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Revelation: Abrahamic Fragment^a

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Revelation: Abrahamic Fragment^a

The book of Abraham. Here also will be the proper place to take note of those things which God revealed to Abraham, and which are to be found in the fragment of Abraham's writings in the book of Abraham, brought to light by Joseph Smith, and published just previous to his death.

The knowledge on the subject of the heavens and the earth was imparted to Abraham by means of the Urim and Thummim, a divine instrument through which God gave revelations in ancient times to his seers, of which Abraham was one (cf. Abr. 3:1).

It may be admitted that there is some lack of clearness in what is revealed, owing to the fragmentary character of the book of Abraham, and only the partial interpretation that our prophet gives of it; but somewhat of the immensity of the universe is made out: "I saw the stars," reports Abraham,

⟨and⟩ [that] they were very great. . . . ⟨And⟩ I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; And he said unto me: My son, [my son] (and his hand was stretched out), behold I will show you all these. And he put his hand upon my eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof. (Abr. 3:2, 11-12)

Then God told the patriarch the names of some of these creations: "He said unto me: [This is] Shinehah, which is the sun. And he said unto me: ⟨Kolob⟩ [Kokob], which is star. . . . And he said unto me:

In recommending his own work on *The Mormon Doctrine of Deity* as background reading for this chapter, Roberts commented on the contents page at the beginning of this chapter: "It is recommended with all the more confidence because the mss. before publication was read to the late Presidents Joseph F. Smith and Anton H. Lund, and approved by them."

^aRoberts wrote "Incomplete" at the top of the cover page at the beginning of this chapter.

Kokaubeam, which signifies stars, or all the great lights which are in the firmament of heaven,” that is, the universe (Abr. 3:13).

It was on this occasion that the Lord said unto Abraham that he would be greatly multiplied, and that his seed after him should be numerous as the stars, or as the sands upon the seashore. And the Lord said unto Abraham: “I show these [things] unto thee before ye go into Egypt, that ye may declare all these words” (Abr. 3:15).

And now to throw what God had revealed unto Abraham into something like systematic form as it may be gathered from this fragment of the Patriarch’s writings:

Abrahamic system of the “heavens” with which our earth and solar system seem to be connected.

The world of God’s residence. A great celestial orb where God resides, where the throne of God is (Abr. 3:2-9). “And there ⟨are⟩ [were] many great ⟨stars⟩ [ones] which ⟨are⟩ [were] near unto it” (Abr. 3:2).

Kolob. A sun nearest to the celestial residence of God, a mighty governing and controlling center; the first creation (i.e., of the group); also first in government in that subdivision of the universe—the “heavens” to which our earth belongs. Kolob is first in government, but last, or slowest in the measurement of time. Kolob’s time is celestial time, after the reckoning of the Lord’s time—one day in the Lord’s resident-world and in Kolob being equal to one thousand years of time upon our earth. Kolob is the controlling center of all those worlds which belong to the same order as our earth (Abr. 3:3-9).

Oliblish.^b A great star, also near to the celestial world—home of God, and second only to Kolob in governing power, holding the key of light and power to other planets. Oliblish is equal to Kolob in the measurement of time—one day being as a thousand years of time upon our earth. The fact that Kolob and Oliblish are both near the celestial world where God resides, that both are said to be governing centers over other suns and their planetary systems, that they both have the same time measurements rather suggests that they may be “twin,” or “binary stars,” of which there are several hundred known to exist in our galaxy.¹ The binary stars are double stars, whose members have a revolution around their common center. In this case of Kolob and Oliblish, the great celestial residence-world of God, binary stars are accounted as among the most interesting and beautiful phenomena of the heavens.

^bThe information concerning Oliblish, Kae-e-vanrash, and Hah-ko-kau-beam is found in the explanation of facsimile #2, book of Abraham.

¹See Phillips and Steavenson, *Splendour of the Heavens*.

Kae-e-vanrash. This is one of the governing stars also and controls fifteen of the so-called fixed stars, or suns, including in the number our own sun and the earth; and, of course, the whole solar system. This noble center of fifteen other stars—suns—with their planetary systems, as in the case of our own sun—receive light and power from and through—

Hah-ko-kau-beam, a group of stars in the Sidereal system of our galaxy, receiving light and power from the controlling force of Kolob which in turn receives conserving power and dynamic force from—

Ko-kau-beam, which signifies stars in general, the whole universe or all the great lights which are in the firmament of heaven (Abr. 3:13).²

Comments on the indicated system. As already stated, it may be that this Abrahamic system is not completely set forth, owing to the fragmentary character of the book of Abraham itself, and also for the reason that some portions of it were not completely translated by the Prophet of the New Dispensation, which appears from the explanation he gives and which will be found opposite the Egyptian Disk No. 2 in the book of Abraham, ~~some~~ ***several items*** of which it was unlawful for him to reveal unto the world, and are to be had only in the temple of God. But even though confessedly fragmentary, one may discern in this grouping of worlds and their relations to each other, a worked out system of a section of the universe with which our earth and our solar system are connected; for the statements of the patriarch include our sun in this grouping, all which is under the controlling force exerted by the master star of these associated worlds, Kolob.

It is only a cursory view, that this book of Abraham gives us of the structure of that section of the universe with which it deals, and our prophet gives but a partial translation of that fragment. ***Nevertheless*** it is important, ~~however,~~ this fragment and its partial translation, in that it discloses the fact that in ancient times some considerable knowledge was had as to the immensity of the universe and the orderly system on which it was constructed: that God was the power within it; creating power; conserving power; and governing power—God in his templed universe! All shall be well with the universe!

Value of the knowledge that revelations to our earth are local. ~~For practical use, this knowledge that comes to us from the Mosaic and Abrahamic fragments of revelation centers in the important~~

²See book of Abraham, plate 2, and its accompanying explanation—Also Abraham 3.

~~fact that~~ ***This important truth has already been referred to as having been imparted to Moses concerning him, and*** the revelations given to ***Moses him***, and, of course, by implication, to other ~~of~~ ***and in fact to all*** our world seers; ~~are local~~; that is, they pertain to our earth and its heavens: and chiefly to our earth and its affairs. So enlightened we shall be able to approach the revealed knowledge of our world scriptures from new viewpoints, and with a better prospect of understanding the things whereof they treat.

Of God in the light of revelations being local. The first, as it is also the most important theme to be considered in the light of our new information—the limitation of revelation to our earth and its heavens—is God. As matters now stand in our consciousness, we are facing a pluralistic universe, a universe made up of many things, of many beings, among them personal Intelligences; kingdoms—meaning worlds and world systems—wherein is present dominant, creating, conserving, perpetuating, and governing Mind; in a sense, universal Mind, made up of harmonized, individual Intelligences, united in perfect knowledge, wisdom, purpose, and will. So perfectly united are these Intelligences, and so all powerful, that the universe under their control and direction, is secure in its power to persist and in its power to hold the good dominant. The welfare of the whole is secured by perfect wisdom, founded upon and rising out of perfect knowledge; with truth as the solvent of all problems; with justice as the end of all relations; with mercy and her handmade [*sic*] patience, rising from love, as the bond of union among all Intelligences; with righteousness as the crowning glory of individual and community life. These qualities, and the attributes from which they spring, make up the “Divine Nature” in which the highly developed Intelligences participate; and by partaking of this “Divine Nature,” they become one with all such similar Intelligences throughout the universe, and throughout eternity. Let us go more into detail through the means of illustration:

The earth as a local God's kingdom. Let us contemplate our earth as a distinct planet, inhabited by our human race, which is, though perhaps slowly, fulfilling the divine injunction to subdue the earth and have dominion over it, accepting the fact of progress made in the past as a prophecy for its continuance for the future. We may think of our earth with its inhabitants as attaining to very great heights of development in all things that make for worth-whileness and glory. And if in some way there could be vouchsafed for the world an immortality—continuance, as a glorified, celestialized world; and likewise vouchsafed

immortality for its inhabitants, or for such portion of them as would qualify for habitancy on such a world—we would then have a world with something like real meaning to it, and it doubtless would develop a governing council of Intelligences which would put the world into a class of redeemed and sanctified and in a way, self-governing, celestial kingdoms.

Empires of kingdoms. Perhaps also the same thing could happen to the other planets of our solar system, each world having for its presiding council or presidency *a number* of divine, and of course, harmonized Intelligences. Then the solar system itself as an empire of kingdoms redeemed and sanctified and glorified would have its grand presidency constituting a unit in a group of related worlds; being one of a number of solar systems grouped into still greater empires than a solar system would form an empire of empires! And so on, and up, through the heights until we might contemplate the whole galaxy that comprises our universe, consisting as it does of its thousands of millions of suns and their planetary systems; and all the universe of the space, depths as organized worlds and world kingdoms presided over by the organized and harmonized Intelligences of eternity—each group or council of Intelligences acting in its place and station and appointed office, and organizing what would doubtless be patriarchal, and theo-democratic order of government, constituting, as a whole, the priesthood of the cosmos.

We used above the term “theo-democratic order of government.” We do so for the reason that it will appear in subsequent discussions of these matters that things in the orderly government of the universe will be done on the principle of common consent, expressed in the form of the consent of those who must submit to the authority which obtains; for we shall find this government obtaining in the universe largely, if not entirely, moral government; government based upon love and persuasion, truth and wisdom, mercy and justice, rather than upon force; for after all, these are the stronger elements in government, even as we know it among the higher forms of government, even in the imperfect conditions and the broken harmonies which obtain in this our present world.

The Spirit of God—God immanent. One other great truth should here be noted. The stellar system is made up of self-luminous suns, that shine, we say, by virtue of their own nature. They emit rays of light that extend from their own bodies into the space depths. The sun of our own system, 92,000,000 of miles away, sends forth from its surface

the light and the heat waves, which, striking our atmosphere, burst into sunshine, and the warmth and the light of the sun and his vital force visit our earth, and render it habitable and splendid. In like manner the rays of our sun pass beyond our earth and visit the other planets of our solar system. Before reaching us these rays fell upon Mercury, 36,000,000 miles from the sun; and then upon Venus, 67,000,000 miles from the sun; passing us at 92,000,000 miles, they go on to Mars, 141,000,000 miles distant from the sun; thence to Jupiter, 463,000,000 miles distant; to Saturn, 886,000,000 miles distant; thence to Uranus, 1,781,000,000 miles distant from the sun; and to Neptune—the outermost plant of our system—2,791,000,000 miles distant from the sun. The same is true as to the light of all the suns of our universe, they are self-luminous by nature, they shine of their own power and send out waves of light and warmth and vital force to the respective groups of planets which encircle them, until from all these great stars ~~centers of light and heat and vital force~~: ***or suns there is radiated forth and blended into the universe the cosmic light and warmth and vital force that come from all these great centers.***

And now as from these self-luminous suns there radiates forth these light waves and heat waves and vital force waves, so there proceeds forth from the divine Intelligences inhabiting the universe, the spirit of these Intelligences, which moves throughout the universe as in the beginning of the creation of our earth, “the Spirit of God moved upon the face of the waters” (Gen. 1:1-2). These radiations are of the same nature and qualities and attributes as are the mind of divine Intelligences from which they proceed, and extend the spirit of these Intelligences who have attained unto the divine nature—hence Gods—into all the space depths, filling the “immensity” of space with the spirit of the Gods, bearing with that spirit knowledge, wisdom, truth, holiness, justice, mercy, judgment, and love,—all these blended into one divine essence, constituting the spirit of the Gods and spoken of in the revelations of God to our Prophet of the New Dispensation, as being for us “the Light of Christ.” ~~The~~ ***This*** Light ~~of our~~ ***he goes on to say, is in the*** sun and his retinue of worlds, and ***is*** the power by which they were created or made; also as the “Light which shineth, which \langle gives to men \rangle [giveth you] light, ~~which~~ ***is through him who enlighteneth \langle their \rangle [your] eyes, \langle and \rangle*** is the same light that quickeneth \langle their \rangle [your] understanding” (D&C 88:11), therefore the intelligence-inspiring power as well as creative and world-sustaining power, “The [true] Light, which lighteth every man that cometh into the world” (John 1:9; D&C 93:2). Also the power which giveth “life to all things,” hence vital force; also “the law by which all things are

governed, even the power of God,” proceeding from the Gods, one spirit essence in which all are united. This is God immanent in the universe; omnipresent, and present with power; omniscient, all knowing; omnipotent, almighty.³ This united force and power of all the Gods of the universe; from whose all-seeing eye there is not escape; from whom the darkness cannot hide evil thoughts or evil deeds; **from whose judgment there is no escape**; the universal consciousness that holds all things in an eternal present; the power that holds in balance the stars, and judges the thoughts “and **weighs** the deeds of men”; the spirit that moves throughout the space depths—throughout the immensity of space—and executes the decrees of the councils of divine Intelligences, from whom this spirit proceeds! Thus the harmonized Intelligences of the universe—the Gods: thus the one Spirit of the Gods—God immanent.

The Holy Ghost. Let no one here confound this universal everywhere-present spirit of the Gods—proceeding forth from their presence to fill the immensity of space—the light which lighteth every man that cometh into the world—and for us of this world called the light of Christ—let no one confound this spirit with the Holy Ghost, which is a spirit personage of the Godhead, and from whose immediate personal presence there goes forth a special, spiritual, witnessing power—pure spirit of intelligence—which brings to those brought into contact with it a witness of the truth, of all truth; for “by the power of the Holy Ghost ye may know the truth of all things” (Moro. 10:5). This is the very “Spirit of Truth” of the discourse of Jesus—“the Comforter . . . which is the Holy Ghost”; the spirit that will “teach” the disciples “all things,” “bring all things to their remembrance,” and “guide **them** into all truth.”⁴ But “whom the world cannot receive, because it seeth him not, neither knoweth him: but ye ⟨the disciples⟩ know him; for he dwelleth with you, and shall be in you” (John 14:17). This is the special gift to those who receive in obedience, the gospel. “Repent, and be baptized . . . for the remission of ⟨your⟩ sins,” said St. Peter on the day of Pentecost, “and ye shall receive the gift of the Holy Ghost” (i.e. the Holy Ghost as a gift); and this “promise” was unto “as many as the Lord our God shall call” (Acts 2:38–39). “We are his ⟨the Christ’s⟩ witnesses of these things,” said St. Peter, “and so is also the Holy Ghost, whom God hath given to ⟨all⟩ [them] that obey him” (Acts 5:32), and not otherwise. Thus, then stands the truth as to these two things:

1. There is a universal spirit which proceeds forth from the presence of divine Intelligences to “fill the immensity of space” (D&C

³For all this see D&C 88:1–13, and context.

⁴For all the above expressions of the Christ, *see* St. John’s Gospel chapters 14–15.

88:12), a creative and upholding power and vital force—intelligence-inspiring power—“the true light, which lighteth every man that cometh into the world” (John 1:9)—the common heritage of man.

2. There is another spirit, the Holy Ghost, whom the world cannot receive, but is given as a gift to those who obey the gospel—“Whom God giveth to them that obey him”; and the Holy Ghost possesses and imparts to those who by obedience are in fellowship with him the special gifts and spiritual power ascribed to him above.

Of the Godhead. We must turn again to the fact that such revelations as God has given to our earth’s seers and prophets, are local; that is, they pertain to our earth and its heavens and the affairs thereof; and to our Godhead. ~~Of this Godhead we are now to speak:~~

This Godhead consists of three divine personages, the Father, the Son, and the Holy Ghost. Each separate and distinct as persons in the sense of being separate, individual divine Intelligences. Three deities united in one council, participating in the one divine nature; having the same perfect knowledge, and perfect wisdom, that can only arise from perfect knowledge; ~~and perfect wisdom,~~ being alike in the attributes of holiness, justice, mercy, judgment; one in purpose and united in one will.

Let us consider the scriptures on these matters, first, as to the Trinity of *the* Godhead, in four separate incidents. The fact of the Trinity is made apparent: (1) At the baptism of Jesus. As Jesus, who is God the Son, came forth from his baptism at the hands of John, the baptizer, a manifestation of the presence of God, the Holy Ghost, was given in the sign of the dove, which rested upon Jesus; and at the same time the voice from heaven, the voice of God the Father, was heard saying: “This is my beloved Son, in whom I am well pleased” (Matt. 3:16–17). Here is a complete *and simultaneous* manifestation of the three distinct personages of the Trinity: Father, Son, and Holy Ghost. (2) In the commission given to the apostles *by the Lord Jesus himself*, to teach all nations; “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go [ye] therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:18–19). There can be no question as to the distinctiveness of the three personages here named by Jesus. (3) In the vision of St. Stephen when the mob rushed upon him at the close of his arraignment of the Jews for the crucifixion of the Christ, “But he, being full of the Holy Ghost, looked [up] stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God” (Acts 7:55–56).

Two of the three were visible, the other consciously present in the martyr. (4) In the apostolic benediction, viz., “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (2 Cor. 13:14).

This Godhead of three divine personages is *also* emphatically proclaimed in the Book of Mormon: speaking of those who must come to the judgment of God, it is written that they shall be “arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works” (Alma 11:44). Again in the instructions on baptism it is written: “After this manner shall ye baptize. . . . in the name of the Father, and of the Son, and of the Holy Ghost. . . . for [behold], verily I say unto you, that the Father, and the Son, and the Holy Ghost are one” (3 Ne. 11:25, 27). Equivalent statements repeatedly occur in this American volume of scripture. So also is there testimony to the same effect in the book of Doctrine and Covenants, a collection of revelations given in our own times (D&C 20:17–28). Also the statement of Joseph Smith, the Prophet, recorded in the same volume: “The Father hath [has] a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit” (D&C 130:22; see also 93:1–35).

Unity of the Godhead: The nature of it. Both the unity and the distinctiveness of these personages is apparent from these scriptures. The existence of God the Father, both Jesus and the apostles accepted as a reality. Jesus repeatedly declares the fact that God was his Father and frequently calls himself the Son of God and prays to the Father in that capacity:

As the Father knoweth me, even so know I the Father: . . . Therefore doth my Father love me because I lay down my life (for the sheep). . . . This commandment have I received (from) [of] my Father . . . the works that I do in my Father’s name, they bear witness of me. . . . Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God. (John 10:15, 17–18, 25, 36)

All these sayings are recorded in St. John’s gospel. John also represents Jesus as saying in his prayer in Gethsemane:

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . . And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . . Holy Father, keep through thine own name those whom thou hast given me . . . that they may be one, as we are; . . . that they all may be one; as thou, Father, art in me, and I in thee. (John 17:1, 5, 11, 21)

Then after the resurrection Jesus said to Mary of Magdala: “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God” (John 20:17). The separate and distinct existence of God the Father, and of the Son, and of the Holy Ghost could not be more emphatically represented than in these scriptures.

The proof which set off the Father and the Son as separate and distinct personalities, also presents the Holy Ghost as a separate and distinct personality; for whether we contemplate these divine personages when the three are presented together, as at the baptism of Jesus, or in the vision of St. Stephen, or in the baptismal formula, or in the apostolic benediction—they are always presented in a manner that implies distinctiveness as persons, however closely they may be united in purpose and will. Jesus clearly ascribes to the Holy Ghost *as a distinct personality. He represents the Holy Ghost* as proceeding from the Father (John 15:26); as sent forth in the name of the Son (John 14:26); as abiding (John 14:16); as teaching, and as bearing witness (John 14:26; 15:26-27); as reproving the world of sin, and of righteousness, and of judgment (John 16:8).

The apostles also referred to the Holy Ghost in much the same manner. St. Peter represents the Holy Ghost as speaking by the mouth of David concerning the treachery of Judas (Acts 1:16-17); he also represents Ananias as having lied to the Holy Ghost, and hence also he had lied to God (Acts 5:3). Also he represents the Holy Ghost as bearing witness with himself and his fellow apostle John, to the divinity of the Christ (Acts 5:29-32); also the Holy Ghost is represented as sending forth men to the ministry: “The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed unto Seleucia” (Acts 13:2-4). The Holy Ghost is represented as forbidding Paul and Timothy preaching in Asia and Bithynia (Acts 16:6-8). After they were gone to Phrygia and the region of Galatia they were forbidden of the Holy Ghost to preach in Asia. After they were gone to Mysia they assayed to go into Bithynia, but the Spirit (the Holy Ghost) suffered them not (Acts 16:7-9). “The fruit of the Spirit (the Holy Ghost) is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22-23); and as these things can only proceed from a being possessed of attributes that produce them, we must needs think of the Holy Ghost as being loving, merciful, patient, meek, temperate, as having judgment. All which, with the other things preceding here set forth of him, clearly establishes personality for the third person of the Godhead.

The Holy Ghost: Deity of. There remains to be considered the question, is the Holy Ghost God—Deity in his own right? The proof is in the fact that the Holy Ghost is an equal member of the Holy Trinity. Also in the fact that Jesus makes blasphemy against the Holy Ghost a greater sin than blasphemy against himself, for he said:

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. (Matt. 12:31, 32; see also Mark 3:28-29)

This could not be unless the Holy Ghost were Deity, and in some peculiar way so related to men, that makes this sin of blasphemy against the Holy Ghost especially heinous. It may come from the fact that the Holy Ghost has especially the function of chief witness for divine truth in the Holy Trinity. And from the fact that he, the Holy Ghost, while a personage of spirit, ~~as the Christ was previous to his taking on a tabernacle of flesh and bones,~~ and remaining a spirit, that in some way he [the Holy Ghost] may more effectually make connection with man's spirit, after man's special preparation by acceptance of the gospel in baptism for the remission of his sins⁵—*and that he* [the man] may receive such a connection and infusion to his soul of the radiating power from the Holy Ghost that there is born into him an additional spiritual life, something added to his own spirit, that to sin up to the point of blaspheming against the Holy Ghost, would be to commit a spirit-murder more terrible than a physical, bodily murder; and hence the darker and deeper sin, the sin that may not be forgiven in this world or in the world to come.

The sum of the matter. So much for the distinctiveness *and the deity of each* of these divine beings as personages and as also constituting an organized unit, a body that is a divine council. It should be kept in mind that their One-ness consists in moral unity, not physical unity, or identity of substance, of essence *even*. In other words, while they are distinct and separate personages in the sense of being distinct ~~and~~ individuals, their unity consists in agreement of purpose, and unity of will and action for the accomplishment of certain definite ends pertaining to creation, conserving, and governing in the universe; and in bringing

⁵Cf. Acts 3:38-40 and St. John 14, 17. In the latter—"The Spirit of Truth"—identified with the Holy Ghost—"Whom the world"—the unbaptized—"cannot receive" etc.

peace and salvation and the possibility of eternal progress to men. An “everlasting covenant,” says our Prophet of the New Dispensation,

was made between three personages before the organization of this earth, and relates to *their* dispensation of things to men on the earth: these personages, according to Abraham’s record are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.⁶

These three united are the Godhead to which man owes his allegiance. This Godhead constitutes the creating, sustaining, redeeming, and witnessing power of the universe, the supreme God. In this Godhead, righteousness, and holiness, and truth and knowledge and wisdom and power and glory and justice and mercy and love—all that we do recognize or can recognize as belonging to the divine nature are incarnated in these personages in their perfection. This Godhead is the source of spiritual **light and power, and life.**

⁶Reported in Richards and Little, *Compendium*, 1898 ed., 289; 1925 ed., 272.

Further references recommended by Roberts for this lesson: esp. Roberts, *Mormon Doctrine of Deity*; Pearl of Great Price.