

## Discussion 4

# The Creator and the Creation

(The Crown and Glory of YHVH Elohim)

*Primary Content (From 1 Sefer Moses, the Book of Beginnings):*

- Chapter 1 - The Creator
- Chapter 2 - The Creation

*Additional Reading (Comparison Texts):*

- Moses Chapters 1-2 (From LDS Pearl of Great Price)
- - Or - Section 22 (From the RLDS Doctrine and Covenants)

*Objectives:*

- Compare and Contrast: The Creator vs. The Creation
- Compare and Contrast: Yachad Yachid Echad vs. Tzadik Yachad
- Intentionally Engage the scriptures in ways that probe for depth of meaning

*Kabbalistic Concepts:*

- Crown (Keter)

*Notes Before Reading:*

The chapter names/headings from 1 Sefer Moses on the Plates of Brass are from the plates themselves (they were NOT added by the translator, or an editor). These two chapters are named “The Creator” and “The Creation.” These two concepts are a fundamental teaching within Mormon Kabbalah. There is Creator, there is Creation. The purpose of this “lesson” is for you to use the text as you seek understanding of these two concepts. At the most simple level, Mormon Kabbalah is the exploration of the interplay between Creator and Creation.

While translating the plates of brass, in many cases, David felt inspired to just keep the Hebrew words rather than render them into English because the meaning of the Hebrew words is more than what would be captured in the equivalent English. Whereas, when Joseph translated the same passages, he rendered the concepts into words that fit his understanding according to his vocabulary. The wording differences enable us to see how the two translators approached the meaning of the original idea from slightly different perspectives. It would probably be useful to take the time to make a list of these Hebrew words, and begin creating your own “dictionary” of meaning by using these two texts to extract that meaning. (It is recommended that you continually build and update your dictionary throughout the course).

## Reading:

Chapter 1 - The Creator		
1 Moses	Moses (JST / Inspired Version)	Discussion Ideas
<p>1. The words of <b>Ahyeh Asher Ahyeh</b> which He spake unto Moses at a time when Moses was caught up into an exceeding high mountain;</p> <p>2. And he saw <b>The Creator</b> face to face, and he talked with Him;</p> <p>3. And <b>Ruach Hakodesh</b> was upon Moses; therefore, Moses could endure <b>the Presence</b>.</p>	<p>1 The words of <b>God</b>, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,</p> <p>2 And he saw <b>God</b> face to face, and he talked with him, and the <b>glory of God</b> was upon Moses; therefore Moses could endure <b>his</b> presence.</p>	
<p>4. ¶ And <b>The Creator</b> spake unto Moses, saying: Behold, <b>I AM: YHVH Elohim Shaddai</b>,</p> <p>5. And <b>Eloaum</b> is my name, for I am <b>Aleph Tav</b> without beginning of days or end of years; and is not this endless?</p>	<p>3 And <b>God</b> spake unto Moses, saying: Behold, <b>I am the Lord God Almighty</b>, and <b>Endless</b> is my name; for I am without beginning of days or end of years; and is not this endless?</p>	
<p>6. ¶ And behold, thou art my son; wherefore, look; and I will show thee the workmanship of mine hands,</p> <p>7. But not all; for my works are without end, and also my words, for they never cease;</p> <p>8. Wherefore, no one can behold all my works except they behold all my Glory, yea which is to behold my <b>crown</b>;</p> <p>9. And no <b>man nor woman</b> can behold all my glory, or my crown and afterwards remain in the flesh on the earth.</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>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>10. ¶ And I have a work for thee, Moses, my son; and thou art in the similitude of <b>the Yachad Yachid Echad</b>;</p> <p>11. And <b>the Yachad</b> is the <b>Messiah of the world forever and ever</b>, full of Grace and truth;</p> <p>12. But there is no <b>creator</b> beside me; and all things are present with me, for I know them all.</p>	<p>6 And I have a work for thee, Moses, my son; and thou art in the similitude of <b>mine Only Begotten</b>; and <b>mine Only Begotten</b> is and shall be the <b>Savior</b>, for he is full of grace and truth; but there is no <b>God</b> beside me, and all things are present with me, for I know them all.</p>	<p>The difference between saying “there is no <b>Creator</b> beside me” and saying “there is no <b>God</b> beside me” makes for an interesting amount of theological flexibility that didn’t seem to exist in the older translation. Do you have any thoughts on this?</p>
<p>13. ¶ 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.</p>	<p>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.</p>	

<p>14. ¶ And it came to pass that Moses looked and beheld the world upon which he was created.</p> <p>15. And as Moses beheld the world, and the ends thereof, and all the children of man, which are and which were created, of the same he greatly marveled and wondered.</p> <p>16. And <b>The Presence of Elohim</b> withdrew from Moses, that His Glory was not upon Moses, and Moses was left unto himself;</p> <p>17. And as Moses was left unto himself, he fell unto the earth.</p>	<p>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.</p> <p>9 And <b>the presence of God</b> 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>18. ¶ 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;</p> <p>19. And Moses said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed;</p> <p>20. But now mine eyes have beheld <b>The Creator</b>, 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;</p> <p>21. But His Glory was upon me, and I beheld <b>The Presence</b>, for I was transfigured before <b>The Creator</b>.</p>	<p>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.</p> <p>11 But now mine own eyes have beheld <b>God</b>; 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 <b>his face</b>, for I was transfigured before <b>him</b>.</p>	
<p>22. ¶ And now it came to pass that as Moses had said these words, behold, the <b>Adversary</b> came tempting him, saying: Moses, son of man, worship me.</p> <p>23. And it came to pass that Moses looked upon the <b>Adversary</b> and said: Who art thou?</p> <p>24. For behold, I am a son of <b>Elohim</b> in the similitude of <b>the Yachad</b>; and where is thy glory, that I should worship thee?</p>	<p>12 And it came to pass that when Moses had said these words, behold, <b>Satan</b> came tempting him, saying: Moses, son of man, worship me.</p> <p>13 And it came to pass that Moses looked upon <b>Satan</b> and said: Who art thou? For behold, I am a son of <b>God</b>, in the similitude of <b>his Only Begotten</b>; and where is thy glory, that I should worship thee?</p>	
<p>25. For behold, I could not look upon <b>The Creator</b> except <b>The Presence</b> should come upon me, and I were transfigured before Him.</p> <p>26. But I can look upon thee in the natural man; is it not so surely?</p> <p>27. Blessed be the name of my <b>Creator</b>, for <b>The Glory of Elohim</b> hath not altogether</p>	<p>14 For behold, I could not look upon <b>God</b>, except <b>his glory</b> 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 <b>God</b>, for <b>his Spirit</b> hath not altogether withdrawn from me, or else where is thy glory, ...</p>	

<p>withdrawn from me; or else, where is thy glory?</p>		
<p>28. For it is darkness unto me, and I can judge between the <b>Accuser</b> and <b>Elohim</b>.</p> <p>29. For <b>The Creator</b> said unto me: I have a work for thee; and also: There is no creator beside me.</p>	<p>...for it is darkness unto me? And I can judge between <b>thee</b> and <b>God</b>; for <b>God</b> said unto me: Worship God, for him only shalt thou serve.</p>	<p>This is one of the few places where the two texts diverge in actual content. Do the two accounts give you any interesting insight?</p>
<p>30. Get thee hence, <b>Accuser</b>; deceive me not;</p> <p>31. For <b>The Creator</b> said unto me: Thou art after the similitude of the <b>Yachad Yachid Echad</b>.</p> <p>32. And He also gave unto me <b>teshuvah</b> when He called unto me out of the burning bush, saying: Call upon <b>Elohim</b> in the name of the <b>Yachad</b>, and worship The Creator.</p>	<p>16 Get thee hence, <b>Satan</b>; deceive me not; for <b>God</b> said unto me: Thou art after the similitude of <b>mine Only Begotten</b>.</p> <p>17 And he also gave me <b>commandments</b> when he called unto me out of the burning bush, saying: Call upon <b>God</b> in the name of <b>mine Only Begotten</b>, and worship me.</p>	
<p>33. ¶ And again, Moses said: I will not cease to call upon <b>The Creator</b>.</p> <p>34. I have other things to inquire of Him; for <b>The Glory of Elohim</b> has been upon me, and it is glory unto me; wherefore, I can judge between The Creator and thee.</p> <p>35. Depart hence, thou <b>Satan</b>, thou <b>Adversary</b>, thou <b>Accuser</b>!</p>	<p>18 And again Moses said: I will not cease to call upon <b>God</b>, I have other things to inquire of him: for <b>his glory</b> has been upon me, wherefore I can judge between him and thee. Depart hence, <b>Satan</b>.</p>	
<p>36. ¶ And now, when Moses had said these words, the <b>Adversary</b> cried with a loud voice, and went upon the earth, and commanded, saying: I am <b>Yachad Yachid Echad</b>, worship me!</p>	<p>19 And now, when Moses had said these words, <b>Satan</b> cried with a loud voice, and ranted upon the earth, and commanded, saying: I am <b>the Only Begotten</b>, worship me.</p>	
<p>37. ¶ And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of <b>Sheol</b>;</p> <p>38. Nevertheless, calling upon <b>The Creator</b>, Moses received strength.</p> <p>39. And Moses commanded, saying: Depart hence, Satan; for this one, <b>Ahyeh Asher Ahyeh</b>, only will I worship, which is <b>given me by Ruach HaKodesh</b>.</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 <b>hell</b>. Nevertheless, calling upon <b>God</b>, he received strength, and he commanded, saying: Depart from me, Satan, for this one <b>God</b> only will I worship, which is <b>the God of glory</b>.</p>	
<p>40. ¶ And now, the <b>Adversary</b> began to tremble, and the earth shook.</p> <p>41. And Moses received strength and called upon <b>the Creator</b> in the name of the Yachad,</p>	<p>21 And now <b>Satan</b> began to tremble, and the earth shook; and Moses received strength, and called upon <b>God</b>, saying: <b>In the name of the Only Begotten</b>, depart hence, Satan.</p>	

saying to the Adversary: Depart hence <b>in the name of Yachad Yachid Echad!</b>		
42. ¶ And it came to pass that this Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth, and departed hence, yea, from the presence of Moses, that he beheld him not.	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.	
	23 And now of this thing Moses bore record; but because of wickedness it is not had among the children of men.	
43. ¶ And it came to pass that when the <b>Adversary</b> departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being <b>filled by The Glory of Elohim</b> , which beareth record of <b>Avinu</b> and of <b>Yachad</b> ;	24 And it came to pass that when <b>Satan</b> had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being <b>filled with the Holy Ghost</b> , which beareth record of the <b>Father</b> and the <b>Son</b> ;	
44. And calling upon the name of the <b>Creator</b> , he beheld again <b>The Presence</b> ; for it rested upon him,	25 And calling upon the name of <b>God</b> , he beheld <b>his glory</b> again, for it was upon him; and he heard <b>a voice</b> , saying: Blessed art thou, Moses, for I, <b>the Almighty</b> , have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy <b>command</b> as if thou wert <b>God</b> .	
45. And he heard <b>The Voice</b> , saying: Blessed art thou, Moses, for I, <b>Elohim Shaddai</b> have chosen thee;		
46. And thou shalt be made stronger than many waters; for they shall obey thy <b>decree</b> even as if thou wert the <b>Creator</b> .		
47. ¶ And lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel, my <b>chosen peoples</b> .	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 <b>chosen</b> .	

## Chapter 2 - The Creation

1 Moses	Moses (JST / Inspired Version)	Discussion Ideas
1. And it came to pass, as <b>the Voice of Ahyeh Asher Ahyeh</b> was still speaking, Moses cast his eyes and beheld the earth, yea, even all of <i>the face of it</i> ;	27 And it came to pass, as <b>the voice</b> 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 <b>the Spirit of God</b> .	
2. And there was not a part of it which he did not behold, discerning it by <b>the Breath</b> .		
3. Yea, and he beheld also the inhabitants thereof, and there was not a soul which he beheld not;	28 And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by <b>the Spirit of God</b> ; and their numbers were great, even numberless as the sand upon the sea	
4. And he discerned them by <b>The Glory of</b>		

<p><b>Elohim</b>; and their numbers were great, even as numberless as the sand upon the seashore;</p> <p>5. And he beheld many lands, and each land was called earth; and there were inhabitants on the face thereof.</p>	<p>shore.</p> <p>29 And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.</p>	
<p>6. ¶ And it came to pass that Moses called upon <b>The Creator</b>, saying: Tell me, I pray thee, why these things are so and by what thou madest them.</p> <p>7. And behold, <b>The Glory of Elohim</b> was upon Moses, so that Moses stood in <b>The Presence of Elohim</b>, and he talked with <b>The Creator</b> face to face.</p>	<p>30 And it came to pass that Moses called upon <b>God</b>, saying: Tell me, I pray thee, why these things are so, and by what thou madest them?</p> <p>31 And behold, <b>the glory of the Lord</b> was upon Moses, so that Moses stood in the <b>presence of God</b>, and talked with <b>him</b> face to face. ...</p>	
<p>8. ¶ And <b>YHVH Elohim</b> said unto Moses: For mine own purpose have I made these things;</p> <p>9. Here is Wisdom, and it remaineth in me;</p> <p>10. And by the Word of my power have I created them, which is <b>the Yachad Yachid Echad</b>, who is full of grace and truth.</p> <p>11. And worlds without number have I created, and I also created them for mine own purpose; and by <b>the Yachad</b> I created them;</p>	<p>... And <b>the Lord God</b> said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.</p> <p>32 And by the word of my power, have I created them, which is <b>mine Only Begotten Son</b>, who is full of grace and truth.</p> <p>33 And worlds without number have I created; and I also created them for mine own purpose; and by <b>the Son</b> I created them, <b>which is mine Only Begotten</b>.</p>	
<p>12. And the first <b>of all humans</b> have I called Adam, which is to say <b>mankind</b>;</p> <p>13. But only an account of this earth and the inhabitants thereof give I unto you;</p> <p>14. For behold, there are many worlds which have passed away by the Word of My Power; and there are many also which now stand, and numberless are they unto mankind;</p> <p>15. But all things are numbered unto me, for they are mine, and I know them.</p>	<p>34 And the first <b>man of all men</b> have I called Adam, which is <b>many</b>.</p> <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>16. ¶ And it came to pass that Moses spake unto <b>The Creator</b>, saying: Be merciful unto thy servant, O <b>Creator</b>, and tell me concerning this earth, and the inhabitants thereof, and also the heavens; and then thy servant will be content.</p>	<p>36 And it came to pass that Moses spake unto <b>the Lord</b>, saying: Be merciful unto thy servant, O <b>God</b>, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.</p>	
<p>17. ¶ And <b>YHVH Elohim</b> spoke unto Moses, saying: The heavens, they are many, and innumerable unto man; but they are numbered unto me, for they are mine;</p>	<p>37 And <b>the Lord God</b> spoke 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.</p>	

<p>18. And as one earth shall pass away, and the heavens thereof, even so shall another come;</p> <p>19. And there is no end to my works, neither to my words:</p> <p>20. For this is my Work and my Glory: to bring to pass the immortality and eternal life of mankind.</p>	<p>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>39 For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.</p>	
<p>21. ¶ And now, Moses, my <b>Tzadik Yachad</b>, I will speak unto you concerning this earth upon which you stand; and you shall write the things which I shall speak.</p> <p>22. And in a day when the children of man shall esteem my words as naught and take many of them from the book which you shall write, behold, I will raise up another like unto you;</p> <p>23. And my Word shall be had again among the children of man, among even as many as shall believe.</p>	<p>40 And now, Moses, my <b>son</b>, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.</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>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>	

### Engage:

#### Engage the Text through Investigation

Take some time to pick apart the text, to do more than just read it. For instance try one or more of these things to further work your way into these chapters:

- Make a list of names of God, and other hebrew words, as well as what they mean (like your own dictionary)
- Make a list of things these chapters say about the Creator
- Make a list of things these chapters say about the Creation

#### Engage the Concepts through Comparison

Take some time to find depth in the ideas from these chapters by comparing them to each other. For instance ... These chapters introduce the concept of “Yachad” which is a hebrew word meaning “Together” or “Jointly”. In the context of these chapters (and the plates of brass generally) it is translated as Unity, or Unifier, or United, or Unison. These chapters use this new word in 3 different ways. It is introduced in verse 10, as part of the title “Yachad Yachid Echad” which Joseph translated as

“Mine Only Begotten Son”. After that sometimes he is simply referred to as “the Yachad” which Joseph translated as “My Son”. But it also introduces the idea that Moses is the “Tzadik Yachad” or “righteous uniter”, which Joseph also translated as “my son.” Consider these two terms, one that is referring to the Messiah, and the other referring to his messenger / prophet. And that even though it doesn’t mean “son” it is translated as “son” in either case. Take this idea, and how it is used in the text, and ponder on the meaning of each of the terms and how they are similar, and how they are different.

Another thing you could use to draw meaning from the text by the juxtaposition of differing ideas is the idea of the Glory of the Creator and the distinct lack of glory from the Accuser. Glory can’t simply mean “impressiveness” because the Accuser puts on quite a show when he gets denied, which I’m sure was “impressive” in its own right. What meaning or insight can you gain from considering the contrast of these two things? And, what other contrasting ideas do you notice in these chapters that create depth that might otherwise be ignored?

#### Engage the Spirit through Contemplation

Kabbalah is not to be understood by simply knowing all of the details. You don’t study your way to understanding. Sure, you need to do some study in order to gather the ideas together, but to reach understanding you must discern them through the Spirit (see 1 Corinthians 2:14). You must take your thoughts and questions and concept struggles into prayerful pondering and humble receptive yearning. Our culture has taken away the opportunity for quiet, undistracted, one-on-one conversation with Eternity, and you must reclaim that opportunity, for it is your birthright. Just like young Joseph, you must reflect on it again and again, and recognize that unless you receive more wisdom than you already have, you will never know. (see Joseph Smith—History 1:12)

Avoid making the mistake made by Oliver Cowdry when he attempted to translate part of the Book of Mormon. He learned that it is not sufficient to “take no thought but to ask,” instead, he needed to “study it out in your mind ... [and] ask if it be right” (LDS D&C 9:7-8 / RLDS D&C 9:3a-3c) You must become capable of learning by study and by faith (DoS 53c:55 / LDS D&C 88:118 / RLDS D&C 85:36a).

For these chapters, I invite you to ponder on the “Crown” of God. In Chapter 1:6-7, the plates of brass explicitly add in this concept that wasn’t present in Joseph Smith’s Inspired Version of Genesis. It says that there is a “Crown,” and that it is “All My Glory.” This new idea of a “crown” is a more tangible image than “glory” was all by itself. There must be symbolic things that people associate with Crowns, that the Creator wants us to associate with their Glory.

One of the repeated themes of these chapters is Glory. It is connected with the spirit, and the presence, and the breath of God, and it is part of Moses’s way of discerning. It is related to the eternal life of mankind. Find within these chapters the places where glory is mentioned. Pull together a list of how it is used, what it is connected to and how, etc. And start coming up with questions that you would need to have answered before you could truly feel like you understand what God’s intent for this new symbol is ... that of a Crown of All My Glory. Once you have pulled together your thoughts, and built up some questions you want deeper understanding of, take those questions and thoughts and put away your device, turn off your petty distractions, find a quiet moment and a comfortable place, and explain what you have found and what you wish you understood more clearly, and bring a pen and paper with you, and give YHVH a chance to teach you directly. Heart to heart.



How long should you ponder? ... good question. Sometimes a few minutes. Sometimes half an hour. Sometimes all day, or all week, or a lifetime. You must ask. You must seek. You must knock. You must desire to know. From my own experience I will say that you will get answers more quickly if you can set aside your motives, your worldview, your timeframes, and your other expectations, and allow yourself to be truly open to whatever the Lord sees fit to share. And it helps if you can create enough silence to make it easier to “listen”. But, how long? Until you feel you’ve received the answer to your questions.

#### Engage the Group through Discussion

When you meet together as a group to discuss the content of these chapters, here are some ideas to help get the discussion going..

- How was your pondering experience? (Don’t focus on what you learned, that’s for you. Focus on what others are trying and what worked for them. Focus on encouraging those who are frustrated. Focus on helping people recognize their own answers when the answers come in unexpected ways. Share your successes if you can see they could make a difference for someone who is still struggling.)
- What are your thoughts on the different translations of what is obviously mostly the same source material?
- What are your thoughts on the different audiences of the two translations? In what ways are the two audiences different or the same that might affect the content that was included or how it was translated?
- What things did you find interesting as you engaged the text, or engaged the ideas, or engaged the spirit?

Keep in mind that we are not here to judge each other’s ideas, or condemn each other’s approach to what the text says or how we should move forward with it. We don’t need to reach a consensus of agreement on every detail, instead, we need unity of purpose and mutual support and respect as we unpack whatever it is the Lord intended when he revealed this new content.