

DO LATTER-DAY SAINTS BELIEVE JESUS AND SATAN ARE BROTHERS?

by Michael Hickenbotham

Before proceeding it should be made clear that those who ask this question out of the blue generally have a hidden agenda. I'm not talking about those who have heard it asked (or maybe read it) and now wonder how this can be. I'm talking about people who are committed to trying to put LDS teachings in the most unfavorable light possible and attempting to persuade others that Mormon doctrine is heretical and should be ignored by others. Those people already know the answer to this and other common anti-Mormon questions. Their real purpose is to shock those who have little or no understanding of the LDS concept of the plan of salvation and to convince those people that Latter-day Saints have a radical and blasphemous view of Christ. In their minds such views firmly establish us as a cult that believes in "another Jesus" and "another gospel."¹ By shocking in this way, they hope to prevent people from further investigating the truth of the LDS plan of salvation.

Why would anti-Mormons want to prevent people from hearing about the plan of salvation? One possible reason is that they are afraid that once people understand the plan fully, they will accept the enlightened truths it contains in preference to the traditional concepts taught by apostate Christianity.² Anti-Mormons surely must realize that any knowledgeable student of LDS doctrine will not be shocked by questions about the relationship between Christ and Satan since they will know the truth: Mormons believe all of the spirits created by our Heavenly Father are brothers and sisters, including every human that has ever lived and every angel, whether good or bad. In order to explain this concept to those who are new to LDS beliefs, we must first lay some groundwork to better understand Christ's relationship to his Father and to us and discover how Lucifer came to be Satan.

THE PREMINENCE OF CHRIST

Latter-day Saints believe Jesus Christ holds a preeminent position among all pre-existent spirits. Paul indicates that He was called the "first

begotten" by the Father and the angels of God were commanded to worship Him.³ Because Mormons believe that we are also spirit children of this same Heavenly Father, we believe Jesus may properly be referred to as our "spirit brother" or "elder brother." Although the scriptures refer to Jesus Christ as the "firstborn among many brethren"⁴ and the "firstborn of every creature,"⁵ this idea is foreign to many Christians. They often try to rationalize these scriptures by arguing that Christ was the "firstfruits" of the resurrection⁶ and therefore was "firstborn" in that sense. This is also true, but a careful analysis of the scriptures noted above reveals that Jesus Christ's pre-eminence as firstborn relates to His own pre-existence and that of man.⁷ Significantly, Revelation 3:14 affirms that Jesus Christ was "Amen the faithful and true witness, the beginning of the creation of God." He was the first of all the spirit progeny of our Father in Heaven and thus our elder brother. When men follow him and become one with him, "he is not ashamed to call them brethren."⁸

The concept that Christ's spirit was organized by our Father in Heaven is difficult for many Christians to accept because they have been taught that Christ is eternal in the same sense as God the Father. At first glance the LDS doctrine seems to contradict that eternal nature. Modern scripture helps us understand this concept:

Man was also in the beginning with God. Intelligence, or light of truth was not created or made neither indeed can be. For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; and when separated, man cannot receive a fulness of joy.⁹

In the Book of Abraham we are told:

If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they ex-



isted before, they shall have no end, they shall exist after, for they are gnolaum, or eternal. And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all...

I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.¹⁰

From these verses we learn that God organized all spirits from pre-existing intelligence. Among these spirits that Abraham saw were the noble and great spirits. These no doubt included the spirits of Christ and the prophets plus many other righteous spirits of men who have lived or will live on the Earth. The spirits of Lucifer and the angels that followed him were also numbered among these spirits. Because the intelligence from which all spirits were organized was eternal, the spirits themselves are also eternal. Therefore the spirits of Christ and all men are eternal.

THE CREATION OF SPIRITS AND THE COUNCIL IN HEAVEN

Modern scripture has also restored knowledge of the spirit creation¹¹ and what is referred to as the council in heaven where our Heavenly Father laid out His plan for this earthly existence.¹² It also explains how Christ affirmed His support for that plan and Lucifer proposed an alternative plan that was ultimately rejected by the Father and a majority of His spirit children. The minority that sided with Lucifer chose to follow him even though it meant never receiving mortal bodies. John the Revelator described the expulsion of Lucifer and his followers from Heavenly Father's presence as a war in heaven:

And there was a war in heaven: and Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.¹³

Verse 4 of the same chapter (Revelation 12) explains "his tail drew the third part of the stars of heaven, and did cast them to the earth." The inclusion of this description in John's Revelation about the last days has convinced some Christians that these events have not yet taken place, but similar descriptions in Isaiah 14:10–16 and especially 2 Peter 2:4 and Jude 1:6 confirm that these events have already taken place. In fact they took place before the foundation of the world¹⁴ when Christ was chosen to be the redeemer of all mankind.¹⁵

GOD IS THE FATHER OF US ALL

Scripture also informs us that Christ consistently referred to God the Eternal Father as not only His own Father but also as our Father.¹⁶ He taught all men to approach God in prayer by saying "Our Father which art in heaven"¹⁷ and after the resurrection He told Mary Magdalene: "I ascend unto my Father, and your Father; and to my God, and your God."¹⁸ These verses and modern revelation¹⁹ affirm that the title *Father* is to be understood literally. The scriptures teach us that we all have "one father" and "one God" who created us.²⁰ That Being is the Father of the spirits of all men,²¹ more commonly called our Heavenly Father.²²

Latter-day Saint children learn about their relationship to their Father in Heaven from a young age by singing one of their favorite hymns entitled *I Am a Child of God*. The song teaches them that they are children of God, and He has sent them to Earth, and given them an earthly home with loving parents to help them learn through his word (the scriptures) how to return to Him.

The Apostle Paul taught this same truth declaring that all men, Christian and non-Christian alike, are the “offspring of God.”²³ He further informed those he taught that God is the “Father of all” and the “Father of spirits.”²⁴

Though some have tried to rationalize Paul’s teaching by pointing out that those who are spiritually born again become sons and daughters of God,²⁵ this in no way contradicts the fact that we all originated as spirit children of God. In the one sense, God is the creative Father of all our spirits, while in another sense He is the regenerative Father of those that learn to understand His word and do His will and are subsequently born again.²⁶ A spiritual rebirth occurs when the Holy Spirit transforms us and our hearts are changed so that we have “no more disposition to do evil.”²⁷ God commands us to become like Him²⁸ so that we may be spiritually born again unto eternal life²⁹ and thus become his sons and daughters eternally.³⁰ When we are born again of the spirit of the Holy Ghost we are born into the kingdom of heaven.³¹

Moses applied a similar title to God, our Father. He described Him as the “God of the spirits of all flesh.”³² As such, He was the Father of all spirit beings in the pre-existence, including Jesus Christ and Lucifer, who later became Satan. These pre-existent spirit beings included the spirits of all those who have received physical bodies here upon the Earth as well as the spirits who have not yet come to the Earth and a great number of spirits who rebelled and followed Satan. Since this is not a familiar teaching to most Christians, a more detailed explanation might be helpful at this point.

PRE-EARTH EVENTS UNDERSTOOD BY EARLY CHRISTIANS

Latter-day scripture greatly expands our understanding of the events that took place in heaven prior to man’s physical creation described in Genesis. Although these events are hinted at in the Bible,³³ they are generally difficult to understand without additional help. Some Bible scholars have discovered that the earliest Chris-

tians understood these teachings about the pre-existence of man and shared this knowledge until it was condemned by the Council of Constantinople in 553 A.D. Many early Christian writers such as Justin Martyr, Augustine, Cyril of Jerusalem, Clement of Rome, Origen, Pierius, John of Jerusalem, Rufinus and Nemesius believed these doctrines.³⁴

The writer of Clementine Recognitions (sometimes referred to as Pseudo-Clementine Recognitions) affirmed this view teaching, “For this reason the world has existed through the ages, so that the spirits destined to come here might fulfill their number, and here make their choice between the upper and the lower worlds.”³⁵

This principle was also taught by Origen in 220 A.D. in his essay *On First Principles*. He there described an initial spiritual creation of Heaven and Earth and the spirits of all the later inhabitants of the physical creation. From this spiritual pre-existence, some were born into one of three different glories which Origen called “supercelestial, terrestrial, and subterrestrial.”³⁶ Origen also informs us that the “primeval spirits” of Abraham, Isaac, and Jacob were created “before any other works of God.”³⁷

BIBLICAL ECHOES OF PRE-EARTH LIFE

Although serious Bible scholars acknowledge that a belief in the pre-existence of man was a genuine Jewish and early Christian doctrine,³⁸ only traces of this teaching are still found in our modern Bible. It is possible that because this doctrine was so widely accepted as genuine until the Council of Constantinople, both Old and New Testament writers as well as early Church theologians presupposed its veracity and acceptance by later readers.³⁹

Early examples of scriptural presupposition of man’s pre-existence are found in Job, Proverbs, Jeremiah, and Ecclesiastes. Job 15:7 refers to the pre-existence of Adam, who was “created before the hills” and an allusion to the pre-existent spirits of men is found in Job 38:4–7 when the “sons of God shouted for joy” at the creation of the Earth. Solomon declares that he “was set up from everlasting” and was “brought forth” even before the Lord “made the earth.”⁴⁰ He also proclaims that when the Lord “prepared the heavens, I was there...by him, as one brought up with him: and I was daily his delight, rejoicing always before him.”⁴¹ Jeremiah 1:5 similarly speaks of the pre-existence of the prophet whom God “knew” before being formed in

his mother's womb. Not only was he known, but he was "sanctified" and "ordained...a prophet unto the nations" as Christ was similarly ordained the Savior in the pre-existence.⁴² The preacher of Ecclesiastes likewise affirms that at death "the spirit shall return unto God who gave it."⁴³

Although modern orthodoxy has espoused the theory that most biblical allusions to the pre-existence of man are in reality examples of God's foreknowledge, we should note that this explanation breaks down for all four of the scriptures cited above.

New Testament scriptures likewise allude indirectly to man's pre-existence. This premise was, for example, the basis of the disciples' question about the blind man: "Master, who did sin, this man or his parents, that he was born blind?"⁴⁴ The man could only have sinned prior to his birth had he lived before birth. That sin prior to birth was considered possible is confirmed by Peter's reference to the "angels that sinned" and Jude's allusion to the same event.⁴⁵

Many of the scriptural references to the divine origin of our spirits just cited also support the idea that our spirits can, in reality, "return unto God,"⁴⁶ the Father of all spirits.⁴⁷ When we examine Paul's references to God's foreknowledge of those "called according to his purpose,"⁴⁸ we find the same Greek word (*proginosko*) that is translated as "foreordained" in 1 Peter 1:20. Just as Christ was foreordained to his calling "before the foundation of the world,"⁴⁹ so the saints seem also to have been foreordained "to be conformed to the image of his Son...the firstborn among many [spirit] brethren."⁵⁰ Paul, in his other epistles, confirms the fact that we were "chosen...in him before the foundation of the world"⁵¹ and were there (in heaven) given a "hope" of redemption "in the word of truth of the gospel."⁵²

Although a statement in Zachariah 12:1 that God "formeth the spirit of man within him" appears to contradict the view that our spirits were created long before our bodies, the rest of the scriptures and Jewish and Christian writings affirm it. Josephus in his *Wars of the Jews* describes the Jewish Essenes' belief that "bodies are corruptible, but that the souls are immortal, and continue forever; and that they come out of the most subtle air, and are united to their bodies as in prisons...but when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward."⁵³ A possible explanation for the statement in Zachariah 12:1 centers on the translation of the Hebrew word *yatsar*. Although most translators render it *formeth* or *forms*, it might also be translated as *frames*, meaning places within. Support for this

is found in other Old Testament scriptures.⁵⁴ When a careful study is made, it is clear that God places spirits into our earthly bodies of flesh.

WHAT THE LDS BELIEVE ABOUT SATAN

Latter-day Saints believe and teach that:

The name Lucifer...is a translation of the Hebrew *Heyl ben Shakhar*, which means "herald son of dawn" or "morning star." In the premortal life, Lucifer was an angel having authority in the presence of God. He played a prominent role in the Council in Heaven. After the Father in Heaven offered the plan of righteousness to help His children become as He is, Lucifer countered with an alternative plan.

The Father's plan was to save and exalt all of His obedient children. To be obedient, they must keep his commandments and do good. In the Father's plan, it was foreknown that many would reject exaltation and therefore would receive lesser glories.

Lucifer's plan proposed to "save" all of the Father's children by forcing each to obey the Father's law in all things. Lucifer desired that he be rewarded for this great feat of saving everyone by having the Father's honor and glory given to him personally. Because mortals can be saved only in their own freely chosen repentance, Lucifer's proposal was rejected. In the ensuing war in heaven, he gained the allegiance of a third of the Father's spirit children. Lucifer and his followers were then cast out of heaven to earth, where he became Satan and they all became devils (Moses 4:1-3; D&C 29:36-37; 76:25-38).⁵⁵

John A. Tvedtnes observed that this idea has parallels in ancient religious literature:

Lucifer was identified as a fallen angel in early Jewish and Christian lore. In *2 Enoch* 29:4-5, 23, one of the archangels wanted to place his throne higher than the clouds and to be equal to God in power, but was cast out with his angels and made to fly over the abyss. The story clearly parallels Isaiah 14:12-15, even in using the term "most High" for God. Similarly, in *Life of Adam and Eve* 15:15-16, we read that the devil was cast out of heaven because he sought to place his throne above the stars of heaven and become like the most High. For stars falling from heaven being the fallen angels, see 1

Enoch 86. In an Ethiopic document, the star that fall in Revelation 8:10 is said to be Satan, referred to in Isaiah 14:12, while the worm wood of Revelation 3:11 is also Satan. Sir E. A. Wallis Budge, *The Book of Mysteries of the Heavens and the Earth and Other Works of Bakhayla Mika'el (Zosimas)* (Oxford, 1935), p. 104.⁵⁶

Origen taught that “before the aeons existed, all spirits were pure; demons, souls and angels alike, all served God and did what he commanded them. The devil was one of them. He had free-will and wanted to set himself up against God, but God cast him down. The biggest sinners became demons, lesser ones angels, the least archangels.”⁵⁷

ANGELS AND MEN ARE OF THE SAME SPECIES

Many Christians today are taught that angels are a separate species from the spirits of men. We should realize that the scriptures identify angels as ministering spirits. Psalms 104:4 rhetorically asks, “Who maketh his angels spirits; his ministers a flaming fire?”⁵⁸ and Hebrews 1:13–14 reads, “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits; sent forth to minister for them who shall be the heirs of salvation?” As has already been shown, we all existed as spirits before birth.⁵⁹ And men, like angels, often act as messengers of God.⁶⁰ That angels are in appearance as men and were actually called men by inspired writers is also attested to in scripture.⁶¹

We are likewise instructed that we are not to worship angels.⁶² It is only when we read the account of an angel’s appearance to John the Revelator that this injunction is explained. John records, “And when...I fell down to worship before the feet of the angel...Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets.”⁶³ The angel thus identifies himself as a righteous man who had returned as an angelic messenger even as Moses, Elias, and others have done.⁶⁴ He was not just man’s equal, but a spirit brother⁶⁵ and a son of God as man is.⁶⁶

Joseph Smith has also affirmed that angelic messengers can be either resurrected men or spirits who are not yet resurrected.⁶⁷ Bruce R. McConkie makes it clear that all “angels of the Almighty are chosen from among his offspring and are themselves pressing forward along the course of progression and salvation...because angels are of the same race as man and God.”⁶⁸

Some Christians mistakenly conclude that angels are “sexless” based on a misinterpretation of Matthew 22:30. This scripture implies nothing about the ability of angels to procreate but only states that they are unmarried (single). Since marriage and procreation are only part of mortal life and exaltation, it seems clear that unexalted angels, whether pre-existent spirits or resurrected beings, will necessarily be single.⁶⁹

THE CONTRAST BETWEEN SATAN AND JESUS

Our critics often ask how Lucifer ever could have been a spirit brother of Jesus when their characters are diametrically opposite. We must first understand that the Bible tells us that Lucifer (meaning *light-bearer* in Latin or, in Hebrew, *original shining one*) was in the beginning a “son of the morning”⁷⁰ and was perfect in all his ways from the day of his creation until iniquity was found in him.⁷¹ Thereafter, he aspired to “exalt” himself and become “like the most High.”⁷² Lucifer’s lust for power led to his downfall. Because of his rebellion against God he was cast out “as lightening” and “became Satan.”⁷³

We should note that Lucifer was not created as an evil being but became Satan by his own choice. It may seem ironic that Satan could be evil when Christ his brother was righteous, but we should remember that he was one among many who were spirit brothers. That some had a spirit of rebellion should come as no surprise. Isaiah 14:12–15 and Revelation 12:7–9 make it clear that it was so. We also find similar examples among other brothers in the scriptures: Cain and Abel, Joseph and his brothers, and Jacob and Esau. We should also note that even among the apostles chosen by Christ was found Judas Iscariot; a man who must have been, initially at least, worthy of that calling.⁷⁴

CONCLUSION

A former LDS prophet, President Joseph Fielding Smith, stated that, “We accept Jesus Christ as God—the Only Begotten Son of the Father in the flesh, and the first begotten in the Spirit. Therefore he is our eldest brother, for we also are the offspring of God.”⁷⁵ When we understand this, we also gain a much deeper knowledge of our potential as sons and daughters of Deity. We find out that we are on an eternal journey during which we have unlimited potential to grow and progress and become like our Heavenly Father and our elder brother Jesus Christ. As God’s children we all are capable of growth beyond our wildest expectations if

we but pattern our lives after the Son's as he patterned his life after the Father's.⁷⁶ Bible scriptures support this belief. The Bible teaches first and foremost that we are children of a loving God⁷⁷ created in his image and likeness.⁷⁸ It also teaches that man occupies a position of pre-eminence in God's creation. Psalms 8:4–6 affirms that man was “made a little lower than the angels.”⁷⁹ God commands men to be holy and perfect like Himself⁸⁰ that thereby they “might be partakers of the divine nature”⁸¹ and be spiritually reborn as His sons and daughters.⁸² The scriptures further affirm that the righteous at His coming, will not only inherit all things,⁸³ but will be like the Lord⁸⁴ and receive of his glory⁸⁵ becoming one with both God and Christ.⁸⁶

Orthodox Christianity has long forgotten these glorious truths and has substituted a more modest and less inspiring future reward for those God saves—eternal servants in His heavenly realm. Latter-day Saints prefer the truth that the righteous will reign forever with Them upon Their throne⁸⁷ as “kings and priests unto God and his Father.”⁸⁸ Indeed, they affirm the promise of God that “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”⁸⁹

FURTHER READING

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NOTES

1. See 2 Corinthians 11:4 and Galatians 1:6.
2. For more information on the apostasy, see the FAIR paper entitled *Were an Apostasy and Restoration Predicted?*, available at www.fair-lds.org.
3. See Hebrews 1:6. A few verses later (Hebrews 1:8) Jesus was referred to as God and later became Jehovah, the God of Israel.
4. Romans 8:29.
5. Colossians 1:15. See also D&C 93:21–23.
6. 1 Corinthians 15:20–23, Colossians 1:18.
7. Psalms 89:27, Romans 8:29, Hebrews 1:2–6.
8. Hebrews 2:11.
9. D&C 93:29, 33–34. See also D&C 138:53, Moses 3:5, Abraham 5:7, and Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith* (Salt Lake City; Deseret Book Company, 1976), 352–354.
10. Abraham 3:18–19, 21–26.
11. See Abraham 3:27–28 and Moses 3:5.
12. See Moses 4:1–4.
13. Revelation 12: 7–9.
14. D&C 29:36–39.
15. 1 Peter 1:18–20; D&C 76:25–39.
16. Matthew 5:45, 48; 6:1, 4, 6, 8, etc.
17. Matthew 6:9.
18. John 20:17.
19. Moses 3:5–7; Abraham 3:22; D&C 76:24. See also George Albert Smith, “Self-Government—Mysteries—Etc.,” *Journal of Discourses*, reported by G.D. Watt 24 July 1852, Vol. 1 (London: Latter-Day Saint's Book Depot, 1854), 50; Brigham Young, “The Holy Ghost Necessary, Etc.,” *Journal of Discourses*, reported by G.D. Watt 17 August 1856, Vol. 4 (London: Latter-Day Saint's Book Depot, 1857), 27; Brigham Young, “To Know God is Eternal Life, Etc.,” *Journal of Discourses*, reported by G.D. Watt 8 February 1857, Vol. 4 (London: Latter-Day Saint's Book Depot, 1857), 216, 218; John A. Widtsoe, *Discourses of Brigham Young* (Salt Lake City: Deseret Book Company, 1954), 24, 50–51.
20. Malachi 2:10.
21. Numbers 16:22, 27:16; Deuteronomy 14:1; Psalms 82:6; Ecclesiastes 12:7; Hosea 1:10.
22. Matthew 6:6, 9, 14, 26, 32; 7:11; 15:13; 18:35; Luke 11:13.
23. Acts 17:22–24, 28–29.
24. Ephesians 4:6, Hebrews 12:9.
25. 1 John 3:2; 2 Corinthians 6:17–18; Revelation 21:7. See also the LDS Topical Guide (in the back of the LDS version of the Kings James Bible), page 306.

26. John 1:12–13.
27. Romans 12:2; Mosiah 5:2, 7; Alma 5:14; 19:33.
28. Matthew 5:48, Luke 13:24, Romans 2:10.
29. Romans 2:6–7, 6:4, 23.
30. Romans 8:14–17; 2 Corinthians 6:17–18; Galatians 3:26.
31. John 3:5; Moses 6:59, 65. See also James E. Talmage, *Articles of Faith* (Salt Lake City: Deseret Book Company, 1984), 466.
32. Numbers 16:22; 27:16.
33. See, for instance, Proverbs 8:22–31; Isaiah 14:10–16; Jeremiah 1:5; Acts 17:28–29; Ephesians 1:4; 2 Peter 2:4; Jude 1:6 and Revelation 12:4, 7–9.
34. Origin, *De principiis* (On First Principles), Ante-Nicene Fathers, vol. 4, <http://www.ccel.org/fathers2/ANF-04/anf04-44.htm>, (Oct 10, 2001) I.7:4–5; III.5:4; James Hastings, “Pre-existence,” *Hasting’s Encyclopedia of Religion and Ethics* (New York: T&T Clark, C. Scribner’s Sons, 1979–1981) 239. in Eugene Seach, *Ancient Texts and Mormonism*, (Murray, UT: Sounds of Zion, 1983), 28–34.
35. *Clementine Recognitions*, www.ccel.org/fathers2/ANF-08/anf08-30.htm#LOC_P1293_307319, Oct 10, 2001) III:26, *Patrologia Graec.*, I:1249 f. Although the document itself dates to the third or fourth century, scholars agree that it contains material which goes back to the second century, therefore giving us a glimpse of the early church.
36. Origin, *De principiis* (On First Principles), Ante-Nicene Fathers, vol. 4, www.ccel.org/fathers2/ANF-04/anf04-44.htm, (Oct 10, 2001), II:9, iii as excerpted from Kirk Vestal and Arthur Wallace, *The Firm Foundation of Mormonism*, (Los Angeles: LL Company, 1981), 229; see also Origen’s *Against Celsus*, www.ccel.org/fathers2/ANF-04/anf04-54.htm#P7629_1767584, (Oct 10, 2001), 5:29 which refers to “the doctrine of souls entry into bodies.”
37. Origen, *Commentary on the Gospel of John*, www.ccel.org/fathers2/ANF-10/anf10-36.htm, II:25. For additional information on Jewish and Christian writings about man’s pre-existence see Eugene Seach, *Mormonism, the Dead Sea Scrolls, and the Nag Hammadi Texts*, (Midvale, Utah: Sounds of Zion, 1980), 7–12.
38. See *Interpreter’s Dictionary of the Bible*, (New York : Abingdon Press, Nashville, 1962) III:869–870; *Hasting’s Dictionary of the Bible*, IV:64; Hammerton-Kelly, Robert, *Pre-Existence, Wisdom and the Son of Man in the New Testament*, (Cambridge: University Press, 1973), 15
39. *Hasting’s Encyclopedia of Religion and Ethics*, Volume 10 (New York: C. Scribner’s Sons, 1979–1981), 238–239; Hammerton-Kelly, Robert, *Pre-Existence, Wisdom and the Son of Man in the New Testament*, (Cambridge: University Press, 1973), 15
40. Proverbs 8:23–26. Although these verses are metaphorically spoken by “wisdom...and understanding” (verses 1, 12, 14), these proverbs are generally attributed to Solomon (Proverbs 1:1; 10:1; 25:1). The writer of Proverbs 8 is not specifically identified as Solomon but it appears that these verses are about the pre-existent Solomon himself.” Solomon’s wisdom and knowledge were revered in scripture (1 Kings 4:29, 34; 5:12; 10:23, 24; 11:41, 2 Chronicles 1:11; 9:3, 22–23; Matthew 12:42; Luke 11:31) and there is even an apocryphal writing entitled *Wisdom of Solomon*. It seems likely to this author that these verses were therefore speaking metaphorically about Solomon in the pre-existence.
41. Proverbs 8:27–30.
42. 1 Peter 1:20.
43. Ecclesiastes 12:7. More will be said about this topic shortly.
44. John 9:2.
45. Compare 2 Peter 2:4 with Jude 6.
46. Ecclesiastes 12:7.
47. Ephesians 4:6; Hebrews 12:9.
48. Romans 8:28–29.
49. 1 Peter 1:19–20.
50. Romans 8:29; see also Alma 13:3–5.
51. Ephesians 1:4; 2 Timothy 1:9.
52. Colossians 1:5; Titus 1:2.
53. Whiston, William A. M.(transl). *Josephus – Complete Works*, (Grand Rapids: Kregel Publications, 1981) , 2:8.
54. See Genesis 2:7 (note that *breath* and *spirit* are the same word in Hebrew); Job 32:8; Isaiah 42:5; Ezekiel 37:5–10.
55. Chauncey C. Riddle, “Devils,” *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow (New York: Macmillan Publishing, 1992), 379.
56. John A. Tvedtnes, *The Most Correct Book* (Salt Lake City: Cornerstone Publishing & Distribution, 1999), 139, note 4.
57. Origin, *De principiis* (On First Principles), Ante-Nicene Fathers, vol. 4, www.ccel.org/fathers2/ANF-04/anf04-44.htm, (Oct 10, 2001), I, 8, 1 as quoted in Jean Danielou, *Origen*, (New York: Sheed and Ward, 1955), 214.
58. See also Hebrews 1:7.
59. See Matthew 18:10. Note that *angels* in this verse should be translated as *spirits*.
60. Haggai 1:13; Malachi 2:7, 3:1; Matthew 11:10; Mark 1:2; Luke 7:27.
61. Genesis 18:1–2; 19:1, 15; Ezekiel 40:1–4; Matthew 28:2–6; Mark 16:5; Luke 24:3–4; John 20:1–12; Acts 1:10; Hebrews 13:2; Revelation 21:17.
62. Colossians 2:18, Revelation 19:10, 22:8–9. See also Judges 13:15–16.
63. Revelation 22:8–9.
64. Matthew 17:2, Mark 9:4, Luke 9:30.
65. Revelation 19:10.
66. Numbers 16:22, 27:16; Acts 17:22–24; Ephesians 4:6; Hebrews 12:9.

67. D&C 129:1–3; Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, Vol. 4 (Salt Lake City: Deseret Book Company, 1978), 425.
68. Bruce R. McConkie, *Mormon Doctrine* (Salt Lake City: Bookcraft, 1966), 35–37.
69. See D&C 132:15–17.
70. Isaiah 14:13–14.
71. Ezekiel 28:13–15.
72. Isaiah 14:13–14.
73. Moses 4:3–4; Luke 10:18; Revelation 12:7–9; 2 Nephi 2:17–18, 9:8; D&C 76:25–27.
74. See also Daniel C. Peterson and Stephen D. Ricks, *Offenders for a Word: How Anti-Mormons Play Word Games to Attack the Latter-day Saints* (Provo: FARMS, 1992), 149–151; Michael T. Griffith, *Signs of the True Church of Christ*, (Bountiful, UT: Horizon Pub., 1989), 37–41 and Jess L. Christensen, *A Sure Foundation—Answers to Difficult Gospel Questions* (Salt Lake City: Deseret Book, 1989), 223.
75. Joseph Fielding Smith, *Answers to Gospel Questions*, Vol. 2 (Salt Lake City: Deseret Book Company, 1958), 127–128.
76. John 5:19, 1 Peter 2:21.
77. Deuteronomy 14:1; Psalms 82:6; Hosea 1:10; Malachi 2:10; Luke 3:38; Acts 17:28–29; Romans 8:16; Galatians 3:26; Ephesians 4:6.
78. Genesis 1:26, 5:1, 9:6; 1 Corinthians 11:7; James 3:9.
79. The term *angels* should actually be translated *gods* because the word *Eloheim* was used in the Hebrew texts, and then translated as the Greek *aggelos* in the Septuagint. For further information, see Harold W. Attridge, *Hebrews: A Commentary on the Epistle to the Hebrews* (Minneapolis, Minnesota: Fortress Press, 1989), 71. See also Psalms 82:1, 6; 97:9.
80. Leviticus 19:2; Matthew 5:48; Hebrews 12:10; 1 Peter 1:15; 2 Peter 1:3.
81. 2 Peter 1:4.
82. John 1:12; 3:5–7; 2 Corinthians 6:18; 1 John 3:2.
83. Revelation 21:7
84. 1 John 3:2–3; 1 Corinthians 15:49; 2 Corinthians 3:18; Philippians 3:21.
85. 2 Thessalonians 2:14. See also Psalms 8:4–6; 1 Corinthians 2:7; Colossians 3:4; 2 Peter 1:3.
86. John 17:21–23, 1 John 1:3.
87. Matthew 25:21, 34; Luke 12:44; Revelation 3:21, 22:5; D&C 132.
88. Revelation 1:6, 5:10.
89. 1 Corinthians 2:9, Isaiah 64:4.

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