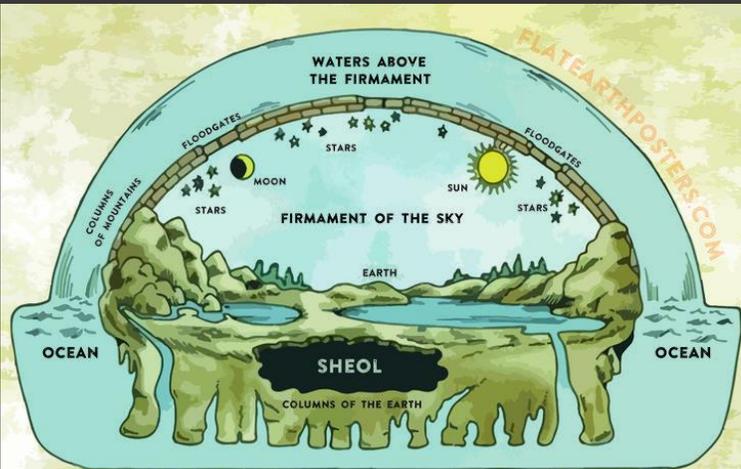


Saturday, March 24, 2018

# The Voice of God in the Doctrine and Covenants



# Psalm 29 & 93 are hymns to Baal recontextualized



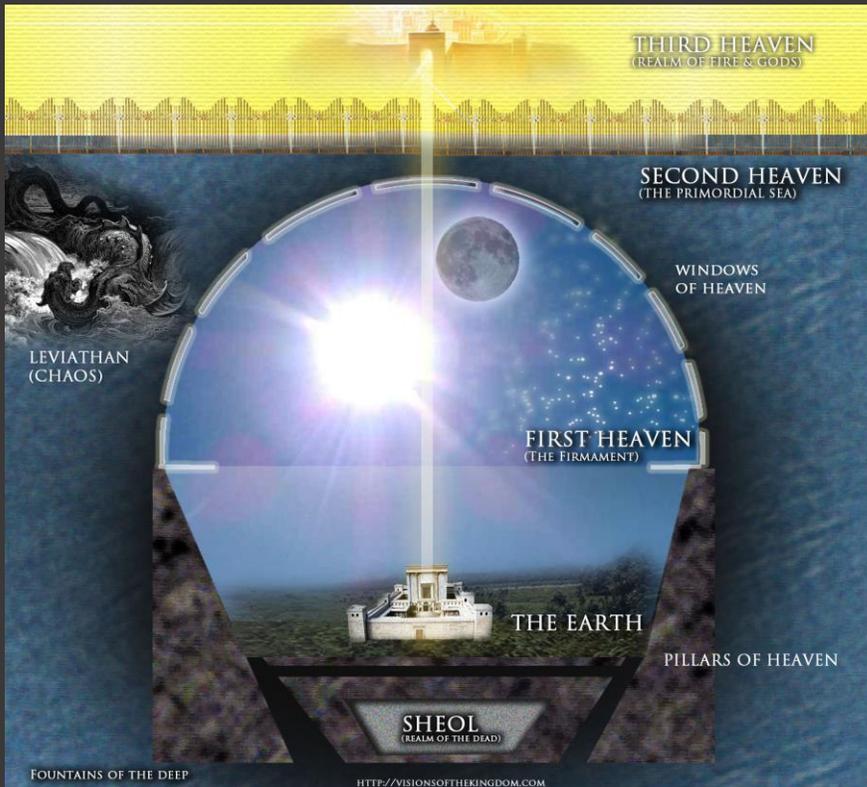
The earth is a **circle** (Isaiah 40:22)  
made with a **compass** (Proverbs 8:27)  
laid upon a **face** (Genesis 1:2),  
which is **bounded** (Job 26:10)  
at its **ends**. (Job 38:13)  
It does **not move** (Psalm 93:1).  
and is covered by a **dome** (Genesis 1:6-8)  
containing the **sun, moon and stars** (Genesis 1:14-18)  
which are **revolving**. (Enoch 75:3-4)  
Above and below is **water** (Genesis 1:6-8)

The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon the many waters... The Lord sitteth upon the flood; the Lord sitteth King forever. (Psalm 29:3, 10)



Baal, 1800 BCE, Louvre, Paris

# Psalm 29 & 93 are hymns to Baal remastered



The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon the many waters... The Lord sitteth upon the flood; the Lord sitteth King forever. (Psalm 29:3, 10)



Baal, 1800 BCE, Louvre, Paris

# Zedek in the texts of the Bible



Relief image on the Tablet of Shamash, British Library room 55. Found in Sippar (Tell Abu Habbah), in Ancient Babylonia ; it dates from the 9th century BC and shows the sun god Shamash on the throne, in front of the Babylonian king Nabu-apla-iddina (888-855 BC)

## The god Zedek in the Ancient Near East

Posted on [March 2, 2018](#)

### The god Zedek in the Ancient Near East

The West Semitic deity Zedek, 'Righteousness', is found in the Old and New Testament in the personal names Melchizedek (Genesis 14:18; Hebrews 5:6; 6:20-7:17) and Adonizedek (Joshua 10:1), both Canaanite kings of pre-Israelite Jerusalem. The term "zedek" is found throughout the various writings of the Old Testament. What is an ancient pagan god of the Near East doing in the Bible? Why is he in here?

Over time, the Semitic deity Zedek became an attribute of the God of the Israelites, and a root of one of the names of the heroes of the Old Testament, Melchizedek, for which the [Melchizedek priesthood is named after](#). In short, the writers, prophets, and poets that assembled the record of the Old Testament recontextualized the gods of their neighbors to teach truth about God as they understood him. Sometimes the qualities or characteristics of other gods became actual attributes of their God Yahweh, sometimes these gods became synonyms for Yahweh, and at other times these gods were used to describe God, his power, or some other way of understanding God according to the manner of their understanding.

# Resheph – The God of War - Habbakuk

*God came from Teman,  
the Holy One from Mount  
Paran. (Selah.)  
His glory covered the heavens,  
and the earth was full of his praise.  
The brightness was like the sun;  
rays came forth from his hand,  
where his power lay hidden.  
Before him went Deber,  
and Resheph followed close behind.*

Habakkuk 3:3-5

## **Resheph – God of War, Pestilence, and the Underworld in the Hebrew Bible**

Posted on [February 5, 2018](#)

### **Habbakuk 3 and the God Resheph in the Hebrew Bible**

Many bible translations have a tendency to mask the polytheistic nature of Israel's commitment to Yahweh in the Hebrew scriptures. Throughout the Old Testament, clues exist to demonstrate the [monolatrous nature of the authors of these texts](#). This is due to the fact that the authors of these texts lived in an environment that acknowledged the existence of other gods and divine beings. I like to say that [scripture comes in its very own cultural packaging](#). These prophets, priests, poets, and scribes that assembled these texts that we call "The Bible" lived in a world that acknowledged other divine beings as naturally as 21<sup>st</sup> century writers talk about things we are familiar with. Over time many of these authors, while acknowledging other divine beings, came to view Yahweh or Jehovah as the head god of a pantheon of gods, and eventually became monotheists, or believers in a one true God. 1

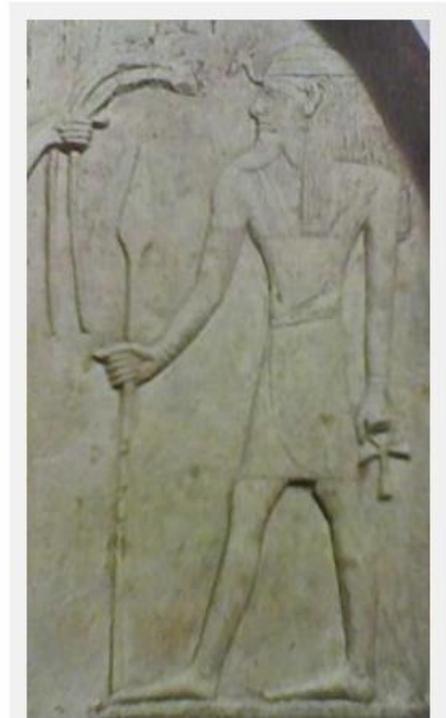


Photo of the Canaanite god Resheph (Reshep, Reshpu, Reshef) from the "Min – Qeteshet – Reshef"

The hymn in Habakkuk 3 presents *Deber* and *Resheph* marching at Yahweh's side as his helpers. This follows the ancient Mesopotamian tradition according to which 'plague' and 'pestilence' are present in the entourage of the great god Marduk. On the other hand, in Psalms 91:6 it is Yahweh who liberates his faithful from the fear of this nocturnal demon *Deber*, in parallel this time with *Qeteb*, another awesome destructive demon. Echoes of this representation can also be heard in Hosea 13:14. (*DDD*, p. 232)

# Psalm 91:6

SHOW CANTILLATION MARKS  Masoretic Text SHOW VOWEL POINTS

91:6 מְדַבֵּר בְּאֶפֶל יְהוָה מִקֶּטֶב יְשׁוּד צְהָרִים:

Reverse Interlinear

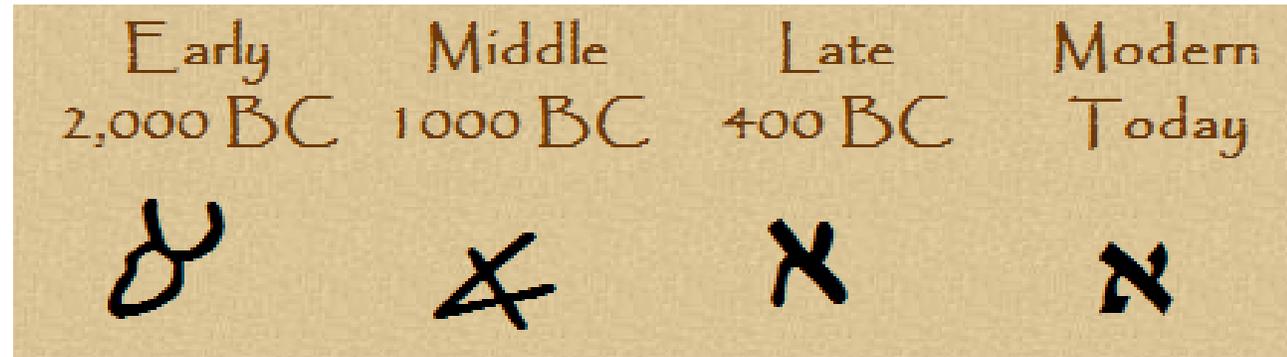
English (KJV) [?]	Strong's	Root Transliterated	Parsing
Nor for the pestilence <a href="#">PHRASE</a>	H1698	דָּבַר <i>deber</i>	
that walketh <a href="#">PHRASE</a>	H1980	הָלַךְ <i>halak</i>	<a href="#">PARSE</a>
in darkness <a href="#">PHRASE</a>	H652	אֶפֶל <i>ophel</i>	
nor for the destruction <a href="#">PHRASE</a>	H6986	קֶטֶב <i>qeteb</i>	
that wasteth <a href="#">PHRASE</a>	H7736	שׁוּד <i>shuwd</i>	<a href="#">PARSE</a>
at noonday <a href="#">PHRASE</a>	H6672	צְהָר <i>tsohar</i>	

LXX Septuagint

91:6 ἀπὸ πράγματος διαπορευομένου ἐν σκότει ἀπὸ συμπτώματος καὶ δαιμονίου μεσημβρινοῦ

# The Bull of Jacob

אֲבִיר יַעֲקֹב



In Hebrew "Abir Yaacov"-ABIR can mean "powerful one" or anything that has power. It is also claimed that Abir means "bull" and that *Abir Yaacov* could be translated as "Bull of Jacob".

See: Psalm 132:1-5, Genesis 49:24-25

אֲבִיר

'abbiyr

# The Bull of Jacob

אַבִּיר יַעֲקֹב

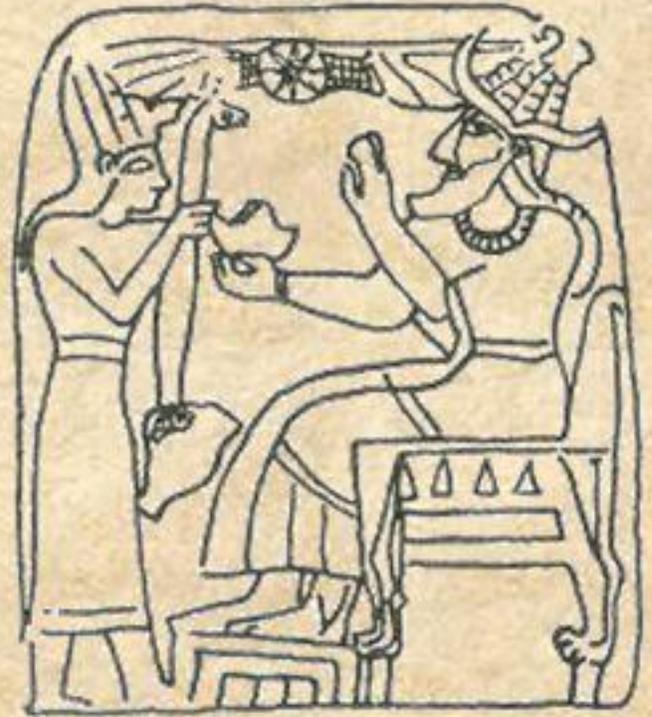
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See: Psalm 132:1-5, Genesis 49:24-25

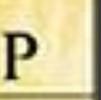
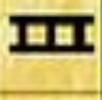
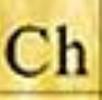
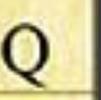
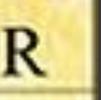


Liege Belgium, Church of St. Bartholomew, 12<sup>th</sup> century

El



El is the leader of all Canaanite gods, the creator. He lives on Mount Saphon. El is represented as an older man; he sometimes appears with a bull's horns, which symbolize strength.

<b>Aleph</b> Image: Ox Head Meaning: Strong, Power, Leader					<b>Lamed</b> Image: Shepherd Staff Meaning: Teach, Yoke, Blind, Toward				
<b>Beit</b> Image: Tent Meaning: Family, House, In					<b>Mem</b> Image: Water Meaning: Chaos, Mighty, Blood				
<b>Gimmel</b> Image: Foot Meaning: Gather, Walk					<b>Nun</b> Image: Sprout Meaning: Continue, Heir				
<b>Dalet</b> Image: Door Meaning: Move, Hang, Entrance					<b>Samekh, Sin</b> Image: Thorn Meaning: Grab, Hate, Protect				
<b>Hey</b> Image: Man with arms raised Meaning: Look, Reveal, Breath					<b>Ayin</b> Image: Eye Meaning: Watch, Know, Shade				
<b>Vav</b> Image: Tent Peg Meaning: Add, Secure, Hook					<b>Pey</b> Image: Mouth Meaning: Blow, Scatter, Edge				
<b>Zayin</b> Image: Mattock (Hoe) Meaning: Food, Cut, Nourish					<b>Tsady</b> Image: Man on his side (Trail?) Meaning: Wait, Chase, Snare, Hunt				
<b>Het</b> Image: Wall Meaning: Outside, Divide, Half					<b>Quph</b> Image: Sun at the horizon Meaning: Condense, Circle, Time				
<b>Tet</b> Image: Basket Meaning: Surround, Contain, Mud/Clay					<b>Resh</b> Image: Head of a man Meaning: First, Top, Beginning				
<b>Yud</b> Image: Arm and closed hand Meaning: Work, Throw					<b>Shin, Sin</b> Image: Two front teeth Meaning: Sharp, Press, Eat, Two				
<b>Kaph</b> Image: Open palm Meaning: Bend, Open, Allow, Turn					<b>Tav</b> Image: Crossed Sticks Meaning: Mark, Sign, Monument				

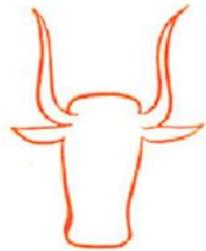
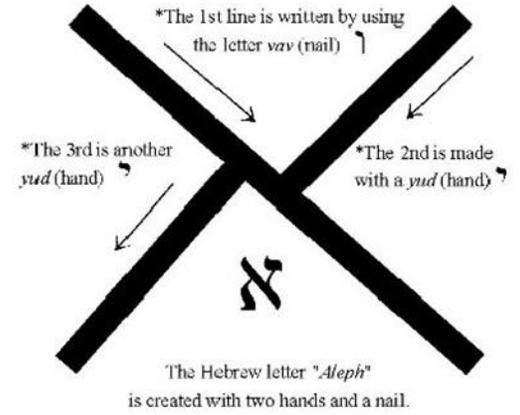
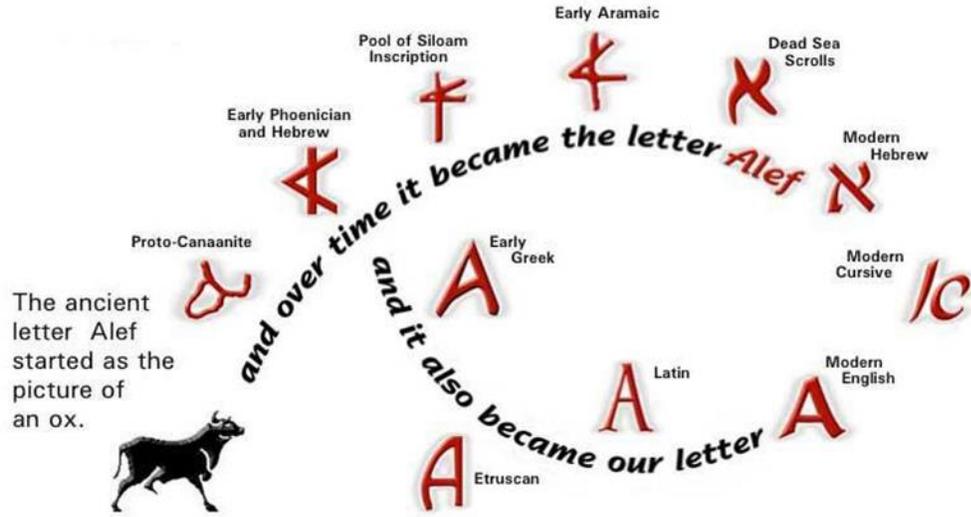
Letters A & T = Bull Symbolism  
 Aleph & Tau/Tav  
 Alpha & Omega  
 Beginning and End

Bull - Apis - Aleph - Alpha - A



kA = Bull/Cow  
 power, strength  
 fertility

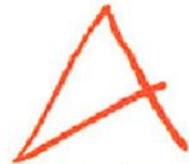
The ancient letter Alef started as the picture of an ox.



Egyptian Apis



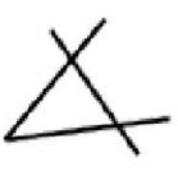
Phoenician Aleph



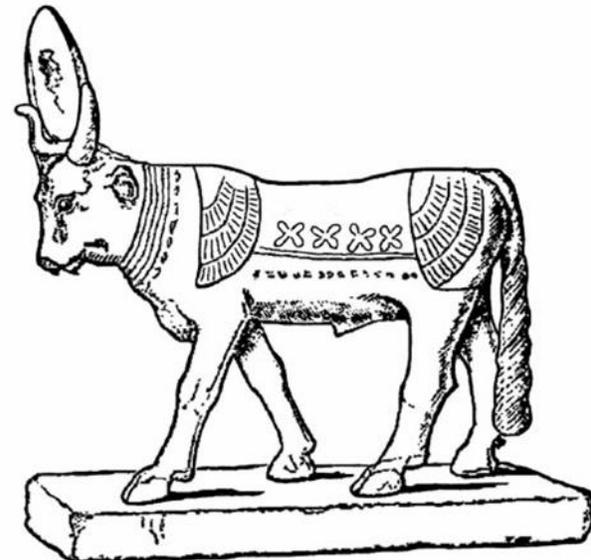
Greek Alpha



Roman A

				
Egyptian 3000 B.C.	Sinai 1850 B.C.	Phoenician aleph 1200 B.C.	Greek alpha 600 B.C.	Roman 114 A.D.

Egyptian	Proto Sinitic	Phoenician	Greek
			A
			K
			M
			N
			O
			P





King Josiah's reforms (640-609 BC) – all high places removed, centralized worship instituted, the Asherah was removed from the temple. (See 2 Kings 23)

The temple destroyed – 600 BC

The temple is destroyed – 70 AD



Lehi and family leave Jerusalem – 600 BC

Jesus Christ is rejected by the leadership of Jewry – 33 AD



King Josiah's reforms (640-609 BC) – all high places removed, centralized worship instituted, the Asherah was removed from the temple. See 2 Kings 23. The “Book of the Law” is discovered (presumably Deuteronomy). This law forbids sacrificial worship outside Jerusalem (Deut. 12), severely limits prophets' visions (Deut. 13), designates the Levites priests (not the Aaronids - Deut. 17), makes God a formless voice (Deut. 4:12), and forbids belief in “the hosts of heaven” (Deut. 4:19-20).

Lehi and family leave Jerusalem (600 BC). Lehi sees “the hosts of heaven” (1 Nephi 1:8-10), they make altars outside of Jerusalem (1 Nephi 2:7), Lehi was a “visionary man” who was admitted into the Divine Council (1 Nephi 2:11). Lehi was a *hozeh* – הֲזֵן – something the Deuteronomists would have hated!

The temple destroyed (600-586 BC)

Jesus Christ is rejected by the leadership of Jewry (33 AD)

The temple is destroyed (70 AD)

# Josiah's Reforms

Theologically, Josiah and Hilkiah's top-down purge of the religion of Israel was a triumph. Embraced by the elites, it became the new orthodoxy. Prior to Josiah, there had been a divine family and a council of gods. But Deuteronomy declared, "Hear, O Israel. The Lord our God is one Lord.... I, even I, am he, and there is no god with me" (Deuteronomy 6: 4; 32: 39). That became the new orthodoxy. Exodus had affirmed that the leaders of Israel saw a corporeal God (Exodus 24: 10). But Deuteronomy, in an obvious attempt to change that theology, belabored the point that "ye heard the voice of the words, but saw no similitude; only ye heard a voice...for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb: Lest ye ... make you a graven image, the similitude of any figure ... male or female" (Deuteronomy 4: 12, 15-16). That God is incorporeal and that the female divinity Asherah was an abomination became the orthodox religion.

(William Dever speaks of "the elites of the day—in this case, the right-wing, ultranationalist religious parties who wrote the Bible" *Did God Have a Wife?*, 60. See also Margaret Barker, *Mother of the Lord*, 122. See also Joan Taylor, *The Asherah, the Menorah and the Sacred Tree*, 48, 50)

Asherah אֲשֶׁרָה

# Who was the divine mother to the ancients?

Asherah, Ashtoreth, Astarte, Ishtar

Proverbs 3:13-18 She is a tree of life to them that lay hold upon her: and happy (ashar אֲשֶׁר ) is every one that retaineth her.

The fact that Asherah was worshipped in Israel is now recognized by a majority of biblical scholars. The ubiquity of these figures and other tree artifacts associated with her leaves little doubt that worship of Asherah, Queen of Heaven, consort of El, was an integral part of Hebrew religious practice, at least among the common people. (William Dever, *Did God have a wife?* p. 58, 121)





# Heavenly Mother

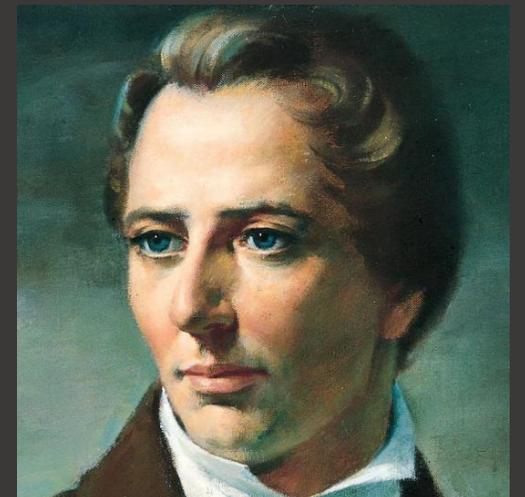
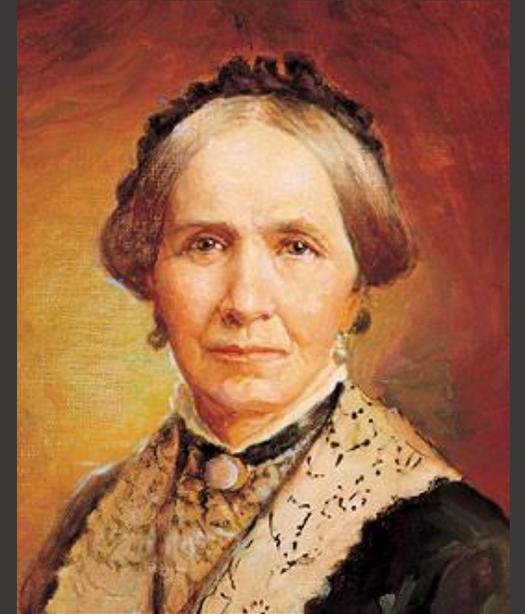
The most notable expression of the idea is found in a poem by Eliza R. Snow, entitled "My Father in Heaven" and now known as the hymn "O My Father." This text declares: "In the heav'ns are parents single? / No, the thought makes reason stare; / Truth is reason—truth eternal / Tells me I've a mother there." ("My Father in Heaven," in "Poetry, for the Times and Seasons," *Times and Seasons* 6 (Nov. 15, 1845): 1039; "O My Father," *Hymns*, no. 292; see also Jill Mulvay Derr, "The Significance of 'O My Father' in the Personal Journey of Eliza R. Snow," *BYU Studies* 36, no. 1 (1996–97), 84–126.)

# Heavenly Mother

The prophet Joseph Smith spoke about our Heavenly Mother to the third Relief Society president of the Church, Zina D. Young. After losing her mother to "the most trying of circumstances," Zina was speaking to the prophet about her intense grief and asked the question: "Will I know my mother as my mother when I get over to the Other Side?"

To which Joseph Smith responded:

"Certainly you will. More than that, you will meet and become acquainted with your eternal **Mother, the wife of your Father in Heaven**" (History of the Young Ladies' Mutual Improvement Association of the Church of Jesus Christ of L.D.S., from November 1869 to June 1910, 16).





The tree can symbolize  
many things

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## Jacob 5

The tree is called “The Mother Tree” 3 times.

Jacob 5: 54, 56, 60

The branches could be cultures/peoples

The fruit could be souls

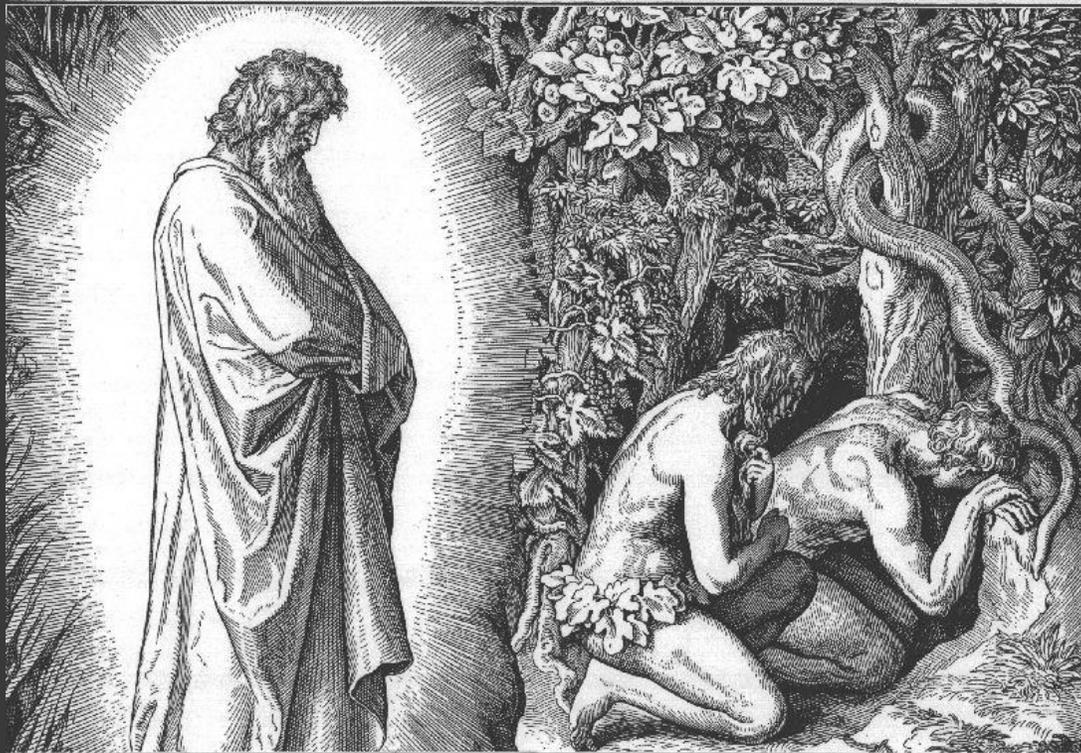
# Nephi sees the Tree of Life

1 Nephi 11:8-15 Nephi sees the Tree

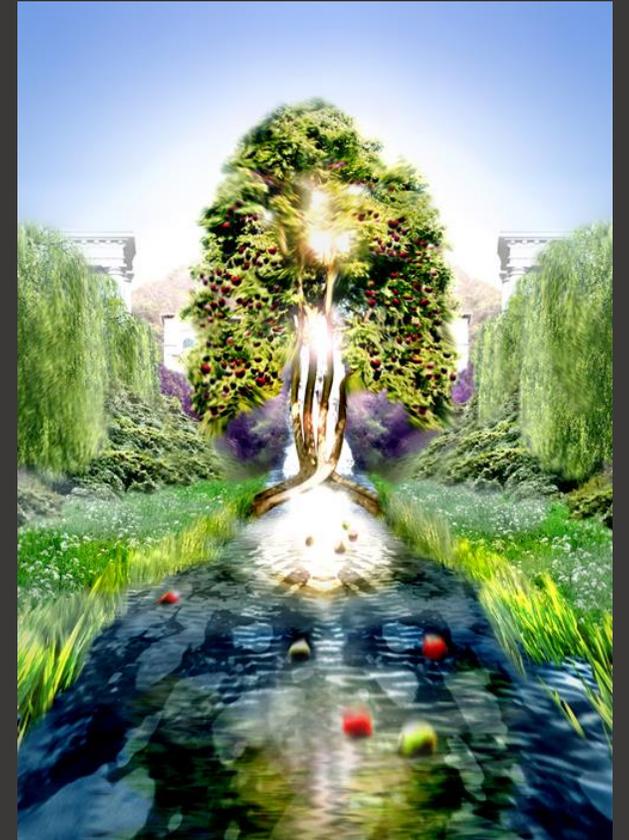
1 Nephi 13:29, 32, 34-35, 40 Many things that are plain are lost... does this apply to Nephi's time as well as after the death of Christ?



# The story of the Bible begins and ends with a tree



Genesis 1-3



Revelation 22:1-4



*Astarte. Israel Department of Antiquities.*



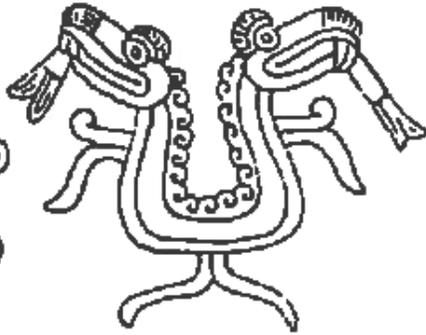
*Hathor, goddess of ancient Egypt.*



*Mesoamerican mouth mask of rain god. Covarrubius 1957:132*



*Rabbit in womb. Borgia:10.*



*U shaped double headed serpents. Borgia:67.*



*Serpent in womb. Olmec style seal. Tlatilco.*

## COMBINATIONS OF ABBREVIATIONS



*Clay plaque. Monte Albán.*



*Stone slab. Key Marco*



*Compass and globe design. Central patio of the palace of Quetzalpapálotl, Teotihuacan*



*Masonic Square & Compass  
G=Geometry & God, the Great Architect of the Universe.*



*Ceremonial brooch of Seneca Chief, Red Jacket*



*1,800 year old engraving upon a sea shell Casa Grande Museum, Arizona.*

## THE BIRTH SYMBOL



*The birth of one becoming two as the water breaks the womb.*

# Asherah

This four-tiered cult stand found at Tanaach is thought to represent Yahweh and Asherah, with each deity being depicted on alternating tiers. Photo: The Israel Museum, Jerusalem/Israel Antiquities Authority (photograph by Avraham Hay).

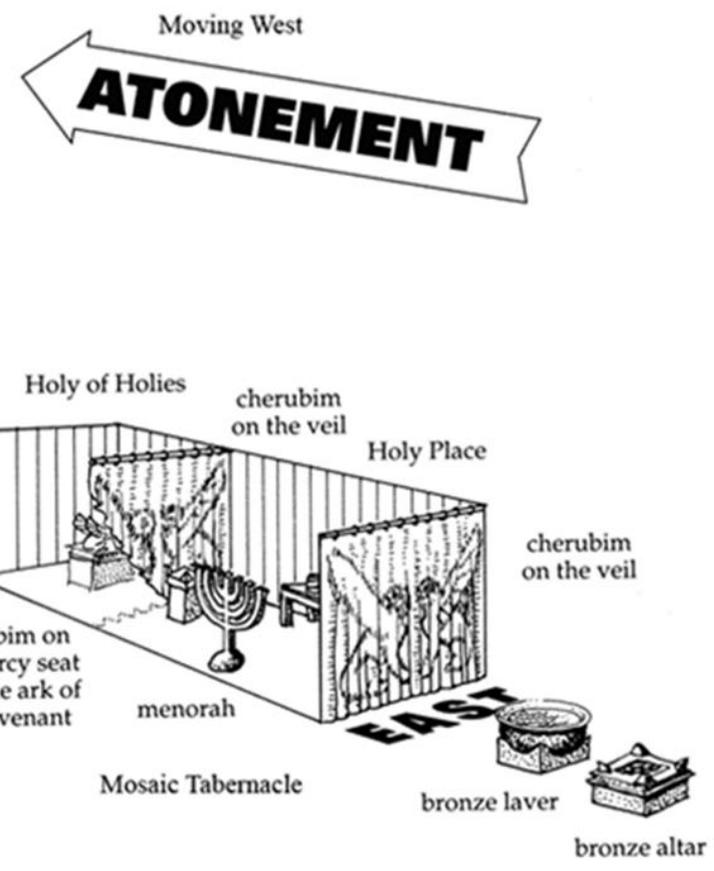
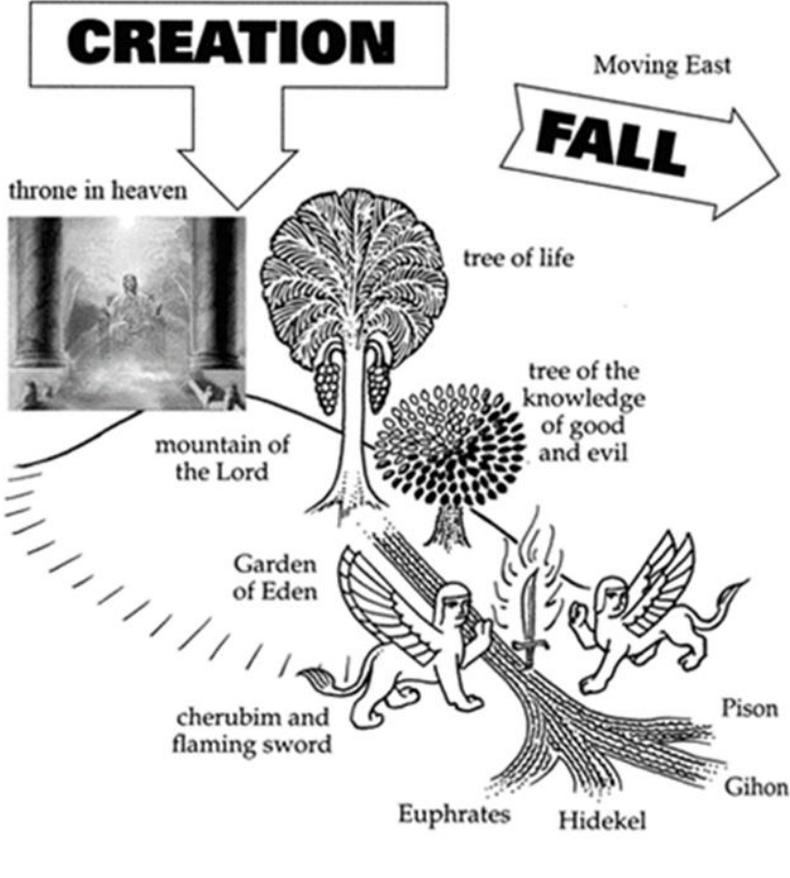
The first mention of the Asherah pole is in Exodus 34:13 (NIV):  
"Break down their altars, smash their sacred stones and cut down their Asherah poles."



# Astarte

Phoenician mother goddess, probably Astarte, seventh century BCE, holding a "sea" on her lap. In Ugaritic texts (before 1200 BCE) she is sometimes called Athirat Yammi, or "Athirat of the Sea." The sacred sea upon which she stood is now called the Sea (or lake) of Galilee. In these texts, she is the consort of El. Some sources refer to the "70 sons of Athirat," most likely the same as the "70 sons of El." (Justin Watkins. "Athirat: As Found at Ras Shamra." *Studia Antiqua* 5, no. 1 (2007). <https://scholarsarchive.byu.edu/studiaantiqua/vol5/iss1/6>)





Remember what the Cherubim are guarding!

ב ו ש

Bet Vav Shin

(to return)

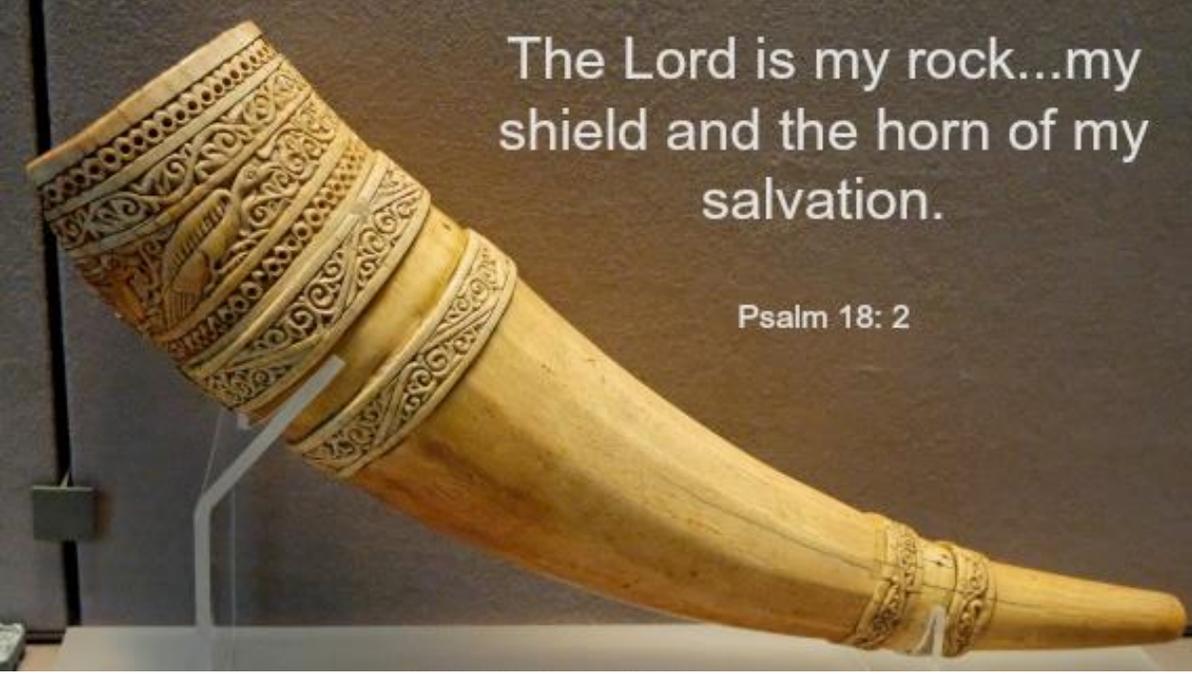
# Oil

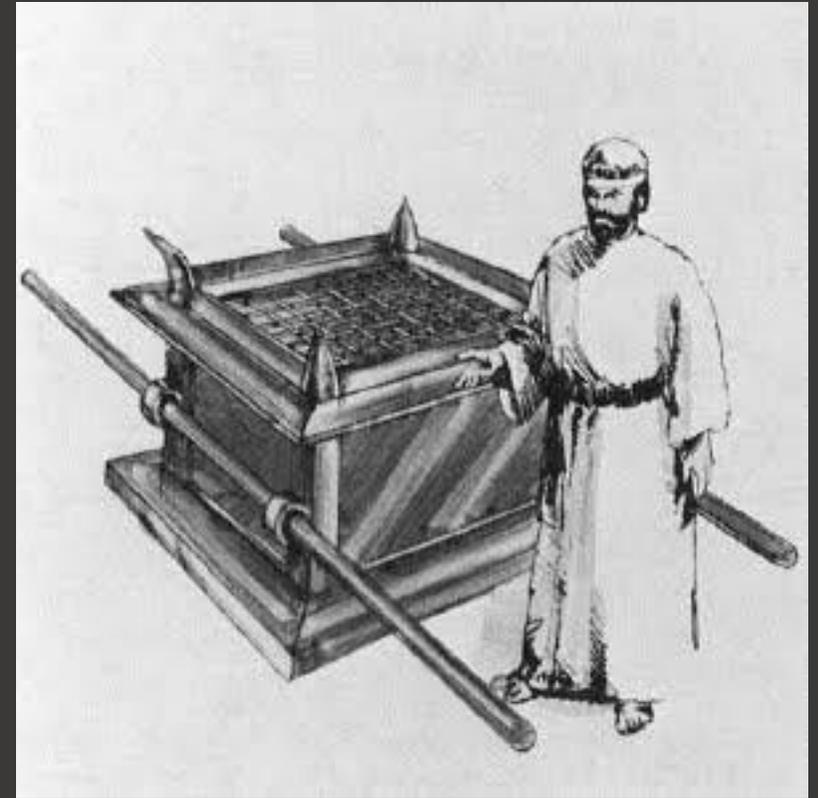
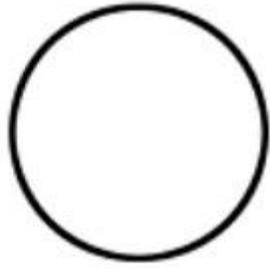
The olive oil was the product of the Tree of Life (see D&C 88). This oil was used to keep the Menorah lit in the temple (another portable symbol of the Tree of Life). The oil was used to confer holiness and power, to make one a king or a queen. This sacred oil is to have healing power. (See Exodus 27:20; 1 Samuel 16:1,13; 1 Kings 1:39)



The Lord is my rock...my  
shield and the horn of my  
salvation.

Psalm 18: 2





# Surrogate Symbols

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Mary of Bethany anoints the feet  
of the Savior Jesus Christ. Mark  
14:3-9; John 11:2, 12:1-8.



# Surrogate Symbols

Mary Magdalene at the cross – John 19:25

At the garden to care for the body of Jesus Christ  
– John 19:41

At the garden to behold the Resurrected Savior  
– John 20:13-17



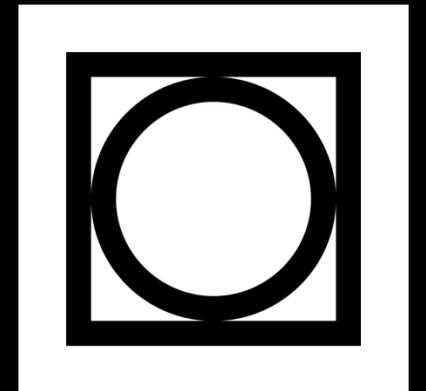


# Surrogate Symbols

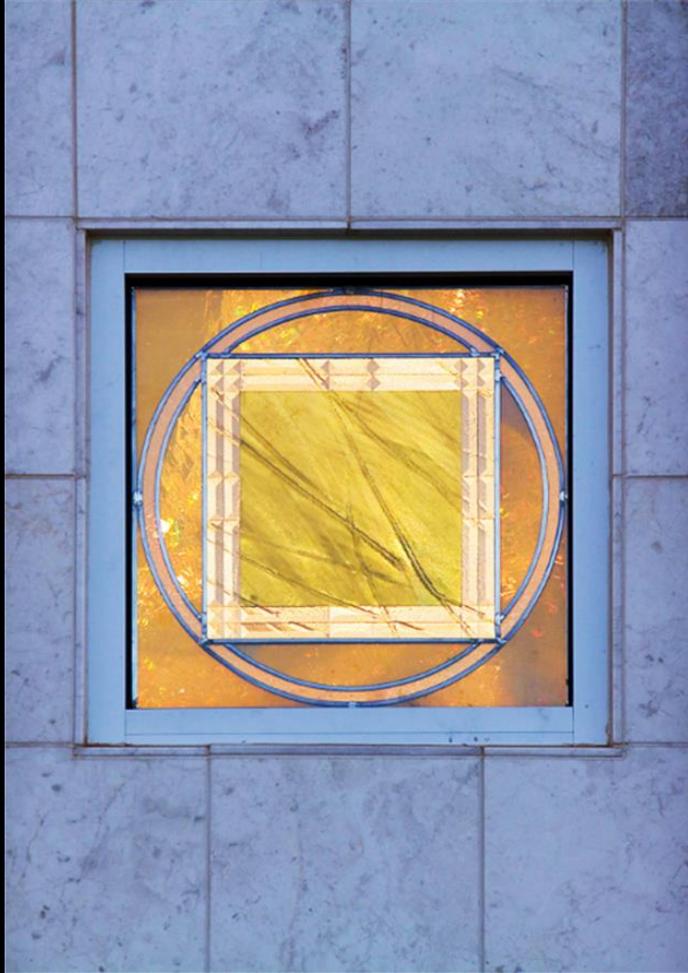
Woman, behold thy son! – John 19:26

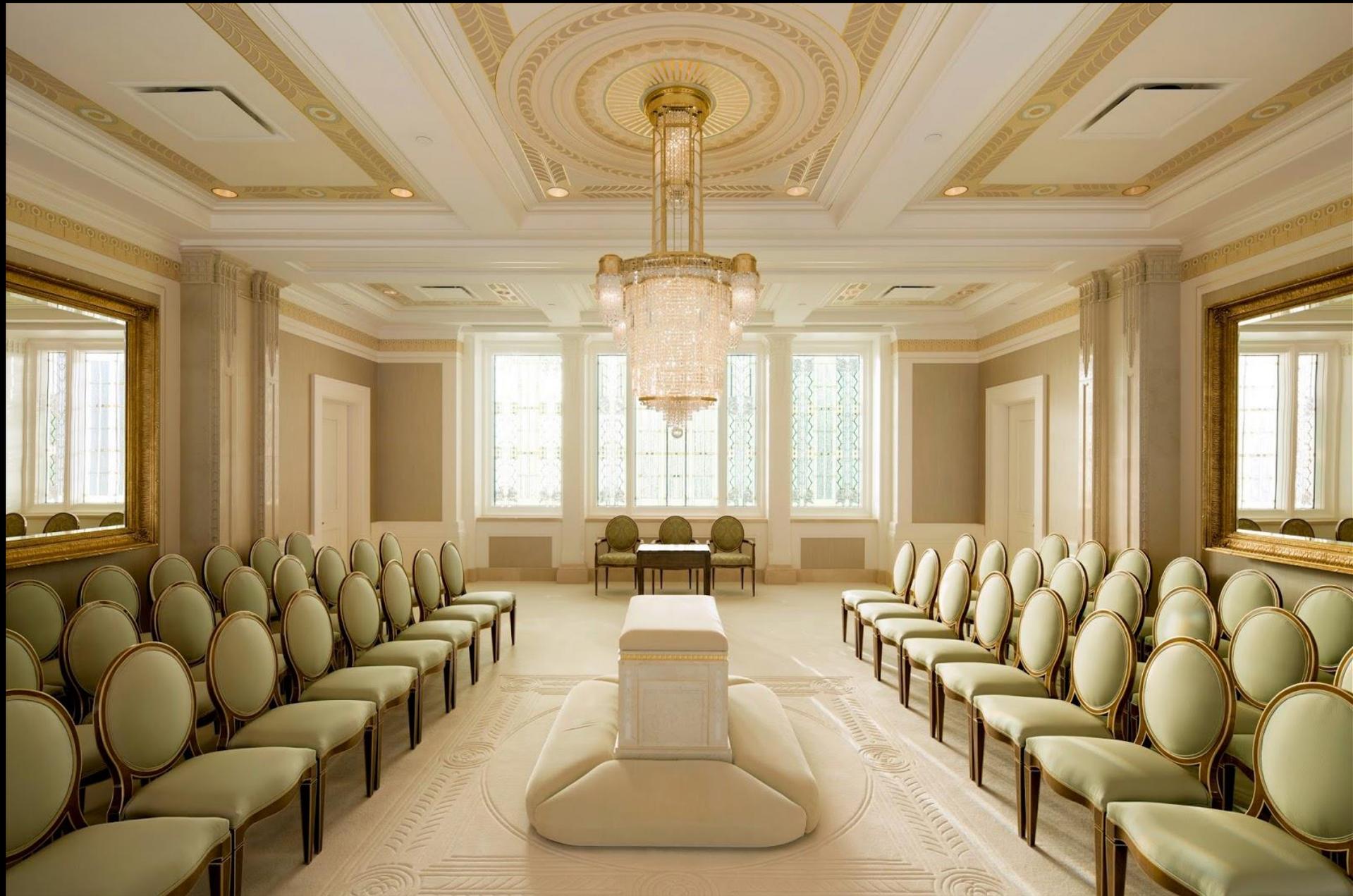


# Square and Circle



# Square and Circle





# The voice of the Lord in the Doctrine and Covenants

The book of Doctrine and Covenants is one of the standard works of the Church in company with the Holy Bible, the Book of Mormon, and the Pearl of Great Price. However, the Doctrine and Covenants is unique because it is not a translation of an ancient document, but is of modern origin and was given of God through His chosen prophets for the restoration of His holy work and the establishment of the kingdom of God on the earth in these days. In the revelations, one hears the **tender but firm voice of the Lord** Jesus Christ, speaking anew in the dispensation of the fulness of times; and the work that is initiated herein is preparatory to His Second Coming, in fulfillment of and in concert with the words of all the holy prophets since the world began. (Introduction to the Doctrine and Covenants)

# Who is speaking?

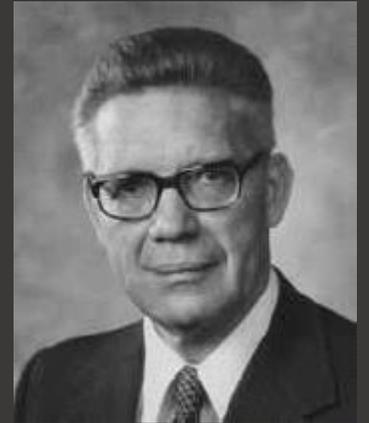
Example: D&C 29:1, 42, 46

Joseph Fielding Smith said, “All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. In all of the scriptures, where God is mentioned and where he has appeared, it was Jehovah who talked with Abraham, with Noah, Enoch, Moses and all the prophets. 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 .” (Joseph Fielding Smith, *Doctrines of Salvation*, 1:27.)



# Divine Investiture of Authority

Jesus Christ explained to a group during his Palestinian ministry, “I am come in my Father’s name” (John 5:43). Our Lord acted and spoke on behalf of God the Father, such that he could proclaim, “My doctrine is not mine, but his that sent me” (John 7:16). Christ is therefore known as Father “by divine investiture of authority,” meaning that “the Father has placed his name upon the Son, has given him his own power and authority, and has **authorized him to speak in the first person as though he were the original or primal Father.**” (McConkie, *The Promised Messiah*, p. 63; see also *A New Witness for the Articles of Faith*, p. 69.)



# Quick to forgive, always asking you to stretch

I have forgiven you your sins... he (Joseph) has sinned; but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness. (D&C 64:3,7)

Inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you. (D&C 82:1)

Thrust in your sickle with all your soul, and your sins are forgiven you... (D&C 31:5)

(See also: D&C 1:31-33; 50:36,39; 60:7; 90:1-6; 109:34; 110:4-8; 124:78)

# Do your best

Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, **it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.**

And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

Therefore, for this cause **have I accepted the offerings of those whom I commanded to build up a city and a house unto my name**, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God. (D&C 124:49-51)

# Move, go and do – I promise you will get more!

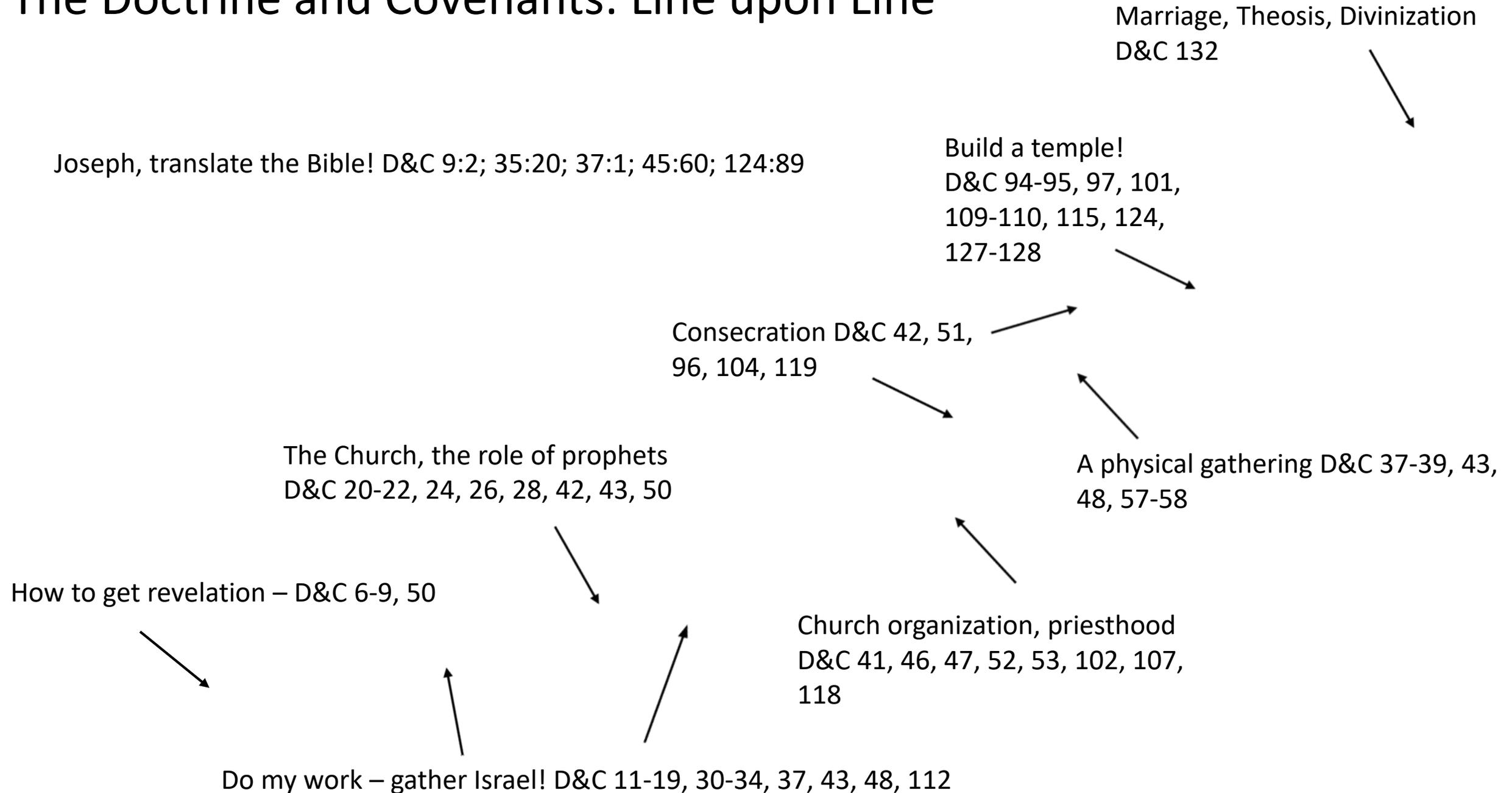
The Lord is always encouraging the Saints to keep moving, and in so doing, he promises us that more will come. I know his promises are true, because they have happened to me.

See: D&C 37; 53:6; 55:6; 57:16; 58:56; 60:17, 118:3

Going forward with our service and work is an important way to qualify for revelation. In my study of the scriptures I have noted that most revelation to the children of God comes when they are on the move, not when they are sitting back in their habitations waiting for the Lord to tell them the first step to take. (Elder Oaks, In His own time, in His own way, June 2001 address to mission presidents)



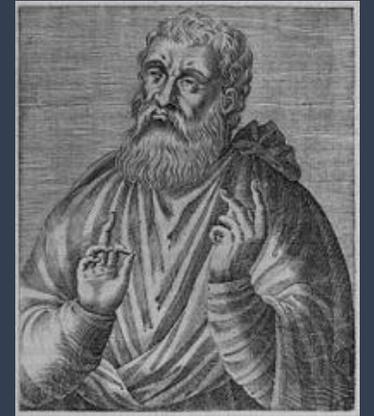
# The Doctrine and Covenants: Line upon Line



# Deification, Theosis, Divinization

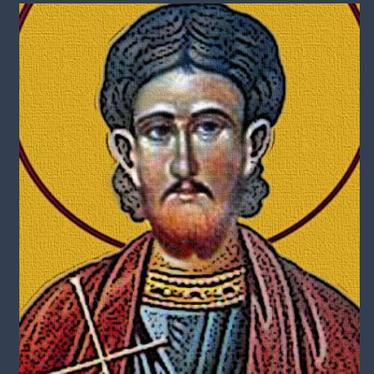
Justin – Discourse To The Greeks (Justin lived from 100-165)

The Word exercises an influence which does not make poets: it does not equip philosophers nor skilled orators, but by its instruction it makes mortals immortal, mortals god. (*Ante Nicene Fathers* 1:272)



Theophilus, Patriarch of Antioch (A.D. 180)

Neither, then, immortal nor yet mortal did He make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandment of God, he should receive as reward from Him immortality, and should become God. (Theophilus, ca. 180, To Autolycus 2:27, in *Ante-Nicene Fathers* 2:105)



# Deification, Theosis, Divinization

Cyprian, bishop of Carthage (A.D. 200-258)

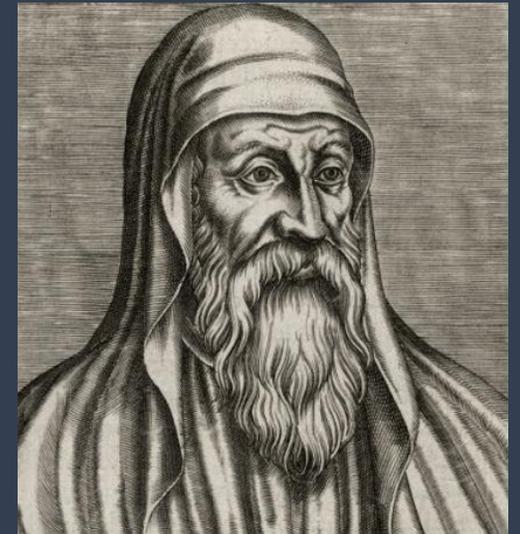
What Christ is, we  
Christians shall be, if we  
imitate Christ. (*The Ante-Nicene  
Fathers*, 5:469)



# Deification, Theosis, Divinization

Origen (182-254) ... they saw also that the power which had descended into human nature, and into the midst of human miseries, and which had assumed a human soul and body, contributed through faith, along with its divine elements, to the salvation of believers, when they see that from Him there began the union of the divine with the human nature, **in order that the human, by communion with the divine, might rise to be divine**, not in Jesus alone, but in all those who not only believe, but enter upon the life which Jesus taught, and which elevates to friendship with God and communion with Him every one who lives according to the precepts of Jesus."

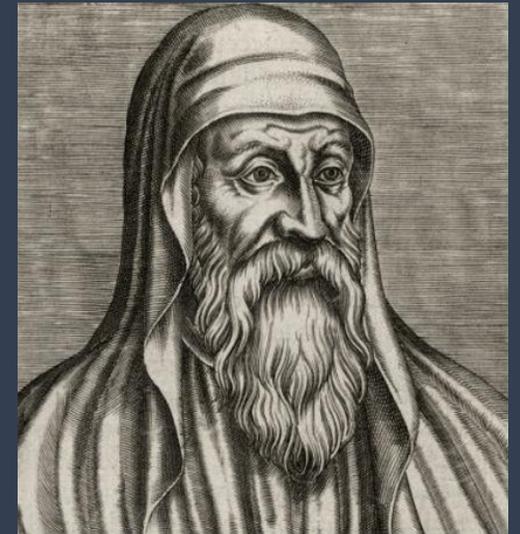
(Origen. "Against Celsus 3: 28." *Ante-Nicene Fathers*. Ed. Alexander Roberts. Vol. 4, 475.)



# Deification, Theosis, Divinization

Origen (182-254) And thus the first-born of all creation, who is the first to be with God, and to attract to Himself divinity, is a being of more exalted rank than the other gods beside Him, of whom God is the God, ... **It was by the offices of the first-born that they became gods, for He drew from God in generous measure that they should be made gods,** and He communicated it to them according to His own bounty. The true God, then, is 'The God,' and those who are formed after Him are gods...

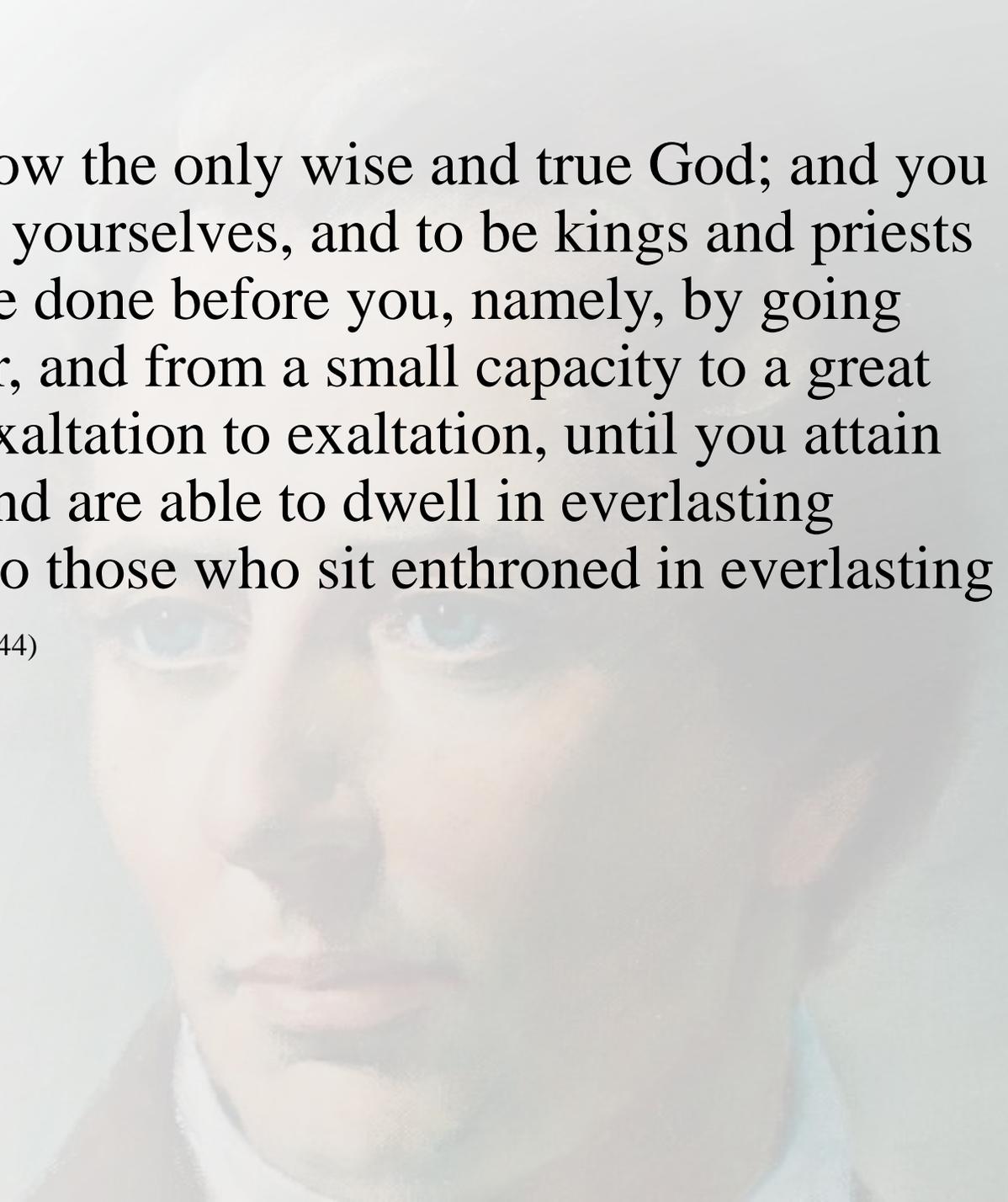
(Origen, *Ante-Nicene Fathers*. Ed. Alexander Roberts, Volume 9, p. 323)

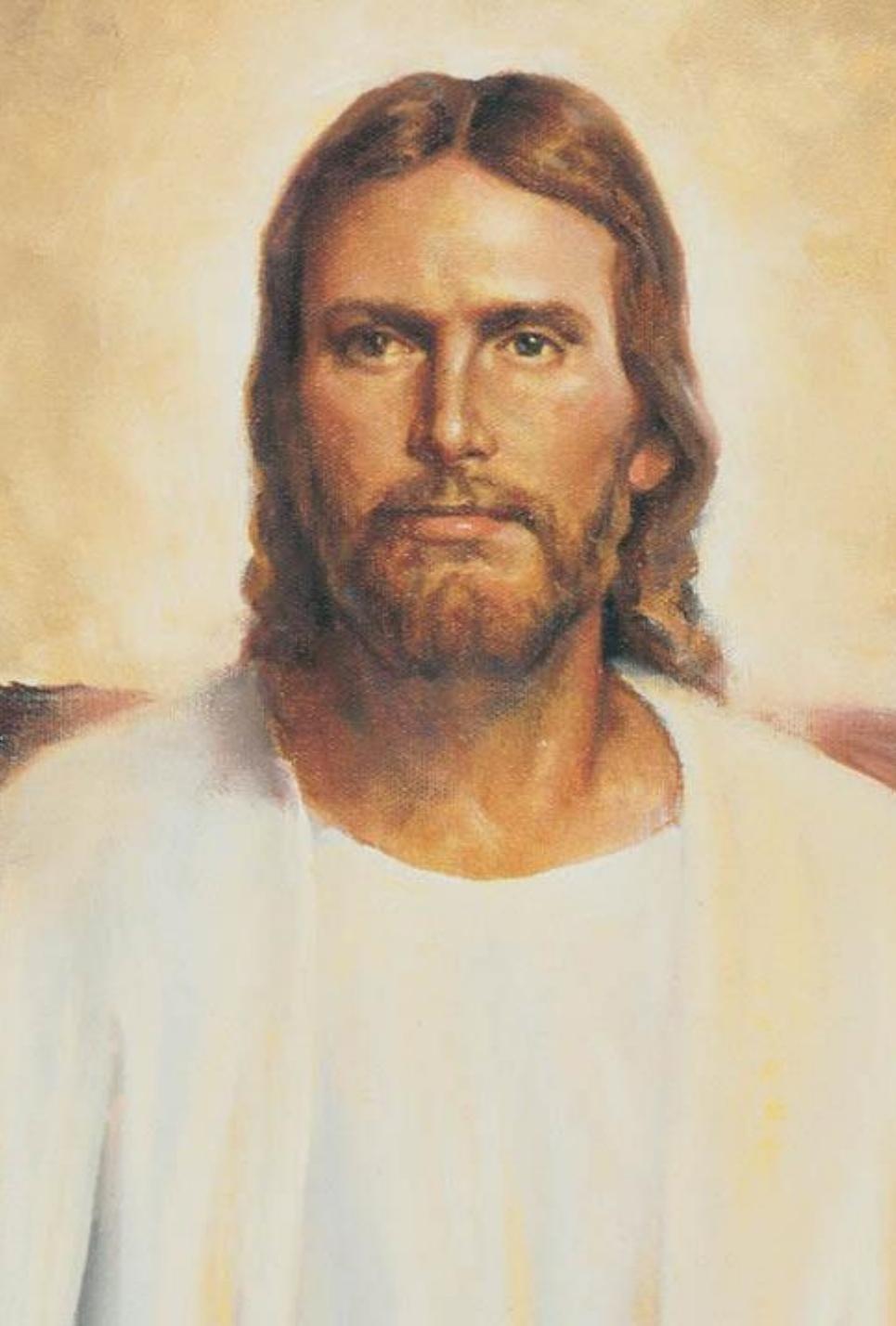


God himself was Once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today ... you would see him like a man in form like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him ...



Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting **power**. (Joseph Smith, King Follett Discourse, April 7, 1844)





# Deification, Theosis, Divinization

He that overcometh, the same shall be clothed in white raiment... I will confess his name before my Father... To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. – Revelation 3:5, 21

Then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him. – D&C 88:107

(see also: Matthew 25:21, Acts 17:29, Galatians 4:7, Ephesians 4:13, 2 Timothy 2:10-12, 3 Nephi 27:27, 3 Nephi 28:30, D&C 93:20, D&C 130:1, D&C 132:1-24, D&C 133:57)

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