

July 14, 1966

Morris L. Reynolds
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Dear Brother Reynolds:

I sent you a letter yesterday and now I am in receipt of your letter of July 8th which I will proceed to answer as best I can.

Your first question: "Wouldn't the doctrine of Adam and Eve's being in the physical image of God make God a morphadite?" My understanding of this statement means that He created man and woman in the image of a person, not a horse or a cow or some other animal, but in the same image as He himself is. He said, "Let us make man", so apparently He was talking to the Savior at that time; they may not look exactly alike but they are personages and so in the image of the personages who created Adam and Eve, God made them. I think that is simple and plain--it is the image of a person.

Your second question: "If Christ and the Devil are brothers, why the word "only" in John 3:16?" The Church teaches that Christ was the first-begotten in the spirit and the only begotten in the flesh; that is why the statement contained in John 3:16 and John 1:14 says that Christ is the only begotten.

Now if you will refer to Colossians 1:14-15, you will see that there it is indicated that Christ was the first born of every creature. I quote: "In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature." And while he was the firstborn in the spirit, he was the only begotten of the Father in the flesh. I think that makes it plain, does it not?

Your third question: "How can we become like a God who is ever increasing and progressing?" There is a statement often repeated in the Church, and while it is not in one of the Standard Church Works, it is accepted as Church doctrine, and this is: "As man is, God once was; as God is, man may become." Now that simply means, if we interpret it correctly, that we can become a god, even a son of god, as the scriptures indicate; but it does not mean that we will ever be equal with God in the sense that we can gain the knowledge that He will have; as we progress in knowledge, He also will progress, and since there will never come a time when we will cease to learn, we will never really catch up to Him but that does not change the fact that as God is, we can become in the sense that we can become gods as He is God, but He will always be our superior.

Your fourth question: "Would explain Jacob, 2:23-27 compared to D.&C. 12:1. In one place it said it was "abominable" and the other "justified". I am afraid I can't adequately reconcile these two statements. If the one I had omitted the names of David and Solomon, one of Doctrine & Covenants 131

think I could reconcile the two statements. However, we read in 2 Samuel 12, verses 7 and 8, the fact that the Lord gave those wives to David. I quote:

"And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel and I delivered thee out of the hand of Saul;

"And I gave thee thy mater's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things."

In I Kings 15:5, we are told that David only sinned in the case of Uriah:

"Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."

I think I told you in one of my previous letters that there are some passages of scripture that I cannot reconcile--I suppose this is one of those cases.

I note that you expect to be in Salt Lake the second week in August, and I will be very happy to meet you and if you will call and ascertain from my secretary when I will be available, then you can report to her when you can come into the office.

With all good wishes, I remain,

Sincerely yours,

LeGrand Richards

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