

**“WHERE I WILL MEET YOU”:  
THE CONVERGENCE OF SACRED TIME  
AND SACRED SPACE  
AS THE ETIOLOGICAL FUNCTION  
OF THE TENT OF MEETING**

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*“The hopes and fears of all the years are met in thee tonight”  
Phillips Brooks, “O Little Town of Bethlehem”*

**Introduction**

Several Pentateuchal texts explain *’ohel mō’ēd*, often translated “tabernacle of the congregation” but better translated “tent of meeting,” in terms of the Lord’s promise to “meet” Israel at the appointed time and at the appointed place (Exodus 29:42–43; 30:6, 36; Numbers 17:4 [MT 17:19]; see also Exodus 25:21–22). Fittingly, the Hebrew word *mō’ēd* describes not only a “meeting” point in time—an “appointed” time—but also a “meeting” place. Numerous scriptural passages describe birth, death, and resurrection in terms of a *mō’ēd*, a divine “meeting.” Genesis first mentions “set times” (*mō’ādīm*) as a part of an account that describes the creation of the earth as the setting-up of a great “tabernacle” in seven days (cf. Exodus 25–40). Genesis also describes Isaac’s birth in terms of a *mō’ēd*. “Tent of the meeting” imagery lies at the heart of Book of Mormon passages that describe the Lord’s condescending to “dwell” in a “mortal tabernacle” at the appointed time. Moreover, the key events in the restoration of the gospel occur at *mō’ādīm* in the ancient Israelite calendar and the restoration itself represents the Lord reestablishing Zion at the “set time” (*mō’ēd*). The Lord described to Enoch the restoration of the gospel and the Second Coming in tabernacle/temple language and in terms of a divine “meeting.” Moroni, too, uses Exodus and tabernacle language in detailing the journey of the Jaredites to their

land of promise and the Lord’s “meeting” the brother of Jared before bringing him “within the veil.” Latter-day temple ritual (akin to the rites and function of the “tent of meeting”) prepares men and women in all things to “meet” the Lord at the veil (cf. the *hypantēsis* of the parable of the Ten Virgins), whether at the “appointed time” or “set time” of death and/or in the resurrection as a part of the *apantēsis* (“meeting”) at Christ’s Second Coming, as described by New Testament writers and in modern revelation.

### “The Tabernacle of the Congregation” or “Tent of the Meeting”

In a previous study, I explored sacrifice and theophany (“seeing God”) as the etiological foundation of the temple—that is, as the “cause” or “origin” of its founding in both ancient Israelite and Latter-day Saint tradition. Indeed, the offering of sacrifices and seeing God constituted then and remain now reasons for the building and maintenance of temples. In ancient Israel, however, the temple and its sacrifices not only functioned to prepare Israel to “see” God but also to “meet” him at the *appointed time* and *appointed place*—the *mô’ēd* (which can denote both). For members of the Church of Jesus Christ of Latter-day Saints today, the function of the temple is similar: the making and maintenance of covenants—including the law of sacrifice. The making and keeping of these covenants prepare men and women to “meet” the Lord.

In this study, I will further suggest that in its etiological conception, the *’ohel mô’ēd* (“tabernacle of the congregation,” or better, “tent of meeting”) functionally prepared Israel to “meet” the Lord at the veil of the wilderness tabernacle. In other words, this portable tent-“temple” with its Aaronic priesthood ordinances, by design “prepared” the children of Israel to receive additional ordinances (administered under the Melchizedek priesthood). The Lord intended to prepare Israel in all things to “enter into [his] rest”—the promised land, or celestial kingdom—after their sojourn in the wilderness or after “the days of their pilgrimage,” the wilderness itself symbolizing liminal space, including mortal life, death, the spirit world [Sheol], or even a terrestrial sphere. I will further detail how the restoration of the gospel occurred at “appointed times” or “festivals” (*mô’ādīm*) in the ancient Israelite calendar and constituted the Lord re-establishing or “hav[ing] mercy upon Zion” at the “set time” (*mô’ēd*, Psalms 102:13; D&C 124:6). Moreover, the Lord’s instruction to Enoch included the promise that the Lord’s “tabernacle” would be established at the appointed place ahead

of the appointed time when the Lord and Enoch’s people would “meet” latter-day Zion there (Moses 7:62–63).

I will also show how Moroni’s abridged narrative of the Jaredites’ journey through the wilderness to their land of promise deliberately includes language that recalls the “tent of meeting” and Israel’s journey through the wilderness. Like the wilderness “tent of meeting” and the Jerusalem temple, the restored gospel and latter-day temple ritual also serve the function of preparing the saints in all things to “meet the Lord” at the veil, whether at the “appointed time” of death or when the saints “meet” the Lord in the resurrection.

### “Where I Will Meet You”

Ancient scripture and restoration scripture emphasize the “face to face” (*pānîm`el-pānîm*) nature of the relationship that Moses enjoyed with God. Moses chapter 1 informs us what made this interaction possible: “And [Moses] saw God face to face, and he talked with him, and **the glory of God was upon Moses**; therefore Moses could endure his presence” (Moses 1:2). In the monologue that follows, Moses states, “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” (Moses 1:11). Tempted by Satan and beholding Satan’s lack of “glory,” Moses responds contemptuously to the former’s demand for a prostration of submission (*proskynesis*): “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?” (Moses 1:14). These texts suggest that Moses’s “face-to-face” meeting with the Lord was preceded or accompanied by a preparatory transformation—a “transfiguration” ultimately effected through the atonement of Jesus Christ<sup>8</sup> (cf. the editorial change of the original “except his glory should come upon me, and I were transfigured before him” in Moses 1:14 to “except his glory should come upon me, and I were strengthened before him” by the editors of the *Times and Seasons*).<sup>9</sup>

As with others who were privileged to see the Lord in spite of human fallenness and frailty (e.g., Gideon and Isaiah), the Lord took it upon himself to create the conditions necessary for them to be in his presence (cf. “I am able to make you holy and your sins are forgiven you,” D&C 60:7).<sup>10</sup> Isaiah, fearing the Lord’s glory would destroy him as a “man of unclean lips, in the midst of a people of unclean lips,” was reassured that his sin was “atoned” (*tĕkuppār*, Isaiah 6:5–7). Similarly, the Lord’s messenger (or the Lord himself)<sup>11</sup> reassured Gideon: “And the Lord said unto him, **Peace** be

unto thee; fear not: thou shalt not die” (Judges 6:23).<sup>12</sup> Gideon subsequently builds an altar which he names “Jehovah Shalom” (6:24), a name which evidently means “he creates peace”<sup>13</sup> In other words, the Lord himself, through the atonement, creates the “peace” (i.e., the sanctification from sin) required for theophany, especially face-to-face divine-human interaction, although in his “wrath” or “anger” he sometimes does not create those conditions or does so in only a limited way.<sup>14</sup>

The Lord (i.e., Jehovah)<sup>15</sup> reassures Moses, by frequently referring to him as “my son”<sup>16</sup> and comparing him to “mine only begotten.”<sup>17</sup> These assurances might not only allude to the Egyptian meaning of his name (“[the deity is] begotten”),<sup>18</sup> but also constitutes a declaration of royal/divine sonship such as we find in 2 Samuel 7:14; Psalms 2:7, and Mosiah 5:7<sup>19</sup>—he became a “begotten son” of Christ, and thus an heir of God with Christ. Consequently, Moses’s “seeing” or meeting with the Lord atop “an exceedingly high mountain” constituted something of an endowment in which the Lord taught him his true relationship with God (“Moses, my son”).

### **Satan’s Opposition, as well as the Power of Christ and His Atonement**

Moses learned quickly to rely on the power of Christ in casting out Satan (see Moses 1:12–22). Then, while partaking of Christ’s atonement again, Moses received the strength that *prepared* him to move forward toward carrying out his foreordained mission: “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” (Moses 1:25).

In bringing Israel to Mount Sinai, Moses was anxious for the children of Israel to have the same type of experience he had atop the unnamed “exceedingly high mountain” in which he “part[ook] of the divine nature” (2 Peter 1:4)—the same kind of experience that Peter, James, and John would have atop the mount of Transfiguration (Matthew 17:1–9; Mark 9:2–9). In an effort to bring them face to face, it is recorded that “Moses brought forth the people out of the camp **to meet with God** [*liqra’t hā’ēlōhīm*]; and **they stood at the nether part of the mount**” (Exodus 19:17). The Lord had commanded Moses to “sanctify” the people “today and tomorrow” by having them “wash their clothes” (19:10)—i.e., ritually wash their garments.<sup>20</sup>

The hoped-for results of this attempted sanctification, however, did not emerge: “And all the people saw the thunderings, and the lightnings,

and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Exodus 20:18–19). Israel rejected the immediacy and fulness of God's presence. As the Lord later revealed to the Prophet Joseph Smith,

Now this Moses plainly taught to the children of Israel in the wilderness, and **sought diligently to sanctify his people that they might behold the face of God**; but they hardened their hearts **and could not endure his presence**; therefore, the Lord in his wrath, for his anger was kindled against them, **swore that they should not enter into his rest while in the wilderness**, which rest is **the fulness of his glory**. Therefore, he took Moses out of their midst, and the Holy Priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and **the preparatory gospel** (D&C 84:23–26).

Almost immediately after this experience, the Law of Moses, with its sacrifices, was instituted. The cultic shrine appointed for those sacrifices was the tabernacle, a portable replication of the Eden<sup>21</sup> and Sinai<sup>22</sup> prototype sanctuaries and a portable scale model of the future Jerusalem temple. Even though the Israelites in the wilderness had "rejected the fulness of the gospel"<sup>23</sup> and the fulness of God's presence, for which Moses was attempting to sanctify them, God continued to work with them, and Moses continued to try to prepare and sanctify them. Moses interceded with the Lord to "pardon" Israel for their "provocation" in the wilderness and their continual failure to "believe" the Lord (Numbers 14:11).<sup>24</sup> Psalms 95, one of the hymns of Solomon's temple, commemorates Israel's sojourn in the wilderness and subsequent failure to "enter" the Lord's "rest" on account of their hardness of heart. Nevertheless, the invitation to enter into the Lord's "rest" remained extended: "Today, if ye will hear his voice, harden not harden your heart ..." (Psalms 95:7–11).<sup>25</sup> The language of Psalms 95 describes the convergence of sacred time ("Today," i.e., the sacred festival day or day of "appearance" in the temple) and sacred space, the "rest" of the Lord (the temple's "holy" places, especially the holy of holies and the "promised land").

Brian M. Hauglid notes the etymological convergence of two Latin terms frequently used to describe sacred space and sacred time: "An important distinction is made between two Latin terms: the Latin term for temple, *templum*, and another that was found to have an etymological

relationship, *tempus*. *Templum* designates the spatial, *tempus* denotes the temporal aspect of the motion of the horizon in space and time.”<sup>26</sup> The concepts of sacred time (*tempus*) and sacred space (*templum*) further converge in a single word in Hebrew: *mô‘ēd*—the “meeting” point in both time and space. Notably, this convergence of time and space reflects the ancient Near Eastern conception of converging time and space evident in the Garden of Eden,<sup>27</sup> the model or prototype of the temple.<sup>28</sup>

### The Spatial *mô‘ēd*: The Etiology of “Tent of Meeting” or “Tabernacle of the Congregation” as Sacred Space

Israel’s first temple was a tent—a portable shrine—called the “tabernacle of the Lord” (*miškān yhwh*);<sup>29</sup> or more often, “tabernacle of the congregation” (*’ōhel mô‘ēd*). However, a better translation of the latter phrase would be “tent of meeting.” What type of “meeting” (*mô‘ēd*) does that name envision? Passages within the same bodies of texts that describe the “tent of the meeting” seem to suggest that the Lord’s face-to-face “meeting” constituted the ideal.<sup>30</sup> Moses attained to that ideal, though Israel, with only a few exceptions,<sup>31</sup> did not.

The etiological descriptions of the “tent of the meeting” confirm that the aforementioned face-to-face meeting represented the ideal. Regarding “etiology” Michael H. Floyd writes, “[Etiology] refers to stories that tell how something came to be or came to have its definitive characteristics. In Scripture such stories are typically told about names of persons and places, rites and customs, ethnic identities and other natural phenomena.”<sup>32</sup> The etiological explanation for the *’ōhel mô‘ēd* in multiple passages in the Pentateuch consists of the Lord’s informing Israel and Moses that this “tent” shrine is where he would “meet” them. In these passages, the Niphal form of verb “meet” (*yā‘ad*, “appoint,” “designate”<sup>33</sup>; (Niphal) “arrive, meet at” > “reveal oneself to”)<sup>34</sup> explains the meaning of the verbal noun *mô‘ēd* (“meeting” time/place), and thus through a polyptotonic pun provides the etiological basis for the existence of the “tent of meeting.”

In the first of these etiological texts, the Lord commands the burnt offering to be offered at the door of the tent part of the shrine—i.e., at the entrance to the holy place: “This shall be a continual burnt offering throughout your generations **at the door of the tabernacle of the congregation** [*petaḥ ’ōhel mô‘ēd*, at the door of the tent of **meeting**] before the Lord: **where I will meet you** [*’iwwā‘ēd lākem*] to speak there unto thee. And there **I will meet** [*wēnō‘adtī*] with the children of Israel, and [the tent of the meeting] shall be sanctified by my glory”

(Exodus 29:42–43). The twofold use of the Hebrew verb *yā'ad* constitutes a polyptotic<sup>35</sup> wordplay on *mô'ed* which explains the naming of this sacred area of the tabernacle structure: the Lord implies that it is the “tent of meeting” *because* the Lord “meets” his people at its door. In its most basic sense, the verb *yā'ad* means to “appoint”<sup>36</sup> or “designate,”<sup>37</sup> but also to “arrive, meet at”<sup>38</sup> and thus “gather together,” “make an appointment.” In the passages under discussion here, it can even have the sense “reveal oneself.”<sup>39</sup>

The second etiological passage occurs just a few verses later, when the Lord describes the placement of the altar of incense in the holy place: “And thou shalt put it [the altar of incense] **before the veil** [*lipnê happārōket*] that is by the ark of the **testimony** [*'ēdut*; or, witness], **before the mercy seat** [*lipnê hakkappōret*, before the place of atonement] that is over the testimony [*'ēdut*], **where I will meet with thee** [*'iwwā'ed lēkā*]” (Exodus 30:6). A little later, the text offers a third etiological statement: “And thou shalt beat some of it very small, and put of it [put some of it] before the **testimony** [*hā'ēdut*] in the **tabernacle of the congregation** [*'ōhel mô'ed*], **where I will meet with thee** [*'iwwā'ed lēkā*, or, reveal myself to you]: it shall be unto you most holy” (Exodus 30:36).

The fourth passage occurs in Numbers 17:4, where the Lord instructs Moses to deposit twelve staves representing the twelve tribes of Israel in the Tent of Meeting: “And thou shalt lay them up [literally, rest them] in the **tabernacle of the congregation** [*'ōhel mô'ed*, tent of **meeting**] before the testimony [*hā'ēdūt*], where **I will meet with you** [*'iwwā'ed lākem*]” (Numbers 17:4 [MT 17:19]). Here again the etiological function of the “tent of meeting” as the sacred space where Yahweh “meets” Israel is emphasized by the polyptoton on *mô'ed* and *yā'ad* (“meeting” and “meet”).

Although the phrase “tent of meeting” does not occur in Exodus 25's description of the Ark of the Covenant, we might cite vv. 21–22 as a fifth example of the etiological phenomenon heretofore discussed:

And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put **the testimony** [*hā'ēdut*] that I shall give thee. **And there I will meet with thee** [*wēnô'adtī lēkā*], and I will commune [speak] with thee from above the mercy seat [*hakkappōret*, place of atonement], from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel (Exodus 25:21–22).

Here, the text plays on the homophony between *ʿēdut* (“witness,” “testimony”) and *nôʿadtî* (“I will meet”) carries the force of making the sacred time and place of the divine “meeting” a place of “witness” or “testimony.” In other words, the Lord would be “witnessed” or seen by Moses and Aaron.

Thus, the “tent of meeting,” the Ark of the Covenant or “testimony,” the altars of incense and sacrifice, and the whole sacrificial system constituted types or representations that “pointed” Israel backward to the arrested sacrifice (or Akedah, “binding”) of Isaac on Mount Moriah — traditionally identified with the temple mount — but also pointed them forward to Yahweh’s sacrificial “providing” of himself (“God will provide [see] himself a lamb,” Genesis 22:8).<sup>40</sup> In each vicarious temple sacrifice, ancient Israelites were to “see” their own redemption.<sup>41</sup> Moreover, these vicarious sacrifices were also preparatory in character. Israel was preparing to “see” and “meet” Yahweh:

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice **before the Lord**; and a meat offering mingled with oil: **for today** [i.e., at the appointed time; cf. Psalms 95:7–11] **the Lord will appear unto you. And they brought that which Moses commanded before the tabernacle of the congregation** [tent of meeting]: and all the congregation drew near and stood **before the Lord** [or, in the Lord’s presence] (Leviticus 9:4–5).

The peace offerings (*šĕlāmîm*) were intended to effect “peace” (*šālôm*) between the Lord and Israel (see above). Both the priest and the worshippers partook of these sacrifices together. Part of the “meat” (or “meal”) offering (*minḥâ*), representing the worshipper/offerer was offered on the altar, while the rest was consumed by the priest. All of this was done in the expectation that the Lord, to one degree or another, would “appear unto” — that is, “be seen by” Israel in the “tent of the meeting” at the appointed time (see further below). We find this specific telos for the “tent of meeting” perhaps reflected in 2 Chronicles 1:3, which attests the unique collocation *ʾohel môʿēd hāʿĕlōhîm* which if taken as an objective genitive would mean “the tent of meeting God” rather than “the tabernacle of the congregation of God” (KJV).

The dedication of Solomon’s temple occurred on “the feast in the month of Ethanim, which is the seventh month” — set-apart sacred time



corresponding to the autumn festival complex.<sup>42</sup> A polyptoton on *mô'ēd* and a passive participial form of *yā'ad* marks Israel's transition from the portable temple—the “tent of meeting”—to the temple:

And they brought up the ark of the Lord, and the **tabernacle of the congregation** [tent of meeting, *'ōhel mô'ēd*], and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the **congregation** [*'adat*] of Israel, **that were assembled** [*hannô'ādîm*] unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude (1 Kings 8:4–5).

The glory of the Lord “meets” Israel at the new temple as it had at Sinai and, as promised, at the door of the “tent of meeting”: “And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for **the glory of the Lord had filled the house of the Lord ...**” (1 Kings 8:10–11). Israel again beheld the Lord's glory, but not its fulness. They were not yet “partakers of the divine nature”<sup>43</sup> or “partakers of the heavenly gift,”<sup>44</sup> nor had they entered into his “rest” or the “fulness of [his] glory.”

### The Temporal *mô'ēd*: Sacred Israelite Festivals as “Meetings” or “Appointed Times”

Just as *mô'ēd* denoted a “meeting” in a spatial sense, i.e., a “place for meeting” (see above),<sup>45</sup> it also denoted a “meeting” in a temporal (or time) sense—an “agreed time, appointed time,”<sup>46</sup> or time of meeting. This term came to have the developed sense of “festival” or “time of festivity.”<sup>47</sup> These “appointed times” or “times of festivity” included Passover or the Feast of Unleavened Bread, Shavuot (Pentecost, or the Feast of Weeks, a late spring harvest festival),<sup>49</sup> and Sukkot (or the Feast of the Tabernacles). The term *hag/hāg*, a word which originally described a round dance, was also used to describe these events.

Whether termed *mô'ādîm* or *haggîm*, ancient Israelites came to “appear before the Lord” or to “see the Lord's face”<sup>50</sup> on these sacred occasions. The Lord intended to “meet” Israel ritually in the temple and to be “seen” in Zion (see Psalms 84:7).<sup>51</sup> They constituted “meeting” points: convergences of sacred time and sacred space.

## Birth, Death, and Resurrection as “Appointed Time” and “Meeting”

Much of Genesis is etiological in character. For example, Genesis 1–2 describes creation in terms of the setting up of a tabernacle or the building of a temple, akin to what we see described in Exodus 25–40.<sup>52</sup> This description includes the first mention of the *mô'ēd*, the establishment of sacred time. This coincides with the first description of sacred space. Genesis 2–3 characterizes the Garden of Eden as a “prototype sanctuary” or temple (a terrestrial sphere),<sup>53</sup> before Genesis 3–4 essentially describe the Fall as a removal to the temple’s “outer court” (the Telestial sphere or kingdom). Substantial parts of Genesis 12–22 illustrate how Abraham “templifies” the Promised Land—its re-creation as sacred space—by Abraham’s building altars at Shechem, Mamre/Hebron, Bethel, and Moriah.<sup>54</sup> As noted previously, the Genesis 22 account of the Akedah (“binding”) of Isaac constitutes an etiology for Moriah/Jehovah-jireh as the site of the future Jerusalem temple and its sacrifices (“in the mount[ain] of the Lord it shall be seen [or, provided]”).

Moreover, Genesis 25–35 records Jacob’s “temple” experiences at Bethel (“House of El”), the divine wrestles/embraces of Peniel (“Face/Presence of El”) and the founding of the “house of Israel” as an eternal “family.” Exodus 1–14 describes Moses (Egyptian “begotten,” cf. Hebrew “puller” or “drawer”) baptizing Israel in the “sea” (cf. the tabernacle’s laver and the temple’s “brazen sea” of the outer court; see also Isaiah 51:9–11). This same narrative body of material describes Moses’s own Abraham-like “meetings” with God and his attempts to “sanctify” the people. All of this serves as the backdrop for the setting up of the wilderness tabernacle/“tent of meeting” within seven days (see Exodus 25–40), with its etiological statements.

Between the *inclusio*<sup>55</sup> of the seven-day creation in Genesis 1–2 describing the first *mô'ādīm* (“set times” or “appointed times”) and the setting up of the *’ohel mô'ēd* (“tent of meeting”) in seven days in Exodus 25–30, Genesis describes the birth of Isaac and thus the establishment of Yahweh’s covenant with Abraham and Sarah in terms of a *mô'ēd*: “But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this **set time** [*mô'ēd*] in the next year” (Genesis 17:21). In fact, the narrative greatly emphasizes this point: “And he said, I will certainly return unto thee according to the **time of life** [*’ēt hayyâ*]; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him” (Genesis 18:10). The Lord subsequently asks Abraham, “Is any thing too hard for the Lord? At the **time appointed**

[*mô'éd*] I will return unto thee, according to the **time of life** [*'ēt hayyâ*], and Sarah shall have a son" (Genesis 18:14). Indeed, the Lord performs what he promises at the *mô'éd*: "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken: For Sarah conceived, and bare Abraham a son in his old age, **at the set time** [*mô'éd*] of which God had spoken to him." One way of understanding these statements is that Isaac's birth coincided with a springtime festival (cf. the Passover later). Another is that Isaac's birth itself constituted the *mô'éd*.

All this helps us better appreciate the Lord's earlier instruction to Abraham regarding appointed times before the latter went down into Egypt as preserved in the Book of Abraham. This instruction takes a cosmically expansive view of the "set times" mentioned in Genesis 1:

And the Lord said unto me: Now, Abraham, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and **the set time**, yea, **the set time** of the earth upon which thou standest, and **the set time** of the greater light which is set to rule the day, and **the set time** of the lesser light which is set to rule the night. Now **the set time** of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest (Abraham 3:6–7).

And it is given unto thee to know **the set time** of all the stars that are set to give light, until thou come near unto the throne of God (Abraham 3:10).

Abraham came to understand the nature of "the Lord's time," including the concept that stars and/or planets move and events occur according to a divine timetable. If we had the remainder of the Book of Abraham, beyond the "one quarter"<sup>56</sup> that we have in the canonized version, it seems likely that Abraham's autobiography would give us even greater insight into "set times," which would presumably constitute a dominant motif. It is enough, however, to note here that Isaac's birth occurred at—and amounted to—a "set time." The prophet Samuel's birth occurred in similar fashion.<sup>57</sup> This is a temple idea.

Malachi prophesied that the Lord would "suddenly come to his temple" (Malachi 3:1; 3 Nephi 24:1). Perhaps as an interpretation of this passage, John describes Jesus's birth in terms of the divine Word coming to a tabernacle or tent (*skēnē*): "And the Word was made flesh, and **dwelt** [*eskēnōsen*, literally, "tented"] among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth"

(John 1:14). The Greek noun *skēnē* and its verbal derivative *skēnoō* are Semitic loanwords, cognate with the *šākan* and *miškān*.

The angel who spoke to king Benjamin on the eve of his great sermon uses similar language and imagery to describe the Savior’s incarnation:

For behold, **the time cometh, and is not far distant**, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, **and shall dwell** [*šākan/yiškān*, “tabernacle”] **in a tabernacle** [*miškān*] **of clay**, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases (Mosiah 3:5).

The angel’s language (“the time cometh, and is not far distant”) suggests that Savior’s birth was at a fixed time, i.e., an “appointed time.” However, the angel’s words also incorporate “tabernacle” imagery and prophecies from Exodus and Leviticus. To the promise that he would “meet” the children of Israel at the door of the “tent of meeting” (Exodus 29:42–43), the Lord appended this additional promise: “And I will dwell [*wěšākantī*, “and I will tabernacle”] among the children of Israel, and will be their God” (Exodus 29:45).<sup>58</sup> The Lord later declared even more explicitly, “And I will set my tabernacle [*miškānī*] among you ... and I will walk among you, and will be your God, and ye shall be my people” (Leviticus 26:11–12).

Alma too refers to the Savior’s birth and life as “the time of his dwelling [cf. *škn*] in his mortal tabernacle” (Alma 7:8). 3 Nephi 1 confirms that Jesus’s birth into mortality was at an appointed time. Amid the debate whether the “time was past” for the birth of the Savior according to the prophecy of Samuel (3 Nephi 1:4–5), “there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass, which had been given by Samuel the prophet” (3 Nephi 1:9).

Marvelously, this “day set apart” is met by the prophesied event. To Nephi, the voice of the Lord declares:

Lift up your head and be of good cheer; for behold, **the time is at hand**, and on this night shall the sign be given, and **on the morrow come I into the world**, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets. Behold, **I come unto my own**, to fulfil all things which I have made known unto the children of

men from the foundation of the world, and **to do the will, both of the Father and of the Son**—of the Father because of me, and of the Son because of my flesh. And behold, **the time is at hand, and this night shall the sign be given** (3 Nephi 1:13-14).

Many readers have wondered at the auspiciousness of the “day set apart by the unbelievers” for the deaths of the faithful coinciding with the Lord’s “coming” into the world. However, the unbelievers likely “set apart” their “day” to coincide with a Nephite—and an Israelite—*mô’éd* Yahweh “suddenly come[s]” to his temple: he “come[s] into the world” and “come[s] unto his own.” In other words, Yahweh “meets” his people in a mortal tabernacle as Jesus Christ. And it was as the Lord declared to Nephi: “on this night shall the sign be given, and on the morrow come I into the world” (3 Nephi 1:13). The Lords recall his earlier words at the time of the Exodus: “And the Lord appointed a set time [*mô’éd*, “meeting time/place”], saying, To morrow the Lord shall do this thing in the land” (Exodus 9:5). In the waning days of his mortal ministry, Just as Samuel the Lamanite prophesied, this *mô’éd* was marked by astronomical phenomena (see Helaman 14:2–7; 3 Nephi 1:15–21; cf. Genesis 1:14). Jesus would emotively lament that Israel “knew not the time of [its] visitation” (Luke 19:44).

Like Jesus’s birth, the births of Isaac (Genesis 17:21; 18:10, 14; 21:2) and Samuel happened at the *mô’éd*. Accounts such as these support the idea that the time of birth is an “appointed” sacred time. And like Jesus, we live our lives out in “tabernacles,” temporary “tabernacles” that will someday be replaced by resurrected “temples.”<sup>59</sup> Paul comments on the desire for resurrection after death: “For we that are **in this tabernacle** [*en skēnei*; literally, in a tent] do groan, being burdened: not for that we would be unclothed, but clothed upon [*ependusasthai*], that mortality [*thnēton*] might be swallowed up of life” (2 Corinthians 5:4). In other words, the Lord will, in his time, replace the temporary “tabernacle” (*miškān*) of mortal “dwelling” (*škn*; cf. Mosiah 3:5) with the permanent “temple” (*bayit/bêt*) of eternal “dwelling” or “enthronement” (*yšb*; see especially 3 Nephi 28:40). Mormon, writing to Moroni, similarly uses the language of the exodus (cf. Psalms 95:11) and the tabernacle metaphor to describe the spirit inhabiting the body like a temple: “for we have a labor to perform whilst in this **tabernacle of clay**, that we may conquer the enemy of all righteousness, and **rest** our souls in the kingdom of God” (Moroni 9:6). Living the gospel faithfully in mortal “tabernacles” prepares us to “meet” God.

Nephi remarks that the iniquity of Laman and Lemuel on the boat that carried the family to the New World, which included horrific

physical<sup>60</sup> and emotional abuse<sup>61</sup> of family members, “brought” their aging parents Lehi and Sariah “near even to be carried out of this time to **meet** their God” (1 Nephi 18:18). Nephi’s comment suggests that he believed one “met” God (i.e., the Savior) in some sense upon death<sup>62</sup> previous to resurrection and final judgment.<sup>63</sup>

Later passages in the Book of Mormon reflect a similar outlook. Alma asks the people of Zarahemla a series of questions not unlike the ancient Israelite “temple recommend” questions of Psalms 15:1; 24:3; and Isaiah 33:14,<sup>64</sup> including the question, “can ye look up to God at that day with **a pure heart and clean hands**? can you look up, having the image of God engraven upon your countenances?” (Alma 5:19; cf. Psalms 24:3-4).<sup>65</sup> Alma further enquires, “Behold, are ye stripped of pride? I say unto you, if ye are not ye are **not prepared to meet God**. Behold **ye must prepare quickly**; for the kingdom of heaven is soon at hand, and such an one hath not eternal life” (Alma 5:28). Alma uses a word rendered “prepare” in this part of his speech five times in close succession.<sup>66</sup> Alma, addressing the people of Ammonihah, many of whom as Nehorites did not believe in sin or repentance and thus the need for an atonement,<sup>67</sup> similarly describes mortal life as a time to repent and prepare to “meet God”:

And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; **a time to prepare to meet God; a time to prepare for that endless state** which has been spoken of by us, which is **after the resurrection of the dead** (Alma 12:24).

In reminding the apostate Ammonihahites about the reality of the Fall, Christ’s atonement, and the resurrection, Alma makes extensive use of Psalms 95, especially in Alma 12–13. This important temple hymn encouraged Israelite worshippers to “hear” Yahweh’s voice and not to harden their hearts (“Today, if ye will hear his voice, harden not your heart”), as they had done during the wilderness period. In consequence of the wilderness generation’s hardness of heart, the Lord decreed, “I swear [swore] in my wrath that they should not enter into my rest” (Psalms 95:11).

A generation later, in a mission to reclaim the Zoramites, Alma again employs Psalms 95 in order to emphasize the necessity of “preparing” to “meet God” during the “day” of mortality. Alma’s use of this temple hymn again seems to imply the temple’s function in the preparation process:

Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts [Psalms 95:7] immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed (Alma 34:31–33; cf. Jacob 6).

Alma thus uses the language of the temple festival ("now is the time and day of your salvation"<sup>68</sup> = "today, if ye will hear his voice") as an appeal to the Zoramites: "harden not your hearts." The Zoramites worshipped atop the Rameumptom and celebrated their self-supposed "election" on their so-called "day of the Lord"—a rather ironic name for their cultic sacred time in view of the description of that day in Isaiah 2 (especially Isaiah 2:12). Alma implored them instead to remember that "today"—now—always constitutes the true "day" of repentance and that the appointed time of "meeting" God<sup>69</sup> ever approaches. All will "meet God" at death and subsequently at the judgment bar after resurrection.

To his son Corianton, who had trouble understanding (or at least accepting) the "justice of God,"<sup>70</sup> Alma explains the inextricably paired doctrines of the resurrection and final judgment (see Alma 40–42). Significantly, Alma explains the resurrection as a *mô'ēd*—a "time appointed" or a fixed time in the course of "God's time"<sup>71</sup>:

Behold, **there is a time appointed** that all shall come forth from the dead. Now when this time cometh no one knows; but **God knoweth the time which is appointed.** Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case—that **there is a time appointed** that all shall rise from the dead.

And now I would inquire what becometh of the souls of men from this time of death to **the time appointed** for the resurrection? Now whether there is more than one **time appointed** for men to rise it mattereth not; for all do not

die at once, and this mattereth not; all is as one day with God, and time only is measured unto men. Therefore, there is a **time appointed** unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. ... And when the time cometh when all shall rise, then shall they know that God knoweth **all the times which are appointed** unto man (Alma 40:4–5; 7–10).

Alma places tremendous emphasis on the fact that the resurrection takes place at “the appointed time” or at “appointed times.” Alma reasons that “all do not die at once,” therefore one need not assume that a single “appointed time” has been set for the resurrection of all human beings. Alma seems to suggest that the resurrection “appointed time” constitutes a highly individualized event. In terms of sacred time, Jesus’s resurrection arguably constitutes the most sacred event in human history. Likewise, the resurrection of each son and daughter of God in their order represents a sacred event of infinite importance: the reunification of a divine spirit with its tabernacle of flesh and bone at the “appointed time.” Here again we see another dimension in the meaning of the “tent of meeting”

### **“The Set Time Has Come to Favor Her”: The Restoration and the Divine Calendar**

The repeated destruction of the northern kingdom and its sanctuaries and the later destruction of the Jerusalem temple represented, in a sense, Israel and Judah’s “death” and “burial,” just as its rebuilding of the temple under Zerubbabel represented Israel and Judah’s “gathering” and “resurrection.” In one temple hymn, the Psalmist declares, “Thou [O Lord] shalt arise, and have mercy upon Zion: for **the time** [*’ēt*] **to favour her**, yea, **the set time** [*mô’ēd*], is come” (Psalms 102:13), or as it is phrased in a revelation to the Prophet Joseph Smith regarding the initial building of the Nauvoo Temple in the language of this Psalm: “For, behold, I am about to call upon them to give heed to the light and glory of Zion, for **the set time has come to favor her**” (D&C 124:6). The restoration of the gospel and the building of the Nauvoo temple represented a *mô’ēd*. The rebuilding of the Nauvoo Temple and more recently the Provo Tabernacle, like the Jerusalem temple’s rebuilding under Zerubbabel, stand as powerful symbols of Israel’s resurrection and gathering. The latter-day *mô’ēd* has, in fact, come.



Fittingly, a look at some key events in the restoration of the gospel reveals that they occurred in conjunction with ancient Israelite *mô'ādīm*—"set times" or "festivals." (A few examples here will have to suffice.) As Latter-day Saint researchers John Lefgren and John Pratt have pointed out, the First Vision appears to have occurred near the vernal equinox 1820, perhaps on March 26, 1820, just prior to Passover that year.<sup>72</sup> Jeffrey Marsh has noted that the angel Moroni's appearance to Joseph on the evening of September 21, 1823 coincided not only with the fall equinox but also with the ancient Israelite "Feast of the Tabernacles" (Sukkot)<sup>73</sup>—a *mô'ēd*. Lenet Hadley Read has pointed out that Joseph received the plates on Rosh Hashanah or during the Feast of Trumpets on September 22, 1827.<sup>74</sup> The fact that the appearance of the Lord, Moses, Elijah, and other heavenly beings appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple and that Elijah restored the sealing keys (cf. Malachi 4) during "Passover season,"<sup>75</sup> on April 3, 1836, has piqued the interest of many Latter-day Saints. The Lord not only arose at the *mô'ēd* ("set time") to gather Zion in mercy but also appears to have moved at multiple "set times" in doing so, including "meeting" the Prophet Joseph Smith and others within sacred space.<sup>76</sup> The Kirtland Temple theophanies notably occurred within the tabernacle/"tent of meeting"-like veils that had been lowered for just that purpose.

**"Enlarge the Place of Thy Tent, Strengthen Thy Stakes":  
The Restored Church as an Ever-expanding "Tent of Meeting"**

The tabernacle, as a temple, constitutes a scale-model replica of the cosmos.<sup>77</sup> This connection becomes profoundly evident in Enoch's response to the Lord's weeping: "Were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still" (Moses 7:30). In the same pericope, the Lord promised that Zion, prior to the Lord's Second Coming, would "come forth out of all the creations which I have made" (Moses 7:64, see below).

The idea of the cosmos, especially its celestial realms, as an ever-expanding tabernacle or temple is key to understanding the prophecy about Zion in Isaiah 54. Isaiah's incomparable poem on the atoning "Suffering Servant" (Isaiah 53) is followed immediately by a dramatic call for Israel and Zion to expand, as if the atoning act described there made such expansion possible: "Enlarge the place of **thy tent**, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2; cf. Isaiah 33:20). This call for

expansion constitutes one of the most important temple texts in scripture. While Latter-day Saints are usually aware that Isaiah's description is the source of the term "stakes" as used in the ecclesiology of the Church of Jesus Christ of Latter-day Saints, they are less aware that he envisions Israel as the tabernacle in the wilderness,<sup>78</sup> or "tent of meeting."

The Savior himself quoted Isaiah 54 in full during his post-resurrection theophanies at the temple in Bountiful. That temple audience with their Israelite roots and background would have caught the temple significance of Jesus's use of this text: the church that he was in the process of establishing among them constituted a manifestation of that tabernacle/tent of meeting.

Similarly, in words directed to Latter-day Israel—the Latter-day church—Moroni reemphasizes the importance of that same tabernacle/"tent of meeting" imagery. Moreover, Moroni juxtaposes the imagery of priestly temple clothing and royal/divine enthronement (Isaiah 52:1–2) with the image of the expanding tabernacle/temple/church and the promise of the fulfilling of God's covenants: "And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled" (Moroni 10:31). Israel—collectively and individually—must no longer sit as a war captive "in the dust" (in mortal or post mortal captivity) to be "acted upon."<sup>79</sup> Rather, Zion must "awake and arise" in both physical and spiritual resurrection—in Restoration<sup>80</sup>—and take her place on her divine throne. As Jesus stated to his disciples regarding his Second Coming and the restoration that would follow long after the destruction of the Jerusalem temple: "For as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of scattered Israel" (D&C 45:17, cf. vv. 16–46); "the saints that have slept shall come forth to meet me in the cloud" (D&C 45:45).

### **"Then Shalt Thou and All Thy City Meet Them There": Latter-day Zion at the Veil**

The Savior's and Moroni's use of Isaiah 54 as well as Doctrine and Covenants 45:16–17, 45 thus hint at a great future "meeting" or at-onement with the Lord. Indeed, the scriptures sometimes describe "meetings" in terms of reconciliation and atonement. Jacob was "reconciled" to his brother Esau, when the latter came to "meet" him (Genesis 32:6). In one

of the most touching prayers in the Old Testament (32:9–12), Jacob asks the Lord to deliver him from Esau's hand. Jacob's (*ya'āqōb*) "wrestle" (*wayyē'ābēq/bēhē'ābēqô*) at Jabbok (*yabbōq*) and "seeing God face to face" (*rā'itī 'ēlohīm pānīm 'el-pānīm*) at Peniel (*pēni'ēl*) prepares him to be "reconciled" or "atoned" to his brother (i.e., to "atone" his face, *'ākappērâ pānâw*). The "meeting" of Jacob and Esau is much different than Jacob expects and one of the most moving scenes in the Bible: "And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept" (Genesis 33:3–4). Jacob subsequently exclaims to Esau regarding their meeting, reconciliation, and at-one-ment: "I have seen thy face, as though I had seen the face of God [cf. Peniel], and thou wast pleased with me" (Genesis 33:10; cf. Enos 1:27).

Although not strictly described in terms of a "meeting," Jesus's parable of the reunion of the prodigal son with his father draws on the emotive language of the Jacob-Esau story: "And he [the prodigal son] arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and **ran, and fell on his neck, and kissed him**" (Luke 15:20). The Book of Moses describes a great "reconciliation" or an "at-one-ment" of heaven and earth in terms similar to both of these stories. The reconciliation and atonement of Enoch's Zion with the Latter-day Zion as the reconciliation of heaven with earth is the embodiment of the meaning of the temple. A recurring image in this description is the image of a divine embrace.

In laying out this theme, the text places great emphasis on the "bosom of the Father": "Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth" (Moses 7:24). Enoch, seeing the Lord weep at humanity's wickedness, states: "And yet thou art there, and thy bosom is there ... and thou hast taken Zion to thine own bosom from all thy creations" (7:30–31); Enoch later asserts, "Through faith I am in the bosom of the father, and behold Zion is with me" (7:47). In Moses 7, the Lord foretells to Enoch a time in which he would send "righteousness ... down out of heaven" and "truth ... out of the earth"—very appropriately—to "bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men" and thus "gather out mine elect from the four quarters of the earth" (Moses 7:62). The gathering would be to an appointed place, "an Holy City," in order that "my people may gird up their loins, and be looking forth for the time of my coming; for

there shall be my tabernacle, and it shall be called Zion, a New Jerusalem” (Moses 7:62). This grand establishment of sacred space, including the presence of the Lord’s “tabernacle” (cf. the “tent of meeting”) would take place in preparation for the great convergence of sacred space with sacred time: “And the Lord said unto Enoch: Then shalt thou and all thy city **meet them there**, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other” (Moses 7:63).

The Enoch cycle in the Book of Moses thus concludes with the final at-one-ment of Enoch and his people with the Lord. Latter-day Saints will be reminded again here of temple ritual and what Hugh Nibley described as the “ritual embrace that consummates the final escape from death in the Egyptian funerary texts and reliefs”<sup>81</sup>: “And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is Fled” (Moses 7:69). Enoch’s story thus constitutes a “temple” template or pattern for receiving the Savior’s atonement: Enoch first receives that atonement—the “divine embrace” himself—then all the people that he had preached to and converted. This “at-one-ment” was what Moses was trying to accomplish for ancient Israel. This was the at-one-ment that Nephi longed for—the “final escape from death” at the Lord’s “tent”<sup>82</sup> or sanctuary: “O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road! O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies!” (2 Nephi 4:32–33). The wilderness tabernacle and its successor temples—ancient and modern—are powerful statements that though “the last enemy that shall be destroyed is death” (1 Corinthians 15:26), that enemy will, in fact, be destroyed.

### **“And There Will I Meet Thee” (Ether 1:42): The Brother of Jared at the Veil**

Building on earlier work by Alan Goff,<sup>83</sup> John S. Thompson<sup>84</sup> has chronicled some of the literary parallels between biblical accounts of the creation, Israel’s exodus and journey in the wilderness, the temple and various aspects of Ether 1–3 and 6. Although never directly mentioned, the temple and temple themes suffuse the story of the Jaredites in the early chapters of Ether. Beyond Thompson’s observations, I wish to note several specific lexical affinities between the story of the Jaredites and

the Mosaic legislation regarding the tabernacle or "tent of meeting," including "meeting" the Lord.

The Jaredite journey from the tower is like the journeys of Abraham from Ur and Israel from Egypt, the journey out from the archetypal antitemple (e.g., the great and spacious building, the Rameumptom, etc.). But it is also a journey to something. The righteous desires of Jared, like Abraham's,<sup>85</sup> are evident in his request to his brother to supplicate the Lord for specific blessings, including a land of promise: "And who knoweth but the Lord will carry us forth into a land which is choice above all the earth? And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance" (Ether 1:38). It was a journey to a desired land of promise—a type of the journey of the faithful to the celestial kingdom. It was also, for the brother of Jared, a journey to—and eventually "within the veil" (Ether 3:19–20; 12:19).

In response to the Brother of Jared's prayer, "the Lord had compassion upon Jared" (Ether 1:40) then gives the following commands:

Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also **Jared** thy brother and his family; and also thy friends and their families, and the friends of **Jared** and their families. And when thou hast done this [i.e., gathered their flocks and families] thou shalt **go** at the head of them **down** into the valley which is northward. **And there will I meet thee**, and I will go before thee into a land which choice above all the lands of the earth (Ether 1:41–42).

The command to gather animals, seeds,<sup>86</sup> and people has its affinities in the Creation, Flood, and Exodus narratives. Additionally, however, the Lord's promise to "meet" the people at an appointed place ("And there will I meet thee") distinctly matches the refrain in the etiological passages for the "tent of meeting" in the Pentateuch. The appointed place where the Lord "meets" the brother of Jared, "the valley which [was] northward," was located at some remove from the tower. When the Lord finally "meets" the brother of Jared, a "cloud" serves as a functional veil between them:

And it came to pass that when they had **come down** into the valley of Nimrod, the Lord **came down** and talked with the brother of **Jared**; and he was in cloud, and the brother of Jared saw him not. And it came to pass that the Lord commanded

them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and **did talk with them as he stood in a cloud**, and gave directions whither they should travel (Ether 2:4–5).

As editor Moroni seems to have crafted the narrative to play on the name *Jared*<sup>87</sup> (written in the Hebrew Bible as *yered* or *yāred*), a patriarchal name<sup>88</sup> which sounds very much like the Hebrew verb *yārad* (“descend,” “go down”). Indeed, Jared appears to derive from (or represents a cognate of) Akkadian *wardu(m)* or *warad* (cf. theophoric *warad-* names like Warad-Sin, “Servant of the moon[-god]”), a noun which in turn derives from Akkadian, *warādu(m)*, “go down,” “descend.” The people of Jared “come down” into the valley of Nimrod, the appointed place where the Lord “comes down” to “meet” them. Moroni describes the Lord “coming down” or descending in a theophanic cloud and his “talk[ing] with them” in language that recalls the exodus and the wilderness “tent of meeting”:

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar [*‘ammûd he‘ānān*] **descended** [*yērēd*], and stood [*wē‘āmad*] at the door of the tabernacle, and **the Lord talked with Moses** (Exodus 33:9).

And the Lord **descended** [*wayyēred*] **in the cloud, and stood** with him there, and proclaimed the name of the Lord (Exodus 34:5).

And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation [*‘ohel mō‘ēd*]. And they three came out. **And the Lord came down** [*wayyēred*] **in the pillar of the cloud** [*bē‘ammûd ‘ānān*], **and stood** [*wayya‘āmōd*] in the door of the tabernacle, and called Aaron and Miriam: and they both came forth (Numbers 12:4–5).

Thus, Moroni appears to have intentionally described the Lord’s theophanic “condescensions” using language from Exodus and its etiological descriptions of the function of the tent of the meeting. We witness the same phenomenon as the narrative progresses. Moroni records, “And it came to pass at the end of four years that **the Lord came again unto the brother of Jared** [*yered/yāred*] **and stood in a cloud and talked with him**. And for the space of three hours did the Lord talk with

the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord" (Ether 2:14).

The Lord does not yet appear to the brother of Jared. In fact, for the brother of Jared in particular, the Jaredites' wilderness journey amounted to a journey to the temple. What Mount Sinai and the unnamed "exceedingly high" mountain in Moses 1 became for Moses, Mount Shelem (so named "because of its exceeding height") became for the Brother of Jared. The brother of Jared effectively received his "endowment" on Mount Shelem.<sup>89</sup>

What Moroni previously describes as the "cloud" in which the Lord "stood" in Ether 1–2 becomes "the veil" in Ether 3. The brother of Jared approaches the Lord "at the veil" with faith sufficient to "behold within the veil," such that he could not be "kept from within the veil":

The Lord stretched forth his hand and touched the stones one by one with his finger. **And the veil** was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear (Ether 3:6).

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh [cf. Mosiah 3:5]. And now, as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites. And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him. **And because of the knowledge of this man he could not be kept from beholding within the veil;** and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, **he could not be kept from within the veil;** therefore he saw Jesus; and he did minister unto him (Ether 3:16–20).

And there were many whose faith was so exceedingly strong, even before Christ came, who **could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith**, and they were glad. . . . And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he showed him all things, for **he could no longer be kept without the veil** (Ether 12:19, 21).

Moroni’s use of the expressions “within the veil” (3 x) and “without the veil” (once) allude to priestly language from the Pentateuch that pertains directly to the operation and function of the “tent of meeting” (or “tabernacle of the congregation”). The expression “within the veil” occurs in Exodus 26:33; Leviticus 16:2, 12, 15; Numbers 18:7, while its counterpart “without the veil” occurs in Exodus 26:35; 27:21; 40:22 and Leviticus 24:3. Why does Moroni repeatedly draw on Pentateuchal language that pertains to the wilderness “tent of meeting” and its temple functions? Moroni recognized that the Lord used miraculous means to “prepare” the Jaredites to reach and enter the land of promise—the “land choice above all other lands” and to “serve the God of the land [i.e., in the temple sense<sup>90</sup>], who is Jesus Christ” (Ether 2:12)—just as the Lord would do in later years for the Israelites and Lehites. The Lord’s “meeting” the brother of Jared at the appointed time and place “without the veil” prepared him to behold the Lord “within the veil,” and to lead the Jaredites to the land of promise (see further Ether 6).

### **“Go Ye Out to Meet Him”: The *Hypantēsis* and the Second Coming**

As a “meeting,” the Hebrew word *mō’ēd* bears a strong conceptual resemblance to the Greek words *hypantēsis* and *apantēsis*, which constitute key terms in several New Testament texts that describe Jesus’s *parousia* (Second Coming), the appointed time in which the saints will “meet” the Lord. We often take Jesus’s famed parable of the ten virgins as a didactic lesson on preparation for his Second Coming, and so it is: “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth **to meet** [*eis hypantēsin*] the bridegroom” (Matthew 25:1).<sup>91</sup> Lamps and oil, of course, would have resounded strong temple echoes in the ears of Jesus’s immediate audience (see, e.g., Leviticus 24:2).



JST Matthew 25:1, however, contextualizes the parable as a prophecy whose ultimate fulfillment will occur during the last dispensation: "And then, **at that day, before the Son of Man comes**, the kingdom of heaven shall be likened unto ten virgins, who took their lamps and went forth **to meet** [*eis hypantēsin*] the bridegroom." John uses this very same term in his description of Jesus's triumphal entry into Jerusalem when "much people ... took branches of palm trees and went forth **to meet** [*eis hypantēsin*] him, and cried Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (see John 12:13).<sup>92</sup> *Hypantēsis*, then, as a description of Jesus's "coming" or *parousia*, connects his triumphal entry into Jerusalem with his Second Coming which the former foreshadows.

Moreover, in one post-resurrection theophany, Matthew records that Jesus "meets" some of his female disciples and that they "worship" him — i.e., they observe proskynesis, a temple rite:<sup>93</sup> "And as they went to tell his disciples, behold, Jesus **met them** [*hypētēsen*], saying, All hail. And they came and held him by the feet, and worshipped him" (Matthew 28:9). Matthew 28:16–20 describes a subsequent post-resurrection theophany at "a mountain where Jesus appointed [*etaxato*] them" Jesus "meeting" his disciples and their worshipping him represents a temple experience by every imaginable definition. All of the disciples' previous experiences with Jesus had prepared them for these "meetings" with the Lord.

Several latter-day revelations given to the prophet Joseph Smith emphasize the necessity of the saints' "preparation" for "meeting" the Lord in language taken from the parable of the ten virgins. Not coincidentally these same revelations give instructions regarding the temple. In Doctrine and Covenants 88, the Lord commands the saints both to "prepare" and to "go ... out to meet" him:

And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: **Prepare ye, prepare ye**, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; **go ye out to meet him**. And immediately there shall appear a great sign in heaven, and all people shall see it together (D&C 88:92–93; see also vv. 96–98).

He then explains the means by which they are to "prepare": "**Organize yourselves; prepare every needful thing**; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of

God.” (D&C 88:119). Doctrine and Covenants 133—a revelation which incorporates language from Malachi 3, Isaiah 52, and other texts—instructs the saints to “prepare” to “meet” the Lord by “gathering” to “the land of Zion”:

The Lord who shall suddenly come to his temple [see especially Malachi 3:1; D&C 36:8] the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion (D&C 133:2–4).

Yea, let the cry go forth among all people: Awake and arise and go forth **to meet** the Bridegroom; behold and lo, the Bridegroom cometh; **go ye out to meet him. Prepare yourselves for the great day of the Lord.**

Wherefore, **prepare ye** for the coming of the Bridegroom; go ye, **go ye out to meet him** (D&C 133:10, 19).<sup>94</sup>

As noted above, the first revelation in the Book of Commandments (later Doctrine and Covenants) to mention the temple came with the words: “I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple. Even so. Amen” (D&C 36:8). The commandment, “gird up your loins,” another image from the Exodus (see Exodus 12:11), amounts to another way of saying “prepare ye, prepare ye ...sanctify yourselves.” In other words, “be ready.” The tabernacle and the temple anticipate the reality that the Lord intends to “meet” us, and that we need to be ready to “go ... out to meet” him.

### **“We Shall Be Caught Up in the Cloud to Meet Thee”: The *Apantēsis***

The parable of the Ten Virgins concludes, “And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out **to meet** [*eis apantēsin*] him” (Matthew 25:6). Matthew’s text switches the noun *hypantēsis* to *apantēsis*, a noun that Paul uses in 1 Thessalonians 4:17 to describe the eschatological “meeting” with the Lord at the time of his Second Coming. Like the noun *hypantēsis*, the noun *apantēsis* derives

from the verb *antaō*, which means to “meet face to face”;<sup>95</sup> the element *anti-* (over against, opposite, in place of) derives from the same root.

The recorded revelations that informed Joseph Smith’s and the Saints’ understanding of the urgent need to build the temple begin in December 1830, with the Lord’s abrupt promise: “I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will **suddenly come** to my **temple**. Even so. Amen” (D&C 36:8). The immediate problem presented by this revelation was, of course, that no temple to which the Lord could come existed.<sup>96</sup> A flood of revelation on temple-building flowed to the prophet thereafter.

The Lord’s words in D&C 36:8 (“I will suddenly come to my temple”) constitute a quotation from Malachi 3:1: “the Lord, whom ye seek, shall suddenly come to his temple.” This text had been quoted to the prophet four times on September 21–22, 1823.<sup>97</sup> It also emerges as one of the texts that Jesus quoted to the Lamanites and Nephites (see 3 Nephi 24) not long after he had “suddenly come to his temple” in the land of Bountiful (see 3 Nephi 11). The phrase “suddenly come to my temple” can, of course, refer not only to Jesus’s “coming” in the flesh, his first “advent,” but also to his Second Coming (or Second Advent) or what the earliest Christians called the *parousia*. The apostle Paul uses the term *parousia*<sup>98</sup> in prophesying about the Second Coming to the Thessalonian saints:

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [*parousia*] of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, **to meet** [*eis apantēsin*] the Lord in the air: and so shall we ever be with the Lord (1 Thessalonians 4:16–17).

The efforts of Joseph and the early brethren of the church were geared toward helping the saints to work “diligently, spiritually and temporally for the redemption of Zion, that the pure in heart may return with songs of everlasting joy to build up her waste places, and **meet** the Lord when he comes in his glory.”<sup>99</sup>

Similarly, the conclusion to the Kirtland Temple dedicatory prayer, offered by the Prophet Joseph Smith on March 27, 1836 articulates the function of the temple in preparing the Latter-day saints to “meet” the

Lord. Not only does the prophet quote Paul’s prophecy in Thessalonians 4:15–17, but he juxtaposes it with temple imagery:

Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth; that the kingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth; that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners; And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth; that when the trump shall sound for the dead, we shall be caught up in the cloud **to meet thee**, that we may ever be with the Lord; that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings. O Lord God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fulness, from everlasting to everlasting. O hear, O hear, O hear us, O Lord! And answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name; And also this church, to put upon it thy name. And help us by the power of thy Spirit, that we may mingle our voices with those bright, shining seraphs around thy throne, with acclamations of praise, singing Hosanna to God and the Lamb! And let these, thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen (D&C 109:72–80).

Just as Moses had Israel “wash their garments” in preparation for meeting the Lord at Mount Sinai (Exodus 19:10, 14; cf. 3 Nephi 27:19), Joseph knew the Saints needed to have their “garments ... pure” and “clothed upon with robes of righteousness” in order to be prepared to stand in the Lord’s presence and to participate in the events attending his Second Coming. Exodus 40 describes in detail how Aaron and his

sons were washed, anointed, and clothed in such priestly clothing at the door of the tabernacle or "tent of meeting":

And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation [i.e., "tent of meeting"], and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations (Exodus 40:12–15).

Washed, anointed, and clothed with "robes of righteousness,"<sup>100</sup> Aaron and his sons were thus prepared to stand and serve in the Lord's presence, a ritual type of a future reality—or even an actualization of eternal reality—for which the Latter-day Saints live and labor.

Becoming the sons of Aaron (see D&C 84:31–34) is a preparatory step to "becoming the sons of God" which Melchizedek priesthood holders should be by definition. In the church today becoming a deacon, teacher, or priest is a preparatory step to receiving the "oath and covenant" of the Melchizedek priesthood ("The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek," Psalms 110:1).

The juxtaposition of the language of 1 Thessalonians 4:16–17 with temple imagery helps us better appreciate the nature of the "meeting" at which Jesus hints throughout his parables. The Prophet Joseph Smith's dedicatory prayer was answered with a marvelous outpouring of heavenly visitations in the temple—theophanies, divine messengers appearing and conferring all of the priesthood keys necessary to prepare the Latter-day Saints and potentially the entire world to "meet" the Lord at his Second Coming. Many 21st century Latter-day Saints fail to appreciate the fact that the early Latter-day Saints did not have meeting houses at first. In the mid-1830s most of the Church's building efforts went into the construction of the temple and it was used primarily as a place for the saints to "meet."

## Conclusion

When the Savior instituted the sacrament amongst his Lamanite and Nephite disciples and the church that he had formed among them, he commanded: "Ye shall meet together oft" (3 Nephi 18:22). Mormon notes that in the years after the Savior's ministry, the church "continu[ed] in fasting and prayer, and in meeting together oft both to pray and to hear

the word of the Lord” (4 Nephi 1:22) for the maintenance of the “Zion” society that had already begun to decay (see 4 Nephi 1:20). Evidently citing both of these statements from his father’s record, Moroni notes that this Church did “meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls. And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus” (Moroni 6:6). Just as ancient Judah and Israel’s “cheerful feasts” or “good appointed times” (*mô’ădîm ṭôbîm*, Zechariah 8:19) idealized a joyful “meeting” with the Lord, our “meetings” and temple worship should help prepare us for such a joyful “meeting” and reunion with Lord such as we have described. One important function of the sacrament is that it anticipates the eschatological heavenly feast—i.e., the feast at the end of time of which the Lord will partake with all the saints (cf. Moses and the elders of Israel eating and drinking with the Lord in Exodus 24:9–11, the temple showbread, and D&C 27:5).<sup>101</sup>

Thus we have seen that the *’ohel mô’ēd* “tent of meeting” constituted a visual representation of the Lord’s promise to “meet” Israel at the appointed time and at the appointed place (Exodus 29:42–43; 30:6, 36; Numbers 17:4 [MT 17:19]; see also Exodus 25:21–22). The Hebrew word *mô’ēd* appropriately embodies not only a “meeting” point in time—an “appointed” time—but also a “meeting” place. In other words, sacred space and sacred time converge in the term *mô’ēd* as describing a “divine meeting.”

Moreover, multiple scriptural passages describe creation, birth, death, and even resurrection in terms of *mô’ădîm*, divine “meetings.” The creation account of Genesis 1 mentions the function of the “set times” (*mô’ădîm*, Genesis 1:14) as a part of a creation account that describes earth as the setting-up of a great “tabernacle” in seven days (cf. Exodus 25–40). Genesis also describes Isaac’s birth in terms of a *mô’ēd*. Jesus’s birth, as described in the Gospels, and events connected thereto in 3 Nephi 1, constituted such an event. “Tent of meeting” imagery lies at the heart of Book of Mormon passages that describe the Lord’s condescending to “dwell in a tabernacle of clay” or a “mortal tabernacle” at the appointed time (Mosiah 3:5; Alma 7:8). Alma places particular emphasis on the nature of death (Alma 5:28; 12:24; 34:31–33) and resurrection as “appointed times” (Alma 40:4–5, 7–10).

Furthermore, key events in the restoration of the gospel occur at *mô’ădîm* (“sacred times” or “festivals”) on the ancient Israelite calendar and the restoration itself represents the Lord reestablishing Zion at the “set time” (*mô’ēd*; Psalms 102:13; D&C 124:6). The Lord described to Enoch

the restoration of the gospel and the Second Coming in tabernacle/temple language and in terms of a divine "meeting" (see Moses 7:62–63).

For his part, Moroni uses exodus and tabernacle language to describe the journey of the Jaredites to their land of promise and the Lord's "meeting" the brother of Jared before bringing him "within the veil." Moroni himself, using the priestly language of Nephi's brother Jacob, gives his final recorded words in mortality thus: "And now I bid unto all, farewell. I soon go to rest in the paradise of God, **until my spirit and body shall again reunite**, and I am brought forth triumphant through the air, to **meet you** before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen" (Moroni 10:34; cf. Jacob 6:13).

Latter-day temple ritual (akin to the rites and function of the "tent of meeting") prepares men and women in all things to "meet" the Lord at the veil (cf. the *hypantēsis* of the parable of the Ten Virgins), whether at the "appointed time" or "set time" of death and/or in the resurrection as a part of the *apantēsis* ("meeting") at Christ's Second Coming, as described by New Testament writers and in modern revelation. In the meantime, we can rest assured that the "end" (or Second Coming) will come to pass at the "appointed time" or "set time" (cf. Matthew 24:36).

### Notes

1. Matthew L. Bowen, "In the Mount of the Lord It Shall Be Seen' and 'Provided': Theophany and Sacrifice as the Etiological Foundation of the Temple in Israelite and Latter-day Saint Tradition," *Interpreter: A Journal of Mormon Scripture* 5 (2013): 201–228.
2. Theophany (*theos* ["God"] + *phaneia* < *phainein* ["to show"]) = appearances or manifestations of God or other divine beings.
3. Cf. the phrase "preparatory gospel" in D&C 84:26.
4. See especially D&C 84:17–28.
5. Psalms 95:11; D&C 84:17–28; cf. Hebrews 3:18; 4:1, 10; Isaiah 11:10 (2 Nephi 21:10); Jacob 1:7; 6:5–8; Alma 12:34–37; 13:6, 12–13, 16, 29; 16:27; 60:13; 3 Nephi 27:19; Moroni 7:3.
6. JST Exodus 34:1.
7. Exodus 33:11; Numbers 14:14; Deuteronomy 34:10; Moses 1:21; 31.
8. The Lord is the implied agent of the divine passive verbal expression "I was transfigured," i.e., the Lord transfigured him. Cf. 3 Nephi 28:13, 15. See also 3 Nephi 28:36–40. By way of contrast, dire consequences

await those not thus made ready. See, e.g., *Pistis Sophia* 1:29–30 (Carl Schmidt, ed. *Pistis Sophia* [Askew Codex]. Tr. Violet MacDermot [Nag Hammadi Studies 9, ed. Martin Krause, James M. Robinson and Frederik Wisse. Leiden, The Netherlands: Brill, 1978], 83–91). See also William Barnstone and Marvin, eds., “The Mother of Books” in *The Gnostic Bible* (Boston; London: New Seeds, 2006), 672.

9. *Times and Seasons* 4/5 (1843): 72. On the strengthening or enabling power of the Atonement of Jesus Christ, see David A. Bednar, “‘In the Strength of the Lord’ (Words of Mormon 1:14; Mosiah 9:17; Mosiah 10:10; Alma 20:4),” *Brigham Young University 2001–2002 Speeches* (October 23, 2001; Provo, UT: Brigham Young University, 2002), 121–128; idem, “In the Strength of the Lord,” *Ensign*, November 2004, 76–78.
10. Joseph Smith, Sidney Rigdon, and Oliver Cowdery were told in revelation: “And in this place let them lift up their voice and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you” (D&C 60:7).
11. Often in the scriptures, the “Angel of the Lord” is indistinguishable from the Lord himself. See John W. Welch, “Ten Testimonies of Jesus Christ from the Book of Mormon” in *A Book of Mormon Treasury: Gospel Insights from General Authorities and Religious Educators* (Provo, UT: BYU Religious Studies Center, 2003), 316–42.
12. Compare this scene to the theophany recorded in Helaman 5, in which the voice of God reassures the terrified Lamanites: “And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying: ‘Peace, peace be unto you, because of your faith in my Well Beloved, who was from the foundation of the world’” (Helaman 5:46–47). Here too God “creates peace” through the atonement that enables these Lamanite men to stand sin free in God’s presence.
13. See Robert G. Boling, *Judges: A New Translation with Introduction and Commentary* (AB 6A; New York: Doubleday, 1975), 134.
14. Compare JST Exodus 33:23: “And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen, as at other times; for I am angry with my people, Israel.”



15. On the ambiguity inherent in this title, Jeffrey M. Bradshaw (*In God's Likeness and Image 1: Creation, Fall, and the Story of Adam and Eve* [Salt Lake City, UT: Eborn Books, 2014], 44) writes: "Although v. 6 seems to imply that God the Father is speaking directly to Moses, the voice is typically understood to be that of Jehovah, the premortal Jesus Christ. Moses 5:9, in similar fashion, seems to be an example of the Holy Ghost speaking as the Father. Whereas such ambiguity in scripture sometimes may be due to historical complexities in textual transmission, in this context, it could be an example of divine investiture. This concept describes the situation where Christ is authorized to speak and act as if He were the Father."
16. Moses 1:4, 6, 40. See further Nathan J. Arp, "Joseph Knew First: Moses, the Egyptian Son," *Interpreter: A Journal of Latter-day Saint Faith and Scholarship* 32 (2019): 187-198. The Lord also calls Enoch "my son"; see Moses 6:27.
17. Moses 1:6, 16-17, 32-33; 2:1, 26-27; 3:18; 4:1, 3, 28; 6:52, 59, 62; 7:62. The phrase "mine only begotten" constitutes a dominant *Leitmotif* in the Book of Moses and it is meant to be considered in terms of the meaning of the name Moses (see following note).
18. Moses < *ms(i)* = "[A deity is] begotten."
19. See Matthew L. Bowen, "Becoming Sons and Daughters at God's Right Hand: King Benjamin's Rhetorical Wordplay on His Own Name," *Journal of Book of Mormon and Other Restoration Scripture* 21/2 (2012): 2-13.
20. See, e.g., Genesis 49:11; Leviticus 13:56, 58; 15:17; Alma 5:21; 13:11; 3 Nephi 27:19; Ether 13:10.
21. John M. Lundquist, "What is a Temple: A Preliminary Typology," in *Temples of the Ancient World* (ed. Donald W. Parry; Salt Lake City: Deseret Book and FARMS, 1994), 84-89.
22. Donald W. Parry "Garden of Eden: Prototype Sanctuary," in *Temples of the Ancient World* (ed. Donald W. Parry; Salt Lake City: Deseret Book and FARMS, 1994), 126-51.
23. S.v. "Bible" in Guide to the Scriptures (<http://www.lds.org/scriptures/gs/bible>).
24. Numbers 14:11: "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?"

25. Psalms 95:7–11: “To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest.”
26. Brian M. Hauglid, “Sacred Time and the Temple,” in *Temples of the Ancient World: Ritual and Symbolism*, ed. Donald W. Parry (Salt Lake City: Deseret Book and FARMS, 1994), 640.
27. Bradshaw (*In God’s Likeness and Image 1*, 166) writes: “Eastward orientation is not only associated with the rising sun, but also with its passage from east to west as a metaphor for time. The Hebrew phrase *mi-kedem* (‘in the east’) in the Genesis account could also be translated “in the beginning” or “in primeval times.” Likewise, for the Egyptians, the West, the direction of sunset, was the land of the dead—hence the many tombs built on the west bank of the Nile.”
28. Parry, “Garden of Eden,” 126–151.
29. “Tabernacle of the Lord”: so called in Leviticus 17:4; Numbers 16:9; 17:3; 19:13; 31:30, 40; 1 Kings 2:28–30; Chronicles 16:39; 21:29; 2 Chronicles 1:5.
30. See, e.g., Exodus 33:11; Numbers 14:14.
31. See especially Exodus 24:9–11.
32. Michael H. Floyd, “Etiology” in *The New Interpreter’s Bible Dictionary of the Bible*, 5 vols (Nashville, TN: Abingdon 2007), 2:352.
33. Cf. HALOT, 419.
34. Ibid.
35. Richard A. Lanham (*A Handlist of Rhetorical Terms*. 2nd ed. [Berkeley: University of California Press, 1991], 117) defines polyptoton as “employment of the same word in various cases” or a “repetition of words from the same root, but with different endings.” More broadly, one might understand polyptoton as a play on cognate words from the same root.
36. See Brown, Driver, and Briggs, 416–417.
37. HALOT, 419.
38. Ibid.

39. Ibid.
40. See Bowen, "In the Mount of the Lord," 210–217.
41. Ibid., 217.
42. I.e., the first month of the year on the civil calendar (later identified with Tishri) and the seventh month of the cultic calendar that begins with Abib (post-Babylonian Nisan). Cf. Esther 3:7; Nehemiah 2:1.
43. 2 Peter 1:4.
44. 4 Nephi 1:3; Ether 12:8; cf. Hebrews 6:4.
45. HALOT, 557.
46. Ibid., 558.
47. Ibid.
48. See, e.g., Exodus 13:4–10 (esp. v. 10); 23:15 ("thou shalt keep the feast of unleavened bread ... in the appointed time of the month Abib"); 34:18 ("in the time of the month Abib"); Numbers 9:2–5 ("the appointed season").
49. Exodus 23:14–17, Deuteronomy 16:16; 2 Chronicles 8:13 (cf. 1 Kings 9:25).
50. See E. Jan Wilson, "The Biblical Term *lir'ot 'et penei yhwh* in the Light of Akkadian Cultic Material," *Akkadica* 93 (Mei-Augustus, 1995): 21–25; Bowen, "In the Mount of the Lord," 218–219.
51. Psalms 84:7: "They go from strength to strength / the God of gods will be seen in Zion" (NRSV).
52. See, e.g., Joseph Blenkinsopp, "The Structure of P," *Catholic Biblical Quarterly* 28 (1976): 275–292; Peter J. Kearney, "Creation and Liturgy: The P Redaction of Ex 25–40," *Zeitschrift für die alttestamentliche Wissenschaft* 89 (1977): 375–387.
53. Parry, "Garden of Eden," 126–151.
54. For a rich discussion on the Land of Promise as a "temple," see Jeffrey M. Bradshaw, "KnoWhy OTL18A—Did Joshua "Utterly Destroy" the Canaanites?" (available online at: <https://interpreterfoundation.org/knowhy-otl18a-did-joshua-utterly-destroy-the-canaanites/>).
55. Repetition at the opening and closing of his account constitutes a framing device sometimes called *inclusio* or an envelope figure. See *Dictionary of the Old Testament: Wisdom, Poetry, and Writings*,

- ed. Tremper Longman III and Peter Enns (Downers Grove, IL: InterVarsity Press, 2008), 323–25.
56. John Gee, *A Guide to the Joseph Smith Papyri* (Provo, UT: FARMS, 2000), 4–6.
  57. Regarding Samuel’s birth, 1 Samuel 1:20 states, “Wherefore it came to pass, when the time was come about [*litqupôt hayyāmîm*, literally, “coming round of days”] after Hannah had conceived, that she bare a son, and called his name Samuel.”
  58. Exodus 29:45–46: “And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.”
  59. Cf. John 2:19.
  60. 1 Nephi 18:11–13 suggests that Nephi suffered physical abuse; perhaps other family members did as well.
  61. 1 Nephi 18:17–20; 2 Nephi 1:1–2.
  62. Compare Alma 40:11: “Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.”
  63. Isaiah 14:9 (2 Nephi 24:9).
  64. Donald W. Parry, “Who Shall Ascend into the Hill of the Lord? Three Temple Entrance Hymns” in *Revelation, Reason, and Faith: Essays in Honor of Truman G. Madsen*, ed. Donald W. Parry, Daniel C. Peterson, and Stephen D. Ricks (Provo, UT: FARMS, 2002), 729–42.
  65. Psalms 24:3–4: “Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”
  66. Alma 5:28–29 (4 x) and 5:31 (once).
  67. See especially Alma 1:4; 15:15; 21:6.
  68. Cf. Isaiah 49:8 (1 Nephi 21:8). Alma used the expression “day of salvation” with direct reference to Psalms 95 in one of his speeches to the Ammonihahites (Alma 13:21). Samuel the Lamanite may

have been quoting Alma when he uses similar language in calling the Nephites to repentance (see Helaman 13:38).

69. Mormon reports that the Nephites of the next generation "were sorry to be the means of sending so many of their brethren out of this world into an eternal world, unprepared to meet their God" (Alma 48:23).
70. See especially Alma 42:1, 30 (cf. also vv. 14).
71. D&C 130:1–4.
72. See John C. Lefgren and John P. Pratt, "Oh, How Lovely Was the Morning: Sun 26 Mar 1820?" *Meridian Magazine* (9 October 2002). Reprinted: <http://johnpratt.com/items/docs/lds/meridian/2002/vision.html>.
73. Jeffrey Marsh, "Joseph Smith and the Ministering of Angels," *Meridian Magazine*, September 26, 2013. Accessed online at <http://ldsmag.com/article-1-13322/>.
74. Lenet Hadley Read, "Joseph Smith's Receipt of the Plates and the Israelite Feast of Trumpets," *Journal of Book of Mormon Studies* 2/2 (1993): 110–120; idem, "The Golden Plates and the Feast of Trumpets," *Ensign* (January 2000): 25–29.
75. See especially Stephen D. Ricks, "The Appearance of Moses and Elijah in the Kirtland Temple and the Jewish Passover," *BYU Studies* 23/4 (1983): 485. He writes: "The Jewish day begins at sundown, so the Passover Seder on the fifteenth of Nisan in 1836 would actually have taken place on the evening of the first of April. The appearance of Elijah in the Kirtland temple took place on Sunday, the third of April. Thus, it would be inaccurate to claim an absolute chronological correspondence of the two events. However, in view of the longstanding use of the word Passover for the entire week following the fifteenth of Nisan, it would certainly be correct to say that Elijah came during the Passover season. Also, it has been a tradition among Jews outside of the land of Israel to celebrate the Passover Seder two evenings in succession, on the fifteenth and sixteenth of Nisan. Therefore, on the very day, according to Hebrew time reckoning (which goes from nightfall to nightfall), that the Jews had for the second time opened their doors for Elijah to enter, he entered the House of the Lord at Kirtland."
76. The Kirtland Temple was newly dedicated sacred space. Joseph Smith describes the sacred grove in terms reminiscent of an

“appointed place” or a “meeting place”: “I had retired to the place where I had previously designed to go” (Joseph Smith–History 1:15).

77. Hugh W. Nibley (*Temple and Cosmos: Beyond This Ignorant Present* [CWHN 12; Salt Lake City: Deseret Book and FARMS, 1992], 15) observes: “The temple is a scale model of the universe, boxed to the compass, a very important feature of every town in our contemporary civilization, as in the ancient world.”
78. Joseph Fielding Smith writes: “The expression ‘stake of Zion,’ is taken from the expression in Isaiah: ‘Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.’ (Isa. 33:20.) Again: ‘Enlarge the place of thy tent and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes.’ (Isa. 54:2.) Isaiah speaks of Zion as a tent, or tabernacle, having in mind the Tabernacle which was built and carried in the wilderness in the days of Moses, and the cords are the binding cables that extend from the tent, or tabernacle, to the stakes which are fastened in the ground. Now the Lord revealed that Zion was to be built and surrounding her would be the stakes helping to bind and keep her in place. This figure of speech has almost been lost through the intervening years, but it retains its significance, or beauty. To speak of Zion, the New Jerusalem, or even that section where the city will be built, as a stake of Zion, is a sad mistake. Zion is the tent, the stakes of Zion are the binding pegs that support her. Zion, therefore, cannot be a stake, it would be as improper to call a tent a stake as to apply this term to Zion” (*Church History and Modern Revelation*, [Salt Lake City: Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, 1946-1949], 1:321–22).
79. See 2 Nephi 2:26.
80. Jacob, in a temple speech that uses imagery from Isaiah 51–52, describes the reunification of the spirit and the body as a “restoration” and a redemption from Mot and Sheol (cf. Isaiah 28): “And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be

restored one to the other; and it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect" (2 Nephi 9:12–13). See further Daniel Belnap, "I Will Contend with Them That Contendeth with Thee": The Divine Warrior in Jacob's Speech of 2 Nephi 6–10," *Journal of the Book of Mormon and Restoration Scripture* 17/1–2 (2008): 20–39. Alma further develops this idea in his testimony at Ammonihah: "The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil" (Alma 11:43–44).

81. Hugh Nibley, *Approaching Zion* (Salt Lake City: Deseret Book and FARMS, 1989), 559.
82. *Ibid.*
83. Alan Goff, "Boats, Beginnings, and Repetitions," *Journal of Book of Mormon Studies* 1/1 (1992): 67–84.
84. John S. Thompson, "The Jaredite Exodus: A Literary Perspective of a Historical Narrative," *Journal of Book of Mormon Studies* 3/1 (1994): 104–112.
85. See Abraham 1:1–4.
86. Thompson ("Jaredite Exodus," 106) writes: "Ether 2:1–3 also reflects Creation imagery in the 'seed of every kind,' 'fowls of the air,' fish of the waters, 'flocks,' and even the creeping things of the

earth—the ‘swarms of ‘bees’—which the Jaredites take with them on their journey.”

87. David Richins (“The Descent of the Jaredites,” <https://thelunchisfree.wordpress.com/2016/09/22/the-descent-of-the-jaredites/>) has independently arrived at the same conclusion.
88. See Genesis 5:15–16, 18–20; 1 Chronicles 1:2; 4:18.
89. M. Catherine Thomas, “The Brother of Jared at the Veil” in *Temples of the Ancient World* (ed. Donald W. Parry; Salt Lake City: Deseret Book and FARMS, 1994), 388–398.
90. On the word “serve”/“service” as a temple term, see Donald W. Parry, “Service and Temple in King Benjamin’s Speech,” *Journal of the Book of Mormon and Other Restoration Scripture* 16/2 (2007): 42–47, 95–99.
91. For similar use of *hypantēsis* in Matthew’s gospel, see Matthew 8:34.
92. John 12:18 subsequently states: “For this cause the people also met [*hypēntēsen*] him, for that they heard that he had done this miracle.” Here the verbal cognate of *hypantēsis* is used.
93. Matthew L. Bowen, “They Came and Held Him by the Feet and Worshipped Him”: Proskynesis before Jesus in Its Biblical and Ancient Near Eastern Context,” *Studies in the Bible and Antiquity* 5 (2013): 63–89; idem, “‘They Came Forth and Fell Down and Partook of the Fruit of the Tree’: Proskynesis in 3 Nephi 11:12–19 and 17:9–10 and Its Significance,” in *Third Nephi: An Incomparable Scripture*, ed. Andrew C. Skinner and Gaye Strathearn (Salt Lake City, UT: Deseret Book and Neal A. Maxwell Institute for Religious Scholarship, 2012), 107–130.
94. A revelation to the Prophet Joseph Smith on March 7, 1831 details the parable of ten virgins as a prophecy that will be fulfilled in terms that evoke Malachi 4: “And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins. For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day. And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation. For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver” (D&C 45:56–69).



95. H. G. Liddell and Robert Scott (*An Intermediate Greek-English Lexicon: Founded upon the Seventh Edition of Liddell and Scott's Greek-English Lexicon* [Oxford: Clarendon, 1889], 75) gloss *antaō* as "come opposite to, meet face to face, meet with."
96. D&C 133:2: "The Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you."
97. Joseph Smith—History 1:36–49.
98. Paul uses the term *parousia* abundantly in his letters to the Thessalonians: 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1, 8, 9. Christ's Second Coming is a focus of both letters. Paul also uses this term in 1 Corinthians 15:23.
99. Joseph Smith, Oliver Cowdery, William W. Phelps, and John Whitmer wrote to the saints (Letter, [Kirtland Township, Geauga County, Ohio], to "the Saints scattered abroad," June 1835. Featured version published in the *Latter Day Saints' Messenger and Advocate*, June 1835, p. 138 [available on online at: <http://www.josephsmithpapers.org/paper-summary/appendix-2-letter-to-the-saints-scattered-abroad-june-1835/2>): "To every ordained member and to all we say, be merciful and you shall find mercy. Seek to help save souls, not to destroy them: for verily you know, that "there is more joy in heaven, over *one* sinner that repents, than there is over *ninety and nine* just persons that need no repentance." Strive not about the mysteries of the kingdom; cast not your pearls before swine, give not the bread of the children to dogs, lest you and the children should suffer, and you thereby offend your righteous Judge. Your brethren, who leave their families, with whom they have enjoyed an earthly measure of peace and joy, to carry glad tidings round the world, expect great things of you, while you are privileged to enjoy the blessings of the saints' society. They pray our heavenly Father, that you may be very prayerful, very humble, and very charitable; working diligently, spiritually and temporally for the redemption of Zion, that the pure in heart may return with songs of everlasting joy to build up her waste places, and meet the Lord when he comes in his glory. Brethren, in the name of Jesus, we entreat you to live worthy of the blessings that shall follow, after much tribulation, to satiate the souls of them that hold out faithful to the end."
100. Cf. Isaiah 61:10; 2 Nephi 4:33; 9:14; D&C 29:12; 109:76.

101. See Jeffrey M. Bradshaw and Matthew L. Bowen, “‘By the Blood Ye Are Sanctified’: The Symbolic, Salvific, Interrelated, Additive, Retrospective, and Anticipatory Nature of the Ordinances of Spiritual Rebirth in John 3 and Moses 6,” *Interpreter: A Journal of Mormon Scripture* 24 (2017): 185–192.