

ENCYCLOPEDIA OF MORMONISM



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38); Jesus Christ as the Only Begotten Son and creator of “worlds without number” (1:32–34); Satan and his opposition to the divine plan (1:12–22); the spiritual stature of Moses (1:6, 25–28, 40–41); and God’s purposes (1:30, 31, 39). Moses was able to endure God’s presence because he was transfigured, meaning that during the visionary experience God’s own glory quickened him (Moses 1:2, 11). He learned that he was created in the similitude of God’s Only Begotten Son (Moses 1:6), and was told to write his revelations, even though much of what he recorded would be lost—due to wickedness—until another prophet, like himself, would bring forth his visions to believers of a later day (Moses 1:40–41).

Latter-day scripture attests to Moses’ hand in the composition of the Pentateuch (1 Ne. 5:11; 19:23). He had access to, and edited, prior prophetic records, including those of ADAM and ENOCH, which were once apparently included in the works composing the earliest form of the Pentateuch, now found in Moses 2–8 (cf. 1 Ne. 13:20–40).

While in the wilderness, Moses taught the Israelites about the sanctifying power of the Melchizedek Priesthood, “that they might behold the face of God” (D&C 84:23). Unfortunately, they rejected his efforts, and because of their hardened hearts, Moses and the Melchizedek Priesthood were taken from their midst. The lesser or AARONIC PRIESTHOOD remained (D&C 84:24–27).

Moses’ ministry extended beyond his mortal lifetime. Along with ELIJAH, he returned to the MOUNT OF TRANSFIGURATION, spoke with Christ, and bestowed certain KEYS of the PRIESTHOOD upon the chief APOSTLES (Matt. 17:1–4; D&C 138:45; HC 3:387). Because he needed a body of flesh and bones to perform this errand and because the RESURRECTION was yet forthcoming, Moses was translated and taken into heaven, like Enoch and Elijah, without experiencing the normal death portrayed in Deuteronomy 34:5–6 (cf. Alma 45:19).

Possessing the keys for gathering Israel (Petersen, p. 186), Moses appeared in the KIRTLAND TEMPLE on April 3, 1836, and conferred those keys on the Prophet Joseph Smith and Oliver COWDERY (D&C 110:11) so that the full authority of the priesthood could operate in this DISPENSATION. Latter-day scripture reminds all priesthood holders of Moses’ significance by declaring that those who honor and magnify the priesthood become the

adopted sons of Moses (D&C 84:33–34). Moses is also revered by other Christians and by Jews and Moslems.

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MOSES, BOOK OF

See: Book of Moses

MOSIAH₁

The first Mosiah mentioned in the Book of Mormon, a king, saved those NEPHITES who “would hearken unto the voice of the Lord” by leading them away from their ancestral home, the land of Nephi, where they were threatened by LAMANITES about 200 B.C. (Omni 1:12). After they had wandered for an unknown period, Mosiah and his group “discovered a people, who were called the people of Zarahemla” (Omni 1:13–14; *see also* BOOK OF MORMON PEOPLES; MULEK). He taught them his language—their language having deteriorated because they lacked written records—and was chosen ruler over both groups (Omni 1:17–19). “By the gift and power of God” he interpreted “engravings” on a stone that the people of Zarahemla had discovered, telling of yet another and earlier migration (Omni 1:20–22; *see also* JAREDITES). Mosiah ruled for about four decades and was succeeded as king by his son BENJAMIN.

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