

ONE GOD

All adult Mormons, or said more correctly, members of the Church of Jesus Christ of Latter-day Saints, know an explanation of the phrase that “Father, Son and Holy Ghost are one God.” The common Mormon answer put in its simplest form is, “They are one in purpose.” This implies they are in complete agreement on all things and of one mind and that is so, and true, but incomplete, there is more to it than that.

Of course a Jew, Catholic, or any other Protestant believer will reject the notion of three distinct Gods in favor of their own notion of what the phrase means to them. Some just claim it to be a mystery and beyond man’s understanding. Others believe Jesus to be the Father who is spiritual in nature, who came to earth as “the Son” in mortality, or in the flesh Himself and that the Holy Ghost is just God’s spirit or influence that permeates all things. Others yet reject Jesus to be the Messiah and any form of deity, but was a great teacher. There undoubtedly are other ideas, limited only by the imagination of man.

The purpose of this paper is not to attack the ideas of those who reject the notion of separate and individual Gods in the Godhead of this creation, but to give members of the Church of Jesus Christ of Latter-day Saints a second and more insightful and powerful understanding of that phrase, which figures so prominently throughout all the modern-day standard scriptural works of the Mormon church. The phrase itself seems to contradict the actual experiences of Joseph Smith Jr. but he never shied away from translating it in the scriptures, nor did he avoid using it in his sermons and teachings. The reason is simple. He knew more about the Godhead and the operations of eternity than what is offered to the world and even to new and tender members of the restored church. To the seasoned members and priesthood brethren, he taught them of things more grand in knowledge, which if pondered and pursued will open even greater understanding of the works of the Almighty.

It is always important to define key words to enhance a clear understanding. Since the subject being treated is the Godhead, the words used to express such are of critical import. The term "God" is the most general of all the name-callings used to reference deity. It refers to any exalted being related to a creation of God. It also loosely describes a class of spiritual beings before and after a mortal existence. As with all name-callings or roles, or stations of progression, it can also refer to an individual within that class of being. The term Jehovah is likewise a reference to a ruling class of God. Clearly, the Father is called Jehovah, as is Christ and within the scope of the position of the Ancient of Days it can include Michael-Adam after His final exaltation. The Holy Ghost is allowed to speak as Jehovah for the Father because of His spiritual calling. This relationship becomes self evident when it is realized that these of this order of Gods may speak for each other in the first person when addressing man. There is another class of spirit, which is not defined elsewhere but understood as the "Perfect Ones." This is the class of spirit from which come the Holy Ghost, the Son and the Father. These are only they who have never violated eternal law and eternal truth and who are of ultimate intelligence. They are a singular class of spirit who tread a singular path of eternal progression.

So, here is the key and the deeper understanding of the allusion to three beings as one God. In successive creations the Son becomes the Father and the Holy Ghost becomes the Son. Therefore, the "Father," "Son" and "Holy Ghost" are stations, or roles along the path to the calling of Elohim, one of the Eloheim for only those eternally perfect beings are capable of successfully accomplishing those callings and therefore, One God. If you are mortal now, or ever have been on this earth and you are not Jesus Christ, it doesn't include you or me, worlds without end. Likewise, none of us will ever be an Ancient of Days. We can however aspire to the Holy Quorum of exalted men and wives who may have eternal lives and eternal increase in service to our Jehovah Gods.

To substantiate this information, let us reason together. We have all been exposed to two aspects Christ's progression. First, that He will become the Father at the conclusion of this creative cycle.

Teachings of the Prophet Joseph Smith, Section Six 1843-44 p.347

... My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation, and you thus learn some of the first principles of the Gospel, about which so much hath been said.

Second, that He is doing what He observed His Father do before.

Teachings of the Prophet Joseph Smith, Section Six 1843-44 p.347

These are the first principles of consolation. How consoling to the mourners when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do? Why; I do the things I saw my Father do when worlds come rolling into existence...

The obvious question regarding this statement is; when did Christ observe His Father perform the labors of a Christ? Clearly it was in a previous creative cycle. The next successive question then becomes; in what role was the now Christ

operating when He observed His Father as a Christ? It was as a Holy Ghost of that creative cycle. Was this ever before taught? We have two witnesses that Joseph Smith Jr. did teach this.

The Words of Joseph Smith, 27 August 1843, p245

Franklin D. Richards "Scriptural Items"

... "Joseph also said that the Holy Ghost is now in a state of Probation which if he should perform in righteousness he may pass through the same or a similar course of things that the Son has."

The Words of Joseph Smith, 18 June 1844, p 382

George Laub Journal

The Scripture Say I and my father are one & again that the father son & holy ghost are one 1 John 5 ch. 7 vers But these three agree in the Same thing & did the Saviour pray to the father. I pray not for the world but those [w]home he gave me out of the world that we might be one, or to Say be of one mind in the unity of the faith.

but Every one being a diffrent or Seperate person & So is god & is god & Jesus Christ & the holy ghost. Seperate persons. but the all agree in one or the Self Same thing But the holy ghost is yet a Spiritual body and waiting to take to himself a body. as the Savior did or as god did or the gods before them took bodies ...

In spite of these less-than-perfect records of what was said exactly, Joseph's teachings are clear.

It is now left to the Holy Ghost to inform one of how this understanding influences the doctrinal corollaries within the fullness of the gospel. I am constrained in spite of my desire to teach all to my brothers and sisters to smooth the difficult path that lies before our progeny and us in the near future. It is therefore my earnest prayer to God that He be merciful to those who seek Him and His righteousness. I urge my

fellows to acquire the Gift of the Holy Ghost and be certain that spirit has been obtained and is in operation in ones life and inspiring righteous living and understanding. May God bless us all in this challenging mortality. Amen.

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