



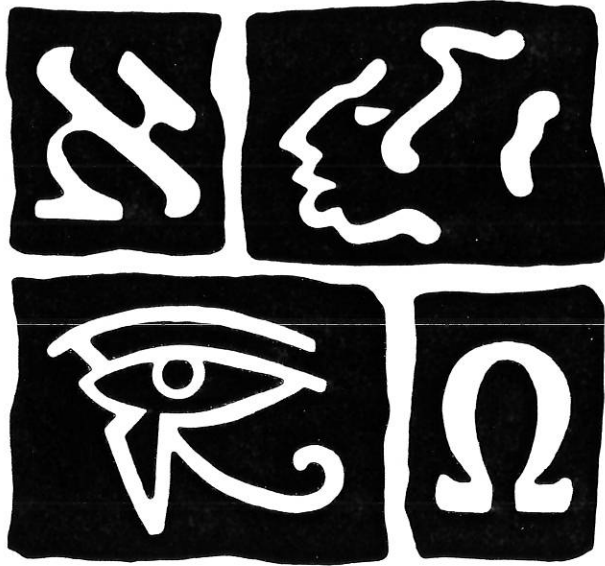
BRIGHAM YOUNG UNIVERSITY • PROVO, UTAH

FARMS Preliminary Reports

The Foundation for Ancient Research and Mormon Studies (FARMS) was founded in 1979 as a clearinghouse to distribute scholarly articles focused on Latter-day Saint scripture. Within a few years, FARMS began collecting and distributing its own “Preliminary Reports.” These were said to consist of “tentative papers reflecting substantial research [that was] not yet ready for final publication.” FARMS made them available “to be critiqued and improved and to stimulate further research.”

Having since absorbed FARMS into the Willes Center for Book of Mormon Studies, the Maxwell Institute offers the FARMS Preliminary Reports here in that same spirit. Although their quality is uneven, they represent the energy and zeal of those who sought to enrich our understanding of LDS scripture.

If you possess copies of Preliminary Reports that are not included on our website, please contact us at maxwell_institute@byu.edu to help us provide the most complete collection possible.



FOUNDATION FOR
ANCIENT RESEARCH &
MORMON STUDIES

Preliminary Report

HUGH NIBLEY ARCHIVE

N-PET

Peter

Some of you lead a very dull life, brethren and sisters, in order to teach the light you have to get into more exciting material than you have ever experienced. That is why we are going to talk about this stuff.

Peter is the man that represents the first century with us because he is the most important figure in the Church next to Jesus Christ in that dispensation. So we are going to talk about Peter.

Now that he enjoyed a position of unique importance, is obvious. You don't need to try all those things that everybody tries, and the only trace of gradation is the distinction given to Peter, James, and John. There is no hierarchy among the apostles. They are all equal except for that notable difference, Peter, James and John. But Peter seemed undisputably the first. It was Peter, James and John that went up on the mountain with the Lord and later in his sermons Peter cited that. It seems to support his authority. It was Peter, James and John that the Lord took with him alone in the Garden when he was "sorrowful and very heavy". It was Peter, James, and John that the Lord took with him when he raised the girl from the dead, only they, he told the others to stay away, He took Peter, James and John with him. It was Peter, James, and John that asked the Lord for the whole picture of everything when they were in the little _____ in Matthew 24. "Just what is behind all this?" they ask him. And he told them, them and not the others. Paul tells us when he went to the first branch of Judah, in the 2nd Chapter of Galations, that Peter, James and John seem to be the pillars of the Church. And he stayed then two weeks with Peter. Of course Peter comes first among these. This must mean something since the other apostles certainly had endearing personal traits. It wasn't because of any personal trait. In fact Peter was one of the hardest to get along with. He rebuked the Lord and then the Lord rebuked him. Hot headed fellow. There was nothing luke warm about him, we can say that. We all know about the character of Peter. Remember when he said - he got mad when the lord said that he was going to deny him and he said, "though I die I will not deny thee," and the Lord said, "You will deny me thrice" And then when he did deny him, he did not mix matters. He didn't say, "Well, yes we knew him, but we don't have anything to do

with him, no he swore and he cursed, he said I do not know him and then when the cock crowed then he really carried on. He went out weeping bitterly. Peter never did things by halves. There was nothing luke warm about this man. He went all the way. When he was denying the Lord he denied him all the way with an oath and when he supported him he supported him all the way but it wasn't because of any great character that Peter came first, he was rather a difficult person to get along with. The other apostles certainly have their traits too. Well what is behind this preferential treatment. What was Peters real authority, (incidentally he had an outline to this that I was to have brought up with me, they had copies made, and they are still in Prove, so we are not obliged to stick to the outline tonight. I'll tell you what the outline is as we go along. Of course at first we talked about the importance of Peter but we don't want to talk about things that everyone knows everything about anyway, it is these new discoveries that cast a good deal of light on Peter. Peter is so much more important now than he was five years ago it is surprising. We are really beginning to realize what sort of a man Peter was, that is the regular student of Church History.)

Well what is behind this preferential treatment. What was Peters real authority? The ancients believed, a very early source, one of the many writings of attributed to _____ that he was first in the wisdom of God. He knew more about God than any one else. He had been taken into confidence with the Lord more than any other person. He had seen more and he had heard more than any other person. On the mount he saw more than ~~any other person~~ the other two apostles. He was the only one who entered into the conversation, of course he was shut up. He had no business talking up there, but that is Peter alright but coming down from the mountain he ask the Lord how it would be in the restoration of all things and so fourth. Well, along with Peter James and John he was told the whole story and there is enough in the new testament to justify that belief. One of the oldest records we have, perhaps the oldest given by _____ He says to Peter, James and John after the resurrection the Lord gave the fulness of the gospel, they gave it to the other apostles and the other apostles gave it to the seventies, it never got any further, but it was to Peter,

James, and John that the Lord gave the fulness of the knowledge after the resurrection.

It was Peter who first saw, the apostle who first saw the risen Lord. He was the one who ran into the tomb. This fellow John, he first noticed what was going on, and after the Lord's ascension, the beginning of Acts he naturally takes ~~on~~ charge of the Church as if that were his business. In the fore list of the apostles, complete lists in the New Testament Peter's name comes first at the head of every list and ~~even~~ He was the first called to be an apostle. Remember Andrew went back and called Peter to come to see the Lord and then the Lord said to him your name is Cepheus and so forth. And he is the start of the first part of Acts, the acts of the apostles isn't the acts of the apostles at all. It was named later. Only two apostles ~~figure there~~ ~~figure there~~ Peter and Paul, up until the fifteenth Chapter Peter did it all, Peter is everything, he is the whole story and then after that he just disappears entirely and Paul is everything. But the rest of the apostles, John is mentioned as being with Peter on one occasion ~~as~~ but except for the list in the first Chapter the 13 Verse of Acts the remainder of the Apostles aren't even mentioned in it; just Peter and Paul. And Peter is the one the whole story is about him until you get to the Fifteenth Chapter and then it breaks off and he disappears without a trace and that is not _____ literature that is not literature that, see there was ~~not~~ a type of literature at that time dwelt with the deeds of some heroic person, some important person, it was a standard and set type of literature. But Acts doesn't come under that because Peter and Paul aren't the heroes ~~****~~ of the story at all. The whole thing points ~~that~~ Jesus Christ, Everything. They really play minor roles both of these men.

Well, then if anyone can tell us about the nature of the Church it was Peter and he does, By a fortunate consequence he has more to say about the future of the Church and about the purpose, its mission in the world than any body else. And there are lots of writings attributed to Peter and there are a lot of things about Peter, there is more about Peter by far in the early Christian literature than about anybody else. Peter is the hero of that too. And he ^{harps} ~~has~~ so much on that ~~same~~ theme that we can't help asking if it is a coincidence, this man that has so much to talk about, the future of the Church and the past of the Church and the ~~same~~ mission of the Church must

be the one most concerned with the doings of the Church, and that explains, there are six sermons of Peter still surviving in the New Testament, a couple of them are fragmentary but we have sermons, they are about the only ones we have except for Pauls, and we have the writings of Paul and John, but from his sermons it is always the same thing where the emphasis rests. Peter more than any other man preaches the doctrine of dispensations, the Dutch school has just been doing an awfully lot of work on a new discovery and they ^{have} ~~things~~ brought out the prominence of Peter very well, that Peter is the grater of the bringer of the message that he is the witness more than any of the others. And he is very much puzzled insidently by the fact that Peter, James and John are the head of the church. Why should three men be the head of the Church. That doesn't fit into the picture at all you see. It ~~we~~ should be one or it should be none, there are the two fashions, the Roman Catholic says one man was and Protestants say no, there were just little communities of love and so forth, well that has gone out of ~~it~~ by the board now because largely of new studies and new discoveries but it isn't just Peter that is important, Peter James and John and they don't know what to make of that. There should be three men at the head of the Church and not one. That leaves a great perplexity, and it did anciently, _____ felt that in fact in his day they thought that they were in the fourth century that is they thought that there must have been two Peters because they ^{tell such} ~~felt that~~ very different stories about them. Well we mention that ~~in the~~ when we come to Peter's authority a little later, but this man _____, its a very interesting thing to say about him that he is the great source. He is one great source for early Christian ~~eschatology~~ eschatology, now the eschatology is the long term story of the Church from eternity to eternity, from beginning to the end, not the exchatology just at one end ~~but~~ the ultimate end but how it all began to and at what point of the journey we stand at present, see they regarded the Church as a going concern. That is a new thing, that it rather a sensational point of view. They always ~~ju~~ used to regard it this way that Christ planted a little acorn and from that the mighty oak grew. This oak shall fill the earth and remain firm and steadfast according to the formula of 1870 until the end of the world. Well now that is not the way they

thought about it in the early Church at all and we are beginning to realize that, by we I mean everybody who has studied this, the ~~protestant~~ protestants and the Catholics that they thought of the Church as a growing concern as a episode and a continuing drama that had been going on from Adam and had been going on forever and forever. It was not introduced as something new in the world. To have a unique history unbroken and passed on. It wasn't here for the first time and it wasn't here for the last time. And so Christ was to come again and no one had so much to say about that as Peter. Not only in the New Testament but in the very large apocalyptic literature/nearly ^{it is} always Peter that gives the sermon, Peter that tells the story of the Church, the big story. The doctrine of the ~~old~~ dispensations.

Now the discovery of these new scrolls since 1947 and that is still coming out. Last year, new cases opened, hundred and hundred of documents, 24 complete books from the new library in Egypt, Nag Hammadi findings there. Amazing how this stuff comes out and it changes everything, our whole view on everything had to be changed. One authority says the result of this is that everything has been turned topsy turvy. The whole world of Biblical scholars he says has been ~~changed~~ turned completely upside down. That was just writing this year, but this has changed everything* thing, we are beginning to see that they thought differently about the Church from what they used to and the emphasis now is, How did the early Christians think about themselves. Now how do we think about them, how do we go to the emphasis which is very scarce and try to figure out what happened but if we ask the question, "What did they think the future of the Church would be we get a shock. Because there is no evidence that they thought it would ~~be~~ remain and there is a great deal of evidence that they thought that it was there for a limited time only and nobody makes that clearer than Peter. Well we can't get into the scrolls, that takes a lot of time but they confirm what should be perfectly clear from the New Testament anyway. One of Peter's great sermons, one that of course we all know from the third Chapter of Acts, and you'll notice what the theme is here. The theme is past, present, and future. The time of the Church. So in the famous case when he and John go to the temple, when Peter saw and he answered unto the people, you men of Israel why marvel ye at this

they dispute, or why look ye so earnestly on us as though by our own power or holiness we have made this man walk. The God of Abraham, Isaac, and of Jacob, and of our Father that glorified His Son Jesus Christ who we delivered and denied in the presence of Pilot, he is talking about present events, the God of our fathers who was represented here by his son Jesus Christ who you delivered and you denied him in the presence of Pilot, referring to present events. Until the prance of life which God hath raised from the dead whereof we are witnesses. But those things _____ those things which God before has showed by the mouth of all his prophets that Christ is the first, he has also fulfilled what has before been announced, has now been fulfilled. But that isn't the end of the story by all the Prophets, all the prophets as Nephi said have been telling the same story now in Christ it is fulfilled but that isn't the end, "repent ye therefore and be converted that your sins may be blotted out when the time ~~of~~ of refreshing shall come. There is going to be a time of restoration.

_____ is ~~showed~~ the word, it is a _____ that is used a lot and that is usually rendered as a visitation. We call them ~~visitations~~ dispensations of the gospel but they called them visitations because the only thing that establishes them is the actual visitation of heavenly beings to this world. Men cannot be established it has to be a visitation, its a good word, we prefer dispensation. A pouring out at an other time. But already you see Peter said "Now all before preached this, now don't be surprised if this happens." This is what they talked about, the God of our Fathers has come now in the personage of Jesus Christ and what is more he is going to come again. When the time of refreshing shall come and ~~it~~ he shall send, now he is talking about the future, all this is over, he says, you witnessed it. We are witnesses of these things in the presence of Pilate a Roman Judge on the official document, you denied Christ, you know it all happened now but he is going to come again. The story isn't complete.

And he shout in Jesus Christ which before was preached to you, like the Book of Mormon ~~eyes~~ says, the Christ was to come before, he was to come now, and he was to come after whom heaven must receive until the time of the restitution of all things, which God has spoken of by the mouth of all his holy prophets since the world began. This

isn't a new story. You could have heard about this any time, he is telling the Jews. Since the world began this story has been told by the mouths of his holy prophets. The gospel has been here time and again but it isn't here continuously, Christ isn't here now, he will come again at a later time. He will be sent again later, but not now, and then will come the time of the restitution of all things, all things not being here now. They are not here now, when he comes when you have a visitation you have a restitution that is taken away. You denied him. That is the old story. That dispensation was not different from any other.

Well, in the letters appear, we get the Church. Most interesting in I and II Peter in a state of suspension. Listen to the kind word here in I Peter. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope," looking forth to the future, "To an inheritance," ~~now what are we talking about?~~ He says what does the Church want. What is our program here? He said, ~~"We are looking forward~~ to an inheritance incorruptible, and undefiled, and that ~~fadeth not away~~, reserved in heaven for you," everything at present is simply reserved. It is being held in reserve and every thing is in the state of suspension. ~~"Who are kept by the power of God~~ through faith unto salvation ready to be revealed in the time." It is not the time yet, but they are being kept, their promise is being kept or preserved in heaven for them when they go to that. Which he would admit by the last time here because every dispensation has a last time. It is taken away, the passing away is all, ready to be revealed in the last time, "wherein ye greatly rejoice, though now for a season," notice how the present is nothing to be taken too seriously, "now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:" looking forward to a future advent. "Whom having not seen, ye love; in whom, though now ye see him not," in the present condition he is not here, we are living by hope. We are waiting this whole thing is in suspension to be kept forth and obeyeth if we keep our own part of the bargain. "Receiving the end of your faith," what you are all working for, "even the salvation of your souls. Of which salvation the prophets have enquired

and searched diligently," so the prophets beget the prophets, we get the condition now we get the future, we get the way things are saved. "Searching what, or what manner of this is what the prophets have done, "what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ," ~~and~~ all things are present you see in this in this ~~di~~ system and yet one thing ~~there~~ takes place at a time, here they testified beforehand the sufferings of Christ. And so we find the gospel among the Nephites exactly as if Christ had already come. And that was one of the strongest arguments against the Book of Mormon because it used New Testament language.

And now we find these scrolls, see they came out, and most of them come from the time a century and a century and one half before Christ. Very few of them come after. Yet they speak of all these things, They speak the language of the New Testament. And so when they first come out it was denied for years, it was only last year that they were generally accepted. But men like _____ and _____ and the Jews and the Catholics and the Protestant they threw it aside. They said this can't be this must be a ~~legend~~ late medieval production. That is the language of Christianity, it isn't the language that Jews would use a hundred and a hundred and fifty years before Christ. These documents must be fakes for forgery or perhaps a they never even found them, they were fixed up by those fellows at the monastery where they were taken. But now they have gone on finding hundreds have appeared and there is not the slightest doubt that they are genuine. Everybody ~~now~~ accepts them now. So here we have the New Testament ~~existing~~ existing before the time of Christ. Imagine that, well don't be surprised. You find the very same thing in the Book of Mormon don't you. It tells about baptism and all the things that, and the coming of the Messiah and you'll be met with that peculiar vocabulary which people used to think was characteristically and uniquely Christian. But it isn't. There always was a group of Jews who followed that line of thinking, thinking in that type of language and they were outcasts ~~and~~ in a desert and Nephi told us that. He says, "His fathers and all the prophets had to leave ~~Jerusalem~~ Jerusalem because of the gospel. Because they all looked forward to the Messiah. And they had to go out in this desert."

Now we are digging up the library of colonies of people that went out to live in the desert that way and sure enough that is exactly whay they were doing and that is exactly ~~what~~ why they were cast out. _____

(part of disc not understandable) They were cast out of Jerusalem, they ~~were~~ ~~dei~~ driven and persecuted and their leader was crucified. One hundred years before Christ.

Some amazing things. It certainly is a growing concern it is not an astonishing and new thing that was brought. The gospel has been here all along. Well, those are new discoveries, but see how Peter bears that out. This has been known to you all along. "Unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported," the old prophets revealed these things. Not for their own benefits but for us these things are now reported. What was anciently said is still just as ~~valuable~~ valid today. So when a messenger comes to earth in one dispensation we fit into another dispensation whay did he do. He repeats the same old message. He repeats the words of Isaiah almost always and in these scrolls Isaiah, Isaiah, Isaiah, he far far overwhelms, the use of David to quote in these and some of the Book of Mormon and ~~wo~~ when Moroni came he quoted a chapter from Isaiah three times. And the same way with the Lord and the apostles. When they came they spoke in the language of the prophets and even after his resurrection, mind you, when Christ came to the apostles, What did he do? beginning with Moses and all the prophets he explained to them the things about himself in the scriptures, using strictly the words of the prophets. So here he was the resurrected Christ who could tell them all on his own authority. He repeated the words of the prophet concerning him. So when ever you get a revelation dispensation you can expect it to be that story because it is timeless. It is going to be the same whenever it is brought to the earth. So Peter says it wasn't told for their own benefit, they were speaking to us just as much of those things which are now reported unto them, unto you by them that have preach the gospel unto you by the ~~snare~~ Holy Ghost sent down from heaven which things the angels desired to look upon. "wherefore gird up the loins of ~~the~~ your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." ~~After all that is still the referring to a future event. "pass the time~~

of your so-journey here in spheres, you who verily are fore-ordained before the foundation of the world that was manifest in these last times for you." We talked about Christ without blemish. "Who was fore-ordained, he always was. There is no time when he suddenly started to be. Before the foundation of the world, he was ordained. He was called for quite an operation, quite a number of witnesses and so forth. With plain reference to the pre-existence, you see. "But was manifest in these last times for you." Now he says, these are last times. And he's speaking in the last times. He reminds us, it is all flesh _____, and all the glory of man is the _____. Don't worry about that. The word of the Lord endures forever and this is the word. "The end of all things is at hand" he tells us in the fourth chapter of First Peter. "Therefore be ye sober and watch unto prayer." They're coming to the end of something, their making a lasting stand in coming to be sober and watch unto prayer. And he says, beloved, don't be surprised if it, don't think that because the bottom of the world falls out, that everything has failed. This is exactly the way it's suppose to be. Brethren," Beloved think it not strange concerning the fiery trial which is about to try you." Now you're going to have terrible times, don't be alarmed, at that. He says; (remember that part) as though some strange thing happened unto you. But rejoice. Inasmuch as you partakers of Christs' sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." "If any man suffer as a Christian, let him ~~be~~ not be ashamed; For the time is come that judgment must begin at the house of God:" we have got to begin with this now. And so don't worry about that you are ~~protected~~ partakers in Christ's suffering, remember, remember the Lord said you will be allowed to preach for a while and then they will cast you out of the ~~synagogue~~ synagogue and he will put you to death. He'll think he's doing God a favor. Now he says, "When that time comes, after you have had lots of success. Remember that what I told you about it. Don't feel too easily discouraged. That's going to be part of the picture." And so he says, there's nothing very much to worry about. He says "I, am an Elder, a witness and a partaker of board, that shall be revealed!" And when the three shepherds shall appear, "Ye shall receive the crown of glory that fadeth not away." That will all be, he says. God makes all things in due time. Then he tells them

that the Devil is abroad, he's going to win. It's a terrible thing. Don't need to think that they can hold their own. Don't let that alarm you, because there reward is shorter anyway.

The God of all grace has called us unto his eternal glory, by Christ, after he has suffered a little while, will make you perfect and establish and strengthen you. He's talking about us. Incidentally that's something distorted there, the text in the future indicative, and is made to do it. But here he says, he will do it. And in second Peter the same thing. Here we have something, we might comment on this end of all things. What do we mean by the end of all things being at hand? He starts the second epistle by saying: "According as his divine power hath given unto us all things that pertain unto life and godliness." All things is the fullness of the Gospel. All things which pertain unto life and godliness. Now in first Peter 4:7 he says: "But the end of all things is at hand." He doesn't mean the end of heaven and hell. The earth's going to remain. He says, the Devil was walking about his roaring lion, the adversary, he's going to take over. The end of something is at hand. Well, we read in that sermon in Acts. What does he tell them there? "The restoration and restitution of all things. These shall be revealed when Christ comes and brings the restitution of all things, the time of refreshment." So all things, he says here are at the end of all things is at hand. He says: "Hence, all things will be restored again later and, (we read way back herein Matthew 17 and 11) And Jesus answered when Peter, James and John were coming down from the mountains, they asked him, his disciples ask him saying: "Why then, say the scribes that Elias must come first?" If he had already come, they would have witnessed the dispensation there, of Moses and Elias both talked to the Lord on the Mountain which was within a short time. "And Jesus answered and said unto them, Elias truly shall first come and restore all things." There you are. Elias restores all things. What does he mean by all things. Does that include wickedness? Does that include corruption, crime? Of course it doesn't. The opening verses of the Second epistle of Peter tells us what he means when he uses the expression, all things. Notice all these

p. 12 missing

count slackness. The people who want the Lord to come in don't worry one way or another, it doesn't make any difference. He says, after preparing for a long wait you see. The day of the Lord will come as a beast in the night, when no one is expecting it. But we look for it, and we hasten unto the coming of that day. Nevertheless, we according to his promise, look for a new heaven and a new earth. That's the one thing that interests us. Well we won't keep you long here, but notice what the theme is. The past and the present and the future. The times of the Church. The Church is in the state of suspension now as Peter addresses it here. The picture is that of Peter knowing exactly where the Church is going and where it stands and where it came from. He sees things in the framework of the world, which is other dispensations and this is one of them. And he sees his world history in the framework eternity. He can hold the worried and anxious Christians as one who has a sure and calm knowledge. He says, don't be alarmed at what is ahead. Remember, we are not putting our hopes in this world. Don't expect great things now, hang on till the end, you'll get your reward on the other side. And it's true, the end of all things is at hand, but there will be a restitution of all things, whether we are alive then or not makes not the slightest difference, for we looked for a new heaven and a new earth. The Lord isn't slack in his coming as some thing, about a thousand years one way or another, makes no difference. At best, we've had our sojourn here sphere, all flesh is _____ as anyone. So don't worry, allow for a seat when you are in heaviness. Remember, that the end of your faith is the salvation of your soul. We're thinking in terms of eternities. Well those things, those _____ of Peter's preachings in the New Testament meet us again and again in _____ writings. There's quite a list, you see there are acts of Peter and there's the Gospel of Peter and the letters of Peter and all sorts of stuff. And a vast collection of Clementine writings in which Peter is the hero. He's always quite remarkable among themselves, so we might consider some of these. _____ His teachings in the New Testament aren't worn out by other writings here. The most famous of these is was Clementine recognition. I

guess we just consider them might be a good idea. The Clementine recognitions are probably genuine. That is with Clement wrote very early, their voted by _____ at a very early time. Robert Grant made the last study of this stuff. He says, they were a favorite piece of Sunday afternoon literature in the Church in the second century. And it was at a very time, they were, enjoyed a wide circulation in the Church. People really believed that this was the true story of Jesus. Way back in the second century. They were very popular, many copies, many versions meet us everywhere, not many versions but reproductions of it. A very beautiful and convincing picture, it is not anything that anyone would invent at a later time and when they did at the end of the fourth century made a translation into Latin. ~~because~~ He says it is full of things that we don't understand in the Church anymore. He says I leave those out. When you start talking about God, it is just that we, it doesn't mean anything to us any more. Showing that it is a piece of early Christian law. That he is far removed from it, ^{it was} ~~with~~ very ancient at that time. It shows that the work ~~that~~ ^{down} has come from the distant time. He ~~says~~ says it is also very strange, it is full of unfamiliar ideas. It didn't appeal to his century or to any later century so it couldn't have been ~~for~~ ~~made~~ forged before or it couldn't have been forged after. It was ~~never~~ popular with the later church. But in the first century of the Church it enjoyed great popularity.

Well, this has some very interesting things to say. You can consider some of them. These are typical of some of the _____ of Peter and the letters of Clements and so fourth. In the introduction at the beginning Clements goes to meet Peter at a conference, Peter is staying at the house of _____ and seeing therein they are having a big conference and Clements has always wanted to meet him and Barnabus promises to introduce them and he has come there and Barnabus introduces them and says This said he is Peter of whom I spoke to you as greatest in the wisdom of God. Peters reputation always remains tops in the early Church. And then Peter starts telling to Clements, giving the gospel discourses, and he hasn't joined the Church at this time, Clements, he wants to know a lot of things and Peter tells him about the smoked filled room. Peter ~~says~~ says, This is a dark world, this is a shadow world, the

follies of ~~men~~ the narrow mindedness of men ~~in the work~~ have filled the house with smoke. And so they run around trying to find out what the house is like their eyes are burning and smarting, they bump into each other and get angry. One of them specialized in furniture and feels and groups around ~~trying~~ to get an idea of what the house is like, another goes ~~here~~ feeling walls, another works on floors and bangs his head against doors and things like that. It is a mess. All you can get is a very limited concept of this world because we have turned out the light. We have filled it with smoke. We are in a smoke of darkness. We don't see things as they are. He brings that out a great deal. ^{Those} ~~Through it is~~ not in the way truth, he says are outside the gates of life and the darkness of black and light the two ways, the ways of darkness and light very very common in the early Church which disappears entirely after the third century. And this is not so bad. He says, Satan, the followers of Satan have filled the whole world with the smoke of impiety and the light piety being with drawn and so forth. Well how can you ever find out then what the house is like only by a prophet. He says you must have a true prophet. You must have somebody come from the outside. You can work on a house for ever so long and you never find out what it is really like. You must be visited by a true prophet. And he says, When a true prophet comes there but unless you get a true prophet you are wasting your time because of the very nature of things. He says, now in the nature of God for example I know that when you talk about God, and this will be so in the Church, he says, everybody someday will start arguing about the nature of God and a whole jungle of words will spring up about this theme. He says but where you have a true prophet of God all that brush wood, this whole forest of words he says is simply swept ~~way~~ away. Where you don't find the true prophet you are still lost in the jungle. He says the five senses are capable of knowledge. The sixth is that of fore knowledge and that the prophets possess. How then can you know a God who is not ~~in~~ known to all those who do not have this prophetic sense, which is that of pre-knowledge, before knowledge. He says God has shown ^{that} those who thought themselves word farmers are entirely unskillful as respects the knowledge of the truth. For the whole, for the knowledge which is imparted by the truth prophet is simple and plain and brief. For all other things

are treated by opinion only. In which there can ~~only~~ be nothing ~~not~~ firm. For what speech ~~is~~ is there that ~~cannot~~ may not be contradicted and what argument is there that may not be overthrown by another argument and hence it is that the disputation of this sort of men, you can never come to an end of knowledge and learning but they will find out sooner or later that life is too short for every getting everywhere. You have got to have a prophet. Peter makes that very clear.

Then Peter calls, says we must view the whole thing in what he calls the eternal age that knows ~~that~~ no end. God sees things eternally, not as we see them, says Joseph Smith in the _____ discourse. That is the apocalyptic pattern, ^{if you} ~~to~~ see the whole picture you get a very different picture from what you think it is. Then he gives him the history of the world in the beginning. He loves ~~it~~ to trace it through the generations. The true prophet he ~~eyes~~ says gave Abraham the fulness of the gospel and he comes very close to the Pearl of Great Price there. And tells him how God instituted baptism among the Israelites. And finally the true prophet came and the gospel has been here before and he innumbrates the various dispensations. He says now these true prophets came and was the Son of God. And what happened? He was rejected, despised ~~and rejected of men; a man of sorrow,~~ and acquainted with grief: it was just like any other dispensation. Only in the end will he be finally accepted, when he comes in glory. Till then the story is always the same. The light shineth in darkness and the darkness comprehended it not. Now says Peter this is the normal dispensation. this Simon Magus who is coming to challenge there is going to make trouble he ~~eyes~~ says the conference here. He will probably get the best of the argument. He is a very clever man. But don't let that worry you. So that is the way of truth in the world. Men throw up this smoke screen. He ~~eyes~~ says the figures and doings of Moses and the patriarch Jacob before him bore in all respects a type of Christ which was to come.

Now he says, whenever ~~it is~~ a dispensation comes the world is responsible for accepting it. The world has an obligation in dispensations, he says the knowledge of truth ought to be eagerly sought after and no one can ~~confer~~ confer it except a true prophet and any man who is honest will come directly to recognize that fact.

For this is the gate of life to those who will enter, and the road of good work to those going to the city of salvation. You must before all things hasten a knowledge of the ~~true~~ truth. That as with the light kindled thereat we may be able to dispell the darkness of error, all this light and darkness. But why is the world to be held responsible. Well, he says, after each dispensation some of the truth remains. But God has concealed it, he has deliberately concealed it like the Pearl of Great Price. It is ~~the~~ a treasure that is hidden in the way. Only people can get it who want. You have to look for it before you can find it. Seek and ye shall find. Just after he spoke about casting pearls to the swine and things that are precious to the dogs, then the Lord told them to whom these things should be given, to those who seek. If they ask for it, give it to them, if they don't, don't. My sheep hear my voice and they follow me, he says and then we get more. But they have to do something on their part. So Peter says, God has concealed the kingdom yet he has brought the report of it under various names and opinion. Through successive generations to the hearing of all, so that whoever should be lovers of good hearing it might inquire not from themselves but from him who has hidden it and should pray that the way of knowledge might be opened to them. And this in ever generation, you see. Which way is opened to those only who love it before all things of this world and on no other condition can anyone ever understand. He has to seek for it. God has hidden it, he has made a treasure available, ~~it~~ it is there if you want it. But he doesn't force it on you. It has to be looked for he says. Now

Now he dwells at great length on the doctrine of the true kingdom and the long term plan by which this world is operated and this is the doctrine that he says more than any other teaching in the writing of the first century. All the writings except that is, besides the New Testament. _____ all the apostolic fathers have written as well is found in the _____ and its found in the, on, very _____ and the apostolic constitution _____ they all talk about the doctrine of the two ways. This world isn't one way but two ways. Every moment of his life a man has a choice to make.

And he is here for that purpose. So that we mustn't have just good here but we must also have the evil available to everyone. So Peter says there is a plan which God of his own good pleasure announced in the presence of his first angles that is before the world ~~was~~ began, the foundation of the world, God in the presence of his first angles announced this plan and this is the way that it was to be, Peter says, which he ordained as an eternal law to all and he has established two kingdoms here. Not one but two, then ~~he says~~ he goes on and describes the creation and he says last of all he made man whose real nature is older than all these other things and for his sake this old world was created. But his real nature ~~is~~ his _____ is older than any other thing on this earth. That's the plain record you see of the pre-existence which is also taught quite notably in the writings, teachings of the early prophets and especially of Peter,*** For example, well, he says God introduced two kingdoms and has given to each man the power ~~to~~ of receiving a portion of that kingdom to which he shall yield himself to obey. If you can't serve both. You can't go on the road of darkness and the road of light because they head in opposite ~~in~~ direction. You might compromise between them if they pointed in generally, in a general direction but the fact that one goes one way and the other goes the direct opposite means you have to choose, you can't compromise between them. Well, therefore this division holds, he says, in all things in this life. You will find that there, this is true this is right out of the Book of Mormon, in all the things in this world as there are prophets so you will always find false prophets. And among the Gentiles as there are philosophers you will find false philosophers. Everything has its imitations, everything has its shadow, which are the imitation, he says using the word imitation, of the real thing. These two kingdoms are a necessary part of the God's plan. Therefore do not be alarmed with the existence of evil or think that some thing is seriously wrong. It isn't. God was not afraid, he said when he introduced people into the world. What would be the result. God by his Son. he says created the world as a double power. He appointed a certain power to choose, to choose out the good ones of those who were born in this world and preserve them for his son. Set apart in a certain place in this world which is without fear, in which there are

already some people who are being prepared for some future event. God has created a double world, with the evil predominating, but there is always a place chosen out. He says, there's always a place of refuge. There is always a place of safety for certain select ones. He again refers to the pre-existence.

Well a, we'll hear more things as we go on. Now, very basic, Peter says and he has a lot to say about it. Alright, so you have, two worlds. You have a good one and a bad one here. Your eyes on a choice. You can make a choice any hour of your life. And if you've made a bad choice up until this moment, you're now free to make a good choice, as long as you're here. That's an expression used by the earliest writers a lot. For example, why you are still in the _____ in this body _____ said. Now, make the right choices always. You're never so far gone, but what you still can make the better choice. The devil himself, Brigham Young said, could repent and his tragedy in his suffering is that he won't. He's got himself worked up in that state. Well, he says, the worldly and earth-bound spirits always oppose those who are in the quest of living. Absolutely basic in the operation of God's scheme is therefore what Peter called the ancient law of liberty. Man must be able to choose freely which one they want at all times. For salvation, he says, is not obtained by force, but by liberty and not through the faith of men, but by the faith of God.

You want brethren to bear with wicked patiently, knowing that God, who could cut them off, yet he suffers them to remain, even til the day appointed in this judgement, and so he passed it on all, and he saved Simon from being stoned by the mob. He says, "The wicked have just as much right to live in this world as the righteous. They're here for that. In fact if they didn't, the world would be de-populated in a very short time wouldn't it? Well, that's what could happen when the final number is full. That's another doctrine that's very common in the schroll, and that is comentary. For example, these newly found things and also in the earliest writings of the Church, mainly that there is a great dispensation, there is a definite number of peoples' spirit's who are to come to this world and when the number is filled then the dispensation's over, and when the number of spirits that are to come to the world as a whole is finished, then the drama's wound

up.

Well, along with this you see, you have this imitation. And so with everything you have an imitation, that's what I say about false priesthood. He says, the false Priesthood takes advantage of the law of liberty and has a right to flourish in the world and so it does flourish in the world. He says, I'll tell you what filled this house with smoke in the first place, it was Satan who was cast out of heaven, and he and his angels came down here upon this earth, and they are the ones who filled the house with smoke, and they are the ones who inspired the founding of the false Priesthood. Naturally since they did not have bodies and can't operate among them directly, they operate indirectly. The first man to find the false Priesthood, says Peter in the _____ was Ham and Ham founded the false Priesthood from men he says the Egyptians have their false leadership which has the forms of the Priesthood, but do not use the power thereof. From them, the Babylonians and the Persians _____ says is nothing but an imitation Abraham. A man claiming to have the Priesthood, but does not have it and so he says, all the leadership and Priesthood in the world is false Priesthood originally taken, originally, unlawfully seized. _____ my people have had no right to it, but he says, you'll find that everywhere. And that's the way the devil runs competition, he never makes a frontal attack. He's much too clever for that. He knows if you say, well "Christ is bad" that we'll think to take bad to be a Christian. Well that would be very silly. The Christians would become all the more righteous. But if he says, "Lo, here is Christ" well that's a different thing. He'd say, "Lo, isn't Christ wonderful?" That's where the mis-representation comes. He says, from this false Priesthood comes war and driftings and captivity. There'll be agencies which the devil uses for his covetedness. That is the driving mechanism. The devil, according to this doctrine of Peter, takes money and rules this world with blood and terror. And he says, keeping ever, can reduce men's liberty to slavery. And he uses that as his prime weapon. Now he says when Satan tempted Christ, fearing with the true religion of the one true God would be restored, and we use the word restore again. He hastens straight way to send forth into the world false prophets, false apostles, false teachers

who should speak in the name of Christ, not in the name of Apollo or Jupiter or anything like that, many shall come in my name, the Lord said, lets always remember that, in vain do they worship me, they shall say lo here is Christ and lo there but when that time come he says don't believe any of them. His name would have tremendous importance after he is gone, and everybody would be using that. Peter says that is just the way the devil operates, all in the name of Christ. Well, he says, Therefore, he gives advice, he says what do we do about that, Well, he says, Therefore don't except any missionary who comes to you that doesn't have a ~~specific~~ certificate signed by the first presidency at Jerusalem. There were so many people misrepresenting the church. Now James, brother of the Lord was in charge of things in Jerusalem, he says you have got to have a certificate from James, don't recognize any missionaries that don't. Very interesting comentary on how the earth was operating. Now he says in every age you will find where the priesthood is you will find a man training to have the priesthood. Jealous of it, imitating it and fighting those that do have it. Take the first of all dispensation he says, there was Cain versus Able. What were they doing? They were rivials for the attention of God. Each planning to follow the divine order that their Father Adam followed. Cain was wrong, he imitated. He claimed to have the very thing Able had and it vexed ~~it~~ him that he didn't. And then he says the next generation. Noah had the priesthood and the giants claimed to have it who were destroyed. And the next one. This is rather an interesting one. Abraham _____ he said, received the friend of God, received it directly from God and the full knowledge of God and the knowledge of the stars and the creation and he said he gave me the full knowledge of salvation and then, it was Jesus Christ he said, and then returned to his heavenly abode. It began one night, he says, as Abraham was considering the stars and the Lord told him showed him the stars and showed him all, and told him their number, and gave him his own ~~own~~ promise. Now that is very much like the Pearl of Great Price. But who do you think was apposed to Abraham. It was Pharaoh, which is very interesting and you would expect Pharaoh to be apposed to Moses, wouldn't you? But in the Pearl of Great Price in the famous plack there you see Abraham sitting on the throne of Pharaoh by the ~~out~~ curtesy of Pharaoh. That is an old Egyptian ordinance called

~~*****~~ _____, which
made a very good study of recently, quite recently a big monograph has been written on this. The practices of Pharaohs of Egypt to set someone else by ~~*****~~ courtesy on their own throne, and give him ~~their~~ thereby his power to operate. _____ meant the kings representative, usually a relative, a member of the royal family being sent out to represent Pharaoh was allowed to sit on his throne and wear his insignia; thereby he received his authority when he went out to represent Pharaoh. Well, he gave that right to Abraham so the first mention we have of it is in the Book of Abraham where that plate is explained. Abraham sitting on the throne of Pharaoh by courtesy of Pharaoh. He received Pharaoh's priesthood. Well now in ~~that~~ return Pharaoh wanted Abraham's priesthood and he didn't get it and for that reason he was cast out of Egypt. Talmage said that that story about Pharaoh was just invented. The reason was that he wanted Abraham's priesthood, he had all the forms thereof but he didn't have the power. He was blessed, remember what the Pearl of Great Price said, blest as to the kingship cursed of the priesthood. He didn't have it and he wanted it. They were always looking for it.

Well, the next dispensation was Isaac versus the Philistines, Jacob versus Esau. Esau did have the priesthood, it was his right, Jacob got it you see. Moses versus the Magician, they claimed to be priests and have the same priesthood and they put their power to the test that Moses and plaining to have the very thing that he had. And then Christ came and tempter said worship me. The tempter took him out to a high place, who wanted to have the power Christ had and the terrible qualifications placed between them.

Then what comes ~~next~~ next you see takes through ten dispensations here. Then he says after Christ went away comes he and the apostles preaching the gospel and against him he says is the false priesthood of men like Simon Magus. Men who don't have the priesthood and pretend to have it. Remember Simon Magus tried to buy it from Peter and Peter thy money perish with thee for thinking that the gifts of God could be bought with money and Simon went about just the same claiming he had it and whenever Peter tried to speak at a conference or something Simon would interrupt and he would heckle

he would claim a right to speak and he would come up and he lead a large number of members ~~away~~ astray, caused lotsof trouble but Peter let him operate, he said, that is the law of liberty he has just as much right to talk as I have. But he said that is the sort of thing, there is already he said, a false priesthood under way now ~~and~~ in opposition to the truth. Then he said, after this there shall come one who shall be sent to sow the word of God among the nations again. Well now, I thought the apostles were to do that. I thought Peter was the greatest missionary of that dispensation, he was. Well, who is this he is referring to? It is not himself. The gospel is going to come again at the time of restitution you see and then one shall be sent, he says, to sow the word among the nations and who shall oppose him, all the nations. All the nations shall oppose it at that day. Finally the last dispensation will be that when Christ himself comes and the anti-Christ will be there. Christ and the anti-Christ who will look so much like him, says the very early text, who will imitate his walk, his appearance, there won't be a hairs difference in his head he will look so much like Christ. That is ~~not~~ what anti-Christ is, he isn't someone who says oh pooh, pooh, Christ, nothing like that. It is the anti, the one claims to be, just like an anti-pope is one who claims to be the ~~ope~~ pope not one who ~~claims~~ is opposed to the pope. So an anti-Christ would be one who ~~is~~ claims to be * Christ but isn't. Well, I see our time is about up and here I am just warming up.

Well, now here is a very important thing in the _____ writing. A very important thing. The ~~**~~ _____ of Peter, the ~~*****~~ limiting of the preaching of the Gospel. You only give it in certain degrees. You don't give everybody everything. The gospel is go only here for a limited time and can only do harm by divulging these things that ~~sh~~ould not be divulged. So we just as well remember that early passage from another passage in Clements we cited which is no doubt genuine. Nobody doubts it. "here he said, to Peter James, and John. The Lord gave the notice - but they only gave it to the other apostles. The others of the seventies had never gone any further. Well he says, For there is a true prophet whose words we twelve apostles preached. For he is the excepted year of God and there can only be the twelve apostle. He said there are not going to be any more. Having us apostles as his twelve months. But for

what reason the world at self was made or the diversities which have occurred in it, or why the Lord coming in this dispensation for a restoration has chosen and sent us twelve that shall be explained at another time. Meantime he has invited, he has ordered us to go out and invite you to the banquet which is, save repentance, baptism. He says now we are only allowed in this dispensation to preach and as far as baptism. That, he says, is the first step of three, the other steps, steps of sets of each give thirty fold increase, and there is a step that gives sixtyfold increase and then there is a step that gives hundredfold increase. But the sixty fold and a hundredfold shall not be given in this dispensation. We shall only invite you to the banquet of baptism. We shall expound those things more fully at another time.

Well, ^{this} ~~xxxxxxxx~~ a great deal he has to say about that. We don't tell everything to everybody and that is why it was so secret. Because now for example, in 1895 they found a very important papyrus and then later they found some, this was in ^{Ethiopia} ~~Egypt~~ and then later they found some copies of the same thing and since then there have been a lot of fragments of the same things, no doubt genuine. It came from way back in the first century and it is entitled, well no doubt genuine, these writings were first properly estimated by the Prophet Joseph Smith in the 91 and 95 Section of the Doctrine and Covenants. Where it says the apocrypha contained many things that are true but that there are many teachings wherein which are interpretations of the hands of men; therefore you can't use them unless you live by the spirit. It is like saying here is a ~~batch~~ basket of mushrooms, there are a few toadstools in there but most of them are mushrooms, most of them are good and ~~gaine~~ genuine, well what are you to do with ~~them~~ it to give it to someone, don't eat them, pay no attention, throw them all out because you don't know the ones that are mushrooms and which aren't. Well if you are lead by the spirit you can tell, you see, now the fact that they are, most things are true in the apocrypha, the Lord has told us and that is exactly found out to be the case now, that is precisely so, before they didn't know how to estimate this apocrypha, they said this is all just fiction or this is the genuine writing of the ancient apostles. They would say either one or the other. Now neither was true. It was not all just fiction, neither was it all genuine ^{writings} of the apostles. They were

No 75
Skipped in Numbering

true but there were interperlations of men in there and that is exactly the estimate which is made of the apoclypic writings today. So we got to treat them, the Lord said to leave them alone, ~~we~~ leave them alone unless you have the spirit and that is their advise. But now you see they are getting some more information. A lot of new mushroomse are being found and we are beginning to decide just what is genuine and what isn't and we find these things, well these writings of Peter, these things attributed to Peter, some of them are genuine and a very large part of this one that was found in 1896 ~~1896~~ 1895 is genuine. And the title of it is, "The teachings of the Lord to the Apostles after the resurrection." Because after the Lord met with the apostles after the resurrection he taught them for fourty days but not a word of that is in the New Testament, and that is when they were conferted to the gospel and that is when the Chrush was founded. They didn't understand it until then. Remember when he first appeared to them after the resurrection and the first ^{saying} thing was Oh fools, and slow of heart, they didn't believe, not to believe all the things that have been said concerning him and then ~~he~~ explains from the scriptures but what he explained to them we are not told. But that was written down. And that was hidden away. The reason we have these scrolls today that ~~at~~ are being found now is because they were carefully hidden away they were hidden up for another dispensation, in fact they weren't meant to be found. They were very carefully mummified and wrapped up and buried in special vessels, sealed buried in the sand in caves and these caves blocked up and so you could never find them. They really did a through job of it. So all this is coming up now. I suppose in the due time of the Lord it is a surprising picture and we find Peter in charge of things. Well, we should mention something however in just a few minutes of attempts made to ~~eat~~ steal Peter's authority. They were made while they were still alive. The use of the name be an authorized person was a very common practice. We find that going on all the time. The _____ said that Shakesphere was not written by Shakesphere but by another man with the same name. That illustrates the fact that your name has an independant ~~ee~~ existance. A man's name can go on and stories attached to it. It can have stories attached to it that have nothing to do with the original barer of the name and if a person is important that almost invariable happens so you have, Alexander the Great, and Washington, King Soloman. All the object of all sorts of stories that never happen

to them at all you see. They have the separate and independent existence. That is enough to show that it is silly to seek fame in this life because the only thing that ~~every~~ gets any reputation is your name. You say well when you show up you can claim the name but you wouldn't want to claim anything that you didn't do would you. So you don't to claim the name, your name goes off by itself and when you find out remember what the ~~Lord~~ Paul says, we shall see him then as he is, meanwhile we have only his name and people can do all sorts of things with a name of Christ. Joseph Smith, there are two Joseph Smiths, you could write two complete histories of Joseph Smith, historically documented, one about clever rascal that fooled everybody and then the one about the prophet Joseph Smith. They both have the same name but which one is the real one? You can, It is wonderful what a name will do and especially of course the Great name of Christ. And Christ said that his name, we have mentioned that already, would be usurped by those which would follow. They would come in his name. They would claim that they had his authority. And they would worship him and go under his banner and they have no right to do it at all. He said that these would come in without his approval, his name was independent. It could be used to build up false reports, ~~legends~~ legends about him, all sorts of things. The name of Christ is not enough to guarantee the survival of the Church. Now Peter is a remarkable example of this exploitation of the name. Already in the fourth century it mentioned, John ~~Christison~~ ~~Christison~~ says that he thinks that there must be two ~~p2~~ Peters because they tell stories, two totally different stories, the story of the Peter that ~~was~~ lived in Palestine and the story of this Roman Peter, that can't possibly have been the same and you find in many of his writings, the forged writings attributed to Clements. These letters, in which you find Peter establishing and setting up in Rome that he had to break up into three or four different pieces to do the things that they want him to do. Peter's name had gone out into the world, as did the Lord's, to be exploited. ~~_____~~ tells us that there was a priest in Asia Minor in his day that wrote the Act of Paul, the Acts Paul he says out of love for the apostles. He made up a whole gospel, Acts of Paul, things that Paul didn't do at all. But out of love for the apostles, to give him fame ~~and~~, to make him illustrious, he wrote these fabulous legends. Paul flies through the air for example and it brought great discredit on the

church people. Made fun of it and everything else. So that became a very popular thing. Now ~~since~~ it is an interesting thing that in an Clementine epistle Peter writes a letter and he ~~says~~ is suppose to say that they make a hogh-pogh of my teachings. They seem to think that they can ~~interpret~~ interpret my words better than I can. If they take such out rageous liberties with me while I am alive what will they not do after I am gone. Already while Peter was still alive they were stealing his authority. He says they are circulating these writings in my name and bauch, they think that they can interpret my own words better than I can. Incidentally that letter is recognized as probably genuine. It is in 6 2nd Volume

but they are already using his name you see to exploit and build up the doctrines that they have no right to. He says while I am still here and what will they do after I am gone if they do that while I am alive. Well we know what they did after he was gone. His name, they were using his name to support their own teachings, while he is still alive. He doesn't recognize himself in the way he is being quoted and described. His authority is being exploited by the unauthorized. _____ of historical personalitlies is a common thing. Especially in the case of important people ~~when~~ /and where you have a question of authority. Well, like Ceaser, Aleen, people who use the names of the great conquors to get themselves going. They claim to be descentants of people like that. Where authority is the key to these claims. We know that Peter who lived at Jerusalem was president of the Church. And it is not surprising that men have claimed his authority for their own. But because unauthorized persons claim that authority for their own it is no reason that that authority ~~such~~ should be minimized just because people claim Jesus authority that don't have it. That is no reason for arguing that Peter didn't have authority. Before examining such claims we have to decide what the real Peter was. We won't have time to do that now. That's up. Incidentally, well, that we have a legendary Peter no one will deny. We have literature, a lot of literature that shows how diligently Peter's name was cultivated. It was the real Peter who got lost in the schuffle. In the Clementine recognition Peter refuses Simon Magus of eye-wash miracales. He says Simon likes to do tricks and miracles of all sorts of things. He says, you don't do that in the true church. Our miracles he says

are useful things, healing people, helping people where they are necessary and that is as far as it goes. But soon Peter himself appears, you see in the _____ gospel for example as the great exponent of such popular showmanship as making a dried fish sing and things like that sing. There is a huge literature, the _____ gospel. Peter meets with Simon Magus in the theater. Simon Magus ~~says~~ does a trick, Peter does a better one, Simon makes a dog speak, Peter takes a dried herring and makes it sing a song and so he wins you see. Well, that is the sort of thing that they are ~~down~~ doing with Peter. Peter in the Clementine recognition renounces, he says he would have nothing to do with these eye-wash miracles. Now he becomes the hero, the main proponent of this type of thing. This sort of thing people could appreciate and the public went for it. But the real Peter was something totally beyond their grasp. Even in the New Testament Peter is a man who has experiences that other men don't have. He is a man who knows ~~that~~ things that are not known to other men. "He is a man that does things that other men cannot do, he is the historical Peter. The Peter of the New Testament apparently lived and moved in a sphere beyond the grasp of mortal human beings. For certainly normal human beings, no wonder they preferred a substitute Peter. A conventional man who performs ^{conventional} miracles. The real Peter escapes them completely. He describes himself remember in I Peter 5:1 as an elder and a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed.

Well, the records of the past have ^{shows} told the whole human race always up to the same sort of thing. Its worries, ~~and its hopes~~, hopes and losses and so forth. Now what the church did in the early years, that is something ~~totally~~ totally different. It is completely out of that world. It is in another sphere entirely. So Peter doesn't fit into anything we have today. It is another life. This never forgotten conviction that people still have that the life they are living is not the real life but that the real life is brought in you see in every dispensation of the gospel. Now that is where we find Peter. It is not the intellectual or the imaginative or the tradition but it is a real matter of fact existence and it frightens and over awes the _____ and scares them out of their wits. They want nothing to do with it and that is where we find Peter. He belongs to the eternities and so we read in the Doctrine and Covenants

27:5 verse about Peter, James and John, the same three and also with Joseph, Jacob, and Isaac he is talking about that he shall drink of the fruit of the vine with thee, Here is a beautiful _____ passage. It reviews all the great prophets that have been here and they will all be together here on this earth. And it won't be over crowded either. "Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that I will drink of the fruit." "And with Michael, or Adam, the father of all, the prince of all, the ancient of days;" from the first man right on through. "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry" ~~and of all~~ all these things are familiar to Peter. "the keys of your ministry and of the same things which I revealed unto them; Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times, in which I will gather together in one all things both which are in heaven, and which are on earth; And also with all those whom my Father hath given me out of the world." It is not bound to this world ~~entirely~~ in time or in place at all. Peter is evidently a very important person. That is indicated in all the teaching writings, it is indicated in the _____ scattered references in the New Testament. It was Peter, James and John, the persons unique in importance holding the _____ but Peter always see the big picture. All this conducts us back to the world of the first christians, the forgotten world. At the world of expanses and endless distance. And Peter is our best guide here. He always speaks of the gospel in terms of the big picture.

Well, as usually, you never have enough time you always have so much stuff here
I suppose that if there are any particular things the best way is to have someone ask a question.

FARMS Preliminary Reports are notes or tentative papers reflecting substantial research but not yet ready for final publication. They are made available to be critiqued and improved and to stimulate further research.

1

2

3