



Moses 1; Abraham 3

Come Follow Me

Timeframe of the revelation

Moses 1.1 – some state this is after Exodus 3, prior to his return to Egypt to liberate the Israelites. Moses 1.25-26 are yet in the future, and Moses 1.17 is in the past, hence the assumption of the timeline of these events.



The Names of God in Moses

- Lord God
- Lord God Almighty
- Endless





Who is speaking to Moses?

“Thou are in the similitude of mine Only Begotten” – Moses 1.6

Moses “my son” – Moses 1.7, 40

Divine Investiture

An invitation to “relax” and allow for nuance in the text

See: [Jesus Christ: Father by Divine Investiture of Authority](#)



Moses 1 is about identity

- Who is Moses?
- Who are we?
- What does this text teach about humanity? About God? What are the implications of these ideas?

No other Gods – Moses 1.6

- What does this mean in an LDS context?
- What did this mean to Joseph Smith in 1830?
- How does this relate to Exodus 20.3 לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי “You will have no other *elohim* above/before my face.”
- How can we view this passage and how would it apply in our day?

Moses is left to himself... he realizes he is nothing – Moses 1.9-10

- Richard Turley “man is everything” – what does this mean?
- Mosiah 4.5 “your own nothingness”
- Alma 26.12 “as to my strength I am weak... I am nothing”
- Helaman 12.7-8 “O how great is the nothingness of the children of men”

Philosophies abound which belittle man's position on this earth. In the account of Moses, even he thought after seeing the creations of God that man is nothing, but God made it clear to him that **man is everything**. *Ensign*, May 1998, 84.

How the vision may have worked – spiritual sight – Moses 1.11

- JSH 1.20, 42 – Joseph’s experiences early in his life
- D&C 76.12 and Philo Dibble’s recollections
- 2 Corinthians 12.3 “whether in or out of the body I cannot tell”
- [The Ascension of Isaiah 6.6-15](#)
- See D&C 137.1 “Whether in the body or out I cannot tell” under [D&C 137-138](#)
[Quotes and Notes](#)

The reality of Satan “The Accuser” – 10 verses are given to this subject – Moses 1.12-22

The Adversary אֲדָוֶר – the accuser, often used with the definite article – see Job 1.6-9.



God comes back to Moses – Moses 1.25

- His message: “This is my work and my glory” – a purpose statement – Moses 1.39
 - Many heavens – Moses 1.37
 - “By the word of my power I created them, which is mine Only Begotten” – Moses 1.32
 - Secrecy! – Moses 1.42
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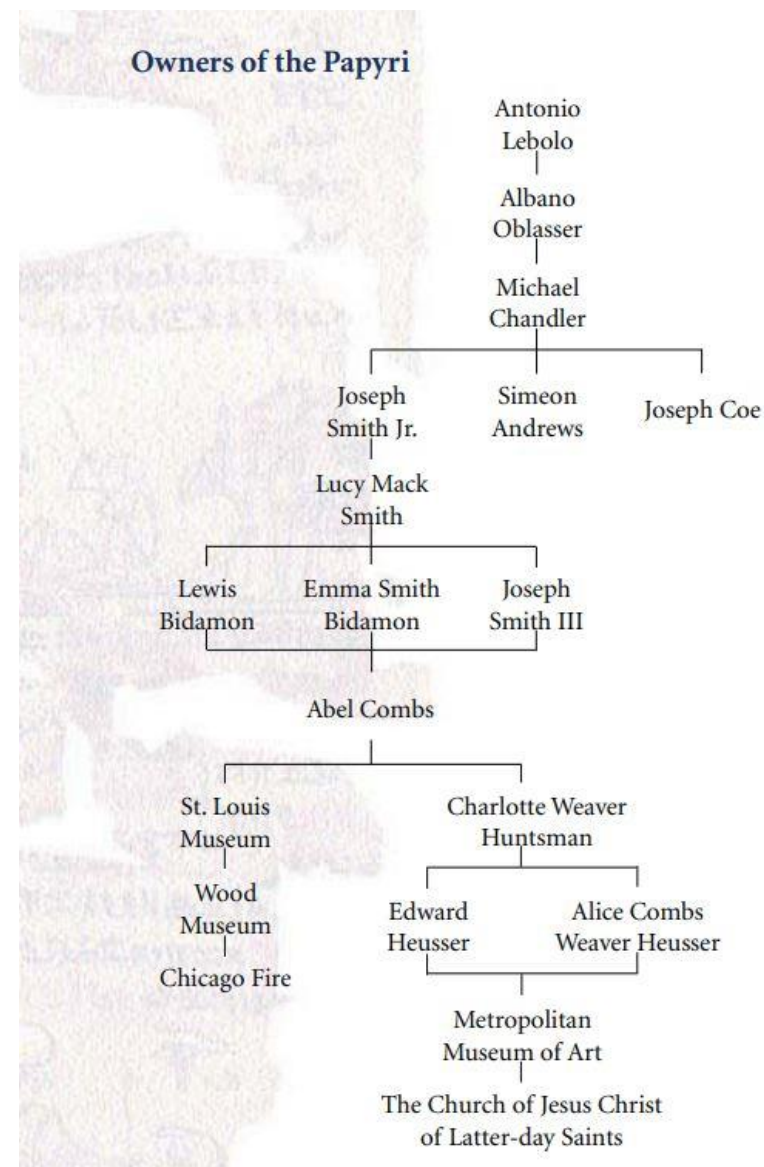


Esoteric Teaching

Hugh Nibley has frequently emphasized the importance of secrecy in early Christianity, showing that there were **levels of esoteric and exoteric doctrine** and ritual in the structure of the New Testament church. A recent collection of essays entitled *Secrecy in Religions* has shown that secrecy is an important component in all religions. Speaking of Christianity specifically, Kees Bolle, writes, "It does not take much of an effort to find examples for the notion of secrecy in Christianity, and the examples do not occur on the fringes of the doctrine of God's revelation; **rather they point to the center.**" Nibley's treatment of secrecy in early Christianity is valuable and persuasive. (Nibley, *Mormonism in Early Christianity*, foreword)

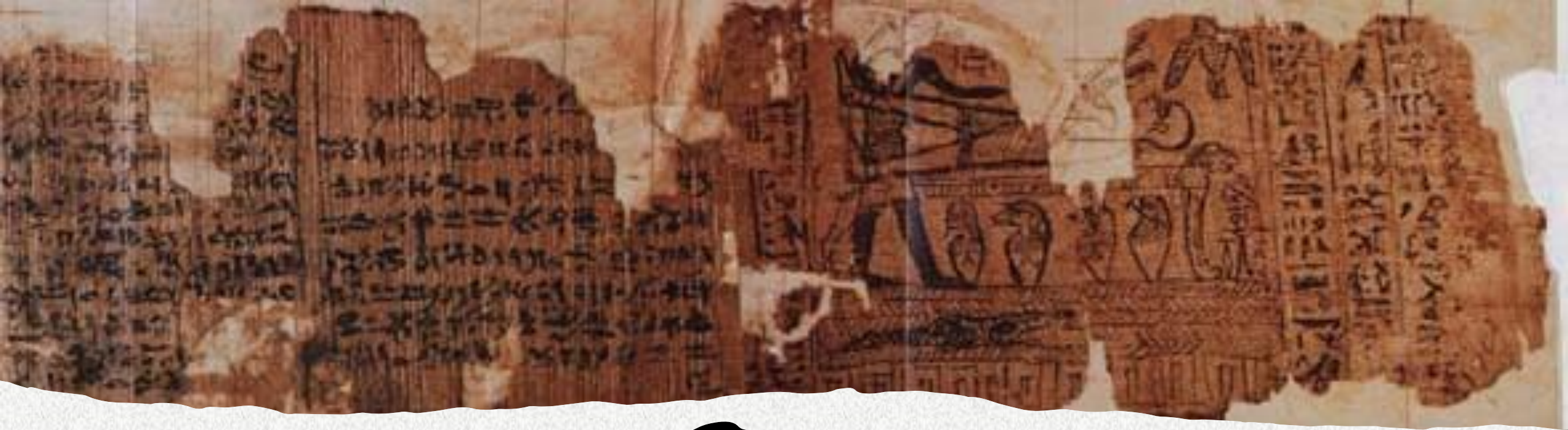
The Book of Abraham – the provenance of the text

- Antonio Lebolo plundered several tombs in Thebes in southern Egypt. Among the things he kept were 11 mummies. These mummies later came into the care of Michael Chandler, who brought them to Kirtland.
- We paid \$2400 and bought the mummies and texts in July 1835. The Church purchased four mummies and five papyrus documents including two or more rolls.



Timeline of translation

- July and Oct-Nov 1835 Joseph works on the text to translate Abraham.
- Joseph left to visit the Saints in Michigan in August 1835.
- The book of Abraham was first published in 1842 and was canonized as part of the Pearl of Great Price in 1880. The book originated with Egyptian papyri that Joseph Smith translated beginning in 1835.



Arguments against The Book of Abraham

- The Book of Abraham is not on JSP I-XI, the fragments that were found in 1967.
- Critics use this to attack the translation of the text, as the fragments from JSP I-XI are from the Book of Breathings and not from the writings of Abraham.

Responses to the critics

1. **The Missing Papyrus Theory:** The simple answer to this question is that we do not have the missing document, as it was destroyed in the Chicago Fire of 1871. Gee has determined that as much as 41 feet of the JSP are missing. The main argument put forth by Tanner in 1967 that JSP is not the Book of Abraham needs to be dealt with by understanding that the fragments from the Metropolitan Museum of Art were not part of the scrolls that made up the Book of Abraham. The pieces recovered in 1967 are part of a text known as “**The Book of Breathings,**” a text which was believed by those who wrote them in Egypt to be essential for the deceased to traverse the expanse in the afterlife and enter into their resurrected state. **Hugh Nibley addresses this type of text** in his book *The Message of the Joseph Smith Papyri: An Egyptian Endowment*.

See: [The Missing Papyrus Theory](#), Feb. 22, 2017.

Response to the critics (cont.)

2. The Revealed text theory: This theory leaves open the possibility that the Book of Abraham *was not* on the papyri; he received the text by revelation, with the papyri acting as a catalyst. This is a possibility because Joseph used the word “translation” to mean several things, including the process of receiving pure revelation. (Joseph Smith’s revelations call his revision of the Bible a “translation” ([D&C 73:4](#); [76:15](#); [90:13](#); [94:10](#); [124:89](#)), even though he didn’t use any Hebrew or Greek manuscripts. Also, [D&C 7:](#) is a revealed translation of a lost record written by the Apostle John.)

See: [The Catalyst Theory](#), February 22, 2017.

Responses

3. The Jewish Redaction Theory: Some people assume that if the documents [JSP] are funerary they cannot contain anything else. **Some Book of the Dead papyri, however, do contain other texts. Just because the preserved sections of the Joseph Smith Papyri are funerary in nature does not mean that they could not have had other texts, either on the verso or on missing sections of the rolls.** Jews in antiquity repackaged, or recontextualized stories and motifs from neighboring cultures, using them for their own theological purposes. The story of the rich man and Lazarus is an example of a recontextualized Egyptian story that was recontextualized and told by Jesus to his Jewish hearers, conveying a theological message.

See: [The Jewish Redaction Theory](#), February, 2017. See also: [Egyptian Stories Recontextualized in Scripture](#), March 2018.

Abraham 3.3 - The great star

The Great Star is Kolob – Abraham 3.3

“Kolob” may be related to *qalb*: Joseph Smith says that this is "Kolob, signifying the first creation, nearest to the celestial, or the residence of God." To the ancient Egyptians, this was symbolic of God, endowed with the primeval creative force, seated at the center of the universe. The name Kolob is right at home in this context. The word most likely derives from the common Semitic root *QLB, which has the basic meaning of "heart, center, middle." In fact, the Arabic form of this word, *qalb*, forms part of the Arabic names of several of the brightest stars in the sky including Antares, Regulus, and Canopus.

Abraham and astronomy

- The reckoning of the times increases until “thou come nigh unto Kolob” – Abr. 3.9
- Abraham spoke with God “face to face” – Abr. 3.11
- God put his hands on Abraham’s eyes – Abr. 3.12
- Abraham sees the stars
 - Shineah
 - Kokob = “star” in Hebrew. כּוֹכַב.
 - Olea
 - Olea, a name for “moon,” may be a variant for the Hebrew word for moon, *yau-ra-akh* יָרֵחַ.



Abraham and astronomy

Kokaubeam- This is just "kokab" in the plural in Hebrew: כּוֹכָבִים.

Kolob is the greatest of all the stars –Abr. .3.16

The transition verse, going from stars to humans “as also –”
Abr. 3.18.



Abraham and astronomy

These spirits are “gnolaum,” eternal עֹלָם – pronounced “olam” today.

The Lord is **the most intelligent** of all of these spirits –Abr. 3.19

He is more intelligent than all the spirits combined!

Pre-earth doctrine –Abr. 3.22-28

More intelligent than they all

I testify that He is utterly incomparable in what He *is*, what He *knows*, what He has *accomplished*, and what He has *experienced*. Yet, movingly, He calls us His friends. ([John 15:15](#).) We can trust, worship, and even adore Him without any reservation! As the only Perfect Person to sojourn on this planet, there is none like Him! ([Isa. 46:9](#).)

In *intelligence* and *performance*, He far surpasses the individual and **the composite *capacities* and *achievements* of all** who have lived, live now, and will yet live! ([Abr. 3:19](#).)

Elder Neal A. Maxwell, ["O, Divine Redeemer," Ensign Nov. 1981](#).

