

DOCTRINE AND COVENANTS SECTION 1

HUGH NIBLEY

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...The idea that we reach the end of an old age and have to pass into a new one. The theme here, of course, in the 1st section is that what we are doing cannot go on. We're not doing it the Lord's way and everything has got to change. It is divided exactly in the middle you'll notice. It's good news and bad news. The first half is the bad news, and then comes the good news, the second part. This is the theme throughout all the Doctrine and Covenants. I noticed in the 95th section, we are to prepare that "I might throw out my Spirit upon all flesh." "For that time when all flesh shall see me again." (101:23). When in that day the enmity of man and the enmity of beasts and the enmity of all flesh shall cease from before my face. (101:26) A wholly different order is to move in. Again, 133rd section.

"And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh."

He doesn't know because we don't recognize Him, we haven't acclaimed Him. Some interesting statements of (inaudible) here in that same regard. (inaudible) as you know was a Jesuit paleontologist, had very original ideas about things. Now here are some things talking about the same thing the D&C is talking about. He felt very strongly that the world had completed one cycle of the existence of life upon earth and we are about to come upon a totally new one. He didn't know what it was, he couldn't imagine what it was, but he felt that it was all over with. He says life never continues for long in the same direction. Every time is sooner or later replaced, prolonged by a lateral line, sort of a fibrous structure of the biosphere. And the beginnings are all lost to us. He says, for example, as the unification of the earth progresses and ever denser and more accurate atmosphere of inventive and creative interest forms around it, one single concentrated direction seeking not simply to enjoy or to know more but to be more. He believes (and here is where he differs from us) that the earth is the only inhabited sphere, he gets that from Aristotle and the basic teachings of the Roman Catholic church. It's out of date now. In fact the present Pope talks about worlds without number. The idea of the only, certainly this is the only place for us.

And what earth is is a pressure cooker. The greater the pressure the greater the cooking and the greater the changes. You see, when we get all closed in together, when we get all shut in together and when the biosphere in one particular period has become completely full, (using expressions like the cup of iniquity is full of fully ripe) then a cooking process begins, and goes very rapidly. He talks about some things here. The fundamental drift as a result of which the stuff of the universes seem to behave as though moving toward corpuscular states continually more complex. He calls this a new type, a psychogenic arrangement. The (inaudible) sphere is formed by ethnic compression, by economic technical organization. We're all getting pushed more closely together. We are in more contact. This is the concept of 'all' we've mentioned so often in the 1st section here. Now for the first time it applies to everyone. The earth is now complete and there is no place that won't be included in this. They will all be brought together in this. The Lord is going to rule over all flesh, and so forth. "As we are pressed closer together," he uses one interesting expression here, "in each state there is a particular moment in terrestrial evolution where all of a sudden you pass a new threshold, you reach a sudden state of maturity. You pass a threshold, you reach a crisis of major proportions."

a new threshold, you reach a crisis of major proportions and that is the beginning of a new order. We have now fulfilled a very important stage, he says, "of our organic evolution. Protoplasm is no longer being formed from inorganic substance. What was once at a tremendous rate is no longer," he says. "We have the illusion that nothing can happen in the future that didn't happen in the past. That there is absolutely nothing new under the sun. Only a step and we shall by thinking that only the present events are the full reality of knowledge. Because, in the universe, because of its make up, all sorts of things have happened which have not had man for a witness. One of these was the first apparition of living organisms." He pushes that a lot. No one has ever seen how anything begins and no one will ever know how anything begins. We can't even imagine it.

Well, back to the D&C here, which is not irrelevant. Notice first he gives the bad news, then he gives the good news. And he starts out with this, verse seven, "Wherefore, fear and tremble," he invites the world to fear and tremble. There is a serious situation at hand. "For what I the Lord have decreed in them shall be fulfilled." There is to be no compromise here. These things have been decreed and the Lord has said, this isn't a matter for discussion. He's going to give it to us straight now. "They who go forth... to seal...the unbelieving and rebellious." There is an air of great finality about this, this beginning of a new dispensation.

"And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

"Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure--"

And then, the wonderful verse that follows

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man."

Now what is virtue here? What is vice? What did Cain do to Abel? It is anything which makes others suffer. "The measure to which he has measured to his fellow man." How did Cain judge Abel? Very cynically, "he can take of himself," and so forth. That's the judgment by which Cain was to be judged. And he said the penalty was greater than he could bear. He complained about it, but he brought it on himself. Notice he starts right out talking about the 'all', the 'everything' here. The whole world, all the flesh shall hear it, etc. But all as individuals. The Lord deals with us as individuals, and he's going to do it throughout. He is going to recompense every man as an individual, according to the measure with which he has measured his fellow man. The measure to which they have made other suffer, or to which they have tried to please, or satisfy, or gratify, or help others. That's how we'll be measured. It's an interesting thing. It's not an abstract quality.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:"

There is the universality of every and all. This is to prepare for the great change. "Prepare ye, prepare ye, for that which is to come." It's going to be something very important and very different. "For the Lord is nigh." And the negative again, he's not coming in any good mood right now. The way he looks upon the earth now.

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth."

The sword of God is about to fall upon the inhabitants of the earth. What is

this bathing the sword in heaven? It is to prepare for a sacred operation. The Romans used to 'bathe' weapons before going out to war. The weapons had to be bathed, they had to be free of guilty blood. They had to be washed from the preceding campaign, so they could be engaged in a righteous cause. Also, very closely related, is the Battle Scroll of the Dead Sea Scrolls. The weapons ~~must~~ must be righteous in the sense of not being polluted with any innocent blood. The weapon becomes as a pure weapon, as a sword of righteousness, and so forth.

The Lord is preparing his action. He is about to come down. Notice it ~~is~~ in heaven it is being prepared. In a way, a sacred war is being prepared in heaven. Now it is only the Lord who wages that because he's going to judge us by the way we judged our fellow man. And we're going to see a lot about that in this first chapter, it talks a lot about it. Notice in the first half this idea of guilt, and punishment, and retribution and change and we've got ourselves into a terrible mess now. You see, the second half is the good news. Now return to the bad news. "And the arm of the Lord shall be revealed." The arm meaning his strength, meaning his might. Notice the allegory here, but it is going to be real, it's going to be physical. These things are really going to happen.

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles..."

Notice this, the voice of the Lord directly or you will have it by his servants, the appointed ministers in these latter days, or by the scriptures. You are held responsible for that too. You can hear the voice of the Lord, he's going to tell us, "shall be cut off from among the people." Now what is this 'cut off' again? We saw the last time that the word 'curse' means to cut, to curtail, to cut, to be limited, to be separated. And to be cursed is to be quarantined, to be disqualified. You're not in the game anymore, you have to work on a new level after this. You'll have to come back under new circumstances and you'll be given another trial, yes, but you'll have to go through the whole thing all over again. You don't want to be disqualified from your group, you want to pass as a group, you want to be promoted with the group with which you are qualified to be promoted. I mean, we come to this world because this is the world for which we have been fitted and to be cut off from it and to have to go through something else...reminds you something of the wheel, that we have to go through this over and over again.

Well, you'll not come out of it until you've paid the uttermost farthing. Brigham Young said we could have been redeemed, for 30 years we had to go through this. We didn't need to go through it all. We just refused to listen to the Lord. And the same thing here. You'll be cut off from among the people, and you won't be able to graduate with your group, in other words. You'll be separated from them and you'll have to be joined to another group, probably. You'll have to go through with another one. Notice these expressions, his sword is bathed. Why do you bathe the sword? You do it to clear the books. To make sure that the Lord's righteousness... You see, the Lord works by force. We don't have any. None at all. We have no strength in ourselves. Nothing but what comes from Him. All this is in this first scetion. But when He proceeds it is with righteousness. The stock objection to the righteousness of God is the story of the flood. How would a righteous God cause thousands of people to perish, including innocent babes, and all this sort of thing. He knows what He is doing and He does none of it without righteousness purposes and in a righteous way.

And here we go again. This is the trouble, the great apostacy.

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;"

Strayed from the ordinances. This is one of the big things today of course. The Ecumenical Council, trying to restore the ordinances. You may have noticed pictures, movies and TV, showing...that was a very good documentary on the Catholic Church in various parts of the world when the Pope...it was a long one on NBC, about when they were choosing the Pope. It gave a very interesting description of the Catholic Church throughout the world and it showed priests ministering in the various countries and each one had different vestments. They are allowed the greatest liberty, the greatest freedom in design and imagination. Some have red and green, some have criss crosses and some have the old archaic symbols, some have the double cross, and all sorts of things. It's like a lieutenant general who is free to design his own uniform. Anything he wants to make. But they have lost any sense of proper ordinance. Anything goes now. This began as early as 1830, for the first time the Catholic church became aware that they were not keeping the old ordinances. They did not know what the old ordinances were. And in (inaudible) France, in the monastery there, they started the first series researching the mass to discover what the old forms of the mass could have been. Since then they have changed regularly along with the discovery of new texts which have revolutionized things to a point which would have been regarded as pure heresy just a few years ago. I mean, mass no longer in Latin, and they did away with the extreme (inaudible) and replaced it with the anointing of the sick because they found out from the early Christian church that's the way they did it. So, they have strayed from the ordinances. Notice, they didn't break them deliberately, they strayed, they lost them. It's a straying process that has been going on and on for years. "And broken the covenants." They don't keep the covenants anymore. They broke the covenants and so they don't have them anymore. The ecumenical council is a good example of trying...They use the word restoration all the time. It used to be a dirty word, you never had to restore anything, it hadn't been lost. We still have the scriptures, we still have the clergy, what more do we need? It was a great insult.

When I was on my mission in Catholic countries ~~xxxxxxxixxxx~~ it was a great insult to mention the restoration. But today they all use it. And they weren't trying then (they may be seeking it now).

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

Well, there are whole volumes in that verse. Notice the first thing, "They seek not the Lord to establish his righteousness." They do not follow the law of God, the law of obedience. Remember the first law given to Adam was the law of obedience. We will do it my way, they won't establish His righteousness but each man wants to do it his way. God first said to Adam, you don't know the answers so the first step you have got to take is to agree to do it my way. What I tell you to do. That's the law of obedience. That's the law of God. And they strayed from that first of all. Every man deciding he would decide the way he would go, "his own way". They seek not to establish the Lord and his righteousness, but every man walketh after his own way. And that's what happened. The what is it they followed? Their own God, which is in the likeness of the world, whose substance is that of an idol. The wording here is very important. How do you materialize, how do you realize, how do you implement your idea of God

and your religion and so forth. Notice this, in various structures, various substances, various operations which are idolatrous, remember, President Kimball says, "on the whole, we are an idolatrous people." He meant specifically that we seek after the things of this world. And notice here the change is about to come. "Prepare ye, Prepare ye." For what? The whole substance of the world is to perish, it is the substance of an idol. It has been here for a long time; it covers everything now. There is no place else we can go. We have to step to a wholly new state of things. And so will come the change. And Babylon the great, which shall fall. Babylon is not going to be converted, it's not going to be reformed. You have to take your position one way or the other. The Lord knows this.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth,..."

The inhabitants of the earth are going to suffer great calamity. This is the negative message to the middle of the verse. But from now on everything is going to be happy. "Knowing the calamity which should come upon the inhabitants of the earth," now comes the good news. He has actually intervened in our behalf, he's going to give us instructions, he is going to tell us what to do, he is going to provide a way out, and this all to our good.

"I called upon my servant Joseph Smith Junior and spake unto him from heaven, and gave him commandments."

Notice again, "knowing the calamity which is about to come upon the inhabitants of the earth." We say these are the last days. The last days of what? The last days of that. The first days of something else. But this is the church of the last days, the latter days. We call them the latter days but it's the last days in other languages. And you say, the last days of what? He's telling us, the last days of Babylon, which shall perish. "The substance of an idol, which waxeth old" (it's been with us a long time) "and shall perish in Babylon, even Babylon the great, which shall fall."

And calamity to come upon the earth. And so he gave him commandments to tell him what to do. And to warn everybody, that everybody should have a chance to hear.

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets--"

Again, this is resumed operations, it was begun by the prophets. Notice every dispensation begins with the message of the preceding prophet. When the angel Gabriel came from the ~~presence~~ presence of God to preach the gospel, first he came to Zecharias in the Temple and then he came to Elizabeth, and then he came to Mary. And what did he do? He quoted all of the preceding prophets telling them about John who was to come and do the work for the dead and provide the way, and about those who sit in the darkness and have seen a great light, and he's to turn the hearts of the children to their fathers, and everything is to be as it was prophesied by ancient prophets. So the long speech of the angel to Mary and to Zecharias is made up entirely of prophecies by Malachi, by Jeremiah, especially by Isaiah, all the major prophets. He's resuming operations, he's picking up where they left off. This is a very interesting thing, here. Zecharias and Elizabeth, it says, were perfectly in keeping the commandments. They were upright people. Did they need any more religion? Were they damned, or something like that? ~~xxxx~~ They could very well have said, well, we're good and faithful in our religious duties, we do everything we need to do, why do we need anymore? They were precisely the people the angel came to to bring the gospel, because they were prepared. They

They were ready to receive more. And it is the same way here. These are the people who are ready to receive more. The scriptures are going to be renewed to them and they are going to be...as I say, to resume operations, where they had left off. Where the prophets leave us. "All this that it might be fulfilled which was written by the prophets--" You will find it all in the prophets. What they talked about is what is now going into operation.

Again, you'll notice, from small beginnings the weak things...God is building it up from the bottom to make sure that He is the one who is doing it. It is not the work of men. He's not going through 'official' channels. How many hundreds of times it's asked, if God is going to reveal his will, why didn't he come to some real important minister? Why didn't he come to (inaudible) or somebody who carried some clout? This is a strange objection, because it always through the weak and humble that things are wrought. The weak things of the world shall come forth and break down the mighty ones.

Here we go again. Here, He tells us, you are on the wrong track. You must stop doing what you are doing and do something else. That is, repent. But in repenting don't look for an enemy. You are the enemy. First of all, he says, make this clear, the weak things are going to come and break down mighty, but they are not going to do it in any spirit of conquest or arrogance or anything like that because "man should not counsel his fellow man." First of all, don't counsel others. Don't look for the enemy somewhere else. Neither do you try to pressure anybody else. That's why it must be the weak. They can't pressure anyone else, and they can't go around telling people where to get off. He says why He chose the weak things, specifically that man should not counsel his fellow man, I have chosen weak ones. So they won't be counselling others and above all they won't be trusting in the arm of flesh, they won't be trying to coerce everyone. If this gospel is to come (D&C 121), it will come by persuasion only and long suffering and so forth. And so first of all He's going to arrange that He's right to the bottom of the weakest of the weak. Joseph Smith had no authority, nothing going for him, no power, in no position to coerce anybody, or in no position to counsel his fellow man.

So we begin right at the bottom. No pressure at all. God is doing it all. But notice here, that every man might sanctify himself. Here's where it begins, with everyone sanctifying himself. "But that every man might speak in the name of God the Lord; even the Savior of the world." That every man might sanctify himself, let every man do it, notice the individual. This is so interesting because this reminds us how...Notice the completion of an age here.

"Life seems to have concentrated in men not a single new thing thing apart from what appeared in nature when men appeared.

If evolution is going it has produced nothing since man has appeared. They change with great rapidity and intense proliferation, dense profusion and so forth. But the idea here, moving over the equator, mankind is now caught up as though in a train of gears in the heart of a continually assimilating vortex of self totalization. Moving over the equator with the way we find the universe suddenly closing over our heads like a dome. And transition from expansion to suddenly compression. Einstein's universe, the change has been much more rapid than anyone dreamed.

As the unification of the earth progresses an ever greater atmosphere (a pressure cooker effect) an ever denser and more active atmosphere of inventive and creative interests forms around us. One single

concentrated direction seeking not simply to enjoy more but to be more..."

and so forth. This is process, and he says, "Nobody has ever seen anything begin." It begins so modestly, as for example, the cell. It is a complete mystery. "Cells from megamodules, chemical origins. This was the forgotten era. All morphological changes take much time." There is a new state of matter, like the atom, like the crystal, like the polymer. One day it wasn't there and the next it was there. This internal evolution, the most improbable sort of leaps it takes. But here the Lord is beginning His work with the most imperceptibly modest beginnings. Like the single cell, when would it suddenly decide to start doing something new. It begins with the weakest of things of the world. They are going to break down the strong and mighty. Not counselling, not coercing. Every man simply sanctify himself and "that faith also might increase in the earth."

We mentioned this before, is faith an abstract principle? "By faith the worlds were created." It's got to be by faith, it has to work by faith. In the beginning, by faith the worlds were created. But is faith just an abstract principle? No it is not. What is the first part of the fourth article of faith? We believe the first principles of the gospel to be, first faith in the Lord Jesus Christ. What do you know of him. How can you begin? How about having an abstract faith? No, it has to have an object. Faith in the Lord Jesus Christ. Faith in one who is full of grace and truth. Everything depends on that. Faith in the Lord Jesus Christ is your vote of confidence in one who is full of grace and truth. That the universe is under the control of one who is all good. Full of grace, the true love of Christ. It is Kavis, it is charity, it is gracia, a free gift. It demands nothing. It is nothing but unlimited, unadulterated love. Remember in the Book of Moses. All these things I created by my Only Begotten who is full of grace and truth. He showed him the whole universe at that time but he said, you can only understand the earth, but worlds without end have I created and I created them by the power of mine only Begotten, who is full of grace and truth. You can put trust in Him. And truth...the whole thing must be on a truthful foundation. No self-deception, no trickery here. No sophistry or anything like that. "That faith also might increase in the earth."

This faith is what we must have. It is completely positive. Nothing negative about it at all. Because the Only Begotten does all things. He is full of grace. That means there are no limitation, nothing to worry about. And truth, it's all real. "That mine everlasting covenant might be established." Notice, He is resuming the call of Israel here, is is ~~is~~ resuming the ~~ancient~~ ancient call of Israel.

22."That mine everlasting covenant might be established;"

23."That the fulness of my gospel might be proclaimed by the weak..."

Here it is, from the bottom up. Trusting in God every step of the way.

23."...weak and the simple unto the ends of the world, and before kings and rulers."

24."Behold, I am God and have spoken it; these commandments are of me..."

I am doing this and I am working through the weakest to show that this is so. If he worked through any other agent, these great men, how would you know it was not their doing: We have such a reverence for men of great achievement. How do we know how much is their doing and how much is God's doing? How much is their contriving, or a result of their culture and training? He starts out with Joseph Smith. The 'tabula rosa.' The weakest he could find, that child of 14 who had lived on the farm all of his life in

great poverty. Had to work all the day long in the field. Thinking about these things constantly and praying, asking about them. One who has almost as little cultural conditioning as is possible to have. So that God could work through the weak and simple. It must be through the weak and simple, "Because it is my work," it is not theirs. As soon as man has his own vanity he wants to take over himself, because, as Paul tells us, there is a spirit in man. And you are here to work out your own salvation, and so forth. You're own ego will start carrying you along just as sure as anything, you've got to watch out for that. But when you start with the weak and humble things of the earth proclaiming it. Then, notice, to the highest, the kings and rulers. That's as high as you can get.

24. "Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness,..."

You must be wide open to receive it. Notice, given to them in their weakness. It is not accepted with a critical spirit to with a critical approach.

24. "in their weakness, after the manner of their language, that they might come to understanding."

Acting in all good faith, you notice. (Now I see that we have to end up at this point.) See how the Lord has begun his work. Don't be disappointed with it, don't think that the Church goes in the wrong path or that things are being done inadvisably or so forth. Remember it is the Lord's work and with it, with all the massive incompetence that goes on in the human race, to which we are all subject all of the time. It's the Lord's work and it is advancing all the time. And to the extent to which we are weak and open and receptive, the weak and simple things, and make the pretense ourselves, in this state He can work through us and then these marvelous things happen. The Lord brings them about. And there are such people ~~xxx~~ apparently. It's nice to know the Lord knows what He's doing, isn't it? As Brigham Young used to say, "I'm glad the Lord is running this Church, because I certainly wouldn't run it this way." We see now that the Lord was running it, and He did know what was going on. But notice it is all to us. It is to you as an individual. That's where your salvation comes. Don't counsel your fellowman. Don't try and push him. Don't trust in the arm of flesh. Let every man speak in the name of God, even the Lord the Savior of the world. You can speak in the name of God, you can know for yourself. There is your testimony that you bear in the name of Jesus Christ. But every man can speak in the name of God the Lord, the Savior of the world. You as an individual.

You see, we might feel the pressure of organization, of duty, of requirements that are put upon us, etc. You are always being pressured from all sides. Don't let it bother you at all. Be weak and let the Lord speak through you and you won't be bothered by any of these other things. So now we come to the good parts which will be interesting ~~xxx~~ the next time. (Brother Nibley discovers that there is still five minutes left)

Well, then we'll just continue. It gets better now. This is the fun part. Now here it goes.

This shows that these people must be acting in good faith, they must be sincere about it.

25. "And inasmuch as they erred it might be made known;"

Again, Samuel said to the people of Zarahemla, when a prophet comes along and tells you what is wrong with you, you throw him out. When a prophet comes and tells you what is right with Zarahemla, and you clothe him in costly apparel and give him all sorts of rewards. But as soon as a prophet comes and tells you where you have erred, you say he is a false prophet and you try to put him to death.

All right, the first test is your test of good faith. Are you acting



first test is your test of good faith. Are you acting in good faith? Are you willing to be told where you have erred? Are we willing to be told what is wrong with us, not what is right with us? The physician doesn't come and tell us what is right with us but tells what is wrong with us. Notice, the next verse, the first step, "are you willing to accept it in good faith"? You say yes. All right. Then, here is where you ail, here's where you are wrong. Response: get out of here, I'm not interested. It happens every time! It is a great blessing to be told where you are wrong. "That inasmuch as they erred it might be made known. That inasmuch as they sought wisdom they might be instructed." Look back here at verse 16. "They seek not the Lord to establish his righteousness." They're not seeking it so they are not getting it. There must be a stirring below before there can be a stirring above. Do we want to know where we err? Are we seeking wisdom? And do we have it?

27. "And inasmuch as they sinned they might be chastened, that they might repent;"

They might be punished that they might repent. Of course Plato talks about the virtue of punishment. The righteous person welcomes punishment, that it might reform his character, etc.

Now, 'inasmuch' He says. Which means you are not aware of a lot of what you do. But do you want to be chastened to the degree to which you have sinned? You should answer yes. I wish to be chastened, chastened meaning to be made chaste, to be cleaned up, to be cleansed. What you do is dig out, and that's what we are here for, to dig out the nitty-gritty from our nature so we can get rid of it. That's why it is the gospel of repentance. We want to find out what is wrong with us. "Inasmuch as they sinned they might be chastened, that they might repent." There is the whole thing. It is the gospel of repentance. Remember, we can do things the angels can't do, the angels can't repent, and that is what we are here for.

28. "And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time."

What is the source of their strenght? "inasmuch as they were humble, they might be made strong." Is that a contradiction of terms? Is the strong man humble, is the humble man strong? "And blessed from on high and receive knowledge from time to time." The greatest blessing you can receive.

Let's end with a quotation here. Arthur Clark, he says here. "When material objects are all intrinsically worthless (he says technically we will be able to acheive this state of productivity),"all material possession will be literally as cheap as dirt. At first sight it might seem that nothing could be of any real value in this Utopia of infinite riches. One the other hand the printing press made books not less valuable, nor has music lost its charms. When material objects are all intrinsically worthless, perhaps only then will a real sense of value arise. So we may hope that our age of roaring factories and bulging warehouses will pass away as the spinning wheel, and the home loom and the butter churn passed before them. And when our descendants, no longer cluttered with possessions, will remember what many of us have forgotten, that the only things in the world that really matter are such imponderables as beauty, wisdom and laughter." And then he talks about knowledge.

"The knowledge in the world is doubling every ten years. Soon our entire culture will have collapsed owing to this incomprehensible complexity." He's talking about...where is that? He has an interesting passage on knowledge here. Of course Joseph Smith made a great thing about knowledge, a man is saved only as fast as he can get knowledge. How that was the ultimate thing. The ultimate experience we have with the arts and so forth as one of knowledge.

Here it is. "The creation of wealth is certainly not to be despised

but in the long run the only human activity really worthwhile is the search for knowledge and the creation of beauty"

28."And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time."

We don't get it all at once.