

BH Porter
Aug 15, 2015

A Few Questions

Before we begin, are there any questions you may have been wondering about or would like to address?

Question: The Church has recently come out with photographs of one of the Seer Stones Joseph had. If you have seen these photos, could you address their descriptions and uses a little more please?

The Seer Stones (hereafter SS) were not given to Joseph Smith by the Lord. Joseph found these SS. One in particular was found while he was digging a well. They are about the size and shape that you saw in the photos. If one were to hold up the SS to light it would be translucent, somewhat like a glass of root beer. They were not transparent like glass.

Joseph had two of them. One of them came west with the Church from Nauvoo. The other one, Joseph gave to Philo Dibble. Dibble also came west and settled in the Provo area. His family became disenchanted with the Church after Dibble's death. Everyone in that generation went inactive, and the next generations were not even members. The last heir of Philo Dibble was a great-great-grand daughter. She became a member of the Church back in one of the eastern states in the late 1980's. At the time she became a member, she was not of age to take possession of the SS from the executor of the estate. Her baptism brought Dibble's line back into the church. Once she received the stone from the executor she gave that SS to the Church. So the Church now has both of the SS that Joseph had.

Joseph used them during the translation of the Book of Mormon more than anything else. We often think that the Book of Mormon was translated by the Urim & Thummim. The U&T (Urim & Thummim) was used for the first 116 pages. As you know, Joseph gave Martin Harris those 116 pages to take home for a nightly read. He took them to show his wife that he was actually involved in something right and good. Because of that episode, we learn that the Lord has "a perfect will" and "a permissive will". The Lord's 'perfect will' was for the pages not to be given to Martin. His 'permissive will' allowed the pages to be given to Martin. Martin subsequently lost the 116 pages, and the U&T as well as the plates were taken away from Joseph Smith. We know that Joseph did receive the U&T sometime later because section 11 of the D&C was received by the U&T in 1829.

As he continued the work of translation of the Book of Mormon, Joseph began using the SS, not the U&T. The small plates of Nephi as well as the large plates were translated with the use of the SS, rather than the U&T. The U&T was used just for the 116 pages until they were taken away. Joseph learned to receive revelation without the use of the U&T.

Question: Have any of the 116 pages ever surfaced?

No, they have not. Do you remember Marc Hoffman, the expert forger? I was there in Salt Lake during that time and was involved only through the police, the newspaper and Brother Nibley. Marc Hoffman was able to get his version of the handwriting of Martin Harris recognized and accepted by the scholars at BYU. At that time there was very little of Martin Harris's handwriting in existence. Since those 116 pages were in the handwriting of Martin Harris, his overall plan was going to come up with portions of that manuscript at a future date. So no, they have not been found. There is a collection of papers called the McClellan papers, and it is thought that maybe even some of the papyrus connected to the Book of Abraham might be found within that collection.

Comment: Concerning the U&T...it seems to me that Joseph could have used almost anything as he was translating the plates.

That is exactly right. The U&T was a schoolmaster. Revelation does not have to come from the U&T but that's what started it. Revelation requires a catalyst and the ability to focus on the particular catalyst. That's why the Lord told Joseph so adamantly that once he arrived in Kirtland he would need to continue his work on the translation of the Bible. It was time to organize the Church in Kirtland, and he could not do that unless he had questions. The Lord does not give a revelation *before* the question is asked. He just does not do that. You have to ask the question and you also have to be just as prepared to receive that answer, as you were to ask the question. That is just the way revelation works. The Lord could not tell Joseph to do this, this, or this; Joseph had to come to the Lord with specific questions. So the Lord told Joseph that it was "expedient" that he begin "the work of translation". (See **D&C 73: 3-4; 37: 1**) Because Joseph does that, the Church becomes organized in Kirtland. There isn't one revelation in the D&C except Joseph went to the Lord with a question. Thus, his questions became the catalysts. Sixty percent of the revelations received in Kirtland were because of his translating the Bible during that time. Revelation requires a catalyst. The catalyst for the Book of Mormon was the Plates; the way to focus on that catalyst was the U&T. After the U&T, Joseph continues using a seer stone to assist him in that focus. Hence he would put his head in his hat with that seer stone in there in order to block out the rest of the world so he could focus.

Joseph could not translate the words on the plates in the usual way, saying this word means this and that word means that; he did not have the education to do that. That's why Joseph Smith declared the Book of Mormon came by "the gift and power of God". It was not by his ability. If we were to translate something from another language, we would have to go word-by-word, and word-by-word, but he could not do that. That's why it had to be by total revelation. The Plates were his catalyst. What he focused on was the seer stone, and what he received was by the gift and power of God.

The same holds true for the Book of Abraham; the papyrus was the catalyst. Joseph (Son of Jacob) was sold into Egypt; Abraham was in Egypt. Moses was in Egypt, and even Christ was in Egypt. The catalyst was there, and the revelation comes. There is a record of Joseph and a record of Abraham. Joseph translated those records. He did not know how to translate the Egyptian hieroglyphics, (as the Egyptian language

had not been cracked (deciphered) yet. Joseph received revelation by the gift and power of God, and we have those records as part of our standard works! The catalyst was needed. Our D&C was given because of the questions Joseph had. He received the revelations because of a catalyst. **That is what prayer is.** The catalysts for your prayers are your deepest desires and needs. You then go to the Lord, with the focus of your questions, and that's when your own personal revelation comes. When you block out the rest of the world and can focus on the catalysts of your needs, then the revelation can come. But you have to block out the distractions of the world long enough for you to receive your answer.

When I take people on trips to the Holy Land or to Church History sites I hear all the time, "I really felt the Spirit there" or, "I truly feel the Spirit here in this grove". I have said before that the Spirit does not camp out in the Garden Tomb or the Garden of Gethsemane just waiting for people to come by so that He can jump out and bare witness to them. The Holy Ghost does not live there waiting for people to come. What is happening is that these people are visiting these sites, focusing on the events that took place there, and when they do that, while blocking out the rest of the world, their hearts and minds become open to those events, and the Spirit can then bare witness that those things actually occurred. The Spirit does not wait for you to come to those sites, but He does wait for you to be prepared to receive your own witness.

To think that Joseph could translate the plates or that papyrus of the records of Abraham and Joseph, word by word, is to give Joseph Smith more credit than he was capable of doing. Joseph was able to translate the records by the gift and power of God. (See **D&C 20: 8**)

Comment: Sounds like Joseph did not even have to see the plates.

That's right. Emma said that the plates were covered with a cloth or "napkin". She would have to move them sometimes while Joseph was translating. But...the plates were there; they were the catalyst and the means for Joseph to focus on the work that needed to be accomplished. It was all a learning process for Joseph. The U&T were stones, fixed onto a device that hung around his neck, and when he looked down onto or into the stones of the U&T, he was able to see what the Lord had given him. When he lost the U&T, the Seer Stone became the next best thing. They were both used to help him focus his mind and attention on the catalyst and the work.

Those Egyptologists who have translated the facsimiles and have complained that Joseph Smith's translations do not come anywhere close to what they say really have no idea what revelation actually is or how revelation actually works. To think that Joseph could translate those characters is giving Joseph more credit than he would give himself.

Question: There's an article in the LDS Living Magazine that discusses the copied characters Joseph said came from the plates. Could you comment on them and the relationship they might have with the Egyptian language?

Those characters are really closely related to the type of Egyptian writing called Merotic. The Merotic style of writing is what Egyptologists call 'reformed Egyptian'. This writing came from the Kingdom of Meroe. That kingdom existed in the southern part of Egypt from 750 - 500 BC, or about the same time frame during which Lehi lived. Lehi himself could have written in the Merotic language because that was the language of Egypt at that time. We know that Lehi was a trader and traveling merchant and was going into Egypt. Nephi and Sam are both Egyptian names, and both Laman and Lemuel are Phoenician names. If you look up the Merotic alphabet from the Kingdom of Meroe, you might very well see that the written characters in their alphabet are very similar to those characters that Joseph copied from the plates.

See this link to Br Porter's website that discusses these things:

<http://www.bhporter.com/Reformed%20Egyptian.htm>

Introduction to The Pearl of Great Price

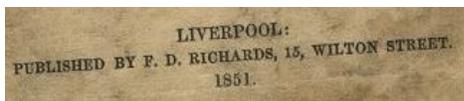
We're about to get started on the Pearl of Great Price. I want to go through this material in depth more so than by speed. When I was doing research for the Church I was trained to use three main sources: The scriptures, the Teachings / Words of Joseph Smith, and the words of a prophet while he was / is prophet (not his words prior to becoming the prophet.) Anything anyone else taught or said had to agree with the scriptures and Joseph Smith. Even the prophets themselves tell us that if they teach anything that is contrary to the scriptures then we may rest assured that they are only stating their opinion. The prophets themselves are held accountable for the doctrines contained in the scriptures. Joseph said the same thing when he said,

If any man will prove to me, by one passage of Holy Writ, one item I believe to be false, I will renounce and disclaim it as far as I promulgated it. (TPJS p 327)

I use to a fault the scriptures, the teachings of Joseph Smith and the words of the prophets while they were prophets. Over the years, I have discovered that the scriptures themselves are the best commentary on the scriptures.

Brother Hugh Nibley taught that the Pearl of Great Price (PoGP) is the book that answers all of the questions. I would have to agree with him. It is the book that answers all the questions. Most of the doctrinal questions our members are concerned about and are seeking answers to are generally discussed in the PoGP. The PoGP was given to Members of the Church, not to non-members. This is an important distinction. The Book of Moses itself states that the information contained in it is only to be shown to those who believe.

The Pearl of Great Price was the last of our Standard Works to be canonized. The first edition of the PoGP was published in Liverpool, England in 1851. When I was doing work for the Church I spent about 45 days in the British Museum Library searching through records, diaries and early Church publications. Unlike our libraries here, one cannot just go to a shelf and pull down the book. There one has to have ID badges, security clearances and when a book is sought for, one must order it at least a day in advance. I took the opportunity to order some first editions of the Book of Mormon and the PoGP. The PoGP was printed as a pamphlet, and was first printed on 15 Wilton Street, in Liverpool, by Elder Franklin D Richards.

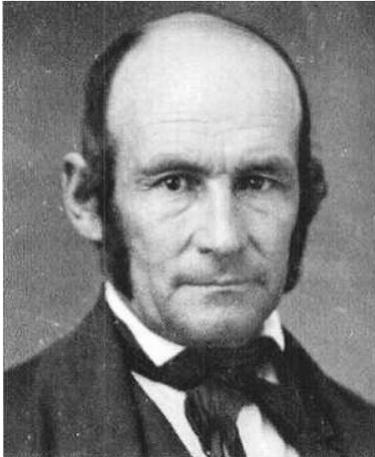


When I was in Liverpool doing research on the PoGP and the Book of Abraham, I went to 15 Wilton Street, and all I could find were the steps and the stoop to 15 Wilton Street.

The Church membership in 1851 was about 57,000 members. In Utah there was about 11,000 members in the Wasatch Front, and back east there were about 15,000

members. Thus in 1851, the US had about 26,000 members. In England, however, there were over 31,000 members, which totaled more than those in the United States and three times as many as were living in the Mormon Axis of the west. Joseph once said in 1837 that if missionaries were not sent to England that they would lose the Church. Joseph wrote, "God revealed to me that something new must be done for the salvation of His Church". (Teachings of the Presidents of the Church: Joseph Smith, p 327, 337, n 1) That's when the first missionaries were sent to England.

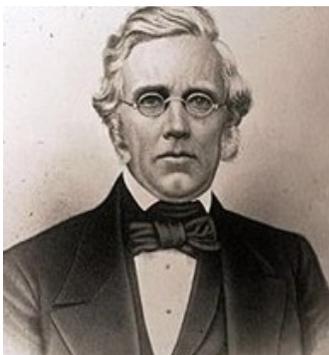
The first Mission President to England was Heber C. Kimball in June 1837



Franklin D. Richards was called to be the Mission President in Jan 1851



About one month after FD Richards had been serving as Mission President in Liverpool, he writes to his brother, Levi Richards, who is serving in Swansea.



"You will perhaps recollect my naming to you that I thought of issueing a collection of revelations, prophecies &c., in a tract form of a character not designed to pioneer our doctrines to the world, so much as for the use of the Elders and Saints to arm and better qualify them for their service in our great war."

In essence he is proposing that something was needed for the members to read and study and fortify themselves in the teachings of Joseph and the doctrines of the Church. By 1851 in England there had been no Books of Mormon printed since Joseph's death and they had no Church bookstore. Those 31,000 Saints were sharing Books of Mormon and anything else they could get their hands on to read and study. So, the Pearl of Great Price was compiled and published for the Saints in England.

The PoGP in 1851 contained:

**The Book of Moses
D&C 77, 87, 20, 107, 27
Facsimiles from the Book of Abraham**

**The Book of Abraham
The Articles of Faith**

**Joseph Smith – Matthew
“Oh Say, What is Truth?”**

in 1878 President John Taylor has Orson Pratt prepare an American edition of the British tract for the benefit of the Church and all Saints in general. Those Saints who were immigrating from England were bringing this new PoGP with them, and they were excited about it. President Taylor thought the material worthy for all Saints, and had Elder Pratt prepare an American edition. Elder Pratt removed some of the things that had already been included in the D&C in order to avoid duplication.

One Sunday, Oct 10, 1880, Elder Wilford Woodruff writes in his journal, “This is a great day to Israel”, because the Church voted to canonize the PoGP and include it as the fourth part of the Standard Works of the Church! Until that time the PoGP was only being published as a tract.

In 1900, Elder James Talmage is given the assignment to make changes in the Pearl of Great Price. He created Chapters; divided the text into verses and made double columns on the pages. Any duplicate material was also removed from this new edition. The Church in the 1902 General Conference accepted this new format.

Seven Major Dispensations

The Pearl of Great Price (PoGP) deals with Prophets, such as Moses, Abraham, Enoch, Christ. In that very first chapter of Moses we learn that these things are only to be given to those who believe. These things are for members. You may remember that there are the **Three M's of Doctrine**: There's **Milk, Meat** and **Mysteries**. The **Milk** is what we have to have. The Manuals would fall in here, too...like Chocolate Milk. The Church has to teach to the lowest common denominator, and that is the newest baptized member and the primary youth. To these the **Milk** is taught. The **Meat** is found in the scriptures. The **Mysteries** are those things revealed to you by God and those who receive the mysteries, a restriction is placed upon them: **Alma 12: 9** says:

It is given unto many to know the **mysteries of God**; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which [is already had by everyone else] he doth grant unto the children of men, according to the heed and diligence which they give unto him.

The restriction is that the mysteries are between you and God, and you are not to tell anyone else about them. The meat is found in the scriptures as you begin studying the scriptures, and the milk is what is readily available to everyone – such as, the manuals. The problem arises when it is thought that all there is to know and learn is found in the milk. If anything is taught or said in a class room that has any smell of roast beef, then an immediate wall is erected in the minds of many. In other words, if no one has heard about the beef before, then it must not be true in their minds. Or, as Joseph Smith lamented on several occasions:

“It is very difficult for us to communicate to the churches all that God has revealed to us, in consequence of tradition”. (TPJS p 70)

“I say to all those who are disposed to set up stakes for the Almighty, you will come short of the Glory of God”. (TPJS p 321)

“I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them ... fly to pieces like glass as soon as anything comes that is contrary to their traditions”. (TPJS p 331)

“I believe all that God ever revealed, and I never hear of a man being damned for believing too much; [but] they are damned for unbelief.” (TPJS p 374)

One of the great obstacles to learning is only believing that all that is available is the milk. You have to open your heart and mind to receive the revelations that can come from the scriptures. This is why the PoGP was given to those who believe; the content of the PoGP takes concepts of what could be considered milk and moves them

into the meat of the scriptures. It is possible that some of you will hear things in these lectures that you have never heard before. It might make you uncomfortable, but just hang in there.

The Seven Major Dispensations

In the PoGP there are Seven Major Dispensations represented.

Adam:	Moses 3-5	These are the Major Dispensations. The Nephites may have experienced 3 dispensations. The Jaredites may also have had a dispensation but their record does not even mention the Gospel of Jesus Christ. The Ten Tribes who were led away may also have had several dispensations. "The Lord God has led away from time to time from the house of Israel, according to his will and pleasure". (2 Ne 10: 22)
Enoch:	Moses 6-7	
Noah:	Moses 8	
Abraham:	Abraham	
Moses:	Moses 1-2	
Christ:	JS-Matthew	
J. Smith:	JS-History	

In **2 Ne 29** we see that the Lord taking responsibility for the spread of His words:

[11] For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

[12] For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto **all nations of the earth** and they shall write it.

So from this we see that even other cultures of the world could have experienced their own dispensations. Here in the Pearl of Great Price are all seven 'Major Dispensations' represented.

In speaking about these dispensations, it appears to me that the world was on equal footing during the Meridian of Time. Jesus taught in **3 Ne 16**:

[1] And verily, verily, I say unto you that **I have other sheep** which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

[2] For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

[3] But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.

Think about the possibility that during the Meridian of Time, the whole earth heard the voice of Christ, and these cultures wrote down what He said. It would show up in their art, their traditions and myths and architecture. However, in Jacob 5 we see that after the servants went and nourished **all of the branches** in the Lord's vineyard, they still became corrupt.

[42] Behold, I knew that **all the fruit** of the vineyard, save it were these, **had become corrupted**. And now these which have once brought forth good fruit have also become corrupted; and now **all the trees of my vineyard are good for nothing** save it be to be hewn down and cast into the fire.

A universal apostasy occurred all over the world (or in the vineyard). None of the branches where the Gospel was taken during the Meridian of Time produced sweet fruit. All had become corrupt. Hence the need for a restoration or a new dispensation in the Fullness of Time. The interesting thing about each of these dispensations is that they establish a pattern, which we will talk about next.

Apocalyptic Themes

As we have established, all dispensations are the restoration of RELGION. What does the word RELIGION mean?

RELIGION comes from the Latin: **Re-Ligio** **Ligio = Ligament = Connection**

Thus Re-ligio(n) ties back together, brings back together, or **re-connects**:

This World to the other World
This Life with another Life
Man to God
Man to His Potential
Man to the Atonement

As mentioned before, certain patterns emerge or certain themes become apparent in each of these Major Dispensations. These themes are labeled: **Apocalyptic Themes**. The next 7 themes show us the way to reconnect with the points above.

In extra-biblical texts, or non-canonized writings, one can determine if the content of the texts have validity if a theme in one text shows up in another text, (unrelated in time or space), in a similar or identical way. *The Gospel of Judas* is an example that showed up a few years ago. Its content has not been verified with any other ancient texts to date. There are no similar themes related to what that text says, so we just put it on the back burner and wait to see if another text appears that has a similar message. In the mouth of two or three witnesses do we begin looking at an ancient record. *The Gospel of Thomas, The Gospel of Phillip* or *The Discourse on the Abbaton* show up in multiple times and in multiple places. We can take these ancient texts seriously. The pattern of Apocalyptic Themes verify the ancient documents, as will be shown below: These themes can be seen in the life of Lehi, in **1 Nephi Chapter One**, or Joseph Smith, or also with Adam, Enoch, Noah, Abraham and Moses.

- 1 The **situation** or social iniquity. that same year **there came many prophets, prophesying unto the people that they must repent**, or the great city Jerusalem must be destroyed.
- 2 The "hero's" **reaction** to the situation. it came to pass that my father, **Lehi**, as he went forth **prayed unto the Lord**, yea, even with all his heart, **in behalf of his people**.
- 3 The Lord's reply to the "hero's" reaction in the form of a **revelation**.
it came to pass **as he prayed unto the Lord**, there came a pillar of fire and dwelt upon a rock before him; and **he saw and heard much**; and because of the things which **he saw and heard** he did quake and tremble exceedingly. ... he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen.
- 4 The **visions** from the Lord, these visions usually in the form of a **Theophany**,

(Vision of God) and or **Cosmology** (Vision of creation).

And being thus overcome with the Spirit, **he was carried away in a vision**, even that **he saw** the heavens open, and he thought **he saw God sitting upon his throne, surrounded with numberless concourses of angels** in the attitude of singing and **praising their God**.

- 5 The "hero" returns from vision to give a **"testament and will"** to his posterity and mankind.

for **he hath written many things which he saw in visions and in dreams**; and he also hath written many things which **he prophesied and spake unto his children...**

- 6 The "hero's" **mission**, the preaching of the word of God.

after the Lord had shown so many marvelous things unto my father, Lehi, yea, concerning the destruction of Jerusalem, behold **he went forth among the people**, and **began to prophesy** and to **declare unto them concerning the things which he had both seen and heard**.

- 7 The **death** or **martyrdom** of the "hero."

when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and **they also sought his life, that they might take it away**.

We can also liken the scriptures to ourselves and recognize these same themes in our own lives. Ask yourselves:

What is **your "situation"**?

What is **your reaction** to your situation?

What revelations have you asked for and received that can fortify you in your situation.

What is your testimony to your immediate family and/or your posterity?

What is your mission going to be as you prepare for your death?

[What on earth are you doing for heaven's sake?]

This is how our religion can assist us in **our own re-connection with God**, giving us our mission and purpose for the remainder of our lives and teaching us how to be prepared for our next life.

You all are familiar with the three-fold mission of the Church: **(1)** Proclaiming the Gospel, **(2)** Perfecting the Saints, and **(3)** Redeeming the Dead. Each of us can spend time in one of these three areas at different points in time of our lives. We can become experts in one these important parts of the mission of the Church. These are the things that provide motivation and reason to live our lives with purpose.

There is no getting out of death, but as we have said many times: Death is an event we will all live through! These themes depict the patterns in the lives of those trying to re-connect with God. The philosophy of those who are not making the attempt to re-establish their relationship with God feel that they will only eat, drink, and be merry, for tomorrow [they] die! The re-connection for us all is the Gospel of Jesus Christ and His atonement.

The Three Pillars of the Gospel

There was a talk given by Elder Bruce R. McConkie, entitled “The Three Pillars of the Church”, which are **The Creation, The Fall, and The Atonement**. I believe they are also the same three pillars of the Gospel of Jesus Christ. The Church is that Priesthood organization that carries out that administration of the Gospel. Those three pillars outlined in Elder McConkie’s talk are the same three pillars discussed in depth in the Pearl of Great Price. These are the three things we need to know and understand in our re-connection with God.

History of Moses

Within six months of the publication of the Book of Mormon and of the formation of the Church in April of 1830, The Book of Moses was compiled and published to the Church. Parts of the Book of Moses were published as early as June of 1830. Moses Chapter 1 is not contained in the Book of Genesis, but Moses 2 is comparable to Genesis One.

Scriptural history explains that there are three great priesthood leaders that an evil emperor, dictator or King tried to kill.

In Mesopotamia, during the life of Abraham, all little male children under the age of two years old were taken and killed, in order to preserve the rule and reign of Nimrod. During his reign there had been prophecies predicting that he whose right it was to rule would be born. Abraham’s life was spared because his mother escaped from the area.

In Egypt, while the Israelites remained in captivity, a similar prophecy arose indicating that among the Israelites, a male child would be born whose right it was to rule and would free them from their captivity. Once Pharaoh learned of this prophecy, he, too, made sure all male babies under two years of age be put to death. The life of Moses was spared because of the inspired actions of his mother.

During the reign of King Herod in Jerusalem, a prophecy arose that revealed one would be born to rise up and become King of the Jews. He made sure that all male babies under the age of two years of age also be put to death. The life of the young Jesus was also spared because he and his parents were divinely warned to flee into Egypt.

The Life of Moses can be divided into three 40-year periods. As you may remember, Moses lived his first 40 years in the house of Pharaoh in Egypt, as Israel remained captive by the Egyptians. He escapes from Egypt and goes into the deserts and wilderness and learns to herd sheep for the next 40 years. After that, he goes back to Egypt, and spends his remaining 40 years with the Children of Israel in the wilderness. Can you even imagine going on a 40 year camp-out with nearly as many people as live in this valley? I can barely imagine a family home evening with all of my children, grandchildren and their spouses.

Question: Is there anything significant in the number 40?

We see the number 40 showing up in scripture on many occasions. It rained for 40 days and 40 nights; Moses is on the Mount for 40 days and 40 nights; Christ goes into the wilderness to commune with God for 40 days and 40 nights. The phrase, 40 days and 40 nights, means the amount of time needed to accomplish what needs to be accomplished. The numerology of 40 means the amount of time needed to accomplish something. It does not mean that it did not take forty days; it might have taken 60 days, or 80 days or 30 days. It still took the time required. But the chronology in the life of Moses can be divided into three 40-year periods. Often on Jewish birthdays, the sentiment will be said, "May you live to be 120, like Moses."

Being raised in Egypt he learns the Egyptian language. When he goes into the desert, into Median, he learns the Medianite language. He ends up marrying Jethro's daughter, Zipporah.

You may have heard how Moses and Zipporah met. Moses had been sleeping by a well when Zipporah and her 6 sisters came to water their flock of sheep. As they were watering the flock, some bad shepherds came and began scattering the girl's flocks. Moses intervened and drove the bad shepherds away and assisted the girls in gathering and watering their sheep. This is a typical mid-eastern story around an oasis. There are always intruders to scatter as many of another man's flocks so as to gather for themselves. A similar story is seen in the Book of Mormon with Ammon and the King's sheep. It's just what happens around the watering hole! When they returned home, their father is curious as how come they had arrived back home so soon in the day? (See **Exodus 2: 15-21**)

There's a very old Jewish tradition that relates the story of how Zipporah was given in marriage to Moses. Zipporah invites Moses to come a stake dance, and Moses indicates that he would not only be interested in going to the dance but would also like to date her more regularly. Zipporah relates the sad tale that all of her other suitors have ended up dying because they could not pass her father's test. Moses inquires further about her father's test. Zipporah explained that before her father would allow any of her boyfriends to continue dating her, they would have to go into their back yard and pull out a stick from the ground, and so far all of her dates have died because they have been unable to remove the stick from the ground. Moses said, "You're good looking enough, show me the stick. I'll give it a try." [I may be paraphrasing just a little, but this pretty close to how the story goes!] She takes Moses home to meet her father. Jethro holds the Melchizedek priesthood because he is a descendant of Abraham, through Kiturah, whom Abraham married after Sarah died. Moses is also a descendant of Abraham, but the Children of Israel lost the right to hold the priesthood during their captivity and apostasy in Egypt. Kiturah's posterity lived in Median, on the east side of the Red Sea. After Moses meets Jethro, Jethro instructs Moses to go out into the yard and pull up that staff that has been planted there. Moses goes into the yard, finds the staff, pulls it from the ground and returns it to Jethro. By this act, Jethro knows that Moses is the man who should hold the priesthood, or who ought to become the king.

This story is very old, and it has come down to us in our time as what? That's correct – Arthur and the sword in the stone. That story harks back to this very old Jewish tradition

of Jethro and Moses and the staff, which became the same staff Moses uses as he delivers the Children of Israel from Pharaoh. That staff symbolizes priesthood authority and his whose right it is to reign. In the D&C, we see the priesthood of Moses being traced back from Moses to Abel, and then to Adam. (See **D&C 84: 6-16**)

We will now begin our discussion in Moses Chapter 1.

Moses Chapter 1

1 THE words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,

The following are key scriptures that deal with Mountains and God's dealing with man.

Ether 3 records the experience of the Brother of Jared as he climbs a mountain of an exceeding height and brings with him some small stones (like seer stones) and there asked God to touch the stones he had prepared. The veil parts, and the hand of God comes through the veil and touches the stones. The Brother of Jared falls back. The Lord asks, "What's wrong with you?" The Brother of Jared replied, "I knew not that the Lord had a body of flesh and bones and I thought he might smack me." [the record uses the word "smite", but it's the same thing!] The Lord asks, "would you like to see more?" "yes." "Do you have faith?" "yes". The Lord then declares, "Thou art redeemed from the fall." (meaning his sins have been forgiven, and he has been cleansed from the blood and sins of his generation) The veil parts and he is brought back into the presence of God.

To recap: the Brother of Jared is on a mount; the veil parts, the Lord puts his hand through; the Brother of Jared is told he has been cleansed from the blood and sins of that generation and that he is redeemed from the fall. The Lord tells him that never before has man come before him with such great faith, even though the Lord appeared to others before that (see **D&C 107: 53-57**) this was the first time man had broken through the veil and was able to see things as they were, as they are and as they were to come. He was able to see the body of Christ that he "shall" take upon him when he comes in the flesh. Because he could no longer be kept from within the veil, he was able to enter the presence of the Lord and see from the very beginning to the very end of the world, with all its inhabitants. This is the kind of event that occurred on this mount of exceeding height.

1 Nephi 11 records that Nephi is carried away to an exceedingly high mountain and he sees things of an extremely sacred nature.

Isa. 2:2: The Mountain of the Lords' house shall be established in the tops of the mountains.

Ezek. 20:40; 40:2 discusses the holy mountain of the Lord

D&C 117:8; 133:13 the mountains of Adam-ondi-Ahman and the mountains of the Lord's house in Jerusalem.

Psalms 15 & 24 discuss the needed recommend to ascend up unto the mountain of the Lord (Temple)

Micah 4:1-2 BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

Matt. 17 Jesus takes Peter, James, and John up on the Mount of Transfiguration. Here the heavens were opened and they saw the glory of Christ; they also received priesthood keys and they received their endowment. They were instructed not to say anything about what happened on that Mountain until after the resurrection of Christ. The things occurring on these mountains are to be kept sacred.

Sacred space is created — it is not found. This is why we have dedications for our Temples. Sacred Space is created; it is not found. Sacred space is created by the absence of uncleanness. The admonition to stand in Holy Places is not for you to run to the Temples, but for you to become clean and holy; where you stand will be holy and clean. You become clean and create your places of holiness and cleanliness.

“Temples are constructed to maintain sacred space for covenants made at the altar”

London Temple dedication pamphlet

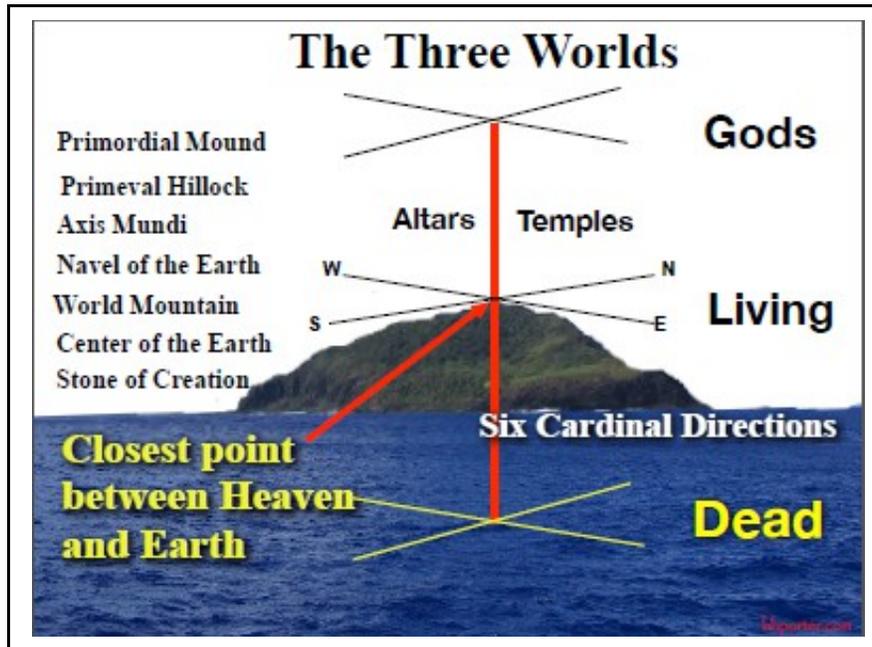
Mountains may become the place of *sacred* encounters and covenants because of the natural seclusion from the *profane* world.

Before the Salt Temple was constructed, where did they go to make and receive sacred covenants? Ensign Peak. Sacred space had to be created for covenants to be made at an altar. They went up to Ensign Peak to officiate in those sacred ordinances. It was a place that one can be assured that they were alone with no one else being there that shouldn't be there.

Mounds, Mountains and Temples — Journey to the Center of the Earth

The following is depicted in all cultures, not just in the Book of Genesis.

Gen 1: 9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. [When the dry land appears, it automatically sets the boundaries to the waters or chaos.]



The Peak of the Primordial mound becomes the highest point between heaven and earth. It is the place where Adam builds an altar

Altars represent the primordial mound. They are to be made of unhewn stones, or mud, dirt and water, thus representing the waters of creation and the dry land.

In **1 Kings 18**, Elijah takes the Priests of Baal and those of Israel up to Mt Carmel. He builds an altar out of unhewn stones; he digs a gigantic trench all the way around the altar, and then fills the trench with water. The altar symbolically arises out of the waters of creation.

Sacred space was created when Adam built his altar to offer sacrifices unto the Lord... the altar then, became a symbolic primordial mound, or the highest point in which earth and heaven meet. The Altar becomes sacred space; it becomes a "TEMPLUM" or pattern for man as he obtains his bearings with the universe and his Maker. All covenants made with God are made at an Altar. A Temple, then, becomes symbolic of the 'Mountain of the Lord'...for it is on this primordial mound, this sacred space that the Gods stood to complete the remainder of creation. When they delegate their authority to a man, such as Adam, this authority is called Priesthood.

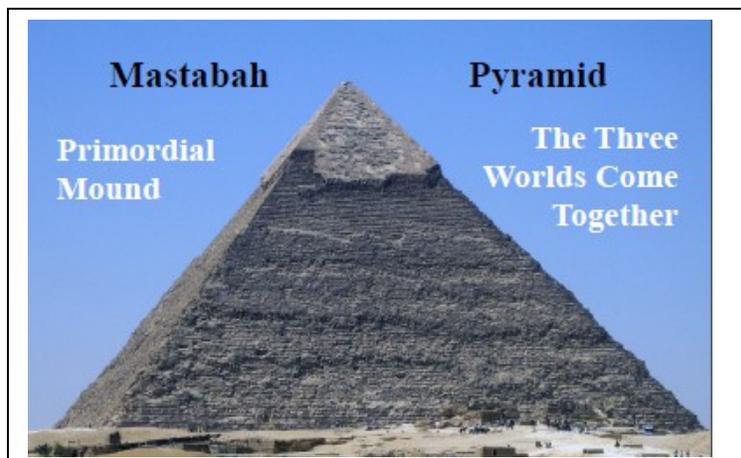
Looking at this diagram (above) the top of the primordial mound is the closest point between heaven and earth. An **axis or center point** can then point toward the center of the earth and connect those 'under the earth (**the world of the dead**), **with those who are above the earth (the world of the Gods)** and all also connect with the **World of the Living**. The world of the living is where the altars exist or where the temples are constructed...it is believed by the ancients that at this point – the world of the Gods, the living and the dead come together and all time and space cease to exist. In Temples, we can do work for the dead that is binding in the world of the Gods. Can you see that?

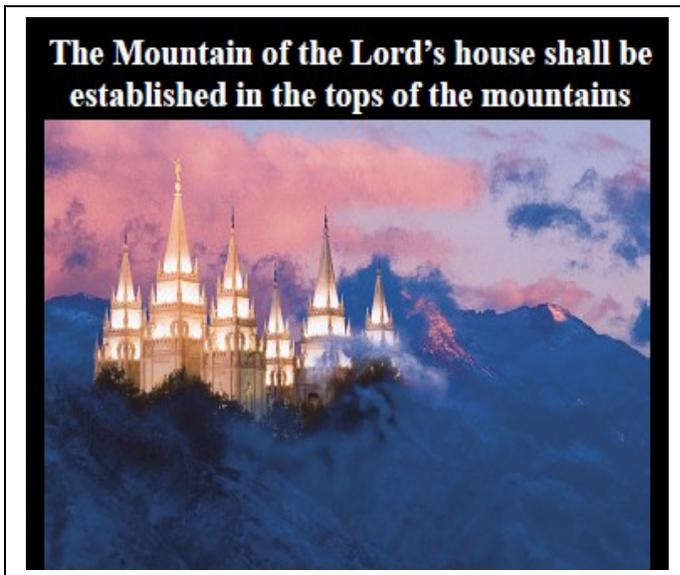
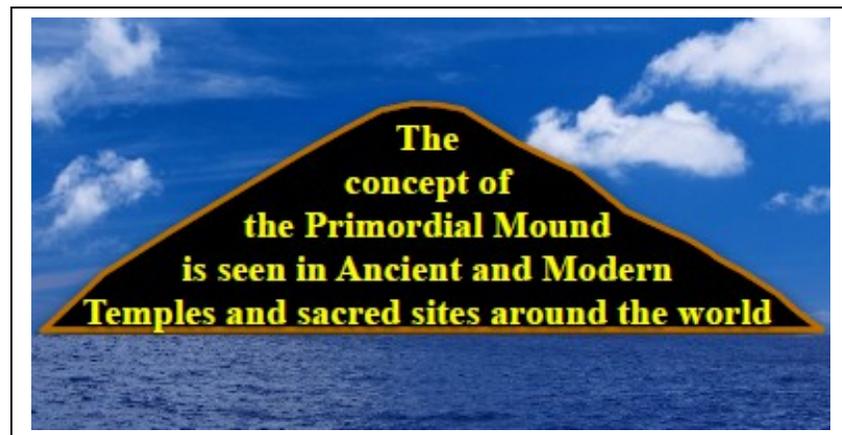
This is what Christ was explaining to Peter:

Matthew 16: 18-19	BHP
<p>18 And I say also unto thee, That thou art Peter,[a small stone] and upon this rock [this foundation stone...the primordial mound] <u>I will build my church;</u> and <u>the gates of hell shall not prevail against it.</u></p>	<p>Jesus is telling Peter that upon His Atonement will He build His Church, and that the gates of the Spirit World would no longer hold in the spirits that have been locked behind them.</p>
<p>19 And I will give unto thee the keys of the kingdom of heaven: and <u>whatsoever thou shalt bind on earth shall be bound in heaven:</u> and <u>whatsoever thou shalt loose on earth shall be loosed in heaven.</u></p>	<p>Peter and Jesus are standing at the base of Mt Carmel, at the source of the fountain or the beginning of the River Jordan. The work in the world of the living and the world of the dead can have binding power in the world of the Gods.</p>

This rock, Christ himself, would connect the land of the living, with the land of the dead and with the land of the Gods...enabling 'temple work' for both the living and the dead... because the gates of Hades, or the spirit world, would not be able to retain those spirits who choose to obey the Christ and accept His ordinances of salvation and exaltation. In other words, The Priesthood, the Prophet, and the ordinances are all necessary in understanding our true relationship with God...with Jesus Christ...who is our advocate with the Father.

Primordial Mound in Egypt became the Pyramids



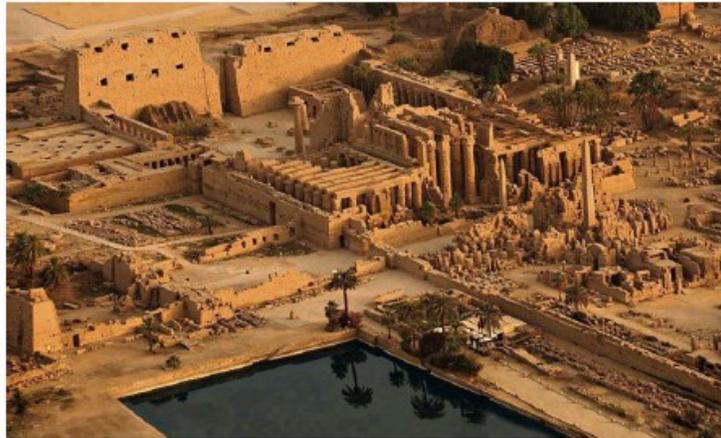


The earthly representation of this "Primordial Mound or Center of the Earth" is the Temple, which has always been associated with:

The Creation Epic

Whenever Mountains are mentioned in the scriptures like we have discussed today, they become places where God meets with His prophets.

**Every ancient temple symbolized the
“creation”**



**Brigham Young stated:
‘No two temples should be constructed exactly alike
because they represent the creation’.
To create is not to copy.**

Let us now continue our discussion of the First Chapter of Moses.

Moses Chapter 1

<p>1 THE words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,</p>	<p>In 1 Ne 11:1, Nephi was also “caught up” to an exceedingly high mountain.</p>
<p>2 And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.</p>	<p>Because the glory of God was upon Moses, Moses could endure God's presence. God's “glory” had to be there. In this chapter, “glory” is mentioned 12 times. It is important to begin looking at something that shows up that many times within a chapter. “Glory” is a pattern in this chapter.</p>
<p>3 And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this endless?</p>	<p>As far as Moses is concerned, God was and is endless and without beginning of days and end of years. The Lord begins teaching Moses the reason for this encounter.</p>

<p>4 And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease.</p>	<p>Moses is given to understand from God: 1) "thou art my son". God has told Moses that he is His son. John 1: 12 tells us that "as many as receive Him, gave he power to them <u>to become the sons of God.</u>"</p>
<p>5 Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth.</p>	<p>God explains that for Moses to see and understand everything God had made, Moses would have to be exalted; he would have to be a god, but since he was still human, he is incapable of beholding all of God's glory.</p>
<p>6 And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.</p>	<p>Moses learns also (2) God has a work for him to do, [Moses has a part in the program] and (3) he is in the similitude of God's Only Begotten. [Moses is created in the image and likeness of God.] These are the three things God wants Moses to know and understand.</p>

We often think when it comes to creation epics or the endowment, it is often said that the world was created in 6 days or 6,000 years, but what we need to understand is that the creation epics are not given to establish in a scientific way how things are / were created. They are to establish a relationship between man, God, and the environment in which man lives.

In these first six verses, God begins establishing His relationship with Moses. **1) Moses is His son; 2) God has a work for Moses to do, and 3) Moses is created in the image of God.**

Question: Is Eloheim doing the talking or is it Jesus Christ?

It is Jesus Christ who is doing the talking because there is only mediator between man and God and that mediator is Jesus Christ. It can be by what Elder James Talmage calls "divine investiture". Divine investiture is the explanation that we see in the Book of Revelation towards the end when John falls to the earth and begins worshiping the messenger. The angel says, "whoa, wait a minute...I am an angel, a fellow servant like yourself." Yet the whole revelation is given as though John is speaking with Christ and not an angel. Thus, any communication to mankind on earth will come thru that Mediator who can speak as the Father because he is God. So by divine investiture, an angel can speak for Christ, and Christ can speak for the Father. God is God, as God is God.

According to Joseph Fielding Smith, the Father's communication to mankind is limited to the introduction of His Son. We see this at the baptism of Christ by John the Baptist; we see this in 3 Nephi when Christ appears to the Nephites after His resurrection; we see

this in the sacred grove when Joseph sees both the Father and the Son. You will recall that that Father says, “This is my Beloved Son, hear Him.” This revelation to Moses is like what he says in John...that he says nothing except what is given Him by the Father. He told Phillip, “if you have seen me, you have seen the Father”. So it really doesn’t matter: God is God as God is God. Whether it is Jehovah God, Abraham God, Isaac God or Jacob God, they all have the same will.

The implication in these verses is that Moses is speaking with God, but that is not always the case. Talmage explains that Christ is invested with the authority and identity of God. We can also see this in **D&C 49**.

5 Thus saith the Lord; for I am God, and have sent mine Only Begotten Son into the world for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be damned—

The person speaking here seems to be God and that He has sent His Son into the world...but in the last verse of this section we read who is really talking.

28 Behold, I am Jesus Christ, and I come quickly. Even so. Amen

This is telling us that by divine investiture Christ can be speaking for, in behalf of, and as the Father.

<p>6 And I have a work for thee Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.</p>	<p>“is and shall be” is another pattern that shows up in scripture a number of times, Rev 1: 4” “from him which is, and which was, and which is to come”; Mosiah 3: 18 says: “believe that salvation was, and is, and is to come”. See Exodus 3 below</p>
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Moses asks God to explain to him how the children will recognize a true messenger come from God? How will they know? The Lord’s reply is seen below:

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The **LORD** God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

The Elders of Israel recognized that same name that had been passed down from generation to generation on how to recognize a true messenger from God. Moses told them the name by which he had been sent, and there were no more questions after that; he had given them that name of power that had been passed down from generation to generation. In **John 8: 58** we see Jesus reasoning with the Pharisees:

58 Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**

Christ was taking that name that was not supposed to be spoken, as it was a name that would signify a true messenger from God. He claimed to be **that** name. That is why such a cry of blasphemy was issued against Him. Christ was using one of the secret names that was not to be had or even pronounced.

When it says in scriptures that Christ '**was, is, and shall be**' the Savior -- that phrase is the meaning of Jehovah. This is the same word that is written as I AM THAT I AM. The Hebrew letters forming the word for Jehovah are the same letters that mean I AM THAT I AM. (I existed before, I exist now and I will exist later.) This is linked to the Savior because His Atonement shall be an infinite and eternal atonement (**2 Ne 25: 16; Alma 34: 10, 12, 14**) The atonement was not placed upon man or beast, but the Son of God, who was, is, and shall be. He was the Lamb slain before the foundation of the world. (**D&C 76: 39**)

Just as the Brother of Jared was able to see all things, past, present and future, in these first few verses of **Chapter One**, The Lord is establishing a relationship with Moses and with the Savior and with the earth upon which he is standing.

7 And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.	The Lord is reminding Moses that He has a few things to show him (He has a part on the program)
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8 And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men <u>which are, and which were created</u> ; of the same he greatly marveled and wondered.	He is not only seeing those people who are around him but he is seeing all who will ever come to the earth, "which are and which were created".
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Why do you suppose the Lord showed Moses all the ends of the earth, or all of the children of men? That's correct: he was given the keys for the gathering of Israel. And who becomes Israel? Exactly: Those who accept the Gospel become the seed of Abraham. Moses is now beginning to realize just what his responsibilities are going to involve. The Lord showed him all these things and Moses greatly marveled and wondered. Moses began to contemplate these things. He wanted to know what was going on and how come these things came to be.

These are some of the concepts of the Temple. An endowment of power is knowledge; it is not an ordinance — it is knowledge. Moses is receiving knowledge, and he is greatly marveling and wondering. The Lord has brought Moses to the point in which He wants Moses to ask questions. He wants Moses to begin seeking for further light and knowledge. He is trying to get Moses to the point of wanting to know more. This is the attribute that separates the Prophets from everyone else. The Adam's, the Abraham's continually seek for further light and knowledge, and Moses needed to be brought to that point also. Their minds continuously contemplated the eternities.

Our sacrament prayers are repeated every Sunday, “that we do ***always*** remember Him”, not just on Sunday! In the April General Conference of 1971, Elder Paul Dunn quipped: “One day for church, six days for fun; odds of going to heaven are six to one”. He also said on another occasion, “It’s the sights you see from where you sit that makes you view defeat, but life is full of many aisles, so get up and change your seat!”

<p>9 And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth.</p>	<p>This is the end of ACT I. Moses is left to himself.</p>
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Moses has been in the presence of God; God has established a relationship with Moses and has informed Moses that He a work for him to do. He has been shown things that cause him to contemplate the eternities and which has raised questions in the mind of Moses. Then the lights go out, the curtain comes down and Moses is left to himself. Act I is concluded. The energy of Moses has been consumed. He falls back to the earth and he is left to himself. It brings to mind the episode in the Kirtland Temple after Christ appeared to both Joseph and Sidney. Sidney was physically weak and exhausted for some time afterwards, and Joseph remarked, “Sidney is not as used to it as I am”.

Moses is now going to be tested. One cannot receive further light and knowledge until he is tested on the light and knowledge he has already received. That is one of the rules of revelation.

Questions about the Atonement and Glory

As we begin this third session, are there any questions we need to address from our discussion so far today?

Question: Could you comment on why you feel the Atonement had to take place on this earth rather than among the millions of other earths that had been created?

The scriptures tell us that the Atonement was / is going to be a sure thing. This why we read that the Atonement is “infinite and eternal”. It was as sure that it was going to happen *before* this world was created, and it is as sure as long *after* this world is gone. It is the Lamb slain even before the foundation of this world. The Atonement is just as real before it happens as after it happens. The Gospel is the same on each world, and the Gospel has to be accepted on faith by everyone on each of these worlds.

As we discussed, when the Brother of Jared is on the high mountain, he sees the body that Christ “shall take” upon him. It is so sure that the atonement will occur that the Brother of Jared sees the body of Christ 2,700 years *before* he is born. The Brother of Jared was in an environment where the past, present and future are continuously manifest.

The Atonement was ratified here on earth (if that is a term we can use). The atoning sacrifice was already in place before any of the worlds came into being. It was a sure thing that was going to happen. Death is something we know is going to happen, but we’re not sure when or where it is going to happen. The atonement was an event, it is an event and it is going to be an event for those who receive it. The Savior was, is and will be our Savior — worlds without end.

The thing is, ours was not the first world that was created. D&C 76 tells us that the worlds are and were created, and the inhabitants of those worlds are begotten sons and daughters unto God. (**D&C 76: 24**) Your question is similar to the inquiry, as how could Christ become the Christ even before he had to prove Himself on the earth? He received a fulness of light and truth even before He came here.

To become a Son of God, one eventually has to receive a fulness of light and truth. (All of us will have to become sons and daughters unto God.) **John 1: 12** tells us that to those who receive Him, gave He power to them to become the sons and daughters of God. (They’re about 50 other references that teach the same thing.) The way we become sons and daughters is that we receive light and truth, and it can grow brighter and brighter until the perfect day (**D&C 50: 24**) or until we receive a fulness of light and truth. The glory of God is intelligence, or, in other words, [a fulness of] light and truth. (**D&C 93: 36**) This all takes time to develop. This is why we have obtained a physical body so that we can train our spirits to seek for, receive and be obedient to light and truth. Once we can train our spirits to overcome our body’s desires, appetites and

passions, we can then begin that process of benefiting from seeking for greater light and truth.

Christ was capable of seeking for, receiving and being obedient to a fulness of light and truth before he ever came here. He became a Son of God before He ever came here. He was the first spirit to receive a fulness of light and truth after God's exaltation; He becomes the Firstborn. He was able to become a god before he ever received a physical body. By virtue of that, His atonement is played out on this world, but in reality, His Atonement is infinite and eternal. His atonement will be equally applicable into the future as well as into the past. There is no beginning and there is no end. Joseph taught that anything that had a beginning would have an end. The Atonement has no beginning, nor does it have an end. It is infinite and eternal. So Christ ratified that Atonement that already existed.

Question: How will the people on the other worlds recognize that Christ did what he said He was going to do?

You will remember that when Christ appeared to the Nephites he bade them to come and feel the prints in his hands and feet and side. Those marks are the signs and tokens of His crucifixion. His body was not restored to its perfect frame. When He appeared to the Apostles in Jerusalem, he bade them to feel and handle Him because a spirit did not have flesh and bones. To Thomas he specifically instructed him to place his finger in his side, and to feel the wounds in his hands and feet. Those signs are those one could recognize if a true messenger came with power from God. Joseph taught in D&C 129 when you shake the hand of an angel you are testing him for the tokens. Thomas gets labeled as a "doubting Thomas", but in fact, he had been taught how to recognize a true messenger from God, and declared he would not believe unless he could see and test for himself. Thomas did exactly what he had been taught to do; he tested Christ for the signs of the Crucifixion!

Those same signs will exist for every world. The two things that are the same for every worlds without number is **1)** those who have the potential to become like God must be created in the image and likeness of God, and **2)** the Gospel must be the same. The recognition of that Atonement must also be the same. They are the signs of His sacrifice. That is why Jesus does not have a perfect body.

Question: Jehovah in the Old Testament did not have a body of flesh and bones, did he?

No he did not. The Brother of Jared enters the environment where past, present and future are all the same. He moves into God's environment, and the Brother of Jared see the body that he *shall* take upon himself. He is in God's environment, not man's environment. He can see things as they are, as they were and as they are to come.

Question: It was mentioned earlier about the glory of God resting on Moses...could we learn a little more on how "glory" works?

When Moroni appeared to Joseph Smith the record says the room began to get brighter and brighter...that description seems impossible when dealing with light. As soon as you turn on the switch the room is immediately filled with light, but Joseph said a light appeared “which continued to increase until the room was lighter than at noonday”. See, this is not a description of normal properties of light. After Moroni delivered his message, Joseph “saw the light in the room gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was gain left dark, except just around him; when instantly, [he saw] a conduit open right up into heaven...and the room was left as it had been before this heavenly light had made its appearance”. (See **JS-H 1:32, 43**)

In the sacred grove Joseph reported that a pillar of light descended gradually until it fell upon him. (**JS-H 1: 16**) These are just two examples of controlled glory. Satan cannot do that. This is how you discern the difference when Satan appears as an angel of light and a when a true messenger from God appears. It's connected to the sign of the dove. Satan cannot appear in controlled glory or as in the sign of the dove. For when he appears as an angel of light he appears with all of the light that he can muster, but it is not controlled. It does not emanate from him, nor does it look like his light gradually fills a room. All he does is appear, and this is why Joseph gave us the three grand keys that would enable us to detect a false messenger from a true messenger. (See D&C 129) We are instructed to test the angels for the signs and tokens if we ever have the chance to shake hands with such a messenger. Those signs and tokens are the same in every world to prove Jesus is the Christ and that he is a true messenger sent from God.

Question: Do all messengers of God have to appear with light?

All of God's messengers will have to appear with some authority, just as Moroni did. Christ can retain his glory or withhold His glory, and other visitors may come without being known or seen, but only God has the glory. Moses was able to discern the difference between God's glory and the light in which Satan appeared to Moses. He was extremely aware of the difference between the two manifestations.

Let's move on to our text.

Moses 1: 10-42

We saw at the end of **v 9** that Moses has a work to do, he is a son of God and he has been created in the likeness of the Son of God. The presence of God withdraws from Moses. His glory is no longer present and Moses falls to the earth completely exhausted of any strength.

10 And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed.	When Moses finally regains his natural strength he comes to realize that Man is nothing when compared to God. “Man is nothing”, he declares. This is what King Benjamin taught his people to always retain in their remembrance — their own nothingness before God.
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I've often pondered how Benjamin taught his people in such a way that they remained so strong in their covenants. My conclusion has been that we must retain in our own remembrance our own nothingness — we must rely on God and not the arm of flesh.

We owe our whole lives and existence to God and the Atonement. Our very breath and heartbeats come from God. We have to come to understand just how dependent we are upon Christ and that Atonement. The same goes for the resurrection. If there was no “infinite atonement”, then there would be no resurrection (see **2 Ne 9: 7-9**), then our spirits would become subject to the devil and even become like the devil himself; we would “rise no more”; we would not have a “continuation of glory added upon our heads for ever and ever” (**Abr 3: 26**). This is just the opposite or reverse of what the Atonement provides. Can you see that?

Joseph taught: (**TPJS p 181**)

“We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. ... All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him.”

IF there was no resurrection then every spirit, because of Satan's power, would become an angel to Satan. Let's read what Jacob teaches in **2 Ne 9: 7-9**:

7 Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. (**This is the reverse of the Atonement**)

8 ... For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

9 And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself;

This is exactly what Joseph Smith taught. If we did not receive a physical body then we would become subject to Satan; he would have power over every spirit because of his knowledge.

<p>Mosiah 4: 5, 11-12</p> <p>5 For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of <u>your nothingness</u>, and your worthless and fallen state—</p> <p>Jesus Christ and His Atonement →</p>	<p>11 And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceedingly great joy in your souls, even so I would that ye should remember, and always retain in remembrance, <u>the greatness of God</u>, and <u>your own nothingness</u>, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of <u>that which is to come</u>, which was spoken by the mouth of the angel.</p>
	<p>12 And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.</p>

The message of King Benjamin is for us to remember how nothing we are without Christ and His Atonement and the power of His resurrection! This doctrine is what converted those assembled, and heard King Benjamin's farewell talk. They all declared they had had a mighty change of heart, and that they “had no more disposition to do evil” (**Mosiah 5: 2-3**).

In v 10, Moses declared: “Now, for this cause I know that man is nothing, which thing I never had supposed. And he continues with his explanation about God's **glory**.”

<p>11 But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural</p>	<p>If one is to have a manifestation from God, these things are to occur. He distinguishes his experience between a translation and a</p>
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<p>eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.</p>	<p>transfiguration. A transfiguration is for a temporary time frame; a translation is for a longer period, like the three Nephites, the Apostle John, or even the City of Enoch. When translated the participant will endure an extended period of time without sickness, disease or death.</p>
<p>12 And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying: Moses, son of man, worship me. [Satan is appearing to Moses as an angel of light. This is part of the test Moses receives...to see if he will be true and faithful to the light he has already received.]</p>	<p>Satan basically says the same thing to the posterity of Adam in Moses 5:13, "I am also a son of God". In essence saying, "worship me". The posterity of Adam "loved Satan more than God". "From that time forth, men became carnal, sensual, and devilish." [Satan appears as an angel of light. Adam's posterity had been taught the Gospel, and they chose to worship Satan instead of God.]</p>
<p>13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?</p>	<p>This is how Satan tries to thwart the works of God...He appeared to Adam as an angel of light; he appeared to Abraham, to Moses, to Christ, and to Joseph Smith (D&C 128:20) as an angel of light. This is why Joseph gave us the three grand keys on how to detect a false messenger. (See D&C 129: 4-9)</p>

Satan first tried to *persuade* Moses to worship him in v 12-13.

<p>14 For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so, surely?</p> <p>15 Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: Worship God, for him only shalt thou serve.</p>	<p>Moses rebuffs Satan because he can distinguish Satan's 'glory' from God's 'glory'.</p> <p>→ this is the same thing Christ says to Satan after he tempted Christ. (See Matt 4: 10)</p>
<p>16 Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten.</p>	<p>Moses dismisses Satan for the first time.</p>

<p>17 And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me.</p>	<p>This is referring again to Exodus 3.</p>
<p>18 And again Moses said: I will not cease to call upon God, I have other things to inquire of him: <u>for his glory has been upon me, wherefore I can judge between him and thee.</u> Depart hence, Satan.</p>	<p>Moses is continuing to seek for further light and knowledge. He has confidence because of God's glory having been upon him.</p> <p>Moses commands Satan to depart for the second time!</p>

Satan started out first trying to *persuade* Moses to worship him. Now in this next verse he becomes the *intimidator!* Isn't that how peer pressure works? Our 'friends' will first try to persuade, and then intimidate when we say no. "What's wrong? Are you a chicken?"

<p>19 And now, when Moses had said these words, Satan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the Only Begotten, worship me.</p>	<p>Satan's ranting upon the earth is the intimidation factor. He tried to frighten Moses into worshipping him.</p>
<p>20 And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of glory.</p>	<p>Even though Moses feared exceedingly, he exercised his faith and called upon that God in whose presence he had been.</p> <p>Moses dismisses Satan again for the third time.</p>

The boy Joseph experienced something quite similar in the Grove.

15 After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately *I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.*

16 But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment *when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt*

in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. (**JS-H 1: 15-16**)

<p>21 And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of the Only Begotten, depart hence, Satan.</p>	<p>As Moses receives strength, for this fourth and final time, Moses commands Satan to depart, “In the name of the Only Begotten!” There is power in the name of the Only Begotten.</p>
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There is power in the name of Christ. In the Book of Acts, Peter heals the man who was lame: It was not by the power of Priesthood; rather it was in the 'Name of Jesus'. Priesthood is the authority used to administer the Gospel. The power resides in the “Name of Christ”. It is in His name that all miracles are produced, not priesthood.

[Acts 3: 6](#) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

In the Temple we see the name of Christ being used to cast Satan out. Satan is controlled by invoking the name of Christ. Satan's so called power is based upon his own knowledge [he has been around longer than we have.] He uses deception and so called magic, as with the priests in the court of Pharaoh. One of his ancient names is “Shaitan”, the one that rebelled, and becomes the great deceiver, or the one who lies in wait to ambush or deceive.

<p>22 And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not.</p>	<p><u>Moses passes the test.</u> He remained true and faithful to what he had seen and heard, and by invoking the Name of Christ, Moses was able to cast Satan out.</p>
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Moses passes his test; he is true and faithful, and now the Lord is prepared to greatly expand his knowledge further. Adam was true and faith to the Lord's command given him in the Garden of Eden. After three generations of faithfully offering sacrifices, the Angels comes to Adam and inquires why it was that he has been offering these sacrifices. Adam replies that he does not know why, only that the Lord had commanded him. Adam has passed his test, and the Angels explain the reasons, teaches him the Gospel, and Adam is then able to teach his posterity. (See **Moses 5: 5-7; 6: 50-68**)

OBEDIENCE PRECEDES KNOWLEDGE, and KNOWLEDGE DEMANDS OBEDIENCE

This is why we have certain commandments and covenants we make in the Temple that we do not make outside of the Temple. If we are found to be true and faithful “outside of the Temple”, then we can say we are willing to be true and faithful to even greater light and truth. “I am willing to be responsible to receive even greater light and truth”. Obtaining a Temple recommend is for that very reason...we demonstrate our

willingness to become obedient to further light and truth. Then that obedience enables us to receive even further light and truth: Line upon line and precept upon precept.

<p>23 And now of this thing Moses bore record; but because of wickedness it is not had among the children of men.</p>	<p>This story was not in the Bible because of wickedness.</p>
<p>24 And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son;</p>	<p>This is the end of ACT II and beginning of ACT III.</p>
<p>25 And calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice, saying: Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God.</p>	<p>Moses is told that because he passed the test, God has chosen him and he shall be made stronger than many waters (hinting to future event at the Red Sea.) Moses gains more confidence and faith. He is told that the elements would obey his command as if he wert God! Moses was called <i>before</i> he was tested, and he is chosen <i>after</i> he passes the test.</p>
<p>26 And lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel my chosen.</p>	<p>Moses learns what his work is going to be...in v 6 he was told he had a work to do; now he is told what that work would be.</p>
<p>27 And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the spirit of God.</p>	<p>Moses receives a comprehensive vision: There was not a particle of the earth that he did not behold.</p>
<p>28 And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.</p>	<p>Moses also beheld the inhabitants of the earth, and there was not a soul which he beheld not. Discerning them all by the Spirit of God.</p>
<p>29 And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.</p>	<p>He sees the lands and the people again.</p>

Moses not only sees the people of Israel who are in spiritual and temporal bondage, but he sees all people of every land. He is beginning to see the scope of his responsibility. When President Lee was set apart as President of the Church, (July 1972) he said he knelt in prayer that night, and the hearts of every members of the church were opened

up unto him that he might see how to succor them. Enoch had the same vision opened up unto his eyes: **(Moses 7: 21, 23)**

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth;

23 And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;

Moses receives the keys to gather Israel, and Israel are those who accept the Gospel or who are or become the seed of Abraham.

<p>30 And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why [not how?] these things are so, and by what thou madest them?</p>	<p>Moses is still asking questions – he is still seeking for more light and knowledge. He wants to know why God made everything and by what He made them all.</p>
<p>31 And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.</p>	<p>Moses receives answers to his questions. God's purposes are revealed in Isa 45: 18; D&C 49: 16-17; 88: 19-20; Moses 1: 39 see below:</p>

[Isa. 45: 18](#) For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, **he formed it to be inhabited:** (see also **1 Ne 17: 36**)

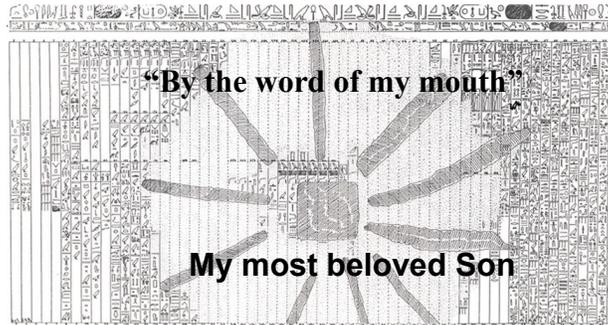
[D&C 49: 16-17](#) Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and **all this that the earth might answer the end of its creation;** And **that it might be filled with the measure of man**, according to his creation before the world was made. (See also **D&C 132: 31**)

[D&C 88: 19-20](#) For after it [**the earth**] hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; That bodies who are of the celestial kingdom may possess it forever and ever; for, **for this intent was it made and created**, and for this intent are they sanctified.

[Moses 1: 39](#) For behold, this is my work and my **glory**—to bring to pass the immortality and eternal life of man.

<p>32 And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.</p>	<p>God answers the question, “by what” all these things were created.</p>
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The oldest written document in the world is the 'Shabaka Stone'



This dates back to about 3300 BC

The engraving on this stone is a Temple Drama, with stage directions indicating who should enter on the stage at different times and from which direction. The content deals with the Pre-earth life, the Council in Heaven and the creation of the earth. The creator God enters from the left and is deciding which one of his sons will become the god over his creations. An argument ensues between two of his sons. The document says things were created "by the word of his mouth", and the son chosen to become the god over this new world will be "my most beloved son". This is from the oldest written document in the world, and it is a Temple Drama. It was performed in the world's oldest Temple, or the Temple of Menes. This oldest written document gives us the same story that Moses is telling.

<p>33 And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.</p>	<p>See below to include in your "GEE WHIZ FILE"</p>
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Men have placed gadgets between us and nature (ie.God) - We cannot determine time, dates and directions on our own.

Ancient man believed (M.A.) that the earth was the center of the universe. As it became apparent man was not at the center, it radically changed man's view of himself.

Then it was realized the sun was not the center but a + - average member of a family of 100,000,000,000 (100 billion) stars that make up our Milky Way Galaxy.

Some telescopes can look back over a billion years ago - we cannot observe what is happening at the present time.

Therefore, we cannot attempt to picture the universe or human drama as it now is unless we have a complete picture of how it evolved in time. We must chart the past and future in order to picture the universe and human drama as it now is.

The light from the Sun is over 8 minutes old. The stars in Orion we see as they were @3600 years ago. Light and radiation we see from the other side of our own galaxy left over 50,000 years ago.

The Universe began expanding about 20 billion years ago

The age of the moon and earth @ 4.5 billion years.

Planets around star occur commonly rather than rarely. The question is - Are they habitable?

A STAR to support a planet with life must meet 3 major requirements.

1. Must be a single rather than cluster 1+
2. Must be hot enough so radiation will sustain life.
3. Must have a long enough life stable enough to allow a planet to evolve.

Of the stars that could maintain a habitable planet, only 1 out of 100 could expect to have 1 habitable planet. So 1 star out of 1,000 could probably have 1 planet with life.

In our galaxy of 10^{11} stars, we would expect to find 10^8 planets like ours.

If we have over estimated by a factor of 2, there would be about 200,000 habitable planets in our galaxy.

If the number of galaxies in the range of our observation is 10^{10} that makes the number of planets like earth in our observable universe @ 10^{17} or 10^{19} . If there was an error by a factor of 1000, there would be 10^{15} , or 10,000,000,000,000,000 planets that could sustain life.

From the observations above it would appear that "worlds without number" have been created. They are known unto God, but cannot be numbered unto man. Then Moses is informed:

34 And the first man of all men have I called Adam, which is many. [The same can be said about Eve in Moses 4: 26.]	Every earth will have a first man, and all of those worlds w/out number will have an Adam as the first man.
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Question: Is there also more than one Satan?

Yes. Every earth has its own Council in Heaven. Satan was one of the spirits who was supposed to come to this earth, “there are no angels who minister to this earth but those who do belong or have belonged to it”. (**D&C 130: 5**) He was supposed to be on this earth, but he led away a third part of other spirits who were also supposed to come to this earth.

Question: Do you think every earth needs to have a rebellion in order to have a need for a Savior?

Righteousness cannot exist without the presence of wickedness. I cannot choose to be righteous unless I also have the ability to be wicked. The nature of the spirit is vanity. In families we see this nature reveal itself; some are automatically obedient and some are automatically rebellious. Satan was supposed to come to this earth and he has seen that which has been done on other worlds. Not that which he has done, but that which has been done. He wanted control of the plan, for he goes on record stating that he would make sure that no one would be lost. (**Moses 4: 1**) He knew that he could not take the place of Christ, but he wanted to do away for the necessity of Christ and that Atonement. And ultimately, he wanted to take even God’s place:

[Isa. 14: 13-14](#)

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

Even when he was cast down to earth before Adam fell, he still wanted to gain control of how the Plan was going to be carried out. When asked by the Lord what he had done, he replied, “I have been giving some of the fruit to them” (Adam & Eve) After that, the next thing he do would be to give some of the fruit of the Tree of Life to Adam & Eve, but God immediately placed Cherubim with a flaming sword in the way to guard the Tree of Life, and if he would have been successful, the plan would have been frustrated:

[Alma 42: 5](#) (see also [Alma 12: 26](#))

5 For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

In my opinion, there is evil on other worlds. Exaltation could not be achieved unless the possibility of eternal damnation also existed. One’s agency will not be compromised, and both exaltation and damnation is a result and a function of agency.

<p>35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.</p>	<p>The Lord now narrows down his explanation to this earth only. There are a lot more worlds, but the Lord is only going to tell Moses about this one.</p>
<p>36 And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.</p>	<p>Again, Moses is asking questions pertaining to this earth. The rest of the record will be pertaining to this earth only.</p>
<p>37 And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine. 38 And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.</p>	<p>Moses sees the large vista at first, and now the Lord is only going to let him see the things pertaining to this earth.</p>
<p>39 For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. 40 And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.</p>	<p>We discussed these purposes in verse 31. The works of the Father continue in our own exaltation (see D&C 132: 30-31) as the blessings given to Abraham are fulfilled. Moses now receives a viewpoint only from the perspective of this earth, not any other earths or heavens.</p>
<p>41 And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe.</p>	<p>Moses recorded his book in purity, but when the records went through the great and abominable church (see 1 Ne 13) many of the plain and precious truths were removed, but the Lord raised up Joseph Smith, and this record is now had among as many as will believe.</p>
<p>42 (These words were spoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.)</p>	<p>These are the words spoken to Joseph Smith. These are his instructions pertaining with whom this record can be shared.</p>

What we are seeing in this record is the beginning of the endowment Moses receives. The Book of Abraham is a record of Abraham's endowment of power. When the endowment was first introduced in Nauvoo, Moses 2-5 was used as the narrative for that drama presented. This record contains that endowment of power. This record presents knowledge, not the ordinances. An endowment of power is knowledge. It is knowing where you came from; where you're going to live; where death comes from; where evil comes from and how to overcome it. It is knowing what exaltation is and what our potential is, and what kind of character we are to develop if we are going to dwell with God. Our endowment of power gives us power over this life that cannot be obtained anywhere else.

Just know that I know the Church is true no matter what I say. You have your scriptures and you have the prophets. They are your sources. I am not to be anyone's source, or anyone's footnote. These scriptures are true. As we go through the Pearl of Great Price, we can come to see and understand what Moses and Abraham saw and understood. It is hoped that these classes will become a great resource for you now and in the future.

Please bring your printed scriptures with you next time. Thank you all for your birthday wishes and the treats you brought to share. They are all much appreciated.