

BROTHER ANTHONY RIVERA - CFM ~ LESSON 1

THE OLD TESTAMENT ~ AN INTRODUCTION



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WELCOME

תנך
OLD TESTAMENT
BROTHER RIVERA



OLD TESTAMENT STUDY

- The Old Testament is the foundation of all scriptures.
- It is an ancient record, preserved on scrolls by prophets, priests, and scribes, of the Holiness, Love, Mercy, and Judgments of the Godhead.
- A doctrinal guide of how the Father, El **אל**, and His Son, Yehovah **יהוה**, help God's children return to Him.
- The Old Testament helps us understand the necessity of covenants and the significance of the temple.



אלהים

(Eloheem - GOD)

Elohim

GENESIS 1:1

The Hebrew Bible has many words and names for God. The most common word for God in the Hebrew Bible is the Hebrew word Elohim. This Hebrew word Elohim is a general term referring to God. The Hebrew term Elohim is more a Title than a name and can refer to God the Father.

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יהוה

Yehwah

GENESIS 2:4

The Hebrew Bible has many names for God. The Hebrew name Yehwah first appears in Gen 2:4 as Yehwah Elohim meaning "the God Yehwah" or the Creator and Son of The Father. Wherever the word "The LORD" appears in the Old Testament English translation, it actually says the name Yehwah in the Hebrew Bible text. The holy name Yehwah means, "He will be". Other spellings of the name Yehwah are YHWH, Yahweh, Jehovah, Adonai, and Ha-Shem.

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YESHUA/JESUS IS YEHOVAH

- “Before the Fall, our Heavenly Father spoke directly to Adam and Eve. Thereafter, the Father introduced His Only Begotten Son, Jesus Christ, as our Savior and Redeemer and gave us the command to “hear Him.” From this direction, we conclude that the scriptural records of words spoken by “God” or the “Lord” are almost always the words of Jehovah, our risen Lord, Jesus Christ.” (“The Teachings of Jesus Christ,” Apr 2023 General Conference; Liahona, May 2023, 102).
- Pres. Dallin H. Oaks

THE LIVING CHRIST

THE TESTIMONY OF THE APOSTLES
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

As we commemorate the birth of Jesus Christ two millennia ago, we offer our testimony of the reality of His matchless life and the infinite virtue of His great atoning sacrifice. None other has had so profound an influence upon all who have lived and will yet live upon the earth.

He was the Great Jehovah of the Old Testament, the Messiah of the New. Under the direction of His Father, He was the creator of the earth. “All things were made by him; and without him was not any thing made that was made” (John 1:3). Though sinless, He was baptized to fulfill all righteousness. He “went about doing good” (Acts 10:38), yet was despised for it. His gospel was a message of peace and goodwill. He entreated all to follow His example. He walked the roads of Palestine, healing the sick, causing the blind to see, and raising the dead. He taught the truths of eternity, the reality of our premortal existence, the purpose of our life on earth, and the potential for the sons and daughters of God in the life to come.

He instituted the sacrament as a reminder of His great atoning sacrifice. He was arrested and condemned on spurious charges, convicted to satisfy a mob, and sentenced to die on Calvary’s cross. He gave His life to atone for the sins of all mankind. His was a great vicarious gift in behalf of all who would ever live upon the earth.

We solemnly testify that His life, which is central to all human history, neither began in Bethlehem nor concluded on Calvary. He was the Firstborn of the Father, the Only Begotten Son in the flesh, the Redeemer of the world.

He rose from the grave to “become the firstfruits of them that slept” (1 Corinthians 15:20). As Risen Lord, He visited among those He had loved in life. He also ministered among His “other sheep” (John 10:16) in ancient America. In the modern world, He and His Father appeared to the boy Joseph Smith, ushering in the long-promised “dispensation of the fulness of times” (Ephesians 1:10).

Of the Living Christ, the Prophet Joseph wrote: “His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

“I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father” (D&C 110:3–4).

Of Him the Prophet also declared: “And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God” (D&C 76:22–24).

We declare in words of solemnity that His priesthood and His Church have been restored upon the earth—“built upon the foundation of . . . apostles and prophets, Jesus Christ himself being the chief corner stone” (Ephesians 2:20).

We testify that He will someday return to earth. “And the glory of the Lord shall be revealed, and all flesh shall see it together” (Isaiah 40:5). He will rule as King of Kings and reign as Lord of Lords, and every knee shall bend and every tongue shall speak in worship before Him. Each of us will stand to be judged of Him according to our works and the desires of our hearts.

We bear testimony, as His duly ordained Apostles—that Jesus is the Living Christ, the immortal Son of God. He is the great King Immanuel, who stands today on the right hand of His Father. He is the light, the life, and the hope of the world. His way is the path that leads to happiness in this life and eternal life in the world to come. God be thanked for the matchless gift of His divine Son.

THE FIRST PRESIDENCY

James E. Faust
Thomas S. Monson
Dallin H. Oaks

January 1, 2000

THE QUORUM OF THE TWELVE

Boyd K. Packer
Robert D. Anderson
Donald A. Hanks
Neal A. Maxwell
Russell M. Nelson
Dallin H. Oaks

M. Russell Ballard
Joseph B. Wirthlin
Richard G. Scott
Robert D. Hall
Jeffrey R. Holland
Henry A. Eyring

THE Tanakh BOOKS

TA TORAH (LAW)

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

NA NEVI'IM (PROPHETS)

Joshua	Amos
Judges	Obadiah
I Samuel	Jonah
II Samuel	Micah
I Kings	Nahum
II Kings	Habakkuk
Isaiah	Zephaniah
Jeremiah	Haggai
Ezekiel	Zechariah
Hosea	Malachi
Joel	

KH KETUVIM (WRITINGS)

Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Daniel
Ezra
Nehemiah
I Chronicles
II Chronicles

THE BOOK OF MOSES

- Joseph Smith “translation” of Genesis 1-6
- Moses 1-8 is a Revelation of Genesis 1-6
- Joseph Smith studied Hebrew in the School of the Prophets in Kirtland
- The Lord restored through revelation many scriptures and details missing from Genesis, such as Enoch



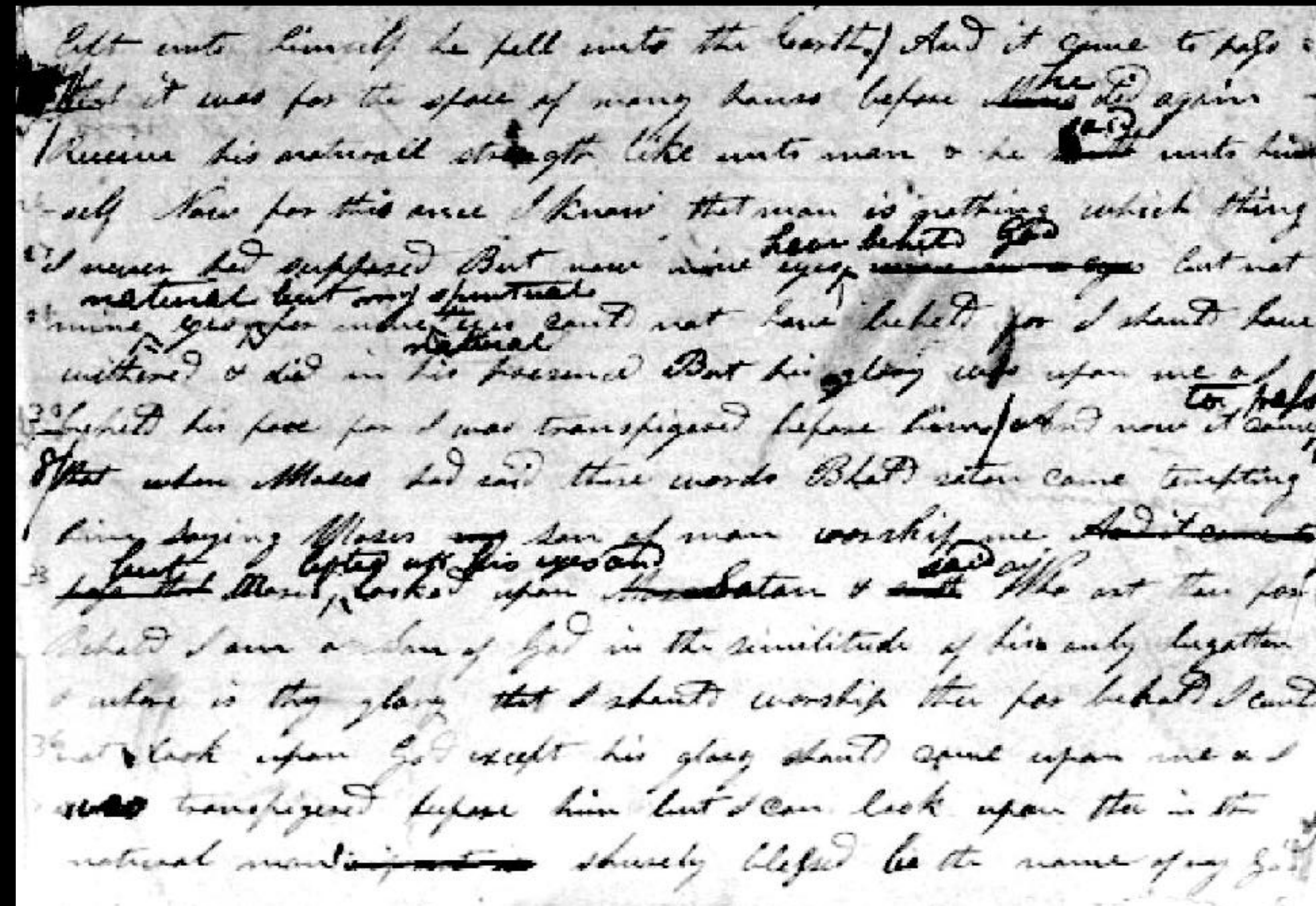
THE BOOK OF ABRAHAM

- Joseph Smith "translation" of Genesis 11-17
- Abraham 1-3 is a Revelation of the Patriarch Abraham in Genesis
- Prophet Joseph Smith used ancient Egyptian Papyri as inspiration for the Revelations on Abraham
- The Lord restored through revelation many scriptures and details missing from Genesis, such as the Premortal Existence and the Creation



JOSEPH SMITH TRANSLATION

- The Joseph Smith Translation of the Bible is mostly revelation
- His prayerful study of Old Testament Hebrew, New Testament Greek, and Egyptian Hieroglyphics inspired the Prophet to receive revelation and restore eternal doctrine and details lost in transmissions of the Bible.
- The Book of Mormon is a straight translation



And it came to pass
that it was for the space of many hours before ~~the~~ ^{he} again
received his natural strength like unto man & he ~~was~~ ^{came} unto him-
self Now for this once I know that man is nothing which thing
I never had supposed But now mine eyes ^{have beheld God} ~~have seen him~~ but not
natural but ^{my spiritual} ~~my~~ eyes could not have beheld for I should have
withered & died in his presence But his glory was upon me &
he beheld his face for I was transfigured before him ^{for} ~~and~~ now it came
that when Moses had said these words Satan came tempting
him saying Moses my son of man worship me And it came
that ^{he} ~~he~~ ^{lifted up his eyes and} ~~looked~~ ^{saw} upon ~~the~~ ^{the} ~~face~~ ^{face} of him that was at the foot
beheld I saw a vision of God in the similitude of his only begotten
& whose is the glory that I should worship then for behold I could
not look upon God except his glory should come upon me & I
was transfigured before him but I can look upon thee in the
natural manner ~~and~~ ^{shurely} blessed be the name of my God

Symbols are the timeless and universal language in which God, in His wisdom, has chosen to teach His Gospel and bear witness of His Son. They are the language of the scriptures, the language of revelation, the language of the Spirit, the language of faith. They are a language common to the Saints of all generations.

Symbols are the language in which all gospel covenants and ordinances of salvation have been revealed. They are a means whereby we enrich, deepen, and enhance understanding and expression. They enable us to give visual and conceptual form to ideas and feelings that may otherwise defy the power of words. Symbols take us beyond the language of words, granting us an eloquence in the expression of feelings.

Gospel Symbolism, by Joseph Fielding McConkie



Nephi said, "Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world are the typifying of him" (2 Nephi 11:4).