

honorable but who do not accept the fulness of the gospel in the postearthly spirit world, are candidates for the terrestrial glory (D&C 45:54; 76:72). In the hereafter, they receive the presence of the Son, but not the fulness of the Father. The glory of the terrestrial kingdom differs from the celestial as the light we see from the moon differs from that of the sun in glory. There is no mention of different degrees or levels in the terrestrial kingdom, but it is reasonable that there, as in the celestial and telestial kingdoms, individuals will differ from one another in glory (see D&C 76:97–98).

THE TELESTIAL GLORY. Those who on earth are liars, sorcerers, whoremongers, and adulterers, who receive not the gospel, or the testimony of Jesus, or the prophets, go to the telestial kingdom. They are judged unworthy of being resurrected at the SECOND COMING of Christ and are given additional time in “hell” to repent and prepare themselves for a later resurrection and placement into a kingdom of lesser glory. During this period, they learn to abide by laws they once rejected. They bow the knee and confess their dependence on Jesus Christ, but they still do not receive the fulness of the gospel. At the end of the MILLENNIUM, they are brought out of hell and are resurrected to a telestial glory. There “they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end” (D&C 76:112). However, they do receive “of the Holy Spirit through the ministration of the terrestrial” (verse 86). Though differing in glory from the terrestrial and celestial kingdoms as the light we perceive from the stars differs from that from the moon and the sun, the glory of the telestial kingdom still “surpasses all understanding” (verse 89; see D&C 76:81–90, 98–112; 88:100–101).

OPPORTUNITY FOR ALL. The Church holds that all mankind, except the sons of perdition, will find a place in one of the kingdoms of glory in the hereafter and that they themselves choose the place by the lives they live here on earth and in the postearthly spirit world. Even the lowest glory surpasses all mortal understanding. Everyone is granted AGENCY (D&C 93:30–32). All have access to the revelatory power of the LIGHT OF CHRIST, which, if followed, will lead them to the truth of the gospel (John 1:1–13; Alma 12:9–11; Moro. 7:14–19; D&C 84:45–48). Everyone will hear the gospel of Jesus Christ, either on earth or in the postearthly spirit world, and have ample opportu-

nity to demonstrate the extent of their acceptance (D&C 138; cf. 1 Pet. 4:6). Those who do not have a chance to receive the gospel on this earth, but who would have fully accepted it had they been able to hear it, and who therefore do receive it in the spirit world, are heirs of the celestial kingdom of God (D&C 137:7–8). They will accept the saving ordinances performed for them by proxy in a TEMPLE on the earth (see SALVATION OF THE DEAD). Christ, victorious and gracious, grants to all the desires of their hearts, allowing them to choose their eternal reward according to the law they are willing and able to abide.

BIBLIOGRAPHY

- Dahl, Larry E. “The Vision of the Glories.” In *Studies in Scripture*, ed. R. L. Millet and K. P. Jackson, Vol. 1, pp. 279–308. Sandy, Utah, 1984.
- Smith, Joseph Fielding. *DS*, Vol. 2, pp. 20–24. Salt Lake City, 1955.
- Talmage, James E. *AF*, pp. 375–94. Salt Lake City, 1968.

LARRY E. DAHL

DEIFICATION, EARLY CHRISTIAN

From the second to eighth centuries, the standard Christian term for SALVATION was *theopoesis* or *theosis*, literally, “being made God,” or deification. Such language survived sporadically in the mystical tradition of the West and is still used in Eastern Orthodoxy. LDS doctrines on ETERNAL PROGRESSION and EXALTATION to godhood reflect a similar view of salvation.

In its classical form, particularly in the works of Athanasius (fourth-century bishop of Alexandria), deification was built upon the concept of the incarnation of Christ. The Council of Nicaea (A.D. 325) defined the Son as *homoousios* (of the same substance) with the Father, and thus fully God. By taking upon himself our flesh through birth, Jesus as God united the essence of humanity to the divine nature. Eventually Christ’s divinity overcame the limits of the flesh through RESURRECTION and glorification, transforming and raising his body to the full level of godhood. As Athanasius summarized, “God was made man that we might be made God” (*On the Incarnation of the Logos* 54).

Although the doctrine has been dismissed by later scholars as a mere “physical theory of redemption” focused on the Resurrection, deifica-

tion is more than a synonym for IMMORTALITY. Church Fathers argued that deification not only restores the image of God that was lost in the Fall, but also enables mankind to transcend human nature so as to possess the attributes of God. "I may become God as far as he became man," declared Gregory of Nazianzus in the late fourth century (*Orations* 29.19). Descriptions of deification included physical incorruptibility, immunity from suffering, perfect virtue, purity, fullness of knowledge and joy, eternal progression, communion with God, inheritance of divine glory, and joint rulership with Christ in the KINGDOM OF GOD in heaven forever.

The roots of the Christian doctrine of deification are primarily biblical. Beginning with the creation of humanity in the image of God (Gen. 1:26–27), the church fathers developed aspects of deification from such concepts as the command to moral perfection and holiness (e.g., Lev. 19:1–2; Matt. 5:48; 1 Jn. 3:2; 1 Cor. 11:1; 2 Pet. 1:3–7), adoption as heirs of God (Rom. 8:15–17; Gal. 4:4–7), unification with God in Christ (John 17:11–23), and partaking in Christ's sufferings in order to be elevated with him in glory (e.g., Rom. 8:16–18; 2 Cor. 3:18; 4:16–18; Philip. 3:20–21; 2 Tim. 2:10–12). They also pointed to examples of humans described as "gods" in scripture (Ex. 4:16; 7:1; Ps. 82:6; John 10:34–36).

Jewish thought, particularly in response to developing CHRISTOLOGY and its perceived threat to monotheism, was more reticent to speak of humans attaining divinity. Nevertheless, Jews shared some of the crucial biblical texts underlying deification. Talmudic Judaism tended to stress humanity's obligation to imitate God's holiness in consequence of being created in the divine image. Moses and other prophets were spoken of as sharing God's glory and becoming "secondary gods" in relation to other mortals (Meeks, pp. 234–35). Philo described Moses' glorification as "a prototype . . . of the ascent to heaven which every disciple hoped to be granted" (Meeks, p. 244).

Due to its incongruity with the doctrine of God in Western Christianity, deification fell out of favor as the preferred way of describing salvation. Catholic theology increasingly stressed the transcendence of God, who alone was self-existent and eternal. All other beings were created ex nihilo, "out of nothing," having only contingent being. This theological development culminated in Augustine. For him, God's absolute oneness and oth-

erness was so different from humanity's created status and dependence on divine grace that salvation could not bridge the gap between the eternal Creator and the creatures contingent upon him. Ever since, talk of deification has been suspect or heretical in Western Christianity and has formed a major point of objection among traditional Christians to the teachings of Latter-day Saints on the subject.

BIBLIOGRAPHY

- Barlow, Philip L. "Unorthodox Orthodoxy: The Idea of Deification in Christian History." *Sunstone* 8 (Sept.–Oct. 1983):13–18.
- Benz, Ernst W. "Imago Dei: Man in the Image of God." In *Reflections on Mormonism*, ed. T. Madsen, pp. 201–219. Provo, Utah, 1978.
- Gross, Jules. *La divinisation du chrétien d'après les pères grecs*. Paris, 1938.
- Meeks, Wayne A. *The Prophet-King: Moses Tradition and the Johannine Christology*. Leiden, 1967.
- Norman, Keith E. "Deification: The Content of Athanasian Soteriology." Ph.D. diss. Duke University, 1980.
- . "Divinization: The Forgotten Teaching of Early Christianity." *Sunstone* 1 (1975):15–19.
- Pelikan, Jaroslav. *The Christian Tradition*, Vols. 1 and 2. Chicago, 1971–1974.

KEITH E. NORMAN


DEMOGRAPHICS


See: Vital Statistics

DESERET

The word deseret is found in the most ancient book in the Book of Mormon, "And they did also carry with them deseret, which, by interpretation, is a honey bee" (Ether 2:3).

Because the Book of Mormon was written in "reformed Egyptian" (Mormon 9:32), Hugh Nibley has suggested that the etymology of the word deseret is related to the ancient Egyptian

word  *dšrt*, read by Egyptologists as desheret. In Egyptian, *dšrt* means the red crown (of the king of Lower Egypt). The Egyptian

word for bee is  *bt*. In the discussion of the