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." To Have the Mind of Christ, it's like in ALMA 5:14 "Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?"

We can have the mind of the Father – or have the Holy Ghost. This is where we can say God is Spirit (or truth or knowledge). And as we learn from Joseph Smith, if we don't have the Holy Ghost then we trade that in for the veil of stupidity. I've had this similar discussion with multiple people where they say...I don't understand how person X doesn't understand or believe what we grew up absolutely knowing. Well, it's because after pushing the Spirit away for so long, the guiding influence of the Spirit (that knowledge or truth) is literally replaced by a veil of stupidity.

I fear that instead of having one mind with God, instead many have spent years pushing the Holy Ghost away. This causes intellectual damnation as pertaining to the things of the Lord. "Ever learning, and never able to come to the knowledge of the truth." [2 Timothy 3:7] I believe this is causing a Godhead crisis (or what we hear today as a faith crisis...but remember faith in who?). How many people do you know who have recently fallen away from the church? In the last month I've learned of two returned missionaries and also a family with young children, all within my immediate neighborhood. Several leaving by proclaiming so on Facebook. They have found peace and acceptance and a better understanding of God outside the church. Really? It seems to me before they left they had a skewed understanding of God...similar to what Elder Holland described....Being estranged from God because of a misconception of his wrath. Then when they leave the church, God does a complete 180 where instead of a God demanding perfection now, He all of a sudden is a peace-loving hippie where everything goes and what matters most is what you are feeling in your heart. "Eat drink and be merry for tomorrow we die." And what is equally sad on these Facebook posts are the comments after comments of active members saying "I'm so happy for you. I'm glad you found peace." No!!! My heart is broken that you've left the fold and that you are now encouraging others to talk to you about the "new enlightenment" you think you've found because you learned of some church history that didn't sit well with you - this is called being a missionary for Satan. I feel anguish for your suffering family that you think you have to take a photoshoot with the flag of Sodom and Gamora. Happiness??. no way! I pray that the Lord in his grand mercy will help you find a way back before as President Nelson explains "time runs out."

Micah's Thoughts: This is another one of those golden truths that members need to understand because it unlocks all sorts of other connections that would not be made without it. These were so important that once again Joseph said that the students should take the time to memorize them. The first being the Holy Ghost= the mind of God. This understanding unlocks a lot of other understanding that I have gone over in a multitude of my papers.

The second thing is here is the quote that I have been alluding to the whole time, Christ did not obtain the fulness of the glory of the Father until after he overcame, but he represented the Father in his fulness before overcoming. There are actually a set of scriptures that summarize what we

have already gone over in the lecture really well however people historically have found these scriptures very confusing Now that we've gone over the Lecture on Faith to this point in time, these scriptures should no longer be confusing to us and should wrap up everything perfectly. This is a good point to gauge your learning in the Lectures up to this point. If this makes sense to you, continue on, if it does not, go back and study until this makes sense to you. These are the words of Abinadi found in:

Mosiah 15:1-9

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

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.

6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.

7 Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.

8 And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men—

9 Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.

Question 16: Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one?

Lecture: ...which Spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all: being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.

Joseph's Answer: They do. John 17:20-21: Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word; 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.

Blake's Thoughts: Notice that Jesus' prayer to the Father is for His apostles (those who have received Christ) and for those who will believe the apostle's words (those who will receive Christ) to be one.

Moses 7:18

And the Lord called his people ZION, because they were of one heart and one mind.

God's people become one in mind by receiving the words of Christ through the power of the Spirit.

Brothers and Sisters, Zion or Bust! In the name of Jesus Christ. Amen.

Ben's Thoughts: DC 93:19 "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." John 17:11 "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Receiving a fulness of the Father and the Son, is that not being one with the Father and the Son?! This is what is so incredible about the gospel. Heavenly Father is saying, all that I have I want you to have it too. This week I was asked by an electrician at my work "I just don't understand how you can believe that we can be like God or become Gods." Well, if you believe the scriptures, and that God wants to give us all that he has, what makes you think he would withhold the part of him of being a God? He literally wants us to have ALL, be ONE, just like God and Jesus are completely one in every way. That is what our loving Father in Heaven wants for us. Now I get it, the fall from God is so vast and devastating that it could be hard to fathom such a doctrine. But believe in Christ's words "And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." [D&C 84:38] And at the same time remember the wise council of Elder Holland "Be Ye Therefore Perfect—Eventually" and President Russell M. Nelson "here in mortality perfection is still pending."

Micah's Thoughts: For this I would just like to read Moroni 7:47-48

47 But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

48 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.

Questions 17-18: Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation? How do you prove it?

Lecture: 3 From the foregoing account of the Godhead, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the

atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins, and also, a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son, through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so in like manner the saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit; they are to be heirs of God and joint heirs with Jesus Christ.

Joseph's Answer: It does. By the third paragraph of this lecture. Let the student commit this also.

Blake's Thoughts:

Ben's Thoughts: We need a Sure Foundation. In Helaman 5: 12 we read "And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." Building that sure foundation on Christ, the Father and the Holy Ghost is the only way to weather the storm. The waters are going to be rough, more than we have ever seen before, now is not the time to leave the ship.

"The saints are to be one in them." There is nothing that I want more than be a joint heir with Jesus Christ. When I pray, I say "Heavenly Father, help me to know what you want me to do." I want to know His will so I can do His will. Whatever I can do and learn to be on His team, because I know this is the way to be His joint heir. Now I'll be honest, typically I finish my prayers and I don't know exactly what I'm to do. I'm not sure the exact path when it comes to employment, or where to live, or how to best help my kids. Fortunately, I have the scriptures, the commandments, and an outline of how I should walk. But always when I look back at my life, I've noticed that God has put me in the places and situations that were exactly what I needed. I pray I can continue on his path as we help usher in His great second coming. May we all commit to do so is my prayer. If we do, the promise is being His JOINT HEIR!! In the name of Jesus Christ, Amen.

Micah's Thoughts: Brothers and Sisters, as we learn of our Father in Heaven and His Son Jesus Christ and the Holy Ghost, which make up the godhead, in the revelations or in other words the scriptures, we do gain a sure foundation in which we may exercise faith sufficient unto life and salvation. There may be small individual or family tribulations in which we will need such faith and there will assuredly come in the days ahead, moments of great contradictions in which we will not survive without such faith. If lazy learners and lax disciples will not be able to exercise even a particle of faith, those with the calling to bring forth Zion, to redeem her and build her up according to celestial law, will need monumental faith, faith as the brother of Jared, which means we must be anxious learners and disciplined disciples. May we be so is my commitment to all of you in the name of Jesus Christ, Amen.