

by me"; and "that we may be one" means "that we may all dwell together in celestial glory."

#### THE MOTHER IN THE GODHEAD

Having reinterpreted "the Father," we now look for the Mother. She is present in the scriptures, but she is hidden; even as we do not see light in a room but see the room and all things in it by the light which is present, so is she in the scriptures.

Nephi explains why Jesus was baptized: to obey the Father in keeping his commandments and to set an example for us. "And he said unto the children of men, Follow thou me" (2 Ne. 31:10). In Doctrine and Covenants 132:6 the Lord reveals a "new and everlasting covenant . . . [which] was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law." The new and everlasting covenant is the covenant of eternal marriage. As we have seen, those who inherit celestial glory receive a fullness of God's glory and are called gods. According to the revelation on eternal marriage, those who do not marry by the new and everlasting covenant and are not sealed by the Holy Spirit of Promise "cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods," but those who do marry by the new and everlasting covenant and are sealed by the Holy Spirit of Promise "shall . . . be gods, because they have all power." If the Lord requires us to keep the law of celestial marriage to become gods, then Jesus himself must certainly keep it. The laws he institutes are to make us like him. In the celestial glory all are equal; therefore the daughters of God are equal to the sons of God and God the Mother is equal to God the Father in power, might, and dominion.

If the gods are divine couples, then we can assume that God himself is also a divine couple, that God the Father, as a being of spirit and body, is eternally joined to God the Mother, also a being of spirit and body. "The Father" then must also mean "the Mother" as "sons of God" certainly includes "daughters of God."

This suggests another way of interpreting the Godhead. The Father is the divine couple, Father and Mother, each possessing a spirit and a glorified body. They must together be the source of light or spirit which permeates all things. If the name "the Father" refers to the union of the two personages who together are God, then perhaps the other two names in the Godhead refer to them separately. As we have seen, "the Son" refers to the flesh, so the Lord or Jehovah, as the embodied God, is the Son. But the name "the Son," as Abinadi points out, more specifically points to his mission as the Redeemer, to his taking on himself a mortal body to redeem

us from sin. Perhaps, then, the Holy Ghost is the name of the Mother which refers to her work among us in mortality.

One objection that has been made to the suggestion that the Holy Ghost is the Mother is that the Holy Ghost is a personage of spirit but the Mother must have an immortal, glorified body as the Father does. Indeed, this same objection is likely to be raised against the idea that Jesus is God the Father. If Jesus is God the Father, it will be argued, then he must have had an immortal, physical body before he took on himself a mortal body. But many Mormons will object that the scriptures teach that the resurrected body and spirit are inseparably connected, so Jesus must have been a personage of spirit before he became a mortal man and thus he could not have been God the Father. However, given the teachings of Joseph Smith about the importance of the body—that all beings with bodies have power over those who do not, that it was necessary for us to obtain bodies to become like God—it is impossible that Jesus, the Lord God, the Creator of heaven and earth, the Holy One of Israel could have been what he was and have done all he did without a body. Although a resurrected person is not subject to death in the sense that his body and spirit will separate without his will or control, it may be that he has the power to separate his body and spirit if he so desires.

Is there any scriptural support for the view that the premortal Jesus had a body of flesh and bone? I have already discussed the passage in 3 Nephi where the premortal Jesus speaks of his flesh. In the New Testament Jesus says to the Jews, “For as the Father hath life in himself; so hath he given to the Son to have life in himself”; and “I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again” (John 5:26, 10:17-18). This could refer not only to his power to lay down a mortal body and take it again as an immortal body, but also to his power to lay down an immortal body and take on a mortal body. The best evidence that the premortal Jesus had a physical body is in Ether 3. When the brother of Jared sees Jesus Christ he sees his immortal physical body.

And the veil was taken off from the eyes of the brother of Jared, and he saw the finger of the Lord; and it was like unto flesh and blood . . .

And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood . . . (3:6, 8-9)

This is usually interpreted to mean that the brother of Jared saw the spirit body of Jesus because he said, “I will take upon me flesh and blood.” But, as Joseph Smith taught, an immortal body is a body of flesh and bone