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November 7, 2020

# CHURCH BOOKS ARE ALWAYS GREAT GIFTS

LDS books about doctrine, history and inspiration are perfect gifts to give to loved ones. Here are some outstanding new LDS books that will surely become favorites to those special family members or friends you desire to receive something truly meaningful.

*[For Times of Trouble: Spiritual Solace From the Psalms](#) by Jeffrey R. Holland* is the newest of LDS books recently published and invites the reader to draw on the Psalms for comfort. Elder Holland writes about these wondrous scriptures with the surety that they were written to comfort when times are tough. They provide an inner strength that reading, pondering and praying will bring. His chapters begin with certain Psalms and then delve into how these specific scriptures can help our lives. He writes of Psalm 77:10-12 that *“Everything about the gospel of Jesus Christ is ultimately directed toward the joy for which we came to this earth and the perfect brightness of hope we are to have as we pursue future glory in eternity.”* The book is divided into three sections: “Reflections”, “The Messiah” and “The Twenty-Third Psalm”. There are also some glorious paintings sprinkled throughout that seam these sacred Psalms together. There is also a DVD included with 2 hours of Elder Holland discussing questions of current challenges with a live audience. Be sure to read the fascinating preface

in the front explaining Elder Holland’s prayerful pondering on which Psalms to include in this inspiring book. |

[A Prophet's Voice: Messages From Thomas S. Monson](#), is an inspiring compilation of talks, sermons and addresses that our wonderful Prophet has given over the years. There are stories and reflections of experiences he retells with warmth and interest. In Chapter 28: Preparation Precedes Performance, his four tremendous lifelong guidelines for a spiritual and happy life are simple, yet powerful: "Grow in wisdom, Walk by faith, Teach through testimony and Serve with love." The book is divided into two sections beginning with "The President's General Conference Messages" which includes all of his powerful Conference talks since becoming the 16th President of the Church. Section 2 headlines "Other Classic Messages" that covers topics for young and old. The sub-headings are "The Blessings of Service", "The Worth of Souls", "The Hope of the Rising Generation", "The Power of Self-Mastery" and "The Path of a Disciple". What I love most about this exceptional book is the way it's written. Because it comes from our Prophet's talks, you can "hear" his warm, humble, sweet voice as you read!

[Becoming His: A Daily Journey Toward Discipleship](#), by Emily Freeman, is the perfect gift for any and all desiring to begin this journey to become a disciple of Jesus Christ. The book is divided into twelve areas to develop certain attributes to help achieve this goal. So, with this type of structure, you begin with January which is titled "Become More" and the next month move on to "Become Willing" so that by the end of the year you have "Become Holy". I love Sister Freeman's opening quote from President Uchtdorf which helps to set the stage for this inspiring and helpful guide book: "*The first step on the path of discipleship begins luckily enough, in the exact place where we stand!*" There are a few beautiful paintings from Scott Sumner, Simon Dewey, Liz Lemon Swindle and Greg Olsen that help promote the strong message. Also, I congratulate Deseret Book for printing all of the pages on a dusty cream color which helps create a sanctified feel.

[Coming to Know Christ](#), by Robert L. Millet, contains the powerful message that our lives must center around Christ constantly in order to stay focused on why we are here on earth! The greatest strength in Millet's book is his interesting and accessible writing style. This book will affect you in the opening lines as you read about Simon Peter as he travels with Christ from village to village. As you continue to read about Peter, and how Christ affected him in such a spiritual way, it will keep you reading even though you know the story. Millet intersects discussions of modern times asking questions that will make you reflect on your life now in relation to Christ and your relationship with him. "*We must not allow Jesus Christ to become just another facet of our lives, any more than religion must be permitted to become one of many realms of our souls.*"

[Counseling With Our Councils: Learning to Minister Together in the Church and in the Family](#) by M. Russell Ballard, is an updated book from the original 1997 edition. Elder Ballard states that "*the effective use of councils in gospel governance*" was high on his list of concerns. When this book was first written, there were about 10 million saints and just under 25,000 wards and branches. Now that there are more than 14 million members of the Church, and close to 30,000 congregations, along with many new concerns of current problems such as the heightened attacks on the family, he felt it was time to revise and publish this new edition. Some of the chapters include "Family Councils" and "Let Us Reason Together".

[Civil War Saints](#), edited by Kenneth L. Alford, is a very large book with 560 pages filled with interesting historical accounts of the Utah Territory vs. the United States, the Utah War and how it directly affected the Civil War, President Lincoln's relationship with Mormons, settler and Indian relations and much, much more. This book is more than a history of the early Utah saints and how they related to the country. There are authentic photos, drawings and images found throughout this amazingly documented book. Each chapter is written by a different author and in some cases two authors with a bibliography and 8 appendixes found at the back of this expansive book.

# PRAISEWORTHY MEDIA: LIFE OF PI IS STUNNING,

# RISE OF THE GUARDIANS WILL DELIGHT ALL AGES

## **LIFE OF PI REVIEW (GRADE: A)**

Much great art is open to interpretation; it has different meanings for different people. Such is the case with *Life of Pi*, an exploration of faith in God and the nature of belief, albeit one dressed as a fantasy adventure about a young Indian man stranded at sea with a Bengali tiger.

While some have found the film to be **insulting to religion**, I think it displays too much affection for the topic for that to be the case. Rather, I find *Life of Pi* to be an acknowledgement that belief, whatever one's worldview, is a choice one makes to enrich one's life.

Director Ang Lee (*Sense and Sensibility*, *Crouching Tiger Hidden Dragon*) has crafted, along with cinematographer Claudio Miranda and composer Mychael Danna, one of the most artistically-stunning and visually-arresting films ever made (*I almost never say this, but **see it in 3D***). The story exists in a sort of heightened reality that is accentuated by lush colors and clear images. The performances are excellent and the blend of practical effects and CGI is seamless. *Life of Pi* masterfully balances technical wizardry with an emotionally and intellectually engrossing story. It's thoughtful and challenging; moviegoers who appreciate that sort of thing will want to see it in theaters.

**CONTENT OVERVIEW:** *Life of Pi* is rated PG. It has no language or sexuality. There is a very intense scene of shipwreck, with implications of dozens of persons and animals drowning. There are several startling scenes with animals attacking one another. A man is imperiled by sharks, hyenas, and a tiger. A man describes murder and cannibalism in some detail.

**MESSAGES TO DISCUSS:** The hand of God is active in many persons of many faiths. "*The great religious leaders of the world such as Mohammed, Confucius, and the Reformers, as well as philosophers including Socrates, Plato, and others, received a portion of God's light. Moral truths were given to them by God to enlighten whole nations and to bring a higher level of*

*understanding to individuals'* (Statement by the First Presidency, 'God's Love for All Mankind,' 1978). Faith is strengthened when it is tried ([Ether 12:6](#)). We should balance reason and faith ([2 Nephi 9:28-29](#)). "No one has ever had authentic assurance unless he has served an apprenticeship in doubt" ([Elder Hugh B. Brown](#)). We choose whether (and what) to believe based on our desires, our personal experiences, and the value of our beliefs in giving meaning to our lives ([Alma 32:35-39](#)).

### **RISE OF THE GUARDIANS REVIEW (GRADE: A)**

Engaging, charming, and original, this family-friendly adventure from Dreamworks Animation finds Santa Claus (Alec Baldwin), the Easter Bunny (Hugh Jackman), the Tooth Fairy (Isla Fisher), Sandman, and Jack Frost (Chris Pine) teaming up to protect the world from the Bogeyman (Jude Law), who wants to replace children's hope and happiness with fear. A first-rate family animated film with a creative mythology, solid humor, and tender-hearted morality, *Rise of the Guardians* is highly recommended for children and adults. The animation is gorgeous, the characters are memorable, and the story is surprisingly satisfying.

**CONTENT OVERVIEW:** *Rise of the Guardians* is rated PG.

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The Bogeyman turns children's dreams into nightmares (represented by black horses), casts large shadows, and speaks in an ominous voice. The Tooth Fairy tosses the villain a quarter, then punches out one of his teeth. Jack Frost sends the Bogeyman reeling after firing a bolt of light at the darkness he was creating. Santa wields swords but never uses them on anyone. An elf kisses another elf on the cheek (leading the latter to punch the first in the chest).

**MESSAGES TO DISCUSS:** To understand our purpose in life we have to know where we came from; in our case we are God's children and lived in his presence ([Job 38:4-7](#); [Jeremiah 1:5](#)) and were sent to Earth to grow and progress through obedience ([Abraham 3:22-25](#)). We can get along with people who are different from us if we take the time to get to know them, understand them, and see the good in them ([Mosiah 9:1](#); [Helaman 6:7-8](#)). Love and laughter cast out fear ([1 John 4:18](#)).

FOR MORE REVIEWS FROM THIS AUTHOR, PLEASE VISIT [WWW.MORMONMOVIEGUY.COM](http://WWW.MORMONMOVIEGUY.COM)

# NEW PHONE APP GIVES PARENTS CONTROL OVER CHILDREN'S MOBILE PHONE USE

**By Paul Grossinger**

“Safe Driving ON.”

Looking down at his new android smartphone, James Zhou stares at the screen for a second, ensuring that the feature is turned on. Then he shakes his head.

“It’s so simple now, what parent wouldn’t want to use it?”

Zhou, a software architect, is the CEO of Pervasive Group Inc., a new East Coast software startup that creates mobile technology to help parents control their children’s smartphones. It is part of the mobile parental control sector; a growing industry set to explode over the next five years as more than 200 million new pre-teens and teens begin using smartphones by 2016, according to Nielsen.

The statistics are jarring, startling nearly every parent with a child over eight but under eighteen. Nearly 31% of teens today own smartphones, a percentage that grows annually by more than 10%. If current trends continue, nearly 100% of U.S. teens will own a smartphone within five years, according to Pew Research.

Parents are struggling to keep up, often unable to match the technological savvy of their children and keep their impressionable teens out of danger. So entrepreneurs like Zhou and his co-founder, Joel Holl, are stepping up to provide new, easy tools for parents to use to keep their children’s phone use safe.

“We are parents,” Holl said, referring to his own pre-teen children. “We have a dog in this fight.”

“Parents,” Holl continued, “face critical and worsening challenges that are unique to smartphones. The devices put incredible power in the hands of emotionally immature teens, and they innately contain barriers that inhibit parents’ control. Without help, how can parents monitor texts and calls for safety, when their children can delete them instantly? How can they know about dangerous apps, when they don’t have continuous access to the phone? How can they stop their teens from texting while driving, when they are not there?”

The raw statistics reinforce parents’ concerns because, not only is smartphone use dramatically accelerating, the devices are creating serious new problems. Texting and driving increases crash risk by a factor of 23 and nearly 3000 teens die and 400,000 are injured in distracted driving accidents every year.

Teen opaqueness left a hole in traditional parenting strategies, particularly communicating directly with children to discuss potential issues directly. While Pervasive Group’s founders agree that talking to children remains the most critical step for every parent, they believe that mobile software provides value by increasing parents’ ability to garner knowledge about their children’s digital lives. 25% of all children are exposed to sensitive or pornographic material online or on mobile, and 20% have received direct sexual solicitation from chat-rooms, websites, or mobile apps, according to Pew. Only 1 in 4 ever tell a parent. That knowledge, in turn, helps parents decide what actions to take to protect their teens’ mobile safety.

“Parents’ lack of knowledge and options was what got us started,” Holl said. “We decided: there has to be a better solution.”

### **Protection for Children; Peace of Mind for Parents**

Nearly a year ago, Zhou began work on creating that option for parents; developing the MMGuardian Parental Control mobile application for smartphones. His goal was to create software that enabled parents to monitor and control the critical functions of their child’s smartphone from their own phone via text message, allowing parents to manage their children’s safety on the go.

“We found most parents don’t want to control and monitor everything, every second; they want control when and where they need it,” Zhou said. “MMGuardian provides that control. Parents send short text commands right from their own phone to lock their child’s phone instantly, locate and track it, set time limits for phone usage, manage and remove dangerous applications, monitor text messages for bullying or sexting, and of course prevent texting while driving.”

Parents have responded by downloading MMGuardian off of Android’s Google Play smartphone store nearly 50,000 times. The

technology world has taken notice, with high profile website Tech Crunch covering Pervasive Group this November.

“We are encouraged by the sheer number of parents enthusiastic about what we are doing,” Zhou said, “and the over 5,000 daily users of our app. And we are planning to keep working; planning to build in absolutely everything that parents need.”

Soon, Zhou hopes, protecting teens will be as easy as typing a few simple words.

“Safe Driving ON.”

# COUPLE FROM LDS CHARITIES SERVING SYRIAN REFUGEES IN JORDAN

The “Arab Spring” has swept across the Middle East this year, bringing new freedoms to people in a number of nations, but in Syria, the winter approaches and hundreds of thousands of Syrian refugees who have fled the fighting by crossing into Turkey, Lebanon, and Jordan nearly half a million and growing in number are finding life more difficult than ever.

In one of the many refugee camps, you’ll find Jim and Karyn Anderson, two Utahns who have been serving as humanitarian workers for LDS Charities in Lebanon and now in Jordan, trying to bring relief and encouragement to the fathers and mothers who have made their way from Syria over the Jordanian border by night, often through gunfire with their children, seeking any kind of safe haven.

That’s this week on The Cricket and Seagull!

podcast [click here](#)

<https://traffic.libsyn.com/skperry/cs-ldscharitiesinjordan2012.mp3>

# NEW YORK TAXI

LETTER FROM HOBBY  
LOBBY STORES CEO  
REGARDING FREEDOM

# OF RELIGION AND BUSINESS

Hobby Lobby Stores CEO, David Green, has outlined his company's court case against the new laws that would require him to purchase employee insurance that covers abortifacients, which are against Green's religious beliefs. The company recently lost their case in one court because the judge said they are not a religious organization and are not eligible for an exclusion. There are about 20 such cases protesting the HHS mandate and most likely will end up before the Supreme Court in time..

## **A Letter from Hobby Lobby Stores CEO**

**By David Green, the founder and CEO of Hobby Lobby Stores, Inc.**

When my family and I started our company 40 years ago, we were working out of a garage on a \$600 bank loan, assembling miniature picture frames. Our first retail store wasn't much bigger than most people's living rooms, but we had faith that we would succeed if we lived and worked according to God's word. From there, Hobby Lobby has become one of the nation's largest arts and crafts retailers, with more than 500 locations in 41 states. Our children grew up into fine business leaders, and today we run Hobby Lobby together, as a family.

We're Christians, and we run our business on Christian principles. I've always said that the first two goals of our business are (1) to run our business in harmony with God's laws, and (2) to focus on people more than money. And that's what we've tried to do. We close early so our employees can see their families at night. We keep our stores closed on Sundays, one of the week's biggest shopping days, so that our workers and their families can enjoy a day of rest. We believe that it is by God's grace that Hobby Lobby has endured, and he has blessed us and our employees. We've not only added jobs in a weak economy, we've raised wages for the past four years in a row. Our full-time employees start at 80% above minimum wage.

But now, our government threatens to change all of that. A new government health care mandate says that our family business MUST provide what I believe are abortion-causing drugs as part of our health insurance. Being Christians, we don't pay for drugs that might cause abortions, which means that we don't cover emergency contraception, the morning-after pill or the week-after pill. We believe doing so might end a life after the moment of conception, something that is contrary to our most important beliefs. It goes against the Biblical principles on which we have run this company since day one. If we refuse to comply, we could face \$1.3 million PER DAY in government fines.

Our government threatens to fine job creators in a bad economy. Our government threatens to fine a company that's raised wages four years running. Our government threatens to fine a family for running its business according to its beliefs. It's not right. I know people will say we ought to follow the rules; that it's the same for everybody. But that's not true. The government has exempted thousands of companies from this mandate, for reasons of convenience or cost. But it won't exempt them for reasons of religious belief.

So, Hobby Lobby and my family are forced to make a choice. With great reluctance, we filed a lawsuit today, represented by the Becket Fund for Religious Liberty, asking a federal court to stop this mandate before it hurts our business. We don't like to go running into court, but we no longer have a choice. We believe people are more important than the bottom line and that honoring God is more important than turning a profit.

My family has lived the American dream. We want to continue growing our company and providing great jobs for thousands of employees, but the government is going to make that much more difficult. The government is forcing us to choose between following our faith and following the law. I say that's a choice no American and no American business should have to make.



The government cannot force you to follow laws that go against your fundamental religious belief. They have exempted thousands of companies but will not except Christian organizations including the Catholic church.

Since you will not see this covered in any of the liberal media, pass this on to all your contacts.

Sincerely,  
David Green, CEO and Founder of Hobby Lobby Stores, Inc.

# TEMPLE SYMBOLISM IN THE GARDEN OF NOAH

*Editor: This is the third article in a series of adaptations from Jeffrey M. Bradshaw's recent talk at the "Temple on Mount Zion" Conference, sponsored by the Interpreter Foundation ([www.mormoninterpreter.com](http://www.mormoninterpreter.com)). Read [Part One: Taking the Stories of Adam, Eve, and Noah Seriously](#), [Part Two: Temple Symbolism in the Form of Noah's Ark](#), [Part Three: Temple Symbolism and Noah's Ark](#).*

## **Part 4: Temple Symbolism in the Garden of Noah**

There are rich thematic connections between the emergence of the dry land at Creation, the settling of the Ark at the top of the first mountain to emerge from the Flood, New Year's Day, and the temple. Ancient Israelites believed the holiest spot on earth to be the Foundation Stone in front of the Ark of the Covenant within the temple at Jerusalem:[1] "[I]t was the first solid material to emerge from the waters of Creation,[2] and it was upon this stone that the Deity effected Creation." The depiction of the Ark-Temple of Noah perched upon Mount Ararat would have evoked similar temple imagery for the ancient reader of the Bible.

Figure 1. James Tissot, 1836-1902, *Dedication of the Temple*, ca. 1896-1902

Spotlighting the theme of a new beginning, the number “one” plays a key role in the description of re-creation after the Flood. For example, note that “on the *first* day of the [tenth] month the tops of the mountains [were] seen,”[3] and that “in the six hundred and *first* year [of Noah’s life] in the *first* month, the *first* day of the month the waters were dried up.”[4] “There can be no mistaking the emphasis on the number *one*,”[5] writes Claus Westermann. Moreover, both of these verses, like their counterpart in the story of the original creation, use the rarer Hebrew term *yom ehad*, corresponding to the English cardinal term “day one” rather than the common ordinal term “first day.” This would hint to the ancient reader that the date had special ritual significance.[6] Consider that it was also the “first day of the first month”[7] when the Tabernacle was dedicated, “while Solomon’s temple was dedicated at the New Year festival in the autumn (the month of Ethanim ).”[8] Consistent with usage in ritual texts within the Bible and other texts from the ancient Near East, Mark Smith concludes that the Hebrew cardinal term “day one’ does not mark the beginning of time in any sort of absolute way” but rather is an expression “suggestive of the ritual world” that can be found within narratives that are themselves infused throughout “with temple and ritual sensibility.”[9] More explicitly, Westermann concludes that:[10]

The day on which the waters of the flood disappeared from the earth, the day of the end of the flood *becomes* New Year’s day. The cosmos is renewed in the cultic celebration of this day. It is the conclusion of the Flood narrative that later, in muted and covert ways, provides the rationale for the annual cultic renewal of the cosmos at the New Year’s feast.

Figure 2. Michael Morales: *Days of Creation and Re-Creation*, 2012[11]

Emphasizing “the stability of this re-creation,”[12] God’s promises to Noah articulate the reestablishment of the alternating rhythm of the times and seasons required to sustain agricultural life and the cultic calendar that goes along with it. In Genesis 8:22, we read:

While the earth remaineth,  
seedtime and harvest,  
and cold and heat,  
and summer and winter,  
and day and night  
shall not cease.

Apart from these brief allusions to selected works of the subsequent days of Creation, Harper’s detailed study[13] reveals that “the majority of the created works of the first five days are completely disregarded” in the story of the Flood, “while the elements of the sixth day: animals (with birds attached), the *adam* (male and female in the image of God), the blessings, commands, and provisions of food are recalled, rearranged, and at times reinterpreted” within subsequent episodes of Noah’s life. We now leave the story of re-creation and enter the scene of a garden.

*Figure 3. James Tissot, 1836-1902: Noah's Sacrifice, ca. 1896-1902*

## **Noah’s Garden**

Nothing in the story of Adam and Eve in the Garden of Eden can be understood without reference to the temple. Neither can the story of Noah and his family in the garden setting of a renewed earth be appreciated fully without taking the temple as its background.

Allusions to Garden of Eden and temple motifs begin as soon as Noah and his family leave the Ark. Just as the book of Moses highlights Adam’s diligence in offering sacrifice as soon as he entered the fallen world,[14] Genesis describes Noah’s first action on the renewed earth as the building of an altar for what Morales[15] aptly calls “restful”[16]-smelling” burnt offerings.[17] Likewise, in each account, God’s blessing is followed by a commandment to multiply and replenish the earth.[18] Both stories contain instructions about what the protagonists are and are not to eat.[19] Notably in each case, a covenant is established in a context of ordinances and signs or tokens.[20] More specifically, according to Pseudo-Philo,[21] the rainbow as a sign or token of a covenant of higher priesthood blessings was said by God to be an analog of Moses’ staff, a symbol of kingship.[22] Both the story of Adam and Eve and the story of Noah prominently feature the theme of nakedness covered by a garment.[23] Noah, like Adam, is called the “lord of the whole earth.”[24] Surely it is no exaggeration to say that Noah is portrayed as a new Adam, “reversing the estrangement” between God and man by means of his atoning sacrifice.[25]

Figure 4. Dreux Jean, fl. 1448-1467: *The Dove Returns to the Ark*, 1450-1460[26]

What about Noah's garden itself? Though no analogs to the Tree of Life and the Tree of Knowledge are explicitly mentioned, an olive tree is implied in the story of the dove which returns to Noah with its branch. A variety of texts associate the olive tree with the Garden of Eden. For example, ancient traditions recount that on his sickbed Adam requested Eve and Seth to return to the Garden to retrieve oilpresumably olive oilfrom the "tree of his mercy.

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"[27] Recalling the story of the dove that returned to Noah's ark with the olive branch in its mouth, a rabbinical opinion states that the "gates of the garden of Eden opened for the dove, and from there she brought it." [28] Two days after a revelation describing how war was to be "poured out upon all nations," Joseph Smith designated D&C 88, by way of contrast, as the "olive leaf plucked from the Tree of Paradise, the Lord's message of peace to us." [29]

As a side note, a "phonetic affinity" [30] can be found between Noah (*noach*) and the term for dove (*hayyonah*) which, on her first sortie from the Ark, found "no rest [*manoah*] for the sole of her foot. [31] The dove "is white, a clean animal often used in sacrifice. [32] Like other sacrificial animals, it is sometimes seen as a symbol of Israel [33] and therefore within this story it is an ideal representative of Noah himself." [34]

Although no parallel to the four rivers of Eden is explicitly mentioned in the description of Noah's garden, remember that the sources of two of these rivers, the Tigris and Euphrates, lie in the region of the "mountains of Ararat." [36] In addition, most of the other significant elements of the Garden of Eden are present in Noah's garden: a prominent mountain, [37] fruit whose eating leads to important consequences, [38] and a place of holiness where unauthorized entry is forbidden. [39]

However, important differences also exist between the garden story of Adam and Eve and that of Noah. Whereas the Garden of Eden is situated in a terrestrial world, Noah's garden is clearly portrayed as celestial, on the earth as we know it. Noah, not God, plants it. Moreover, the earmarks of celestial law are evident in the details of the commandments given to Noah. Man's dominion in Noah's garden is to be experienced by the beasts with fear and dread, [40] for they are to become the meat of man [41] Anticipation of conflict and bloodshed among Noah's descendants is implicit in the description given of the punishment to be meted out for murder, [42] recalling the tragic precedent in the slaying of Abel by Cain [43] Clearly Noah's garden scenes do not take place in an Eden paradise, but instead are set in a fallen world.

In the next article, we will conclude the discussion of Noah's garden and come to the scene of a "fall" and consequent judgment.

[Editor: This is the fourth article in a series of adaptations from Jeffrey M. Bradshaw's recent talk at the "Temple on Mount Zion" Conference, sponsored by the Interpreter Foundation ([www.mormoninterpreter.com](http://www.mormoninterpreter.com)). This and related subjects will be the focus of a forthcoming book of scripture commentary, "In God's Image and Likeness 2: Enoch, Noah, and the Tower of Babel." This book, which is co-authored with David J. Larsen, will appear in late 2013 or early 2014. See [www.templethemes.net](http://www.templethemes.net) for other writings and presentations by the author.]

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## Endnotes

- [1] J. M. Lundquist, Meeting Place, p. 7. Ancient temples found in other cultures throughout the world also represent and are often built upon elevations that emulate the holy mountain at the starting point of Creation (see, e.g., E. A. S. Butterworth, Tree; R. J. Clifford, Cosmic Mountain; R. J. Clifford, Temple). Nibley writes that the temple is (H. W. Nibley, Return, p. 48):
- the "hierocentric point," the place where all time, space, and humanity come together. The word *templum* not only designates the template, the point of cutting between the *cardo* and *decumanus* from which the observer of the heavens makes his viewing, it is also the diminutive of the word *tempus*, denoting that it measures the divisions of time and space in a single pattern. There, all the records of the past are kept and all of the prophecies for the future are divined."
- [2] E.g., Psalm 104:5-9.
- [3] Genesis 8:5.
- [4] Genesis 8:13.
- [5] C. Westermann, Genesis 1-11, p. 450.
- [6] M. S. Smith, Priestly Vision, p. 81. Besides Genesis 1:5, 8:5, and 8:13, Smith notes this use of *had* for "(day) one" in Exodus 40:2, 17; Leviticus 23:24; Numbers 1:1, 18, 29:1, 33:38; and Ezekiel 26:1, 29:17, 31:1, 32:1, and 45:18.

[7] Exodus 40:1.

[8] N. Wyatt, *Water*, pp. 215-216. See 1 Kings 8:2. Wyatt remarks that the expression about the New Year festival comes from S. W. Holloway, *What Ship*, noting that “[m]any scholars regard the search for the New Year festival to be something of a futile exercise” (N. Wyatt, *Water*, p. 235 n. 129).

[9] M. S. Smith, *Priestly Vision*, p. 81. Besides Genesis 1:5, 8:5, and 8:13, Smith notes this use of *ofehad* for “(day) one” in Exodus 40:2, 17; Leviticus 23:24; Numbers 1:1, 18, 29:1, 33:38; and Ezekiel 26:1, 29:17, 31:1, 32:1, and 45:18.

[10] C. Westermann, *Genesis 1-11*, p. 450. Emphasis added.

[11] In L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 146.

[12] J. H. Walton, *Genesis 1*, p. 165. Cf. J. H. Walton, *Ancient*, pp. 190-191.

[13] E. A. Harper, *In the Beginning*, p. 19.

[14] Moses 5:5-8.

[15] L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 171.

[16] The adjective *nichoach*, used to describe the sweet smell of the sacrifice, is a deliberate pun on the name of Noah (G. J. Wenham, *Genesis 1-15*, p. 189).

[17] Genesis 8:20.

[18] See Moses 2:28; Genesis 9:1, 7.

[19] See Moses 2:28-30, 3:9, 16-17; Genesis 9:2-4.

[20] See Moses 5:5, 59; Genesis 9:9-17.

[21] See Pseudo-Philo, *Biblical Antiquities*, 19:11, pp. 129-130.

[22] See J. M. Bradshaw *et al.*, *Investiture Panel*, pp. 38-39 for a brief summary of the symbolism of the staff, and B. N. Fisk, *Remember*, pp. 276-281 for Pseudo-Philo’s identification of the staff with the rainbow. Just prior to his equating of the rainbow and the staff as a “witness between me and my people,” Pseudo-Philo, *Biblical Antiquities*, 19:12, pp. 130 has the Lord showing Moses “the measures of the sanctuary, and the number of the offerings, and the sign whereby men shall interpret (literally, begin to look upon) the heaven, and said: These are the things which were forbidden to the sons of men because they sinned” (cf. JST Exodus 34:1-2).

[23] See Moses 4:27; Genesis 9:21-22.

[24] G. J. Wenham, *Genesis 1-15*, p. 198.

[25] L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 197. Cf. O. S. Wintermute, *Jubilees*, 6:2, p. 66: “And he made atonement for the land. And he took the kid of a goat, and he made atonement with its blood for all the sins of the land because everything which was on it had been blotted out except those who were in the ark with Noah.” See also F. G. Martinez, *Genesis Apocryphon*, 10:13, p. 231: “I atoned for the whole earth.”

[26] [https://biblicalgenealogy.kavonrueter.com/NoahSendsOffDoveFromArk\\_JeanDreux\\_1450-60.jpg](https://biblicalgenealogy.kavonrueter.com/NoahSendsOffDoveFromArk_JeanDreux_1450-60.jpg) .

[27] Cf. G. A. Anderson *et al.*, *Synopsis*, Latin 36:2, p.40E; S. C. Malan, *Adam and Eve*, 36:1-3, pp. 39-40

[28] J. Neusner, *Genesis Rabbah 1*, 33:6, p. 351.

[29] J.

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Smith, Jr., *Teachings*, 14 January 1833, p. 18

[30] G. J. Wenham, *Genesis 1-15*, p. 186.

[31] Genesis 8:9.

[32] E.g., Leviticus 1:14, 12:6.

[33] Hosea 7:11, 11:11.

[34] G. J. Wenham, *Genesis 1-15*, p. 186.

[35] In R. N. Holzapfel *et al.*, *Jehovah*, p. 27. Art Resource.

[36] Genesis 8:4. See N. M. Sarna, *Genesis*, p. 57. In the Sibylline Oracles we read that there “the springs of the great river Marsyos had sprung up” (J. J. Collins, *Sibylline Oracles*, 1:265, p. 341). L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 153 likewise observes:

It is, perhaps, not irrelevant here to note that the Babylonian flood-hero, Utnapishtim, gains eternal life by being translated to the *pnrti*, the Eden-like “mouth of the rivers” (see A. George, *Gilgamesh*, 11:205, p. 95), this *UrzetEndzeit* concept whereby the end is like the beginning (a new beginning) informing also the parallels between the creation and deluge/re-creation accounts, between Ararat and Eden.

[37] Ezekiel 28:13-14; Genesis 8:4. Regarding the presence of a cosmic mountain in Eden, see D. W. Parry, *Garden*, pp. 133-137.

[38] Genesis 3:1-24; 9:20-27.

[39] See discussion in the next article in the series.

[40] See Genesis 9:2.

[41] See Genesis 9:3.

[42] See Genesis 9:5-6.

[43] Genesis 4:8.

# GIVE A LITTLE OF YOURSELF



be evident, but is equally hard to bear. As we pay close attention to the people about us, we will become aware of their suffering and how we can help to lighten the load they carry.

The recipient of our kindness may be someone with whom we are close, or one who crosses our path for only a moment. Our caring will prepare us to act in the instant of opportunity to do all we can. And the good we do may be just what is needed.

In a neighborhood of moderate houses and average people lives a woman who would draw little attention from the larger world. On baking day she can be seen walking to the homes of those she feels might be cheered by a plate of cookies or a warm loaf of bread. But perhaps more important than her little offering of food, are the smile and kind words of encouragement which always accompany the tasty gift. A quick compliment, a look of understanding and, on occasion, a few minutes just to listen. She can give all of these and frequently does.

Your simple smile might give a gleam of hope to someone who sees little but hardness in the world. To hold open a door for another person may be just the boost he or she needs during an otherwise unhappy day. If you avoid acting negatively when someone is unkind or foolish, they may be able to steady themselves and go on more carefully. A true servant of mankind is willing to wisely respond to whatever is asked in order to bless the life of whoever may be in need.

Picture a woman who is trying to walk across a swollen stream, picking her way carefully from stone to stone, hoping to avoid slipping into the cold water. She is just looking for one more place of firm footing, not necessarily for someone to carry her clear across to the other side. She just needs a moment of security to gain her balance and look ahead for the next step. You can offer a steady hand or a safe place for someone to step as she or he makes their way across the sometimes treacherous stream of life. What a privilege to be even a stepping stone for someone who, without our help, would certainly have had a more difficult time.

The range of possibilities for loving service is vast. Though some have given their all, even their lives, as a testament of unselfish sacrifice, most of us are asked to give far less. To visit the sick, to read to a child, to include in our circle someone who is lonely and having a hard time fitting in; such easy acts of kindness will lift another and, in the process, will make our own difficulties seem less troublesome.

There is a unique gift only you can give, and that is . . . you. You may not think you have very much to offer, and in truth you may not be the complete solution to someone else's problem, but you really don't have to be. Even little gifts can make a great difference.

***The light of our lives burns brighter when we give of ourselves.***

# NEW MORMON MESSAGES DEBUT IN NEW YORK

This Christmas season, The Church of Jesus Christ of Latter-day Saints is sharing messages celebrating the birth of Jesus Christ in New York City and through web-based materials. The ads began appearing in the New York metropolitan area and online the day after Thanksgiving and will continue through New Year's Day.

Greg Droubay, director of Mormon.org, said the Church hopes this effort will help to spread the message of hope and peace that Jesus taught and to help all people feel His love during the Christmas season. "At a time when there's so much commotion and so many messages, we want to invite people to take a few moments to stop and reflect on the birth of Jesus Christ and what it means to all of God's children," Droubay said. "It's a simple but important reminder of what the Christmas season is all about."

The messages were created to remind people of the true meaning of Christmas, and include the text: "Christmas is family," "Christmas is love," "Christmas is worship," "Christmas is service" and "Christmas is Jesus Christ."

The messages direct viewers to [Mormon.org](http://Mormon.org), where they can learn more about the Savior and His birth, as well as share their thoughts. Visitors can also download free music from the Mormon Tabernacle Choir and request a free copy of the Bible.

The messages will appear on billboards, taxi toppers, taxi television screens, site-seeing buses and CNN Airport TV in the New York City area. Banner advertising will also be included on several Internet sites.

Droubay said that although both the new Christmas media effort and the "I'm a Mormon" messages direct viewers to [Mormon.org](http://Mormon.org), their goals are different.

"We're very pleased with our first effort in New York City," Droubay said. "But our purpose this time is very different: it's to come and focus on Christmas and the birth of Jesus Christ, with the intent to invite people to reflect on what Christmas means to them."

New York City was chosen as the focus of the project because of its broad media reach: millions of residents and international visitors will see the Christmas messages there. Though the location was chosen before Hurricane Sandy, the Church also hopes the effort will help uplift some who may be looking for hope and peace as they face difficulties recovering from the storm damage.


"We would hope, in this difficult world, this busy world, that people will find it a welcome opportunity to reflect a little bit on service, on family, to help those around that might be in need," Droubay said.

# WHY WE HELP: MORMONS HELPING HANDS


A Church member volunteering in New York to assist with the cleanup of the damage left behind by Superstorm Sandy captures the relief efforts and the goodness of those who serve.

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VIDEO: Jesus Heals  
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Gift giving is a great way to show someone you appreciate them!

Here are some unique gift-giving traditions in different countries around the world. Gifts are done differently all over the world. Here are some ways gifts are given in different countries. May 3, 2016. 18738. [Share on Facebook](#). [Tweet on Twitter](#). We are a professional blog site that may receive compensation or free samples from the companies whose products and topics we write about. We are independently owned, and the opinions expressed here are of the writer. Is there a true church in the world today? And if so, how can it be identified? Of all the religious questions facing the modern truth-seeker, this is certainly the most demanding and also the most frustrating. Conflicting voices from every quarter declare that they have the answer. Denominations, sects, and cults make strident claims based upon emotional interpretations of isolated Bible texts. The average Christian today has been so totally turned off by these exaggerated boasts that many have even discounted the possibility that any "true church" could really exist. Others have questioned t