

General Comments on PofGP Moses, the Inspired Version, and the Joseph Smith Translation

In the RLDS Inspired Version (IV) of the Bible the portions which Joseph emended by inspiration are inserted directly into the text in place of the King James Authorized version (KJV) text. What the LDS Church refers to as Moses 2-8 is in fact the Joseph Smith Translation on Genesis, and in the IV it appears as Genesis 1-8:18. What the LDS Church refers to as Moses 1 appears in the IV as an introductory Revelation immediately preceding Genesis 1. The foreword to the RLDS IV reads as follows:

Joseph Smith, Jr., worked diligently to present a more correct version of the Bible. He began this revision in 1830 and completed initial revision by July 2, 1833. The original manuscripts indicate additional editing by Joseph Smith after that date. It was his intention to have the printing done, as evidenced from statements made as late as 1841 concerning the urgency of the project. However, it was not published during his lifetime.

Among the valuable manuscripts he left in the possession of his widow, Emma, was this work on the Bible which he described as the "New Translation." These manuscripts were preserved, and after Joseph Smith III became president of the Reorganized Church, Emma delivered them to a committee appointed by the General Conference of 1866 to procure the manuscripts.... During 1866-1867 the committee of publication...had a printer's manuscript made. This was carefully compared with the originals and edited by the committee. From this printer's manuscript the first edition of "The Holy Scriptures" was printed in December 1867.

In view of Joseph Smith's revelatory experience, it was natural that he should seek more light relative to the biblical text, especially as he came to realize the inadequacy of the available versions. Revelations concerning the creation and early history of mankind and the prophecy of Enoch were received between June and December, 1830. The specific commandments authorizing the "New Translation" are found in the Doctrine and Covenants....

The process by which this text was derived deserves comment. As noted, certain completely new portions were given in the form of revelatory documents and included in the text for example, the larger share of chapters 5, 6 and 7 in Genesis. In the manuscripts the biblical text of both the Old and New Testament was revised and written out, word-for-word, to Genesis

24:73 and John 6:5 respectively; thereafter only the places where corrections were to be made were noted. Sidney Rigdon and John Whitmer appear to have shared the major work of transcription, with occasional help from Emma Smith and Oliver Cowdery.

The word "translation" is used consistently by Joseph Smith, Jr., to describe his work, and although this use of the word has later become somewhat obsolete, it serves to illustrate the method by which the text was determined (an older meaning of "translation" carries the connotation of changing the verbal expression into other forms even though in the same language). It appears that apart from the revelatory form of some portions such as those mentioned, the major part of the new version was arrived at through a prayerful, analytical approach, in most places following the language form and arrangement of the King James version. Many books and chapters were marked "correct" and therefore follow the Authorized Version.

The RLDS IV preface then goes on to quote the BofM references to having material omitted from the Bible, and it quotes numerous scholarly sources justifying this statement.

While the JST inclusions in the LDS Edition KJV and PofGP are comprehensive, they are not exhaustive. Some differences do occur, but they are generally not significant (i.e., they do not change the meaning of the straightforward interpretation of the text).

Comments on Pearl of Great Price Moses 1

Based upon general subject the text can be divided as follows:

- v. 1-2 Introduction
- v. 3-11 1st interview with God - eternal versus temporal
 - v. 3-8 God reveals His exalted nature as much as possible to a mortal
 - v. 9-11 Reflections on the encounter with God - man is nothing
- v. 12-22 Interview with Satan - a self-exalter
- v. 23 Parenthesis
- v. 24-41 2nd interview with God
 - v. 24-30 God's calling to Moses - draw out Israel so I may fulfil the Abrahamic Covenant
 - v. 31-41 The purpose and nature of God, to exalt man
- v. 42 Parenthesis

Overall, the text is arranged so the transcendent nature of God is contrasted with the nothingness of man. But God identifies Moses, and therefore mankind in general, as "my son" showing he is not utterly an animal. Then Satan is introduced as even lower than man and the antithesis of God in that he has no power or glory and yet still demands to be worshiped. This is further emphasized in the second interview with God where God makes it plain that it is his work and glory (i.e., His celestial nature) to create and exalt man.

Thus God's intent is to raise up the man, who is nothing, while Satan's intent is to debase him further in an effort to promote himself. So man is placed in the middle of God and Satan and provided with two extreme examples of what he has to choose from.

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

v1-2 These verses form the introduction and set the context of the ensuing text. Verse 1 indicates God Himself directly spoke to Moses at some point in time where Moses was caught up into an exceedingly high mountain. It is safe to assume this "ca[atching] up" is miraculous in nature (cp. 1 Ne. 11:1). Verse 42 states the name of this mountain is not to be revealed, and therefore can safely conclude this is not the same Mt. Horeb/Sinai which is a common setting early in the book of Exodus, and the events chronicled here are not found anywhere in the book of Exodus (i.e., this account is not a more detailed version of some other account appearing in Exodus).

Verse 2 states Moses spoke with God "face to face", a Semitism usually indicating a personal appearance. In this case it is plain a personal appearance is implied as the narrative goes on to explain that Moses was protected and embraced by the glory of God such that he could withstand His presence. There is another well-known Semitism that forwards the view that no mortal man can withstand God's presence and survive, and it appears this is the case. Exactly why is not even hinted at here, but we are informed it is within God's power to protect mortals such that they may survive His presence. Most textual comments on the subject indicate the reason man could not survive God's presence is that man's wickedness would require God to mete out retribution, and therefore destruction, upon them, cf. Exod. 29:21-24, Exod. 32:10 and Exod. 33:5.

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. 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.

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.

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. 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 which are, and which were created; of the same he greatly marveled and wondered.

v3-8 Moses' first interview with God wherein He states there is "no God beside me". Overall, these verses emphasize the eternal, transcendent, and singular nature of God.

v3-4 The eternal nature of God is contrasted with the temporal nature of man. The primary purpose of these two verses is to explain why there are perception differences between God and mankind. Man is temporal, fallen, and mortal, and therefore cannot perceive the eternal things which God can perceive.

v3 "Lord God Almighty, and Endless is my name", the context of this phrase is that God is expressing His eternal nature. The name-titles employed therefore reflect this. In Hebrew, the phrase "Lord God Almighty" would be "El YHWH Shaddai" which would most literally translate into English "the exalted, all-powerful one who is".

The Hebrew title "el" is applied to both the true God as well as false idolatrous gods. It simply means "exalted", meaning that it has more power than mortals, or is "higher up" in power.

"YHWH" is only applied to the true God and means "I am", or "I will be", or "I am being". It gives the meaning of independence, in that the God of Israel's existence is independent of Israel, unlike the false gods who rely on idol makers for their existence. It also carries the implication of "I am with you" by context from Exod. 3, meaning the God of Israel is a God who watches over His people and interacts with them. This phrase "I am with you" or "I will be with you" appears repeatedly throughout the Scriptures in conjunction with various divine commissions, cp. v. 26, Exod. 3:12, Num. 14:9, Josh. 1:9, Isa. 43:5, Jer. 15:20, Matt. 28:20, Acts 18:10, D&C 34:11. It can therefore be paraphrased to "the ever-present One" or "the ever-faithful One".

"Shaddai" is traditionally translated to "all powerful" meaning God has all power there is to have, in contrast to idols

which are so powerless they are carried around by their creators, cp. Isa. 46:1-2.

On "Endless is my name" cp. 7:35, D&C 19:10. This particular name-title does not appear in the OT, although similar statements are made.

It would appear the individual speaking here is God the Father, and not God the Son. In most cases in the OT when the person speaking is referred to as "Lord God" it is God the Son speaking. Here, however, it is almost certainly God the Father given the references to "my only begotten Son" in v. 33 and 2:26. While there are instances in the D&C of God the Son speaking in a possessive manner of His mortal flesh and referring to it as "Mine Only Begotten Son" (cf. D&C 49:5), 2:23 unequivocally presents God the Father as speaking to the Only Begotten Son.

v5-6 These two verses form another couplet where the Lord states that no mortal can perceive all of eternity and remain in the flesh (v. 5), and since god has a mission for Moses on the earth (v. 6) He will not be able to show him all things (conclusion drawn by inference).

v5 Those who cannot remain on the earth in their flesh after beholding all of God's glory are presumably translated persons. In 3 Ne. 28:13-15 is an account of the Three Nephites who are caught up into heaven and they see unspeakable things, and "they were changed from this body of flesh into an immortal state, that they could behold the things of God". Later in that same chapter we are informed by Mormon that their bodies underwent some change.

Another point worth mentioning is if the mortal were exposed to all of eternity this would necessarily require their own pre-mortality to be shown to them as well, which would eliminate the veil of forgetfulness which grants us considerable free agency.

v6 This verse indicates to us that Moses has been called to a mission, that Moses is in the "similitude", or "is a type of", the Savior. Moses is cast as a type of Christ in that he acts as intercessor between the Lord and Israel just as Christ will act as intercessor between the Father and His children. Moses is a savior and deliver of Israel who gives them the Law. And there is the well known prophecy of the Messiah characterized as "the prophet like Moses", cf. Deut. 18:15.

While the Only Begotten Son is the Savior, "there is no God beside me". With regard to this statement, we can see where the various Biblical requirements for monotheism come from. As far as the Son's and the Holy Spirit's godhood are concerned, they stem from the Father's granting it to them. Hence Jesus' constant deference to the Father during his mortal ministry

despite being God incarnate. The power that made Jesus God incarnate was the Father's, thus there really is only numerically one independent God.

Also with regard to this "no other beside me" we must recognize the context of the chapter. Moses is about to be confronted by a self-aggrandizing Satan who demands that he worship him. This warning that there is "no other beside me" certainly applies to idols and those who seek to supplant God, which is the primary context of various OT assertions of monotheism. Note Moses paraphrases this statement back at Satan in v. 15. Blatantly anti-idolatry polemics which are couched in the same language are common in the Law and Prophets, especially the Prophets (cf. Exod. 34:14, Isa. 41 & 43).

v7-8 God informs Moses that since he is "in the world" He may show him things pertaining to it. While v. 4-5 indicate that Moses' temporality precludes him seeing all things eternal, since he is in a temporal world God may reveal to him things of this world. While this obviously is not much compared to having all of eternity revealed to you, it is enough to make Moses "greatly marvel and wonder". This revelation appears to be God revealing the earth and its inhabitants in a setting contemporary to Moses. It is not until v. 27-28 that Moses appears to be seeing all peoples who will ever live on the earth. One might infer from this that the Lord was testing Moses, and did not reveal the full extent of the vision until after he made it successfully past Satan's temptation in v. 12-22.

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. 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.

v9-11 Moses reflects on the encounter with God. First, after the vision is done, Moses collapses (v. 9). While the interview was surely exhausting and overwhelming, the symbolism of it is connected to that which appears in Isa. 40:28-31. In v. 10, Moses recovers his strength and reflects on the grandeur of the vision and realizes that "man is nothing". It is difficult to determine exactly what Moses means by this as that phrase is not used in a similar context anywhere else in the Scriptures. In 1 Cor. 13:2 and Gal. 6:3 we have Paul speaking of the nothingness of man in the context of being lacking in charity and being

filled with false pretensions, and while it may be similar in intent the context is still very different. The text would therefore be best read simply by assuming Moses is saying he had previously not realized the immensity of the earth and the minuscule size and relative insignificance of man upon the earth.

Consider the perspective of the earth in a time contemporary to Moses' where the population was just a fraction of our modern billions and their impact on the earth was modest, if not indiscernible, compared to what we have done and what we know about it today. Even so, we like to think we are important, but when things are put in their proper perspective we realize how small we are. Perhaps the shock would be even greater to a modern man given our sense of self-satisfaction over what we consider to be a considerable knowledge of the natural sciences.

v11 Again the temporal and natural contrasted with the spiritual and eternal. It is with his spiritual eyes that he discerns God, but it is with his natural eyes that he discerns Satan.

It is interesting to note that according to J.H Gilbert's (E. B. Grandin's typesetter for the First Edition BofM) account, Martin Harris beheld the gold plates with his spiritual eyes:

Martin was in the office when I finished setting up the testimony of the Three Witnesses-- ([Martin] Harris-- [Oliver] Cowdery and [David] Whitmer). I said to him, "Martin, did you see those plates with your naked eyes?" Martin looked down for an instant, raised his eyes up, and said, "No, I saw them with a spiritual eye." (John H. Gilbert, Recollections of John H. Gilbert, Source: Recollections of John H. Gilbert, 8 September 18, jh92, Palmyra, New York, typescript, BYU)

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. 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? 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.

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

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. 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. 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. 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.

v12-22 After Moses recovers from his interview with God and has had some time to think about things, but not too long, Satan confronts Moses and tells him to worship him. Satan sees God has taken a particular interest in Moses so he decides to step in. In the ensuing verses Moses gives his rationale for rejecting Satan's demand (v. 13-18), he presents Satan's demand as contradicting what God said previously (cf. v. 6), and Satan has no power in his presence as did God because he can perceive him with his natural eyes. Satan's reaction is rather violent, which causes Moses to fear (v. 19-20). To conclude, Moses adjures Satan by the authority of the Son (v. 21) and forces him to leave (v. 22).

The exchange between Moses and Satan in v. 12 has probably been condensed down to a summary. It seems unlikely Satan would simply appear and demand to be worshiped. It seems much more likely he would use sophistry, smooth words, and clever deception first to make it more palatable. All of which would boil down to "Worship me".

As the names of God are touched on above, also consider the name of Satan as well. The English word "Satan" is a transliteration of the Greek:satan which most literally translates to the English word "adversary". Thus, another name-title and not a proper noun. Both the Greek and English are simply transliterations of the Hebrew term "satan". Also, Satan is elsewhere called "serpent", which in Hebrew is "nachash" and translates literally to "snake".

v20 "he saw the bitterness of hell", Moses saw firsthand how embittered the adversary was at having his deceit exposed and being punished for it. This is hell, the bitterness of wanting something you cannot have and being frustrated in it.

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

v23 A parenthesis indicating Moses did bear record of this thing, but it has since then been eliminated from the written record by evil men.

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; 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. 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.

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. 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? 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. 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. 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.

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. 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.

v24-41 Moses' second interview with God wherein He explains His purposes. With the close of the confrontation with Satan, Moses is immediately filled with Spirit and caught up into God's glory again (v. 24-25c). God pronounces blessings upon Moses (v. 25c-m), promises divine support to him (v. 26a-c), and calls him to deliver Israel (v. 25d-e). Moses beholds all aspects of the earth and all of its inhabitants (v. 27-29). Moses then asks God why and how He created all of these things (v. 30). We are parenthetically informed again that Moses is speaking face to face with God, as was the case previously (v. 31a-d, cp. v. 2). God responds to Moses and informs him that He created them by the Son and for His own wise purposes (v. 31e-35).

Verses 31e-35 are presented in a simple A-B repetition where the A's represent the creation and the B's represent the Creator. Note in the B's that the Father still maintains possession over the Creatorship even though He did it by the Son.

A - For mine own purpose have I made these things. Here is wisdom and it remaineth in me.

B - And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

A - And worlds without number have I created; and I also created them for mine own purpose;

B - and by the Son I created them, which is mine Only Begotten.

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

B - 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.

Verses 31-32 address the creation Moses has just witnessed, namely the creation of this earth. Verses 33-34 address the creation of other worlds and their respective inhabitants. And verse 35 indicates only things pertaining to this world's creation will be revealed, and the reason why is the same as that

mentioned in v. 4-5.

In verses 36-41 Moses asks the Lord to go into greater detail as to the creation of this world and the Lord responds. This therefore serves as a prelude and introduction to the rest of the text of PofGP Moses. It also informs us that the various accounts given herein, which likewise appear in Genesis, are a revelation which is a direct result of Moses' inquiry concerning the creation and purpose of the earth, and not some amalgamation of folklore which evolved over time and was ultimately canonized (which is the prevailing notion among Jewish and Christian scholars alike). In verse 36, Moses makes the request. God responds telling Moses that the heavens and the earths are without number to man (v. 37), and they pass away and are created continually (v. 38), but all of that is to achieve His purpose, which is to "bring to pass the immortality and eternal life of man" (v. 39). Thus, God puts the awe-inspiring grandeur of the creation into perspective to say creation is transient and is there to serve the purpose of making man eternal. Note in this instance God's purpose is to exalt man, where Satan's purpose was to exalt himself.

Verses 40-41 then contain a command from God instructing Moses to document the revelation he is about to receive (v. 40). Moses is also informed the book he will write will suffer at the hands of those who reject its authenticity, but it will ultimately be restored in its original form (v. 41). This statement unequivocally forwards the view that Moses was the author of the Law of Moses, a view which is not commonly held among Judeo-Christian scholars and laymen alike despite the numerous Scriptural references indicating as much (cf. Deut. 31:24, Luke 16:29, John 1:17, John 7:19, John 8:5, 1 Ne. 5:11, 1 Ne. 19:23, 2 Ne. 3:19).

v25 "Moses", the word "moshe" in Hebrew if translated literally would mean "drawn out". It originally came from his being drawn out of the reeds on the river when a baby, but also predicted his calling to draw out Israel from Egypt, which is extended in v. 26.

"as if thou wert God", this is similar to a statement made to Nephi in Hela. 10:5-7.

v28 "numberless as the sands upon the sea shore", a reference to the Abrahamic Covenant, cp. Gen. 22:17. Moses' call is to assist God in fulfilling the Abrahamic Covenant by bringing natural Israel back to their lands of inheritance. Note in v. 29 Moses sees also the nations (i.e., Gentiles) upon all of the face of the earth, suggesting the grafting in of the Gentiles into natural Israel during the times of the Gentiles.

v30-41 These verses can be arranged as an inverted parallelism. Especially note the parallelism of v. 31 and 39, where v. 31 implies the purpose is to create man and v. 39 says the purpose is also to exalt him.

A (v. 30) Tell me, I pray thee...
B (v. 31) For mine own purpose have I made these things
C (v. 32-33) Worlds without number have I created
D (v. 34) First of all men, which is many
E (v. 35) Only an account of this earth,
and the inhabitants thereof
E (v. 36) Tell me concerning this earth,
and the inhabitants thereof
D (v. 37) The heavens, they are many
C (v. 38) There is no end to my works
B (v. 39) My work and my glory
A (v. 40) I will speak unto thee...

v31 "Here is wisdom and it remaineth in me", in other words "here is wisdom which continues on as a result of My actions", referring to God's purposes in creation, cp v. 38. God's purpose in Creation is addressed in depth in the ensuing Creation accounts of Moses 2-4, also cp. Isa. 45:18.

v34 "which is many", presumably referring to the "all men" and not the "Adam" (i.e., this is not saying that there are many "Adams", it is saying there are many men) given the statement in v. 35 concerning the inhabitants of the many other worlds.

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.)

v42 Another parenthesis indicating the revelation here to Smith is the same as that which Moses received, cp. 4:32. The phrase "Show them not unto any except them that believe. Even so." is omitted from the RLDS IV.

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