

#1: "This is my work and my glory"

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As man now is, God once was:

As God now is, man may be. (Lorenzo Snow, 1840)

Sources:

- REB: Richard Bushman, *Joseph Smith: Rough Stone Rolling*
- HC (History of the Church)
- CH Inst (Church History Institute manual)
- JMB= Jeffrey M. Bradshaw, *In God's Image and Likeness: Ancient and Modern Perspectives on the Book of Moses.*
- PGP Inst (Pearl of Great Price Institute manual)

Personal Study Resources

- Seminary.lds.org (Old Testament)
- Institute.lds.org (Old Testament and Pearl of Great Price)

Why are we starting Old Testament with the Book of Moses?

It is the JST for the first part of Genesis 1–6.

The Book of Mormon is the keystone of our religion. The D&C is the capstone. The Old Testament is the foundation of both the New Testament and the Book of Mormon! It contains as many words as all the rest of our scriptures put together.

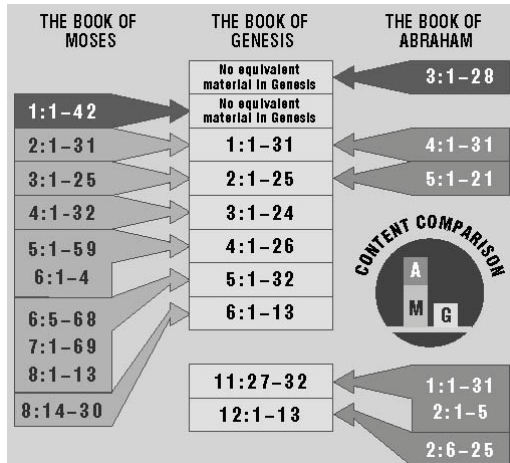
Timeline of Joseph's Scripture Study

1820	Reading James 1:5 in New Testament. Protestant revivals probably focused on New Testament. Spring. Joseph's first vision
1823	Sept 21–22. Moroni appeared to Joseph. He quoted "the prophecies of the Old Testament" (Mal 3–4; Isa. 11; Acts 3:22–23=Deut 18:15; Joel 2). "He quoted many other passages of scripture."
1829	Apr–Jun. Joseph translated Book of Mormon. (Got plates Sept 1827; lost 116 pages in Jun 1828; Oliver in Apr 1829)
1830	Mar. Book of Mormon published Apr 6. Church officially organized. May–Jun. False accusations, court battles, mobs. Jun. Moses 1. (JST began) "Amid all the trials and tribulations we had to wade through, the Lord who well knew our infantile and delicate situation, vouchsafed for us a supply of strength, and granted us 'line upon line of knowledge—here a little and there a little;' of which the following was a precious morsel." (HC 1:98; T&S 4:5, 16 Jan 1843) Jun–Oct. Moses 2–5 Nov–Dec. Moses 6–7
1831	Feb–Mar 7. Moses 8. Finished Gen 7–24. Mar 7. D&C 45:60–62 stop OT and begin New Testament. Mar 8–Feb 1832. JST of New Testament
1832	Jul– Jul 1833. JST: finished rest of Old Testament Dec. D&C 88:126–141. School of Prophets guidelines I give unto you a commandment that you shall teach one another the doctrine of the kingdom. ⁷⁸ Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; ⁷⁹ Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of

	kingdoms— ⁸⁰ That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. ... And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (88:77–80, 118)
1833	Jan. School of prophets began in Newel K Whitney's store Mar 8. D&C 90. "study and learn, and become acquainted with all good books, and with languages, tongues, and people." (90:15) Jun. D&C 95. Contentions in school of prophets
1835	Jul. Joseph obtained papyri containing writings of Abraham and began translating off and on. Parts of the book of Abraham were completed between 1837 and 1842. Michael H. Chandler came to Kirtland with mummies and some papyrus. "On inspecting the papyri, Joseph announced that one roll contained the writings of Abraham of Ur and another the writings of Joseph of Egypt." (REB 286). He bought them. Nov 20. Oliver returned from New York with Hebrew and Greek books for the school. Joseph began to study them. "Oliver returned from New York, bringing ... Hebrew books, for the benefit of the school. He presented me with a Hebrew Bible, Lexicon, and Grammar, also a Greek Lexicon, and Webster's English Dictionary. ... Spent the day at home, in examining my books, and studying the Hebrew alphabet. At evening, met with our Hebrew class, to make some arrangements about a teacher. It was decided ... to send to New York, for a Jew to teach us the language." (HC 2:318–319) Dec 23. Joseph studied Greek at home. "At home, studying the Greek language" (HC 2:344)
1836	Jan–Mar. School of the prophets studied Hebrew. Jan 4–6. Organized Hebrew school. Debate with Orson Pratt over pronunciation of a Hebrew letter. New teacher hired. Jan 19. "This day we commenced reading in our Hebrew Bibles with much success. It seems as if the Lord opens our minds in a marvelous manner, to understand His word in the original language; and my prayer is that God will speedily endow us with a knowledge of all languages and tongues, that His servants may go forth for the last time the better prepared to bind up the law, and seal up the testimony." (HC 2:376–377) Feb 1. Attended school as usual. ... Organized another class ... to receive Mr. Seixas' lectures on the Hebrew. (HC 2:390) Feb 4. Attended school. ... We have a great want of books, but are determined to do the best we can. May the Lord help us to obtain this language, that we may read the Scriptures in the language in which they were given. (HC 2:391) Feb 15. We commenced translating the Hebrew language, under the instruction of Professor Seixas, and he stated that we were the most forward of any class he ever instructed for the same length of time. (HC 2:396) Feb 16. Attended the school and read and translated with my class as usual. My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages, until I shall become master of them, if I am permitted to live long enough. (HC 2:396)

1. Joseph Smith Translation

The JST restores to the Bible “many parts which are plain and most precious; and also many covenants of the Lord [which were taken away]” (1 Ne. 13:26, 39–40). The JST has long revealed additions, interpretive additions, and wording changes. 3,410 JST verses differ from KJV. 1289 OT verses differ (25 in Moses 1 and 662 in Genesis→53% of OT verses and 20% of OT+NT verses). The most common changes were grammar, modern terms (e.g., *wot to know, saith to said*), and technical clarifications. (JMB 7)



About half of the D&C revelations are related to this translation process, including background on the Apocrypha (D&C 91), the three degrees of glory (D&C 76), the eternal nature of marriage and plural marriage (D&C 132), teachings on baptism for the dead (D&C 124), various revelations on priesthood (D&C 84, 88, 107) and others.

(http://en.wikipedia.org/wiki/Joseph_Smith_Translation)

Joseph used the 1828 Phinney Bible which often used more contemporary forms (spellings) of KJV words than used in LDS KJV.

LDS scholar Royal Skousen discusses the question of whether one should assume that every change made in the JST constitutes revealed text. (Royal Skousen. "The earliest textual sources for Joseph Smith's "New Translation" of the King James Bible." The FARMS Review 17, no. 2 (2005): 456-470) Besides arguments that can be made from the actual text of the JST, there are questions regarding the reliability of and degree of supervision given to the scribes who were involved in transcribing, copying, and preparing the text for publication. Differences are also apparent in the nature of the translation process that took place at different stages of the work. For example, while a significant proportion of the Genesis passages that have been canonized as the book of Moses “[look] like a word-for-word revealed text,” evidence from a study of two sections in the New Testament that were translated twice indicates that the later “New Testament JST is not being revealed word-for-word, but largely depends upon Joseph Smith’s varying responses to the same difficulties in the text.” (http://en.wikipedia.org/wiki/Joseph_Smith_Translation)

Temple related doctrines

“Protestants saw only foreshadowings of Christ in the Hebrew scriptures. Humankind was cut off from the full knowledge of the Gospel at the Fall. From then on, Christ was only hinted at in symbols or clues called types. Jonathan Edwards, New England’s leading eighteenth century theologian, said the first hint of the Christian gospel came in the warning in the Garden that the

serpent would have power to bruise man’s heel, but God would have power to crush the serpent’s head. ... Edwards likened the gradual increase of gospel light to the building of a house. ... Edwards catalogued the prefigurations of Christ in the Old Testament, building toward the final revelation during His life on earth.

“Joseph Smith’s Book of Moses fully Christianized the Old Testament. Rather than hinting of the coming Christian truth, the Book of Moses presents the whole gospel. God teaches Adam to believe, repent, ‘and be baptized even by water, in the name of mine only begotten Son ... which is Jesus Christ.’ Together the Book of Mormon and the Book of Moses give history a different shape from the Old Testament. There is no sharp drop after the Fall, followed by gradual spiritual enlightenment. Theologically, the ancient patriarchs were the equals of later Christians. The problem of history was to hold on to the gospel, not to prepare for its coming.” (REB 134)

2. Temple Rituals and Heavenly Ascent Stories

Ancient temple rituals depict a figurative journey into the presence of God. (where from, why here, where going) Heavenly ascent stories describe prophets who pass through the veil and enter into the presence of God in the heavenly temple. There the prophet may experience a vision of eternity or receive certain blessings from God Himself. (JMB 37)

Prologue ¹⁻²	Epilogue ⁴¹⁻⁴²
In spirit world ³⁻⁸	Stands in presence of Lord ³¹⁻⁴⁰
	Sees earth and all inhabitants ²⁷⁻³⁰
	Calls on God, hears voice behind veil ²⁴⁻²⁶
Falls to earth ⁹⁻¹¹	Defeats/overcomes Satan ¹²⁻²³

3. Spiritual highs and lows

4. Prologue

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

The earth *is* the Lord’s, and the fulness thereof; the world, and they that dwell therein. ² For he hath founded it upon the seas, and established it upon the floods. ³ Who shall ascend into the hill of the Lord? or who shall stand in his holy place? ⁴ He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. (Psalms 24:1–4)

Mt 4:8 Devil takes Christ to EHM

1 Ne 11:1 Nephi ‘caught away’ in the Spirit to EHM

2 Ne 4:25 Nephi “carried away upon EHMs”

2 Cor 12:2 Paul was “caught up to the third heaven”

3 Ne 28:13 (Three Nephites “caught up into heaven”

Moses 7:27 Enoch’s people “caught up by the powers of heaven into Zion.”

Ether 3:1 the brother of Jared ... went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did molten out of a rock sixteen small stones; ... and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying: (Ether 3:1)

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.

The personage who spoke to Moses was the premortal Jesus Christ, who is Jehovah, the God of the Old Testament. Being one with Heavenly Father, Jesus at times speaks as if He were God the Father (see Moses 1:6). This is known as divine investiture, whereby Christ is invested with authority to speak for and in behalf of the Father (see also D&C 29:1, 42, 46). (PGP man)

Joseph Fielding Smith: "All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. ... He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the Law of Moses. The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son" (*Doctrines of Salvation*, 1:27).

5. Moses in Spirit World

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?

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.

OED *wherefore*: in consequence of which; (for what reason? Or for this reason; ~therefore)

God (Jehovah) said to Moses "thou art my son" (1:4), "Moses, my son" (1:6, 7, 40)

God refers to "children of men" (1:8, 23, 41–42)

BRM: Few doctrines are better known by members of the true church than the doctrine of preexistence. We are all aware that all men are the children of God, the offspring of the Father, his sons and daughters. ... What is not so well known is that nearly all passages of scripture, both ancient and modern, which speak of God as our Father and of men on earth being sons of God, have no reference to our birth in preexistence as the children of Eloheim, but teach rather that Jehovah [Christ] is our Father and we are his children." (*Promised Messiah*, 351–352)

When the Lord had spoken with Adam, ... Adam ... was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. ... Behold, thou art one in me, a son of God; and thus may all become my sons. Amen. (Moses 6:64–68)*

¹⁵ Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. ... ¹⁷ And as many as have received me, to them have I given to become the **sons of God**; and even so will I to as many as shall believe on my name. (3 Ne 9:15–18)*

²⁵ Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; ... ²⁶ And after that he came men also

were saved by faith in his name; and by faith, they become the **sons of God**. (Moro 7:25–26)*

⁶ ... the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; ...

⁹ And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. ... Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back **into my presence**; therefore I show myself unto you.

¹⁴ ... Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

¹⁵ ... Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

¹⁶ Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

¹⁷ ... Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites.

¹⁸ And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him.

¹⁹ And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, ... and he had faith no longer, for he knew, nothing doubting. (Eth 3:6–19)*

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.

How Great thou Art: works → worlds

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.

Moses receives confirmation of work he was foreordained to.

Moses was a type and shadow of Jesus, i.e., lawgiver, savior, mediator

"the Only Begotten" not in KJV OT. In Moses there are 268 references to the Savior and his mission. The corresponding chapters in Genesis have only 36.

In a 1912 discourse on Moses 1:6, the First Presidency gave the historical context to help us understand this phrase: "Moses was reared in an atmosphere of idolatry. There were numerous deities [gods] among the Egyptians. In commencing the work which the Lord said he had for Moses to do, it was necessary to center his mind and faith upon God the Eternal Father as the only Being to worship. ... The sole object of worship, God the Eternal Father, stands supreme and alone,

and it is in the name of the Only Begotten that we thus approach Him, as Christ taught always" ("Only One God to Worship," *Improvement Era*, Apr. 1912, 484–85).

Neal A. Maxwell: "God does not live in the dimension of time as do we. We are not only hampered by our finiteness (experiential and intellectual), but also by being in the dimension of time. Moreover, God, since 'all things are present' with him, is not simply predicting based solely on the past. In ways that are not clear to us, he *sees* rather than *foresees* the future, because all things are at once present before him" (*Things As They Really Are*, 29; see also Alma 40:8; D&C 130:4–7).

⁷ And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the ^{spirit} world, and now I show it unto thee.

When the Lord spoke with Abraham face to face, He first put His hand upon Abraham's eyes to prepare him for his vision (Abr. 3:11–12)

⁸ And it came to pass that Moses looked, and beheld the ^{spirit} world upon which he was created; and Moses beheld the ^{spirit} world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered.

Sees spirit world (things as they were)

6. Moses Falls to Earth

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.

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.

Neal A. Maxwell: Moses' statement "surely was not a reflection on man, 'God's greatest miracle,' but a placing of man in the vast perspective of God's creations and a realizing, even so, that we are God's exclusive work and his greatest glory" (*Notwithstanding My Weakness*, 75).

→ Dependence on God, and our weakness (mortality) compared to God

"The idea of Christ as the good shepherd ... is meant to show not only that He cares for us individually as a shepherd cares for each one of his sheep, but also that we are at present, in comparison to Him, an ignorant, helpless, and wayward lot." (JMB 76) "All we like sheep have gone astray; we have turned every one to his own way." (Isaiah 53:6)"

¹¹ But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural 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.

"*Transfiguration* is a special change in appearance and nature which is wrought upon a person or thing by the power of God. This divine transformation is from a lower to a higher state; it results in a more exalted, impressive, and glorious condition. ... By the power of the Holy Ghost many prophets have been transfigured so as to stand in the presence of God and view the visions of eternity" (BRM, *Mormon Doctrine*, 2nd ed. [1966], 803).

7. Moses Defeats or Overcomes Satan

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.

Tempt → test, try, prove

Satan/devil rare and late in OT; common in JST

Satan appears as angel of light; nice. As with Jesus fasting, Satan came at a weak moment to test/try/tempt Moses. Worship him.

Worship → covenant, allegiance

OED *Worship*: to honor, revere, or adore as supernatural being or power, or as a holy thing; to adore with appropriate acts, rites, or ceremonies. [→ make or renew covenant with]

שחח, shchh ; h7812

From a primitive root

Mean to *depress*, i.e. *prostrate* (especially reflexively in **homage** to royalty or God)

KJV bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship

OED *Homage*: formal and public acknowledgment of allegiance, wherein a tenant or vassal declared himself the man of the king or the lord of whom he held, and bound himself to his service

OED *Allegiance*: the relation or duties of a liegeman to his lord; the tie of a subject to his sovereign or government

Bruce R. McConkie: "One of Satan's greatest aims, as he works his nefarious schemes among men, is to get them 'to worship him.' (Moses 1:12; 6:49.) His success in this venture is phenomenal. As the god of this world, he has the support and, though they may not consciously realize it, the adoration and worship of all those who live after the manner of the world. God our Father is worshipped in and through compliance with his commandments and in no other way. The same is true of Satan." (*Mormon Doctrine*, 193)

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?

Satan: "son of man" (1:12); Ben adam → son of mortal man

Moses: "I am a son of God" (1:13)

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?

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.

Moses committed to keeping covenant and commandment(s).

Part of our purpose on earth is to learn by our own experience to distinguish or discern between good and evil.

²⁴ And there stood one among them that was like unto God, and he said unto those who were with him: We will go down,

for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; ²⁵ And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; (Abr. 3:24–25)*

“As Joseph approached the Hill Cumorah [the first time], he had thoughts about the poverty of his family and the possibility that the plates or the popularity of the translation would produce enough wealth to ‘raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want’ [Oliver Cowdery, in *Messenger and Advocate*, July 1835, 157]. When he reached down for the plates he received a shock and was thus prevented from taking them out of the box. Twice more he tried and was thrown back. In frustration he cried out, ‘Why can I not obtain this book?’ Moroni appeared and told him it was because he had not kept the commandments but had yielded to the temptations of Satan to obtain the plates for riches instead of having his eye single to the glory of God as he had been commanded [Cowdery, in *Messenger and Advocate*, Oct. 1835, 198].

“Repentant, Joseph humbly sought the Lord in prayer and was filled with the Spirit. A vision was opened to him, and the ‘glory of the Lord shone round about and rested upon him. . . . He beheld the prince of darkness. . . . The heavenly messenger [Moroni] said, “All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one.” . . . You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge’ [Cowdery, in *Messenger and Advocate*, Oct. 1835, 198]. Moroni concluded by warning Joseph that he would not be allowed to obtain the plates ‘until he had learned to keep the commandments of God— *not only till he was willing but able to do it*’ [in Lucy Mack Smith, *History of Joseph Smith*, 81; italics added]” (*Church History in the Fulness of Times*, 40–41) (PGP std manual for JS—H)

¹⁶ Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten.

Moses a type of Christ

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.

Moses: 40 years Egypt, 40 years shepherd, 40 years prophet

When Adam & Eve “called upon God” they received commandments and angel visits (Moses 5:4+)

Joseph: “I would exhort you to go on and continue to call upon God until you make your calling and election sure.” (TPJS 299)

¹⁸ And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. Depart hence, Satan.

Seeks further light and knowledge

Moses, like Adam & Eve, learned to distinguish between good and evil.

1st attempt to cast out Satan

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.

No more mister nice guy. Threat & intimidation. Now Satan claims to be Only Begotten, the God of this World; before just worship

C. S. Lewis: “A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is. . . . You find out the strength of a wind by trying to walk against it, not by lying down” (*Mere Christianity*, 124).

The Prophet Joseph Smith related from his own experience, “The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes” (in Orson F. Whitney, *Life of Heber C. Kimball*, 1967, 132).

However, we need not become paralyzed with fear of Satan’s power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm, he will retreat. The Apostle James counseled: “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (James 4:7). He cannot know our thoughts unless we speak them. And Nephi states that “he hath no power over the hearts” of people who are righteous (see 1 Ne. 22:26). (James E. Faust, “The Great Imitator,” *Ensign*, Nov 1987, 33)

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.

2nd attempt to cast out Satan

Nibley: Like “the ancient pattern, the hero [Moses] is momentarily bested, overcome by the powers of darkness, as he ‘began to fear,’ and ‘saw the bitterness of hell.’ But with his last ounce of strength he calls upon God from the depths and is delivered: he has won the fight. . . . He has just passed through the waters of death and rebirth, *de profundis* [out of the depths]; and shown himself capable and worthy of the mission which is now entrusted to him.” (JMB 72)

Out of the depths [Latin: *de profundis*] have I cried unto thee, O Lord. (Ps 130:1)*

Jonah, Alma (36:18), & Joseph called upon God out of depths of hell. Likened unto being immersed (baptized) in water.

Brigham Young: “It matters not whether you or I feel like praying, when the time comes to pray, pray. If we do not feel like it, we should pray till we do.” (*DBY*, 44)

Brigham Young: “If the Devil says you cannot pray when you are angry, tell him it is none of his business, and pray until that species of insanity is dispelled and serenity is restored to the mind.” (*DBY*, 45)

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.

Satan shows power

3rd attempt to cast out Satan; in Name of Christ

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.

If thou be the Son of God, command that these stones be made bread. ...

If thou be the Son of God, cast thyself down [from pinnacle] ... The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹ And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ¹⁰ Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Mt 4:1–10)*

²³ And now of this thing Moses bore record; but because of wickedness it is not had among the children of men.

Satan in OT 19 times. 1 Chr (1), Job (14), Ps (1), Zech (3).
Devils in OT 4 times.

In Moses Satan (32) and devil (1).

Satan teaches there is no devil or hell (2 Ne. 28:22)

8. Moses calls on God and hears voice behind veil

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;

Filled with Holy Ghost → make or keep covenants

Holy Ghost/Spirit in all OT (3) and in Moses (10)

Joseph Fielding Smith: “The fact is *all the prophets had the Holy Ghost*. They were led and directed by him. And without this power they would not have been prophets. Peter said that prophecy itself ‘came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost’ [2 Peter 1:21]. The Book of Moses, which is the original and perfect record of a part of Genesis, speaks of the Holy Ghost; so do the Nephite prophets, including those who lived in the era before Christ.” (*Doctrines of Salvation*, 1:46–47)

²⁵ And calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice [from behind veil], 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.

In discussing early Christian and Jewish temple rituals, Tvedtnes discusses the prayer circle, noting that ‘prayer opens the veil to allow one to enjoy the presence of God.’ (JMB 59–60)

Refers to splitting the Red/Reed Sea

2nd comforter, calling & election,

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.

After burning bush (1:17) and before delivering Israel. → Between Ex. 3 and 4.

Moses had 2 missions: deliver from physical bondage (lead out of Egypt) and spiritual bondage (convert to worship God). On this mountain, a natural temple, Moses is endowed with knowledge and power to help him fulfill both missions.

When the brother of Jared had [called upon God], behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear. (Ether 3:6)*

Nibley: “In early Jewish synagogues as well as on very early Christian murals, ‘the hand of God is represented ... and instead of the heavenly utterance, the *bath-kol* [echo, distant voice, whisper] is given.’ ... In early Christian representations the hand of God reaching through the veil is grasped by the initiate or human spirit who is being caught up into the presence of the Lord.” (JMB 79)

9. Moses sees earth and all inhabitants

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.

Like Nephi and John, Moses saw all history of people

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.

²⁹ And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

³⁰ And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them?

10. Moses stands in presence of God

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.

Passed through veil

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.

Answer to 2nd question: by what thou madest them

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.

³⁴ And the first man of all men have I called Adam, which is many.

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.

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.

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.

³⁹ For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

John A. Widtsoe: [Offering salvation] is the Lord's self-imposed duty, this great labor his highest glory. ... Under the Gospel, what is man's highest ideal? Under the Gospel it must be to become like the Father. If the Lord's concern is chiefly to bring happiness and joy, salvation, to the whole human family, we cannot become like the Father unless we too engage in that work. ... Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory. [*Utah Genealogical and Historical Magazine*, October 1934, 25:189-90] (<http://speeches.byu.edu/reader/reader.php?id=7057>)

Gordon B. Hinckley: We are here to assist our Father in His work and His glory, 'to bring to pass the immortality and eternal life of man' (Moses 1:39). Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others. To each of us in our respective responsibilities the Lord has said: ... 'In doing these things thou wilt do the greatest good unto thy fellow beings, and wilt promote the glory of him who is your Lord' (D&C 81:4). (*Ensign*, May 1995, 71)

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.

11. Epilogue

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.

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.)

Nibley: "Such is the standard formula for the preservation and transmission of apocalyptic writings" found in ancient "Jewish or Christian Apocrypha."

"As man now is, God once was:"

"As God now is, man may be." (Lorenzo Snow, 1840)

"Soon after his return from England, in January, 1843, Lorenzo Snow related to the Prophet Joseph Smith his experience in Elder Sherwood's home. This was in a confidential interview in Nauvoo. The Prophet's reply was: 'Brother Snow, that is a true gospel doctrine, and it is a

revelation from God to you.' " (LeRoi C. Snow, *Improvement Era*, June 1919, p. 656.)

The Prophet Joseph Smith himself publicly taught the doctrine the following year, 1844, during a funeral sermon of Elder King Follett: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! ... It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." (*TPJS* 345–46.) (Gerald N. Lund, "I Have a Question," *Ensign*, Feb. 1982, 39–40)

Conclusion

John A. Widtsoe: What is man's highest ideal? Under the Gospel it must be to become like the Father. If the Lord's concern is chiefly to bring happiness and joy, salvation, to the whole human family, we cannot become like the Father unless we too engage in that work.

Gordon B. Hinckley: We are here to assist our Father in His work and His glory, 'to bring to pass the immortality and eternal life of man' (Moses 1:39). Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others. To each of us in our respective responsibilities the Lord has said: ... 'In doing these things thou wilt do the greatest good unto thy fellow beings, and wilt promote the glory of him who is your Lord' (D&C 81:4).

Like Moses, Joseph, and other prophets, we will each have spiritual highs and lows, mountains and valleys. During the lows when we are "left to ourselves," we will each have experiences and challenges that will test, try, or tempt us to break our covenants to love God and love neighbor. In this chapter and the temple, we are reminded of where we came from, why we are here, where we are going, and how to get there.

The hymn, "I am a child of God," focuses on our being spirit child of God the Father. It can also remind us that we are covenant children of Christ (God the Son). As we make, renew, understand, strive to keep our covenants, remember him always, and call up on God, we too can receive strength to resist Satan's enticements to worship him.

Christ loves each of us. It is his work and glory to bring to pass the immortality and eternal life of each of us. May we strive to help him by becoming like him.

Quotes

Joseph Fielding Smith: “All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. ... He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the Law of Moses. The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son.” (*Doctrines of Salvation*, 1:27)

Bruce R. McConkie: We are all aware that all men are the children of God, the offspring of the Father, his sons and daughters. ... What is not so well known is that nearly all passages of scripture, both ancient and modern, which speak of God as our Father and of men on earth being sons of God, have no reference to our birth in preexistence as the children of Eloheim, but teach rather that Jehovah [Christ] is our Father and we are his children.” (*Promised Messiah*, 351–352)

Joseph: The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes. (*Life of Heber C. Kimball*, 131)

Gordon B. Hinckley: We are here to assist our Father in His work and His glory, 'to bring to pass the immortality and eternal life of man' (Moses 1:39). Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others. To each of us in our respective responsibilities the Lord has said: ... ‘In doing these things thou wilt do the greatest good unto thy fellow beings, and wilt promote the glory of him who is your Lord’ (D&C 81:4).

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Dallin H. Oaks: Consider the power of the idea taught in our beloved song “I Am a Child of God.” ... I am a child of God with a spirit lineage to heavenly parents. That parentage defines our eternal potential. That powerful idea is a potent antidepressant. It can strengthen each of us to make righteous choices and to seek the best that is within us. Establish in the mind of a ... person the powerful idea that he or she is a child of God and you have given self-respect and motivation to move against the problems of life. (*Ensign*, Nov 1995, 25)

Brigham Young: It matters not whether you or I feel like praying, when the time comes to pray, pray. If we do not feel like it, we should pray till we do. (*DBY*, 44)

Lorenzo Snow: *As man now is, God once was;
As God now is, man may be.*” (1840)

Neal A. Maxwell: God does not live in the dimension of time as do we. We are not only hampered by our finiteness (experiential and intellectual), but also by being in the dimension of time. Moreover, God, since ‘all things are present’ with him, is not simply predicting based solely on the past. In ways that are not clear to us, he *sees* rather than *foresees* the future, because all things are at once present before him. (*Things As They Really Are*, 29; see also Alma 40:8; D&C 130:4–7)

12. In the Image of God

“God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible,—I say, if you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another. ...

“Having a knowledge of God, we begin to know how to approach Him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to Him, He begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to Him, He is ready to come to us.” (HC 6:305, 308)