

A-A-R-O-N-I-C

P-R-I-E-S-T-H-O-O-D

S-C-H-O-O-L

"BASIC DOCTRINES OF THE CHURCH"

- By Elder Evan A. Fry

SECTION I

"THE GODHEAD"

BASIC DOCTRINES OF THE CHURCH

"The Godhead"

I. THE ATTRIBUTES OF DEITY

- A. God is the Source of all things, the Creator of all things. All things are by him and of him. In him we live and move and have our being. He is the great uncaused Cause. He is the sustainer of all things. He is the absolute of all good.
- B. God is the ultimate in personality. Not just a diffused force. As a person, he manifests the characteristics of personality. He may be known -- within the limits of man's capacity.
- C. God is both IMMANENT (i.e., in all things and through all things -- in all his works) but TRANSCENDENT (i.e. "above all things and beneath all things and round about all things.) He is not a helpless prisoner inside his creations, but is their Master.
- D. Other attributes of Deity.
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| 1. Holy (his holiness is innate, not acquired). | 11. Intelligent. |
| 2. Omnipotent. | 12. Purposeful. |
| 3. Omniscient. | 13. Articulate. |
| 4. Self-existent (not created or made) | 14. Social. |
| 5. Eternal. | 15. Merciful. |
| 6. Unchangeable. | 16. Indefinable. |
| 7. Impartial. | 17. Infinite. |
| 8. Perfect, but not static. | 18. Light. |
| 9. Just. | 19. Truth. |
| 10. Loving. | 20. Law. |

(You may wish to add to this list.)

II. THE UNITY OF THE GODHEAD is one of its most important attributes.

- A. All scriptures, and all Christian creeds agree that the Godhead is a unity -- ONE.
- B. All science is based on the theory that the universe (uni--means one) is a stable and trustworthy unity. Truth is the same in all times and in all places. It works for any man. Once a law of science is discovered, it can be relied upon anywhere in the universe, because it has been formulated and established by one absolute eternal, omnipotent, unchangeable God.
- C. Israel's concept of MONOTHEISM was not the only statement of that principle, but it is outstanding because of the revelation of Sinai: "The Lord our God is one Lord," said Jehovah.
1. Why is monotheism important?
- a. If the world is ruled by innumerable rival gods, there is no absolute of goodness, justice, mercy, truth, love, wisdom, perfection, etc. What one god condemns, another god may condone.

- b. If rival gods rule over different territories, no one could ever be sure that a law of "Nature" discovered in one part of the world or of the universe would work in another.
 - c. If there are many gods, they will play favorites; they can be teased, coerced, bribed, flattered.
2. Israel was charged with the responsibility of teaching the world the lofty concept of ONE GOD, absolute, eternal, unchangeable, whose laws and whose justice are the same for everybody, for all time, for every nation, every race. Such a God cannot be bribed, or flattered, or fooled. He plays no favorites. King, statesman, general, millionaire, pauper, and slave are all alike before him, and are all amenable to his laws.
 3. Though Israel was not always true to this lofty monotheistic concept, and though they continually reverted to idolatry and polytheism, yet the concept was deeply ingrained in the thinking and belief of Israel. The Pharisees and the Jews rejected Jesus (and do to this day) because they could not reconcile his claims to deity with their monotheistic beliefs, as well as because they resented his radical social and religious doctrines. "Thou, being a man, makest thyself God," was the charge which eventually led to his crucifixion.

III. OBSTACLES TO OUR UNDERSTANDING OF DEITY

- A. Our lack of capacity -- both intellectual and spiritual. It is difficult or impossible to explain what we mean by "personality" or "infinity" or "eternity". We simply cannot comprehend the infinite with the finite mind.
- B. Our lack of vocabulary. Even though we may catch some glimpses of the infinite, we have no vocabulary to convey our impressions to others or they to us.
- C. In trying to understand Deity we are beset by the puzzle of antinomies or paradoxes -- two statements which seem to be mutually contradictory, and yet both of them must be true. For example:
 1. God is both immanent and transcendent. How can he be "in all things and through all things," and at the same time be "above all things, and beneath all things, and round about all things?"
 2. God is omnipotent. But how can he be when he gives man his agency? A man with agency can disobey the will of God, and in that act, God ceases to be omnipotent.
 3. Jesus was true God. Jesus was true man. Yes, he was both -- but in our human experience one must be one or the other; he cannot be both.
 4. Jesus was omniscient -- he knew all things. But there were some things which, as man, he did not and could not know, even though as God he knew all.
 5. Jesus is equal to God, and yet Jesus is always subject to God. (There is no scripture which ever says that he is "inferior.")

6. In human experience a father is always older than his son. God is the eternal Father. If his Fatherhood is eternal, then there never was a time when he was not a Father, and the Son is coexistent with, and as old as, the Father. God is the Eternal Father, and Jesus the Eternal Son.
7. If you have resolved all these antinomies, this last one should be easy. God is one; God is also three.

D. OTHER PUZZLES IN CONNECTION WITH DEITY

1. To be infinite is to be without limitation of any kind, to be without definition, boundary, border, or restriction in space. Then how can there be two infinities — God and Christ? Yet in mathematics we can multiply or divide infinity by any number, and the answer is still infinity.
2. Two omnipotencies is a logical absurdity to the finite mind. Omnipotence divided or shared ceases to be omnipotence. Yet in a sense, God and Christ are both omnipotent.
3. Our concept of personality is so tied up with form, size, location, and substance that we find it difficult to accept the idea that God cannot be limited or defined or restricted, and to admit at the same time that he is the supreme Person. I am a person. I am here, and not there. I am recognizable by my physical form, size, and characteristics. But God can be here, there, and everywhere at the same time. He may be manifested to Moses in a burning bush, to Israel in a pillar of fire, to Elijah in a still small voice, to John the Baptist at Jesus' baptism in the form of a dove. God is the infinite, eternal, and absolute "Person." He manifests all the characteristics of personality at its perfect best, and without any of the limitations on personality which we know in the flesh. God cannot be defined; for to define is to limit, and God cannot be limited. Arthur Oakman says in this connection: "To say that God is a person is neither to limit him to a shape, nor to affirm that he has no shape, but to say that whatever the kind of organism through which he functions, he possesses all the attributes of personality, intelligence, feeling, will, freedom, truth, beauty...." *Saints' Herald*, June 27, 1933, Page 810)

IV. THE DEITY OF JESUS,

- A. Jesus manifested the same attributes as his Father. "He that hath seen the Father." (John 14:9 I.V.).
 "In him dwelleth all the fulness of the Godhead bodily." Col. 2:9.
 "God was manifest in the flesh." I Tim. 3:16.
 "For God is in Christ, reconciling the world unto himself." II Cor. 5:19. (Thomas speaking,) "My Lord and my God." John 20:28.
 "Christ...who is God over all, blessed forever." Rom. 9:5 (Compare King James).
 "A virgin shall conceive, and shall bear a Son, and shall call his name Immanuel" (Hebrew, "God with us".) Isa. 7:14
 (Simeon at blessing of Jesus) "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Luke 1:67.

And many other passages in Bible, Book of Mormon, and D. and C. www.LatterDayTruth.org

B. Jesus claimed deity.

John 8:58 - "Before Abraham was, I AM." (This was the ineffable and unpronounceable name by which the Jews knew Jehovah.)

John 10:33- (Jesus does not deny the Pharisee's charge of blasphemy) "Thou, being a man, makest thyself God," but goes on to say, "The Father is in me, and I in him." (Most of us are willing to admit that Jesus partook in some small way of the nature of God. All men do, more or less. But how about the "I in him?" God partakes of the nature of Christ. Both are a manifestation of Deity.)

Luke 10:23-"All things are delivered to me of my Father," (Notice the subjection, and the lack of inferiority in the following:) "and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it." Compare Matthew 11:28. Also compare the above reading with the King James.

C. Jesus claimed the powers of Deity.

1. To forgive sins. Matt. 9:6 "The Son of Man hath power on earth to forgive sins."
2. Judgment. John 5:22 "The Father...hath committed all judgment unto the Son."
3. All power. Matt. 11:28 "All things are delivered unto me of my Father. John 13:3 "The Father loveth the Son, and hath given all things into his hands." (If he gave all things he reserved nothing for himself?)
4. Power over life and death. "For as the Father hath life in himself, even so hath he given to the Son to have life in himself. John 5:26. John 10:18 "I have power to lay it down, and to take it up again."

D. How could both God and Christ be Deity? Are they one in three, or three in one? We do not know, but we know that the incarnation of God in Christ was necessary. There must needs be a perfect atonement, an infinite atonement. Only a perfect, sinless, infinite Being could make an infinite atonement. (Reserve full discussion of this for Lesson II).

E. A Partial explanation. God didn't cease to be **IMMANENT** when he became incarnate in Jesus. He could appear in one time, in one place, in one human body, subject to certain limitations of time, space, size, shape, substance, location, etc., and at the same time suffer no restrictions of his **IMMANENCE**. This answers the foolish question so often asked: "If God was in Christ, who was taking care of the universe while Jesus lay as a helpless babe in the manger?" One God can at the same time be everywhere, in all things, and through all things, and **HERE, NOW**, in the person of Jesus.

F. The analogy of electricity. Electricity may be manifested as matter, light, heat, sound, energy, radio waves, X-rays, infra-red rays, even perhaps as intelligence. (See D.C. 85:3). Yet it is all basically the same electricity, coming from the same dynamo or generator.

Similarly, God may be manifested as Father, Son, or Holy Spirit; and all

three may be infinite, omnipotent, omniscient, etc., although Christ voluntarily accepted some necessary limitations in order to dwell within the confines of human flesh.

- G. The limitation of God in Christ was absolutely necessary for man. No man can look upon God in the flesh and live, any more than man's physical eye may stare at the sun and not eventually be destroyed. It is necessary to shade the light, or to step down the voltage to man's capacity, or else he would be destroyed. A light bulb or motor designed to work on 110 volt current will blow up or burn up if plugged into 220 volts -- and there is a much wider discrepancy between man and God than between 110 and 220 volts.

V. DENIALS OF CHRIST'S DEITY.

- A. **GNOSTICISM.** The earliest Christian heresy. It had appeared in the church before the close of the first century A.D. John's first epistle was written to combat this heresy.

1. Gnosticism denied the reality of matter.

- a. If there is no matter, there is no body.
- b. If there is no physical body, Christ was never born; and if he was never born, he could never have died, or risen from the dead. God was never incarnate in human flesh.
- c. Jesus was a phantom who seemed to have a body. Christ, a lesser god, entered into this phantom body of Jesus at the time of Jesus' baptism, and left it again before Jesus' death on the cross. That is why Jesus (not Christ) said, "My God, why hast thou forsaken me."

2. Gnosticism regarded matter as the source of all evil.

- a. Therefore God could have had nothing to do with it. Creation was the work of lesser gods, of whom there were many.
- b. If matter were evil, obviously God could not have been born into a material body.
- c. If matter is the only evil, man is not a sinner. Man's original sin and fall was not rebellion, but only an unfortunate involvement with matter for which he was not responsible.
- d. If a man can persuade himself that matter does not exist, he is spiritually "born again," and can live above the body. Then he can either:

(1) Let the body live as licentiously as it likes, while the spirit remains respectably aloof, or

(2) Deny the body every comfort, as if it didn't exist.

- B. **UNITARIANISM**...also denies the deity of Christ, avers the perfectibility of man, denies original sin and natural depravity. Believes that the Bible is a human work, not inspired. Believes in universal salvation for all men.

- C. **MODERNISM**...is willing to believe in Christ as a great prophet, a great teacher, the most perfect man who ever lived; but modernists deny his miraculous conception, incarnation, and birth, and therefore his deity. They are willing to grant that he is divine, and a Son of God, in the

same sense that you and I are in a measure divine, and are the sons of the same Father and Creator. Jesus differs from you and me only in degree, or in quantity of this divinity. Modernism denies that he differs from us in QUALITY of divinity, or that he is DEITY.

- D. Even some good people who believe in Christ think of him as a lesser Deity -- as another God besides THE GOD. We are commanded to worship only the CREATOR, not the CREATURE or the thing CREATED. If Christ is not God, the Creator, but only one of his lesser creations, we should not worship him.
- E. Restoration scriptures, such as Bible (Inspired Version), Book of Mormon, and Doctrine and Covenants, are rich in passages re-affirming the fall of man, original sin, depravity of the natural man, the physical incarnation of Jesus, the virgin birth, Jesus' death, physical resurrection, and present existence in the resurrected body, the redemption of man, etc., etc. Careful study will throw much new light on the nature of the Godhead, and strengthen our belief in the Deity of Jesus Christ.

VI. THE CREEDS.

The creeds have not been attempts to state all that God and Christ are, or to define them completely (this is manifestly impossible since to define is to limit). Creeds are attempts to prescribe certain safe limits within which every man may formulate his own belief -- to prescribe certain minimum beliefs without which one cannot be a true Christian or a believer in Christ. Three of the best known creeds are given here for your reference and study.

- A. The Apostles' Creed. Though the earliest in the church, it was probably never known to the Apostles. Probably written as a baptismal confession of faith.

"I believe in God the Father Almighty; Maker of Heaven and Earth; and in Jesus Christ His only (begotten) Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day he rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

- B. The Nicene Creed. Formulated in Nicaea, 325 A.D.

"We believe in One God the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

"And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, begotten not made, being of one substance with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary and was made man, and was crucified also for us under Pontius Pilate, suffered and was buried, and the third day he rose again according to the scripture, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again to judge both the living and the dead; whose kingdom shall have no end.

"And we believe in the Holy Spirit, the Lord and giver of Life, who proceedeth from the Father, and with the Father and Son together is worshipped and glorified, who spake by the prophets.

"And we believe in one catholic (universal, E.F.) and apostolic church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead and the life of the world to come."

- C. The Athanasian Creed: Written as the culmination of a bitter argument between Arius and Athanasius, in which the Emperor finally had to intervene. Arius was banished for his insistence on One God instead of three. It is historically doubtful whether Athanasius ever wrote this creed, whether his name was attached to it for the prestige that it would bring. It is a lengthy creed, devoted almost entirely to explaining current concepts of the Godhead.

"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this, that we do worship one God in Trinity and Trinity in Unity. Neither confounding the persons nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the Glory Equal, the Majesty Co-Eternal. Such the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, The Son incomprehensible, and the Holy Ghost incomprehensible. The Father Eternal, the Son Eternal, and the Holy Ghost Eternal, and yet they are not three Eternals, but one Eternal. As also they are not three uncreated, nor three incomprehensibles, but one uncreated and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties, but one Almighty.

"So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, The Son is Lord, and the Holy Ghost is Lord. And yet they are not three Lords, but one Lord. For like as we are compelled by the Christ's verity to acknowledge every person by Himself to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods and three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding.

"So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts, and in this Trinity none is afore or after other, none is greater or less than another, but the whole three persons are co-eternal together, and co-equal. So that in all things as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved, must think of the Trinity.

"Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.

"God of the substance of the Father, begotten before the worlds, and man,

of the substance of his mother, born into the world, Perfect God and Perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead, inferior to the Father as touching his manhood. Who, although he be God and Man, yet he is not two but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God. One altogether, not by confusion or substance, but by Unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation, descended into Hell, rose again the third day from the dead. He ascended into heaven. He sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully and firmly, he cannot be saved. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, worlds without end, Amen." (Catholic Encyclopedia, Vol. 2. P. 33,34).

VII. THE HOLY SPIRIT

- A. Not a "person" as God and Christ are, according to L.D.S. philosophy. Because it is a part of God, the infinite "person," the Holy Spirit may partake of some of the attributes of Deity and of personality.
 1. We say that the Spirit speaks, and sometimes that it is "spoken to," as those in vision or other spiritual experiences make reply.
 2. It has (or is) intelligence, will, mind.
 3. It can be grieved or offended, so that its presence will be withdrawn.
 4. One instance when it appeared as a person, I Nephi 3:48-50. Later, Nephi speaking of this experience declared, "I have seen my Redeemer!"
- B. Because of language and translation problems, it is impossible to determine whether scriptural writers thought of the Holy Spirit as "HE" or "IT." The Greek language often does not use pronouns, but uses third person singular verbs, leaving the translator to translate "he, she, or it," followed by the verb, according to his understanding and the context.
- C. Some attributes or characteristics of the Holy Spirit.
 1. The Holy Spirit is the power, energy, intelligence, mind, will, light, and life of the Godhead. It permeates all space, all matter, all time. D. and C. 85:3,10.
 2. The Holy Spirit is the material of Creation.
 3. The Holy Spirit gives unity, continuity, and direction to the Church of Christ, which is the body of Christ, and through the redemptive and regenerative ordinances of the church transmits the life of Christ to every individual member who makes himself worthy. "If any man have not the Spirit of Christ, he is none of his."

4. When this Spirit is allowed to kindle the divine life in our lives, it bears certain "fruit". See Galatians 5:22,23.
5. The "fruit" of the Spirit inevitably follows in the life of one who lives under the guidance of the Spirit. The "gifts" of the Spirit are awarded to every man severally as He (i.e., the Spirit) will. There are many gifts. To every man is given a gift. Spiritual gifts are essential to the life and growth of those who are members of Christ's body.

VIII. THE PURPOSE OF GOD TOWARDS US.

- A. "This is my work and my glory, to bring to pass the immortality and eternal life of man." D. and C. 22:23.
- B. God, a social Being, created man for companionship with him. Gave man agency.
- C. Agency was lost by the fall. By the fall came death. Unless God intervened, man had no choice after the fall except death. He could not redeem himself. He had no choice, because whether he chose good works or bad, without a Redeemer there could be only one end -- DEATH.
- D. Jesus came that men might again have a choice -- a choice of life versus death. The redemption of man, through the atonement, restored agency, made possible a choice of life, and gave man again the right and freedom of choice. Read II Nephi 1:116-121.

(A more extensive treatment of the fall, atonement, salvation, etc., will be given in the next lesson, THE PLAN OF SALVATION.)

"Lecture Fifth" from "LECTURES ON FAITH," published in all the early editions of the Doctrine and Covenants.

"We shall, in this lecture, speak of the Godhead -- we mean the Father, Son, and Holy Spirit.

"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 -- the Father being a personage of spirit, glory, and power, possessing all perfection and fullness -- 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, possessing all the fulness of the Father, or the same fulness with the Father; being begotten of him, and 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.

"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 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, 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 men -- being filled with the fulness of the mind of the Father; or in other words, the spirit of the Father...

"As the Son partaked 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 Son are one, so, in like manner the saints are to be one in them." (Doctrine & Covenants, Liverpool Edition, 1854, Pages 45-47).

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES:

"How many personages are there in the Godhead?"

"Two; the Father and the Son...."

"What is the Son?"

"First, he is a personage of tabernacle....Secondly, and being a person of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man....Thirdly, he is also in the likeness of the personage of the Father...."

"Do the Father and the Son possess the same mind?"

"They do."

"What is this mind?"
"The Holy Spirit".

"Do the Father, Son, and Holy Spirit constitute the Godhead?"
"They do."

"Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation?"
"It does." (Ibid, Pages 47-50).

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JOSEPH SMITH III on THE GODHEAD an editorial discussing the statement of Abinadi as recorded in Mosiah 8.

"The position of the church is that there are two persons in the Godhead, the Father and the Son; and the Holy Ghost, a personage of Spirit, the mind, and will, the Spirit of Truth, of the Father and the Son, their unity and force....

"....The words of Abinadi....are used by him in an effort to make the character and nature of Jesus Christ plain to them whom he was addressing; and should be so treated. The word Father, as used, is evidently intended to typify Christ in his creative character as the maker of this world; and in this sense Abinadi agrees with John, who wrote: 'All things were made by him; and without him was not anything made which was made.' (John 1:3) The statement of Abinadi that 'God himself shall come down among the children of men,' is in direct harmony with those of John: 'And the Word was God,' 'And the Word was made flesh, and dwelt among us, full of grace and truth.' John 1:1,14.

"The opinion held by two of the Presidency agreed herein is, that there are two personages in the Godhead; God, the Father, and Jesus Christ the Son. The Christ Jesus was called the Father because of his creative power, holding equality of power with God; and the Father because of the Spirit Christ which was of God, the Son because of the flesh, Jesus; and that the third power named in connection with them, is the Holy Ghost, the Comforter, the Spirit of Truth, the mind, will, and power of both the Father and the Son." (Editorial in the SAINTS' HERALD, March 1, 1882).

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The following is taken from the Saints' HERALD of March 16, 1898, and is believed to have been written by Joseph Smith III, who was editor of the HERALD at that time.

QUESTIONS AND ANSWERS

The Godhead

Will you kindly state through the HERALD, the faith of the church on the Godhead. Whether there is one or two personages.

ANSWER: The church has not taken formulated ground by conference action that we are aware of. But the position may be briefly stated to be about as follows:

There are in the Godhead proper, two personages; God, the Father; Christ, the Son; the Father and the Son; or God the Father, and God the Son.

The Father is a personage of spirit, glory, and power, in whom all perfection and fullness of attributes dwell; the Son is a personage of tabernacle in the likeness of the Father, and possesses a similar fullness of attributes of glory, wisdom, love, power and majesty, the Firstborn of the Father and subject only to him. The Holy Spirit is sometimes called the third personage in the Godhead; but is in reality the mind, will, and element of power of both the Father and the Son. This Holy Spirit is the Holy Ghost, the Comforter, the Spirit of Truth, by which all things are controlled, upheld, and sustained, by the will and command of the Father and the Son, through which witness and record of the Father and Son are borne on earth and in heaven.

These three are one in purpose, spirit, and power, and constitute the directing, governing, and controlling power of the universe; the source of life and light, and existence of all things that have been, are, or ever shall be; the one only independent and self-existent head of All in All.

Every devout believer is at liberty to enlarge upon this as the Spirit which revealeth the things of God may give him the testimony of truth.

It is impossible for finite minds to comprehend God, but when fully obedient and receiving a fullness of glory, then shall man see God as he is; until then let us follow the Son and the Spirit as they have been revealed to us, and wait the time when where God and Christ are we may surely come.

(See also Editorial by President Elbert A. Smith in Saints' HERALD November 17, 1909).

SECTION II
"THE PLAN OF SALVATION"

THE PLAN OF SALVATION

I. THE NATURE OF MAN.

- A. Man was made "a little lower than the angels." He was crowned with glory and honor. (Psalms 8:5; Hebrews 2:7-9) He was made in the spiritual image of God, in the image of the Only Begotten. (Genesis 1:27,29, I.V.). This exalted being was made for fellowship and communion with his Creator in Eden.
- B. When placed on the earth man brought his agency with him; for agency had existed from the beginning. (Genesis 3:4; 6:58; 7:40; D.C. 28: 9,10). Lucifer and a third of the hosts of heaven exercised that agency in rebellion, and were expelled from God's presence, (D.C. 28: 10). Wherever there is life there is some degree of agency, but not necessarily accountability. (Alma 15:55,56). Where there is both life and knowledge of good and evil, then there is also accountability. (D.C. 90:5). Within certain limits, even single-celled animals may choose; but there is no moral accountability for their choices. Man, with his higher knowledge, is morally accountable for his choices. (Genesis 3:10, 11, 28; 2 Nephi 6:51-56). Without freedom of choice, and accountability for choice, there is no real personality. Only acts that are free -- performed as a result of the choices of free moral will -- have any moral meaning or value. Hence, D.C. 98:10 regarding government.
- C. The fall. In the Garden of Eden, man had agency, plus knowledge. (True, he did not have full knowledge of good and evil until after the fall. He was innocent, not knowing good from evil. He did not know why, but he did know that he had been forbidden one tree. That was knowledge). He used his agency and knowledge, in the face of explicit warnings, to disobey, to fall.
1. Some religious philosophies make Adam the "agent" of the whole human race in this choice; but scripture does not show that any of Adam's posterity had any choice in the granting of that "agency" or "power of attorney" for the whole human race. The more reasonable theory is that when Adam chose, his sin and fall made a change in his body which was inevitably transmitted to all his posterity, making the whole human race subject to physical death, and also highly susceptible to sin as well.
 2. Man became "carnal, sensual, and devilish." (Alma 19:91) "All mankind became a lost and fallen people." (Alma 9:38) "All men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of God; therefore they are in a state contrary to the nature of happiness. (Alma 19:75) "The natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever." (Mos. 1:119) See also Mosiah 8:73-77; D.C. 17:4; Gen. 4:13.
 3. By the fall, man became subject to death.
 - a. Spiritual death; i.e., banishment from Eden, and from God's presence. (Gen. 4:4; Alma 19:90).

b. Partial loss of dominion over the good earth, which henceforth would bring forth thorns and briars. (Gen. 3:23-25).

c. Physical death; i.e., separation of spirit and body; partial and eventually complete loss of dominion over the materials that compose the body. (Gen. 3:25) Sickness, disease, senility, and eventually death, are the results of sin in the human race.

4. Fallen man was granted a period of probation for further choice. (2 Nephi 1:107-108).

"A space was granted unto man, in which he might repent, therefore this life became a probationary state." (Alma 9:40,41) During this probation, man was to have opportunity to accept the atonement of a Savior who was come.

II. THE ATONEMENT

A. God and man belong together, in unity and harmony, but they are separated by man's sins. THE ATONEMENT originates in the need of man and in the love of God for his creatures. ATONEMENT is not the appeasing of God's wrath, and bringing him back to man, but bringing man back into at-one-ment with God. "God hath reconciled us to himself by Jesus Christ." (2 Cor. 5:18,19) "Be reconciled unto him, through the atonement of Christ." (Jacob 3:16).

B. Atonement must bring about a restoration of the unity and harmony which ought to exist between man and his Creator, and between man and Nature, both of which were lost in the fall.

1. Spiritually, man must be changed, transformed, fitted for God's presence for fellowship with him. Must be re-born. (See Part IV of this outline.)

2. Physically, atonement must overcome the power of death, so that body and spirit may be re-united -- so that spirit and element may be inseparably connected (D.C. 90:5) and harmonious with each other, receiving a fullness of joy. The imperfect, sinful body, which is only partially under the dominion and control of the spirit, must be discarded in death, that the new body might be. The body without the spirit is dead; spirit must be implemented. Yet flesh and blood (i.e., our mortal bodies) cannot inherit the kingdom of God. Must be a new, perfect body.

C. Jesus was both man and God -- both human and divine.

1. As man, he suffered all the weaknesses and temptations of the flesh. (Heb. 2:16-18; Heb. 4:15; Philip 2:7,8).

2. Because of his perfect will, his perfect spiritual control, his Deity, he remained without sin.

3. Because he had no sin, he could lay down his life (No man taketh it from me; John 10:18) and take it up again. Death could not hold him.

4. By the power of his resurrection, we too may rise, if we accept his salvation, his atonement, his redemption, ~~his Deity~~ ~~his mercy~~.

D. The atonement satisfied God's justice, and opened the gates of mercy.

1. Death is a just punishment for sin. Not only do we inherit the results of "original sin," but every one of us is a sinner in his own right, and therefore worthy of death. Justice demands death for sin; we are all condemned to die.
2. God is just. Even his mercy cannot destroy justice. (Alma 19: 94,95).
3. Mercy cannot be granted to unrepentant men, except they repent; to do so would be to deny and make a farce of God's justice.
4. God's problem (?) was how to execute justice, and yet exercise mercy. A period of probation was granted to men, in which to repent.
 - a. But if repentance could not bring life -- i.e., a release from the sentence of death -- why repent? If death was the inevitable end for both good and evil men, why bother to choose to be good?
 - b. The atonement of Christ made LIFE possible for those who would repent. That atonement restored the rewards or consequences of repentance and right choice. (Read carefully 2 Nephi 1:117-121, which says that Christ died that we might be free to choose). If Christ through His resurrection had not made it possible for us to overcome death, repentance and right choice would have been futile -- meaningless.
5. "There is a law given; a punishment affixed; repentance granted, which repentance, mercy claimeth; otherwise justice claimeth the creature. Mercy claimeth the penitent, Mercy cometh because of the atonement, which brings to pass the resurrection of the body." Read all of Alma 19:81-117.

E. The Atonement was an Infinite Atonement.

1. Jesus was the "infinite and eternal sacrifice." (Alma 16:210). No sacrifice of any human being, beast, fowl, or any other creature subject to death, could overcome the bondage of death. Only Deity could make this atonement. Therefore, "God himself shall come down among the children of men, and shall redeem his people." Because Jesus was both God and man, and because he never partook of personal sin, he hath power over death.
2. The atonement was infinite in another sense; it was and is efficacious for all men, everywhere, in all dispensations of the world.
 - a. Justice cannot hold a man accountable for sins done in ignorance; yet all mankind is subject to death by reason of his inheritance from Adam. The atonement cancels the effects (death) of the "original sin" of Adam, making each man responsible only for his own sin.
 - b. The heathen nations and they that knew no law -- therefore were not fully accountable -- will be restored to life through

IV. CHRIST MUST LIVE IN US

- A. Man must die to self; the old, natural, carnal, sinful, rebellious, self-centered man with his affections and lusts must be crucified; he must become a new creature in Christ Jesus.
1. Begotten sons and daughters of God.
 2. Quickened by His Spirit.
- B. The parable of the "Vine and the Branches" (John 15)
1. As the soil of the mineral kingdom, the earth, cannot become a part of the higher vegetable kingdom without giving up its own existence and yielding to the life of the vine, so we cannot become a part of the heavenly kingdom without giving up ourselves and our lives to the life which is in Christ.
 2. Baptism is the outward sign of the death of the old man, and the resurrection or rebirth of the new.
 3. Laying on of hands is the outward sign of the endowing of the newly assimilated material with the "life of the vine," or the life that is in Christ, through His atonement and the power of His resurrection.
- C. In the resurrection, we shall inherit a fullness or perfection of that glory, that life, which exists in us NOW in part. (See D.C.85:4).

SECTION III

"THE CHURCH"

THE CHURCH

I. THE NEED FOR ORGANIZATION

- A. Countless analogies to prove that an isolated part, cell, or member, cannot function as it should.
 - 1. Scissors -- 3 parts, consisting of 2 blades and connecting screw. Without organization into proper relationship, they won't cut.
 - 2. Pile of materials -- everything necessary to build a house -- is not a house until it is organized into proper relationships.
 - 3. Watch -- disassembled for cleaning -- is not a watch. Lacks organization.
 - 4. A spark plug on the floor of a garage can't function. Needs motor -- car battery -- driver, etc.
- B. Relate this to the church, remembering that the church is more than an organization, it is an organism. It has life.
- C. Jesus, the most intelligent man who ever lived, must have realized the need for organization -- the purposeful association of people together in right functions and relationships in a church which is His body on earth.
- D. The church bears His name, teaches His laws, transmits His life, executes His will, and is the promise and predecessor of His Kingdom.

II. DID CHRIST ORGANIZE A CHURCH?

- A. The common Protestant belief is that:
 - 1. The church was organized on Pentecost with 140 members: i.e., the eleven, Mary, Jesus' brethren, and "120 disciples" of Acts 1:13-15.
 - 2. That after that, its growth and structure were largely accidental, or a matter of expediency. No plans -- no blueprints.
- B. Mark 1:4. "Great throngs came to John for baptism." John 4:1 "Jesus made and baptized more disciples than John." John 4:3 says the disciples baptized more than Jesus (I.V.). There must have been more than 120 or 140 baptized into the church before Pentecost.
- C. Math. 16:18, Jesus said, "I will build my church." "Build" implies purpose, plan, design. A builder does not haphazardly fling materials into a pile and call it a house. Even "growth" in a living body is always to a pattern.
- D. "The Church" existed in Jesus' day.
 - 1. Men were baptized into it.
 - 2. Twelve apostles were chosen and "set" in it (I Cor. 12:28)
 - 3. "Other Seventy" (or "Seventy others") were sent out (Luke 10:1,17). The expression "other seventy" seems to indicate that seventy had

been previously sent, or 140 in all, plus apostles and converts of each. This is the only mention of "Seventies" in the New Testament.

4. Math. 18:17. Instruction about dealing with offenders: "Tell it to the Church". (Greek, ecclesia, the congregation). Did Jesus mean to take difficulties to the corrupt elders of the Pharisaical Congregation, or to the officers of His own church? (The same Greek word is used in Math. 16:18. These are the only two times it occurs in the four gospels).

III. THE CHURCH IS CHRIST'S "BODY" -- the implementation of His Spirit -- the instrumentality through which His life is transmitted, His work accomplished, His authority manifest, His Kingdom produced.

- A. In a living organism, the pattern for the full-grown body is inherent in the fertilized germ cell. The body is not complete, but it is potentially complete.
 1. A newborn baby has no teeth, but he has the "pattern" and the buds for two complete sets eventually. His cells will multiply; he will grow in size and weight and skills.
 2. The church in Christ's day lacked numbers; it lacked many of the officers and quorums of the later church, it lacked skill and "know how," but the pattern and provision for these were inherent in the life of the "body."
- B. A living body, although it grows, and although cells are being constantly discarded and replaced, nevertheless maintains the same organization throughout its lifetime.
 1. As a baby needs stomach, heart, lungs, legs, nose, eyes, etc., so does an adult. We don't discard basic organs as we grow up. Losing our hair or our teeth makes us less beautiful, less efficient, less perfect, not more so.
 2. As an "infant" church needed apostles, prophets, seventies, elders, bishops, etc., so does an "adult" church today. Discarding any of these officers destroys perfection.
- C. The body is an exclusive as well as an inclusive organization. It contains traces of almost all the elements known to chemistry; but those elements cannot be in "raw" forms or the body is poisoned or damaged.
 1. Processes of plant growth change chemical elements of the soil into a form which man can use for food. Analyze the parable of the Vine and the Branches. (John 15). The higher life of the vine, transplanted into a lower or mineral kingdom, takes of that lower kingdom and transmutes it into the material of a higher or vegetable kingdom.
 2. Processes of chewing, digesting, assimilating, change food (which was once inert, inorganic matter) into living tissue. Plant changes mineral to vegetable kingdom; body changes vegetable to animal kingdom.

3. The body rejects or combats foreign or incompatible elements: (Splinter weapons, poison, disease germs) and if resistance is unsuccessful, death ensues.
- C. The church -- Christ's body -- is also both "inclusive" and "exclusive." It can receive any kind of man -- of any race or nation or condition, but not in his "raw" state. He must be processed -- lifted to a higher kingdom -- born again -- made compatible.
1. The process of change.
 - a. Faith. Man's realization that he cannot perform God's work or obey God's will as an isolated, unregenerate individual dead in trespasses and sins. An assurance that Christ and His "body" can change and enliven him.
 - b. Repentance. A putting off of all the old influences, habits, desires, sins, which are incompatible with life in Christ.
 - c. Baptism. Significant of a re-birth. A step in the process of assimilation.
 - d. Laying on of Hands. The mysterious act or process by which dead, extraneous material becomes enlivened, and comes under the direction and control of the Spirit which is the life of the body. This brings proper relationship with every other part of the body.
 - e. The authority of the body does not come from the physical body itself, but from the life of the body -- the Spirit. Our food does not decide which part of the body it will nourish; the body decides that. So in the church, men do not choose priesthood, but must be called and directed by the Spirit of Christ, as manifested through the "body" in prophetic ministry. See Hebr. 5:4.
 - f. Can you trace the analogy between such ordinances and sacraments as marriage, ordination, Lord's Supper, blessing of infants, and functions of the body.
- IV. THE BODY IS A BEAUTIFUL EXAMPLE OF UNITY in diversity. Different kinds of cells, members, organs -- but all subject to one authority -- one mind -- one will. Spirit gives unity, direction, control.
- A. Unless there is something radically wrong, every nerve, muscle, organ, member work together to produce the desired result.
 - B. So should it be in the church. "If ye are not one ye are not mine."
 - C. Restoration brought perfection in church organization, with prophets, apostles, seventies, bishops, elders, priests, teachers, deacons, pastors, etc. "All (priesthood or laity) are called according to the gifts of God unto them." This is diversity. But all should be unified by the Spirit of God.

V. APOSTASY AND RESTORATION

- A. Apostasy was caused by, or resulted in
1. Forsaking the gospel ordinances.
 2. Admitting or forcing into the church unregenerate converts.
 3. Assumption of authority -- men placing themselves in office.
 4. Introduction of false doctrines to justify this and other innovations.
 5. Changing church organization, structure.
- B. No "body" could survive such a combination of circumstances. Spiritual death ensued -- the signs of Spiritual life - i. e., spiritual gifts, and the fruits of the Spirit, disappeared.
- C. When a body is dead no amount of therapeutics can bring it back to life. When a church is dead, no amount of reformation can bring it back to life. A new act of creation (Restoration) is necessary. This is what Joseph Smith claimed.

NOTES FOR PERSONAL STUDY

Can you draw analogies between these functions of the body and functions of the church?

1. Knowing - being aware of self.
2. Seeing.
3. Hearing.
4. Speaking - communication.
5. Alimentation (chewing, digesting, assimilating).
6. Repair and restoration.
7. Healing.
8. Circulation - distribution.
9. Respiration.
10. Storage of reserves.
11. Regulation and/or stimulation.
12. Repelling invasion and/or infection.
13. Selection (what material to keep, to accept; where it goes).
14. Growth.
15. Reproduction (See Rev. 12:7, Insp. Version).
16. Mutuality -(when one member suffers, all suffer with it).
17. Equality (If one organ or member takes more than his share, or loafs on the job, the rest of the body is weakened, or over burdened; but if all share according to need and work according to function and capacity, all are mutually strengthened).
18. Self-sacrifice. (White corpuscles of the blood die by the millions to fight invading infection. Eyelids shield eyes at risk of being hurt themselves. Arm instinctively flies up to shield face, etc.)

PROOF TEXTS:

(For a definite statement of the functions of each officer we frequently must depend on modern revelation. Why? See III, A, 1, 2.)

Apostles

Math. 10:1-4
 Eph. 4:11
 1 Cor. 12:28
 Acts 1:26
 Acts 2:37,42,43
 Acts 12:1,2
 Acts 13:2,3
 Acts 14:4,14
 Acts 15:4,6,23
 Rom. 11:13
 Rom. 16:7
 1 Cor. 4:6-9
 1 Cor. 9:1,2,5
 Gal. 1:18,19
 Gal. 2:7,8,9
 1 Thess. 2:6 (1:1)
 Math. 28:19 (This promise
 requires succession.
 Compare Acts 1:8)

Prophets

Eph. 4:11
 1 Cor. 12:28,29
 1 Cor. 14:32
 Acts 13:1
 Acts 21:10
 Rom. 12:6
 Eph. 2:20

Seventy

Luke 10:1,17

Bishops

Phil. 1:1
 1 Tim. 3:1,2
 Titus 1:5,7
 1 Peter 2:25

Evangelists

Eph. 4:11
 Acts 21:8
 1 Tim. 4:5

Pastors

Eph. 4:11
 Acts 20:28

Elders

Acts 11:30
 Acts 14:23
 Acts 15:4,6,23
 Acts 16:4
 Acts 20:17
 1 Tim. 5:17
 Titus 1:5
 Hebr. 11:2
 James 5:14
 1 Peter 5:1

Priests (Aaronic)

Ex. 28:1; 29:9
 Ex. 40:13, 15
 Hebr. 7 (Two Priesthoods)
 Luke 1:5
 John 1:6-8

Teachers

Rom. 12:7 (?)
 Acts 13:1 (?)
 1 Cor. 12:28,29

Deacons

Phil. 1:1
 Acts 6:1-6
 1 Tim. 3:8,13

Priesthood Authority

Hebr. 5:4,5,10
 John 3:28 (K.J. 27)
 Math. 7:32 (K.J. 22)
 2 Chron. 26:18-21
 Ex. 4:10-16
 Ex. 28:1-4
 Ex. 40:13

(Cont'd)

Priesthood Authority
(Continued)

Numbers 18:1,7,8
 1 Sam. 6:19
 1 Sam. 13:9-14
 2 Sam. 6:6,7
 Math. 16:20; 18:18
 John 20:23; 15:16
 John 17:18

Apostasy

Isa. 24:5
 Dan. 7:21,25
 Math. 11:12
 Acts 20:29,30
 2 Thess. 2:3
 2 Tim. 4:3
 2 Tim. 3:1-5
 2 Peter 2:1,2
 1 John 4:3
 Rev. 12:4,5
 Rev. 13:7
 Jude 18

SECTION IV
"ESCHATOLOGY"

Define: The doctrine of the last or final things -- death, resurrection, immortality, judgment, etc.

I. FROM WHAT DOES MAN NEED TO BE SAVED? (See Lesson II).

- A. Man is a dual creature, composed of body and spirit. The body and the spirit is the soul of man. Resurrection of the body is the redemption of the soul. D.C. 85:4. Body and spirit, inseparably connected, receive fullness of joy. D.C. 90:5.
- B. By the fall man lost dominion, and suffered separation.
 - 1. From God (Spiritual death).
 - 2. Of spirit from body (Physical death).
- C. The atonement brings body and spirit back together through resurrection; brings men back into God's presence. Atonement cancels sin of Adam -- Infinite atonement; efficacious for all the human race -- heathen -- children, etc.

II. THE SPIRIT BETWEEN DEATH AND THE RESURRECTION

A. Death a "sleep." (Matthew 9:24; John 9:4; John 11:11; I Cor. 7:39; 11:30; 15:6,18,20,51; I Thes.4:13,15; 2 Peter 3:4,etc)

- 1. "Sleep" in the sense that they no longer are conscious of the happenings in mortal life. But does this mean the dead are "unconscious" -- do not know anything? A sleeping man's sub-conscious mind is still alert. He will respond to stimuli from without.

a. Some passages used to support the "soul-sleeping," or complete unconsciousness theory:

Eccl. 9:5,6,10

Gen. 2:8 (7 K.J.) The "spirit" is simply breath, or air

Eccl. 12:7

Ps. 6:5

Ps. 146:4

Ps. 88:12

Job 14:21

Ps. 115:17

Isa. 38:18

b. Against these passages, (many of which do not lend themselves to the above interpretation) we place these:

Gen. 1:29-31 Spirits conscious before embodiment.

Isa. 14:9,10 and Ezek. 32:21 - The dead speak.

Job 32:8 - A spirit in man.

Job 34:14 - Spirit and breath not the same.

James 2:26 - Body without spirit is dead.

Luke 16:23 (28 I.V.) Lazarus and Dives.

Luke 23:43 (44 I.V.) Today thou shalt be in Paradise.

Matt. 10:28 - Fear not them which are not able to kill the (25 I.V.) soul, but him who is able to destroy both soul and body.

Job 14:14,15 - Thou shalt call, I will answer.

2 Peter 2:4; Jude 6 - Spirits who sinned before they had a body cast out.

Jer. 1:5 - Jeremiah ordained a prophet before birth.

2 Cor. 12:2-4 - Paul caught up - heard.
 Prov. 5:11,12 - Mourn (after flesh is consumed).
 1 Peter 3:19,20; 4:6 - Gospel preached to dead.
 Mark 12:27 (I.V. 32) All live unto him (God).
 Read Mark 12:22-32 I.V. - about the Sadducees who "greatly
 erred" because of unbelief in Resurrection.
 Rev. 6:10,11 - Souls under altar cry. See also Rev.7:9-17.

2. An intermediate state of rest, peace, happiness, or misery, punishment, instruction. Alma 19:42-56 (This presupposes consciousness).
3. In this state those who knew not Christ in this life -- heathen nations will hear Christ preached.
 - a. No salvation except through Jesus.
 - b. A just God cannot condemn men for not accepting a Christ of whom they never heard, when we failed to take them the gospel, and God is responsible for their location.
 - c. Jesus' mission (Luke 4:18 - compare Isa. 61:1) was to preach "deliverance to the captive" who was in the prison house of death. Compare Isa. 42:7; Isa. 49:9; Ps. 107:8-16; Isa. 24:22; Zech. 9:11, Hebr. 2:14,15.
 - d. The "great gulf" fixed between Abraham, Lazarus, and the rich man, Luke 16, is applicable to those who knew and wilfully rejected the law. They are not "prisoners of hope," as are those who died without law. (Zech 9:12).
 - e. 1 Peter 3:19,20; and 4:6 indicate that the gospel is preached (note significant change from "was" to "is" in Insp. Version) to them who are dead, that there might be equality of opportunity. (It is interesting to compare the various translations of these verses, but we have not space here).

B. Death is a disembodied existence. The spirit lacks the implementation of the body; the body is dead.

1. Death is represented in the Old Testament as:
 - a. Destruction - Job 26:6; 28:22; Prov. 15:11.
 - b. The Pit - Ps. 30:9; 55:23.
 - c. A place of darkness - Job 10:21, 22; Ps. 143:3.
 - d. A place of silence - Ps. 94:17; 115:17.
 - e. A place of forgetfulness - Ps. 88:12; Eccl. 9:5,6,10.
 - f. Without knowledge of what happens on earth - Job 14:21.
2. These passages not to be taken too literally. All are relative, showing contrast between life with its brightness, joy, activity, etc., and death.

3. Death is also longed for as a place of rest. Phil. 1:23; 2 Cor. 5:6; Job 14:12,13,14. A release from the restraints of a worn, imperfect body.
4. Death does not destroy our relationship with Christ. Rom. 8:10; 8:38f; Phil. 1:21; or to God - Math. 22:23; Luke 20:38.

III. THE RESURRECTIONS (Read 2 Nephi 6:24-42).

- A. Two resurrections indicated in Dan. 12:2; Acts 24:15; John 5:25,28,29, I.V.; Mosiah 8:84; D.C. 43:5; D.C. 76:3,d.

- B. First Resurrection - (1) The dead in Christ, and (2) those that died without the law, will be resurrected at Christ's coming.

1 Thess. 4:16 - Dead in Christ shall rise first. Compare 1 Cor. 15:23.

D.C. 63:13 - Dead in the Lord shall rise - receive inheritance.
Rev. 20:5,6 - Blessed and holy is he that hath part in the first resurrection.

John 6:39,40,44,54 - Resurrection of just.

D.C. 45:7 - Saints come forth.

D.C. 85:27,b,c - Saints on earth alive caught up. Those in graves come forth.

D.C. 43:7 - My people shall be redeemed, reign with me a thousand years.

D.C. 28:3,c - Dead shall come forth which died in me.

D.C. 76:5,b - These are they....he shall bring with him.... first resurrection.

Mosiah 8:56 - Those who receive first resurrection.

Mosiah 8:58 - Those who died in ignorance.

D.C. 45:10 - They that knew no law.

D.C. 85:28 - At second trump (1st resurrection) those who are Christ's at his coming, who received their part in....prison.

- C. Second Resurrection - after the thousand reign - Resurrection of damnation - contempt.

Rev. 20:5 - Rest of the dead lived not again until the thousand years were finished.

D.C. 85:29 - Rest of the dead live not again until the thousand years are ended.

D.C. 43:5 - Ye sinners stay and sleep until I call again.

D.C. 76:7 - Wait until last resurrection. Not redeemed from the devil until the last resurrection.

Mos. 8:62 - Those who wilfully rebelled -- have no part in first resurrection.

IV. THE MILLENIUM - OR THOUSAND YEAR REIGN. Begins with first resurrection; ends with second resurrection, judgment, and destruction of wicked.

- A. Scriptures describing that time:

Isa. 2:1-5

Micah 4:1-8

Isa. 11; 35; 52;

65:19-25

D.C. 28:2,6; 63:13;

36:13,14;

43:7; 45:10

Rev. 11:15; 20:1-6

Ether 6:8-13

Zech. 14

Dan. 7:27

B. Conditions during the millenium:

1. Christ shall live and reign with his people - Lord - King - Lawgiver.
2. Both wicked and righteous - both mortal and immortal will occupy the earth.
3. Children will be born. Grow up without sin unto salvation. Men live to 100 yrs. and be changed without physical dissolution.
4. Earth changed - rest. (Gen. 7:72, I.Version).
5. Man and beast no longer enemies.
6. Satan bound -- but loosed "a little season" at the close.

V. THE JUDGMENT.

A. Judgment is the reason or motive behind a general resurrection. It is proper that deeds done by body and spirit together should be rewarded or punished on both body and spirit.

1. Matthew 25 - a picture of judgment: Ten virgins, Parable of talents, Sheep and goats.
2. Christ the judge -- apostles with him. Math. 25:34.

B. Basis of "saved" or "lost" is belief in and acceptance of Christ as Messiah, Savior, Redeemer, King -- in this life or after preaching in prison house.

C. Basis of reward or punishment is "works done in the flesh."

Gen. 4:7	Luke 19:12-27. Parable of Pounds
Job. 34:11	Rom. 2:6
Prov. 24:12	1 Cor. 3:8,14,15
Isa. 59:18	2 Cor. 5:10
Jer. 17:10	Gal. 6:5-9
Jer. 32:19	Eph. 6:8
Ezek. 18 (All)	Col. 3:24,25
Luke 12:47-8 (I.V. 56,7)	1 Peter 1:17
Luke 13:6,f. Unfruitful fig tree	Rev. 22:12
Isa. 3:10	

C. Men are saved by grace through faith from the second death. They are saved to that degree of glory which their works have fitted them to occupy.

VI. THE GLORIES.

- A. In my Father's House are many mansions. John 14:2. Math. 13:45. Righteous shine as the sun.
- B. 1 Cor. 15:35-42. Celestial, terrestrial, telestial bodies.

- C. 1 Cor. 3:10-15. In order to be saved every life must be built on the foundation provided by Christ. If we build anywhere else, all is lost. But we must build, and our works will be tested as by fire to determine the worth and the glory of our eternal habitations.
- D. Study D.C. 76:5,6,7 for qualifications for each glory. Read also D.C. 85:4-6.
1. Celestial (Paragraph 5) Those who received the testimony of Jesus, obeyed his ordinances, received Holy Spirit, overcame by faith, etc. Shall dwell in presence of God and Christ forever. (Sun glory).
 2. Terrestrial (Paragraph 6) Those who died without the law, but received Christ in prison. Honorable men of earth, who were ignorant or deceived. Those not valiant in testimony of Jesus. Receive of presence of Son, but not the fullness of the Father. (Moon glory).
 3. Telestial (Paragraph 7) Received not testimony of Jesus. Denied not Holy Spirit. Those thrust down to hell (not prison house; these men were rebellious, not ignorant). These are liars, sorcerers, adulterers, whoremongers, who have suffered vengeance of eternal fire in hell, until raised in the second resurrection of contempt, or damnation. They receive ministry of Holy Spirit through terrestrial world, and through ministering angels. They too have accepted Christ, but after punishment. "Where God and Christ dwell they cannot come, worlds without end." In this sense they are lost, they can never come back into God's presence. (See D.C. 28:8). D.C. 43:7 "Their end no man knoweth on earth, nor ever shall know, until they come before me in judgment." See also D.C. 18:1,2 on eternal punishment - endless torment. Punishment is eternally and endlessly provided for those who break law, but is ended for the individual when its purposes are accomplished For other references see Alma 19:8,9; Alma 14:58; Mosiah 8:61-5; Mosiah 1:79-85; Mosiah 1:126-9; Alma 3:32-45; 2 Nephi 6:34-40-56.
 4. Sons of Perdition -- D.C. 76:4. Those who know his power, and have been partakers thereof, then denied the truth and defied his power. No forgiveness. Go away into lake of fire and brimstone with the devil and his angels. "Perdition" is another name for Lucifer, or the Devil 76:3. See also 3 Nephi 13:9, 60; Math. 12:26,27,37,39; Mark 3:23,24; Luke 12:11,12; Hebr. 6:4-6; Hebr. 10:26,27; 2 Peter 2:20,21.

VII. THE FINAL ABODE OF THE RIGHTEOUS IS THIS EARTH.

Ps. 37:11; Math. 5:7 - The meek shall inherit the earth.

Ps. 115:16 - Heavens are the Lord's -- Earth has to be given to children of men.

Isa. 65:21 - They shall build houses and inhabit them; plant vineyards and eat of them.

Dan. 7:27 - Dominion under (not in) heaven given to Saints.

Rev. 5:10 - We shall reign on earth.

Rev. 21:2,3 - New Jerusalem comes down - tabernacle of God is with men.

D.C. 63:6 - Shall receive inheritance upon the earth.

D.C. 85:6 - Righteous shall inherit it (earth).

VIII. SOME DEFINITIONS:

- A. Heaven: The abode of God.
- B. Paradise: An intermediate state occupied by righteous between death and resurrection. Alma 19:44. Jesus and the repentant thief went there but Jesus said later "I have not yet ascended to my Father. Not the same as Heaven."
- C. Hell: (For convenience, all these references are to King James version).
1. Sheol (Old Testament); Hades (New Testament); the abode of the dead. Found in Math. 11:23; 16:18; Luke 16:23; Acts 2:27,31; 1 Cor. 15:55 (grave); Rev. 1:18; Rev. 6:8; Rev. 20:13,14. No need for this "hell" after the resurrection.
 2. Abussos (Abyss): A place of torment for evil spirits. (The deep; Bottomless Pit). Luke 8:31; Rom. 10:7; Rev. 9:1,2; Rev. 11:7; Rev. 20:1.
 3. Tartarus: 2 Peter 2:4 - a place of confinement for fallen angels.
 4. Gehenna: (Hell fire, lake of fire, hell) The final state of punishment for sons of perdition, devil, and his angels, etc. Math. 5:22,29,30; Math. 10:28; Luke 12:5; Math. 18:9; Math. 23:33; Mark 9:43,45,47; James 3:6. The opposite of "gehenna" is the Kingdom of God.

SECTION V

"REVELATION"

REVELATION

I. PERVASIVE REVELATION.

- A. Natural Revelation. God reveals Himself to all men who will see and hear, through His works -- through Nature. Read Psalms 19:1; Romans 1:18-21; Acts 14:17; Acts 17:27,28. Having access to this revelation, men who do not know God at least in part are "without excuse."
- B. The first thing a new-born infant knows is that he is. "I am!" Conscious self-hood is the result of the presence of spirit in the body. When a man is born spiritually and becomes a functional part of Christ's body of church, he begins to partake of the intelligence, as well as the life of the body. He knows that he is alive in Christ. He knows that Christ lives, for Christ lives in him, and in his changed life. In the light of these statements, discuss the verse "The testimony of Jesus is the Spirit of prophecy." (Rev. 19:10).
- C. Revelation should rightly and normally come to every member of the body of Christ, imparting life, intelligence, direction for individual needs. This is pervasive revelation.
- D. All churches believe in some kind of pervasive revelation. The Quaker seeks the "Inner Light." The Spirit inspires the preacher to speak the word of God. God answers prayer by directing us how to go, what to do, what to say, whom to marry, or what not. God directs the affairs of His church. All churches believe this, more or less. For how L.D.S. are different, see paragraph II.
- E. Supernatural revelation -- that is, revelation from outside our own person, from some other articulate, approachable, knowable person, is essential to all religious experience. If all revelation is from within ourselves, there is nothing except ourselves, and we are without hope.

II. FUNCTIONAL REVELATION.

- A. A Latter Day Saint distinctive. We agree that God can inspire, direct, speak to anyone, in any way that is necessary or expedient. But we believe that certain forms of revelation which are recorded as contemporary scriptures and made binding as law upon the church for all time, are received only by the prophet. Revelation is imple-
mented, that is, given an instrument or channel through which it is expected to come. There is an officer set in the church -- an organ set in the body of Christ -- through which the life of the body is made articulate -- or speaks with authority.
- B. Implementation of revelation, and the principle of function revelation extend further. Anyone may receive evidence of his own or another's call to priesthood, but only the executive officers of branch or district or stake can officially voice such calls for the church.
 1. Another example; only the Council of Twelve may call evangelists.
 2. Only evangelists may receive the revelation necessary to give patriarchal blessings.

III. THE BIBLE AS REVELATION

- A. "We believe that in the Bible is contained the word of God, insofar as it is translated correctly." (Official statement of belief).
1. This relieves us of the burden of defending every word of the Bible as inspired.
 2. It asserts our belief in the basic inspiration or revelation contained in the Bible.
- B. Not all portions of the Bible are equally inspired. The Bible is a library. It contains many kinds of writing -- law, history, folk tales, romance, prophecy, poetry, biography and epistles or letters. It contains the word of God, of angels, of prophets, of devils, of good men, of evil men.
- C. The problem of inspiration or revelation in the Bible is complicated by the following factors:
1. We have no "original" manuscripts, i.e., in the handwriting of the acknowledged original author. In this sense, not a single "original manuscript" of the Bible is in existence.
 2. Since all we have are copies of copies of other copies -- no one knows how many times removed, there are undoubtedly errors in our best and oldest manuscripts.
 3. There may be errors in translation. The Authorized or King James translation is one of hundreds of translations of the scriptures -- ancient and modern -- the latest introduced only the first of this month. (October, 1952).
 4. In the course of a few years, and even more so in a few hundred years, word meanings change. "Let" in the year 1611 meant to hinder or prevent; "prevent" meant to precede; "wealth" meant weal-th, or well-being; etc. Vocabulary changes also; old words are dropped and become obsolete; new words are added.
 5. The New Testament was written not in classical Greek, the Greek of the scholars, but in common or colloquial Greek. The New Testament contained over 900 words, or one-sixth of its vocabulary, that are not found in any dictionary of classical Greek. In the case of many of them, scholars are not absolutely sure of the meanings.
 6. In translation, meaning is frequently inferred from the context. For example, take the English word BAR. How many things could it mean? If you were translating English into French or German, the word you chose parallel BAR would depend on the meaning which was indicated by the context of the English sentence. In the case of Bible translation, guessing from the context could bring you to a wrong conclusion.
 7. The Old Testament was written or copied until the fifth century A.D. in Hebrew without accent marks, without vowels, and without divisions between words or sentences, to conserve space on precious parchment. If you saw the letters BRN, and had to

supply vowels, would you guess BURN, BARN, BORN, BRINY, OR BARONY?

8. The present canon of scripture was ratified by the Council of Carthage in 397 A.D., but differences in evaluation and acceptance of various books continued long after that. The Bible itself mentions at least 21, and possibly 27 books of sacred writings which are not included in our present canon of scripture. See Pages 264-5, "The Compendium," 1947 edition.

D. When and how was the canon of scripture closed?

By men -- not by God.

At the Council of Carthage, 397 A.D.

1. There is no scripture anywhere in which God states that He has said it all, and will say no more. If God is unchangeable, impartial, no respecter of persons, He will continue to reveal Himself to men who are prepared and willing to hear.
2. John the Revelator's curse against those who add to the words of "this book" applied only to the Book of Revelation which he finished in 97 A.D. The Bible as a book did not appear until 300 years later (as seen above) in 397 A.D. Even then, it is doubtful whether all 27 books of the New Testament were ever bound together in one "book" until long after 397. Remember, too, that printing was not invented until Gutenberg, who lived 1397-1468 A.D., or 1300 years after John wrote "Revelation."
3. Some authorities believe that John wrote his gospel at Ephesus, after his release from Patmos where he had written Revelation. If so, John "added" to the scriptures after writing "Revelation," and his curse. If you take the position that his curse included all scripture written up to that time, what about those who removed the 27 books not in our present canon?
4. There are six injunctions prior to Revelation 22:18,19, against man adding to the word of God; but none of those stopped God from adding as He saw fit. See Deut. 4:2; 12:32; Eccl. 3:14; Prov. 30:6; Jer. 36:32; Gal. 3:15.

IV. MODERN REVELATION AND THE OPEN CANON OF SCRIPTURE.

- A. The Doctrine and Covenants contains modern revelation, functional in nature, implemented by and delivered through the prophet.
 1. Note the democratic safeguards for such revelation. It must be accepted by quorums and General Conference. The principle of common consent.
 2. Such revelation must not contradict established scriptural law or principles.

V. THE BOOK OF MORMON.

- A. A record of God's dealings with another branch of Israel -- the ancient peoples of the American continent.

1. "Other sheep I have," John 10:16.
 2. Jesus never preached to the Gentiles, nor did He command His disciples to do so until His ascension. Only after the Jews had rejected Him was the commission given to "go into all the world," and to "preach the gospel to every creature." For prohibitions against Gentile proselyting see Matthew 10:5,6; Matt. 15:23; Acts 13:26,46; John 7:35. (All Inspired Version).
- B. The Book of Mormon and its peoples are foreshadowed in Bible prophecy.
1. Genesis 49:22-26. Jacob's blessing on Joseph and his land. See also Deuteronomy 33:13-17.
 2. Psalm 85:11. Truth shall spring out of the earth; and righteousness shall look down from heaven.
 3. Isaiah 18. Woe to the land shadowing with wings, etc.
 4. Isaiah 29. A people to whom it shall be "as Ariel" (Jerusalem). Brought low -- speak out of the dust. Words of the book to a learned man. The book, to an unlearned man. The Book to teach doctrine. To come forth shortly before Lebanon becomes again a fruitful field. Too late now for any other book to claim to be in fulfillment of this prophecy.
 5. Jeremiah 48:32. Vine of Sibmah goes over the wall.
 6. Jeremiah 49:30-33. Warning to inhabitants of Hazor to flee to a "wealthy nation" -- neither gates nor bars -- dwell alone. (Hazor was the old capitol. It stands here for Jerusalem). Departure of Lehi's colony was contemporaneous with this prophecy, 600 B.C. They eventually found and to some extent were enriched by the remains of the Jaredite colony.
 7. Ezekiel 17. Verses 1-10, the parable of two eagles and a vine. First eagle is Nebuchadnezzar, king of Babylon, who after conquering King Jehoiachin of Israel, set up Zedekiah as a puppet king over a vassal state in Israel, and carried all the craftsmen, nobility, and better people captive to Babylon. The low creeping character of the vine indicates its subservience or dependence. A second eagle, towards which the vine turns, is Pharaoh of Egypt. Zedekiah hoped for deliverance from Egypt, but was destroyed by Nebuchadnezzar for his treachery.

Verses 22-24, God says "I (not an eagle this time, but I) will take of the highest branch of the cedar...." etc., i.e., of the royal house of Israel. This evidently has reference to the third or Mulekite colony of the Book of Mormon, which brought with it an infant son of King Zedekiah. See Omni 26 (Page 201); Helaman 3:56-7; Helaman 2:129; Mosiah 11:78 f.
 8. Ezekiel 37:16-20. Sticks of Ephraim and Judah. One in thine hand. Compare 2 Nephi 2:19-24.

VI. SUMMARY

- A. Pervasive revelation is to be found everywhere, in all Nature. It can come to any man. "My Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." D.C. 83:7.
- B. Some revelation follows functional lines; is implemented through designated officers set in the church.
- C. The Bible contains the word of God, but no translation can possibly be simon-pure letter perfect revelation. There is nothing in the Bible which can rightly be interpreted as barring continuing revelation.
- D. Our canon of scripture is still open, and may be added to as God wills, under democratic safeguards.
- E. The Book of Mormon, foreshadowed in Bible prophecy, is added revelation given to another branch of the house of Israel, now available for our instruction, inspiration, reproof, and warning, and for an added testimony of Jesus.
- F. We may rightfully expect not only more scripture to be added to our own open canon as we prove our worthiness of it and feel the need of it, but in God's due time there will be other sacred books revealed and made available -- books written by other "lost tribes" of the house of Israel. (Read 2 Nephi 12:57-74).
- G. The function of all revelation is to show God to men, and to bear testimony of the divinity of Jesus Christ, His Son, our Lord. "The testimony of Jesus is the Spirit of prophecy." Revelation must be adapted to the natures and capacities and limitations of men. Revelation increases as we increase in capacity to receive and use and understand it. "I have many things to say you, but ye cannot bear them now." "To what shall I liken these things that ye may understand." We have a responsibility to keep ourselves fit to receive revelation, and to so grow in spiritual insight and perception and capacity that we are ready for the further revelation which God is waiting to give to us when we are ready to receive it and capable of understanding it.
- H. The origin and the essence of the Restoration Movement is in revelation. It began with "This is my beloved Son; hear him." If it ever ceases to continue on this note, it will have lost its distinctive identity.

SECTION VI

"THE DOCTRINE OF TEMPORALITIES"

THE DOCTRINE OF TEMPORALITIES

- I. THE DOCTRINE OF TEMPORALITIES (FINANCIAL LAW) IS A BASIC AND DISTINCTIVE DOCTRINE OF THE CHURCH -- as fundamental and necessary as baptism, atonement, or any other doctrine. Obedience brings its inevitable rewards; disobedience its inevitable loss and punishment.
- A. Man is a steward, whether he wants to be or not, whether he recognizes his stewardship or not. He is a tenant on God's earth. He is the recipient of God's bounty, God's love. "He makes his sun to shine on the just and the unjust."
 - B. Spirit finds expression through matter. Spirit clothes itself in matter, selects the materials of its incarnation, implements itself through matter. God has said, "All things to me are spiritual." (D.&C. 28:9). Man's "spirituality" cannot find expression except through his use of material things. Faith without works is dead, and "works" always involve the use of the physical or the material.
 - C. God's judgment of man is to be based on the deeds done in the body -- that is, on the way he used the material things of his stewardship -- his body, and things his body dealt with in life, his money, his land, his natural resources, the gifts and talents which though partly spiritual, perhaps, must all find expression through the body.
- II. TRUE STEWARDSHIP MUST ALWAYS INVOLVE THESE FACTORS:
- A. Possession and/or control; but not absolute or independent ownership. See D. & C. 101:10.
 - 1. Obviously we cannot be held responsible for that over which we have no control.
 - 2. On the other hand, there is no stewardship if there is absolute ownership. Stewardship is management of something which belongs to someone else. It is nobody's business but my own what I do with that which is absolutely and unequivocally mine, but is there anything on earth or in heaven which I can thus claim as mine?
 - B. Knowledge of what the owner (God) wants done with His property, and how He wants His property administered. Knowledge of what He considers right and wrong, good and bad, desirable and undesirable, just and unjust, equitable and inequitable. Ignorance will not completely excuse a man from punishment for violation of law, but "he that knew not his Lord's will....shall be beaten few stripes."
 - C. Free moral will or agency. Stewardship has its roots in agency.
 - 1. Acts that are compelled have no mortal or spiritual significance.
 - 2. Christ died that men might have agency restored to them which was lost in the fall -- that men might be free to choose. (Review lesson II, Section II, D,4,b; also II Nephi 1:117-121).
 - 3. Read D.&C. 58:6 -- "...he that is compelled in all things, the same is a slothful and not a wise servant...Men should be anxiously engaged in a good cause, and do many things of their own free will," etc.

4. Wise use of agency always brings an increase of freedom and an increase of responsibility. The choices we make in this life will determine the place we occupy, the glory we receive in our resurrected bodies, the materials we have to work with through eternity. Read D. & C. 85:6; Luke 16:10-12; Luke 19:11-25 (paralleled by Matthew 25:13-31); Matthew 19:16-24 -- all in Inspired Version. Doing nothing, or not choosing is choice.

D. Accountability. If the owner who sets a man in a stewardship never names a day for his return to check up on his property, never calls the steward into headquarters for an accounting, never gives any rewards or metes out any punishments to good or bad stewards, then there is no stewardship. The property belongs to the steward by default. (Read the parable of a steward who thought the Lord was never coming back, Matthew 24:55, Insp. Version). But the Lord will return. And whether He does or not, judgment is eternal; it is going on now. (Read D.&C. 118:4). Every man IS JUDGED, and WILL BE JUDGED according to the works done in the flesh.

III. IMPLEMENTING OUR BELIEFS IN STEWARDSHIP. Implementation should not be left to individual caprice. The Owner has a right to dictate how we shall use his property, and how we shall account for it. He does not force compliance any more than He forces us to be baptized; but compliance is required of those who wish to be good stewards.

A. The tithing statement -- the beginning of a practical compliance with the law.

1. Expression of your willingness to be a steward.
2. Acknowledgment of your responsibility and accountability to God.
3. Acknowledgment of your responsibility and accountability to the church -- to society, without the help of which you could not have acquired an increase.
4. A methodical way of determining tithing -- one-tenth of the net worth (accumulated increase) as shown by the first statement; one-tenth of the net increase annually thereafter.
5. A methodical way of determining "surplus," if any.

B. Tithing. One-tenth of "increase," not one-tenth of income. It is just, equitable, Biblical to allow deduction of necessary living expenses before the tithe is computed. In Old Testament times, those who paid one-tenth annually had had their living from the flock or field during the year.

Deuteronomy 14:22 "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year."

Genesis 28:20-22, Jacob's vow: "If God will be with me....and will give me bread to eat, and raiment to put on....of all that thou shalt give me I will surely give the tenth unto thee." (Compare with covenant made by Joseph Smith and Oliver Cowdery, November 29, 1834; Church History, Vol. 1, P. 529).

Genesis 14:20 "And Abraham gave him (Melchisedec) tithes of all."
Inspired Version adds "he had taken." Compare also
verse 39, Inspired Version, which throws further light
on this transaction. Also see Alma 10:8.

D. and C. 64:5 He that is not tithed shall be burned.

D. and C. 106:1 Pay one-tenth of interest annually.

Malachi 3:8-10 Bring ye all the tithes into the storehouse, etc.
Compare 3 Nephi 11:11,13.

For other incidental references on tithing, read Lev. 27:30-32;
2 Chron. 31:5,6; Numb. 18:24-28; Deut. 12:6,17; Deut.
26:12; Math. 23:20; D. & C. 94:3; 114:1; 122:5; 129:8.

C. Surplus, Consecration of -

1. Joint Council defined surplus, September 25, 1925, as follows:
"Surplus is that part of a man's possessions, whether moneys or
properties, of which he has no present or immediate need; the
word need being determined by the man's position, sphere of action,
his business, and his dependents." Handbook of the Financial Law,
1933 edition, Page 9.
2. D. & C. 106:2 says "...all those who gather unto the land of
Zion shall be tithed of their surplus properties...."
3. D.&C. 18:5 (To Martin Harris) "Impart a portion of thy property;
yea, even a part of thy lands, and all save the support of thy
family."
4. D. & C. 42:8 "And behold, thou shalt remember the poor, and
consecrate of thy properties for their support, that which thou
hast to impart unto them," etc. Paragraph 10: "residue kept in
my storehouse," that is, surplus. See also Par. 14.
5. D. & C. 70:2 "...inasmuch as they receive more than is needful
for their necessities, and their wants, it shall be given into
my storehouse."

D. Storehouse.

1. 1. D. & C. 42:14 "...if thou obtainest more than that which would
be for thy support, thou shalt give it into my storehouse...."
(Also 42:10).
2. D. & C. 77:1 "must needs be an organization in regulating and
establishing the affairs of the storehouse."
3. D. & C. 51:4 "...let the bishop appoint a storehouse unto this
church, and let all things, both in money and in meat, which is
more than is needful for the want of this people, be kept in the
hands of the bishop." Bishop to keep the storehouse, D. & C.72:3.
4. Purpose of storehouse funds.

a. To supply immediate needs of poor and needy.

- b. To help provide inheritances for those unable to provide their own. (Youth, widows, orphans, etc.).
 - c. To give assistance (loans) to men in business, who have legitimate need of money to improve their stewardships.
 - d. To establish other stewardships.
 - e. To provide security for the group.
5. Notice that our philosophy of the communal ownership of the SURPLUS is unique. Every man is a steward over his own property. No man says that aught of the things which he possesses is his own; they belong to God, and man is a steward over them. The principle of "all things common" applies not to necessary and needful private property which is useful and productive in private enterprise and private stewardship, but to SURPLUS. What would a wise and practical utilization of the storehouse principle accomplish for us today? How would it affect business? Banking? Home ownership? The problem of financing education? The problem of extended sickness, old age, etc. ?
- E. Inheritance. The lands, capital, tools, machinery, equipment, education, stock, and other assets needed to enable a steward to earn his living. It may consist of a farm, a store, a profession or trade, plus a dwelling house and the necessary tools, fixtures, equipment, furniture, etc.
- 1. It is the responsibility of every able-bodied steward to provide his own inheritance insofar as possible.
 - 2. Where men need help, storehouse funds may be made available on a loan basis, with the implied understanding that when the new steward begins to reap a return on his stewardship, he will not only repay the loan, but will pay tithing, and consecrate of his surplus (if any) as it accumulates, to make possible assistance to others.
 - 3. For references, see D. and C. 45:12; 48:2; 51:1; 57:1,3,4; 58:7, 8,9,11; 70:4; 72:4; 82:1,2; 87:7; 91:4; 93:1; 101:4,6,8.
- F. Offering. The faithful steward will also give offerings for general or specific purposes from the nine-tenths of the increase which remains after the tithe is paid, either to the local congregation, or to the general church. Many aspects of kingdom building are financed by offerings.
- 1. Elders' Expense. It is the custom of this church, supported in law, that men who devote all their time to church work receive the support of their families in "family allowance" from the Presiding Bishopric. "Elders' Expense" should be met by offerings from individuals or congregations, districts, reunions, institutes, etc., which utilize his services. The contribution should be sufficient to meet the elder's expense of food, clothing, travel to and from the assignment, or to the next assignment, and other expenses of a personal, not a family nature.

A monthly accounting of all moneys received and spent is made to the Minister in Charge, or the Presiding Bishopric.

- a. D. & C. 83:16. "Whoso receiveth you receiveth me, and the same will feed you and clothe you and give you money."
- b. D. & C. 42:19. Elders to receive a just remuneration for their services, either a stewardship, or otherwise....
- c. D. & C. 51:4. Bishop receives living from storehouse.
- d. D. & C. 52:9. Local elders labor with own hands.
- e. D. & C. 60:3. Partridge to impart to elders. If able, they are to return it from funds received during their missionary labors. If not able, it is not required that they repay it; but (see 72:3) they must give an account of this money to the bishop.

2. Oblation. An offering for the special purpose of relief to the poor, based on 1 Corinthians 16:1-2, D. & C. 59:2. See also General Conference resolution #138, April 9, 1872.

IV. OUR BELIEFS ARE TO BE FURTHER IMPLEMENTED BY THE GATHERING.

- A. The purposes of stewardship can best be achieved by men together -- not scattered throughout an indifferent or hostile social, economic, and political order.
- B. When gathered together, men can organize themselves in the many ways which will advance group and individual stewardships. (See D. & C. 101:11,12 and 128:1-3).

V. ZION

- A. A place, Independence, Missouri, the designated site for the "New Jerusalem," the "center place."
- B. A gathered, called-out people.
- C. A condition. (Unity -- one heart and mind; purity; beauty).
- D. A kingdom, or organization, with territory, subjects, laws, officials, and king. See D. & C. 102:9 -- Zion is the kingdom.