

LESSON 1

Moses 1

COMMENTS PRIOR TO STUDYING THE OLD TESTAMENT:

Many Latter-day Saint readers find the Old Testament to be the most difficult of the Standard Works of the Church. Yet rather than paying the necessary price to discover its beautiful truths, they avoid it. Admittedly it has special problems that require special solutions. But those solutions are within the reach of most Latter-day Saints, and the rewards for one's efforts will be substantial. There are four keys to gaining the most from reading the Old Testament: 1) Study the Old Testament in light of gospel truth that has been revealed in modern times. 2) Have the Holy Ghost. 3) Learn how the ancient writers expressed themselves, and 4) Understand the Old Testament within its own context. Kent P. Jackson, *Studies in Scripture* 3:10-11.

OVERVIEW:

God's purposes. God teaches that Moses is a son of God. Satan confronts Moses; Moses casts him out. God appears again and teaches of his work and glory. The Book of Moses is an extract from the Joseph Smith Translation of the Bible.

SCRIPTURES:

SELECTIONS FROM THE BOOK OF MOSES CHAPTER 1 (June 1830)

God reveals himself to Moses—Moses transfigured—Confrontation with Satan—Many inhabited worlds seen—Worlds without number created by the Son—God's work and glory to bring to pass the immortality and eternal life of man.

1 THE words of God, which he ^aspake unto Moses at a time when Moses was caught up into an exceedingly high ^bmountain,
2 And he ^asaw God (The vision is of Jehovah, Jesus Christ, not God the Father.) ^bface to face, and he ^ctalked with him, and the ^dglory of God was upon Moses; therefore Moses could endure his presence.
3 And God spake unto Moses, saying: Behold, I am the Lord God ^aAlmighty, and ^bEndless is my ^cname; for I am without beginning of days or end of years; and is not this endless?
4 And, behold, thou art **my son**; (Who are you? We are the children of God. Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and eons, of evolving into a God. [See D&C 76:58, 132:20-24] Joseph F. Smith, John R. Winder, and Anthon H. Lund, Improvement Era, Nov 1909, 75-81) wherefore ^alook, and I will show thee the ^bworkmanship of mine (all things were created by Jesus Christ) ^chands; but not all, for **my ^dworks are without ^eend**, and also my ^fwords, for they never cease.
5 Wherefore, no man can behold all my ^aworks, except he behold all my ^bglory; and no man can ^cbehold all my ^dglory, and afterwards remain in the flesh on the earth.
6 And I have a work for thee, Moses, **my son**; and thou art in the ^asimilitude of mine ^bOnly ^cBegotten; and mine Only Begotten is and shall be the ^dSavior, for he is full of ^egrace and ^ftruth; but there is ^gno God beside me, and all things are present with me, for I ^hknow them all. (Christ speaks as though He

were God the Father. This is Divine Investiture of Authority.)

7 And now, behold, this one thing I show unto thee, Moses, ^amy son, for thou art in the world, and now I show it unto thee. (Without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him. Joseph Smith, Lectures on Faith, 4:11)

8 And it came to pass that Moses looked, and beheld the ^aworld upon which he was created; and Moses ^bbeheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly ^cmarveled and wondered.

9 And the ^apresence of God withdrew from Moses, that his ^bglory was not upon Moses; and Moses was left unto himself. (We also are left to ourselves, to see how we will do.) And as he was left unto himself, he ^cfell unto the earth. (The power of God drained him physically.)

10 And it came to pass that it was for the space of many hours before Moses did again receive his natural ^astrength like unto man; and he said unto himself: Now, for this cause I know that ^bman is ^cnothing, which thing I never had supposed. (We are nothing without Jesus Christ. The Lord has made it very clear that no man can assist with this work unless he is humble and full of love. Humility does not mean timidity. Humility does not mean fear. Humility does not mean weakness. You can be humble and still be courageous. You can be humble and still be vigorous and strong and fearless... Humility is an acknowledged recognition of our dependence on a higher power. (Teachings of Ezra Taft Benson, p. 119, 369))

11 But now mine own eyes have ^abeheld God; but not my ^bnatural, but my ^cspiritual eyes, for my ^dnatural eyes could not have ^ebeheld; for I should have ^fwithered and ^gdied in his presence; but his ^hglory was upon me; and I beheld his ⁱface, **for I was ^jtransfigured** (The condition of persons who are temporarily changed in appearance and nature—that is, lifted to a higher spiritual level—so that they can endure the presence and glory of heavenly beings. Guide to the Scriptures, Transfiguration) **before him.** (“You are something divine—more beautiful and glorious than you can possibly imagine. This knowledge changes everything. It changes your present. It can change your future. And it can change the world. . . . “Because of the revealed word of a merciful God, . . . you have felt the eternal glory of that divine spirit within you. You are no ordinary beings, my beloved young friends all around the world. You are glorious and eternal. . . . “It is my prayer and blessing that when you look at your reflection, you will be able to see beyond imperfections and self-doubts and recognize who you truly are: glorious sons and daughters of the Almighty God” (“The Reflection in the Water” [Church Educational System fireside for young adults, Nov. 1, 2009]; LDS. org).)

12 And it came to pass that when Moses had said these words, behold, ^aSatan came ^btempting him, saying: Moses, son of man, worship me. (He used the phrase “son of man” to try to convince Moses he was not a son of God. “In moments of fear or doubt or troubling times, hold the ground you have already won, even if that ground is limited. . . . When those moments come and issues surface, the resolution of which is not immediately forthcoming, hold fast to what you already know and stand strong until additional knowledge comes. . . . The size of your faith or the degree of your knowledge is not the issue—it is the integrity you demonstrate toward the faith you do have and the truth you already know” (Jeffrey R. Holland, “Lord, I Believe,” Ensign or Liahona, May 2013, 93–94).)

13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am ^ason of **God**, in the similitude of his Only Begotten; and where is thy ^bglory, that I should worship thee? (Moses knew that he was a son of God and that he should worship only God. He could tell the difference between the glory of God and Satan’s lack of it.)

14 For behold, I could not look upon God, except his ^aglory should come upon me, and I were transfigured before him. But I ^bcan look upon thee in the natural man. Is it not so, surely?

15 Blessed be the name of my God, for his ^aSpirit hath not altogether withdrawn from me, or else where

is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: ^bWorship God, for him only shalt thou ^cserve.

16 Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the ^asimilitude of mine Only Begotten.

17 And he also gave me commandments when he ^acalled unto me out of the burning ^bbush, (His vision was upon Sinai.) saying: ^cCall upon God in the name of mine Only Begotten, and worship me.

18 And again Moses said: I will not cease to call upon God, I have other things to inquire of him: (We should be constantly inquiring of God for revelations.) for his ^aglory has been upon me, wherefore I can judge between him and thee. ^bDepart hence, Satan. (Moses saw God face to face, now he sees Satan face to face.)

19 And now, when Moses had said these words, ^aSatan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the ^bOnly Begotten, worship me. (Satan wished we was the Only Begotten.)

20 And it came to pass that Moses began to ^afear (the opposite of faith) exceedingly; and as he began to fear, he saw the bitterness of ^bhell. (A life without problems or limitations or challenges – life without opposition in all things, as Lehi phrased it – would paradoxically but in very fact be less rewarding and ennobling than one which confronts – even frequently confronts – difficulty and disappointment and sorrow. As beloved Eve said, were it not for the difficulties faced in a fallen world, neither she nor Adam nor any of the rest of us ever would have known the joy of our redemption, and the eternal life which God giveth unto all the obedient. So life has its oppositions and its conflicts, and the gospel of Jesus Christ has answers and assurances. Jeffrey R. Holland, Ensign, Nov. 1996, p. 84) Nevertheless, ^ccalling upon God, he received ^dstrength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of ^eglory. (Similar to the experience of Joseph Smith who was bound by the power of Satan, but exerting all his power to call upon God, was delivered from his power. Moses held the Melchizedek Priesthood to be able to rebuke Satan.)

21 And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of the Only Begotten, ^adepart hence, ^bSatan. (By the power of Jesus Christ, we also can rebuke Satan.)

22 And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and ^agnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not. (And the extent to which we become like him [Jesus Christ] is the extent to which we gain his faith, acquire his power, and exercise his priesthood. And when we have become like him in the full and true sense, then we also shall have eternal life. Faith and priesthood go hand in hand. Faith is power and power is priesthood. After we gain faith, we receive the priesthood. Then, through the priesthood, we grow in faith until, having all power, we become like our Lord. Our time here in mortality is set apart as a time of probation and of testing. It is our privilege while here to perfect our faith and to grow in priesthood power. Bruce R. McConkie, Ensign, May 1982, p. 32)

23 And now of this thing Moses bore record; but because of ^awickedness it is ^bnot had among the children of men. (Taken out of the Bible)

24 And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the ^aHoly Ghost, which beareth record of the Father and the Son;

25 And calling upon the name of God (Moses prayed), he beheld his ^aglory again, for it was upon him; and he heard a ^bvoice, saying: Blessed art thou, Moses, for I, the Almighty, have ^cchosen thee, and thou shalt be made stronger than many ^dwaters; (The Red Sea) for they shall obey thy ^ecommand as if thou wert ^fGod.

26 And lo, I am ^awith thee, even unto the end of thy days; for thou shalt ^bdeliver my people from ^cbondage, even ^dIsrael my ^echosen. (Called as a prophet.)

27 And it came to pass, as the voice was still speaking, Moses cast his eyes and ^abeheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, ^bdiscerning it by the ^cspirit of

God.

28 And he beheld also the inhabitants thereof, and there was not a ^asoul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.

29 And he beheld many lands; and each land was called ^aearth, and there were ^binhabitants on the face thereof.

30 And it came to pass that Moses called upon God, saying: ^aTell me, I pray thee, why these things are so, and by what thou madest them? (“Discovering who we really are is part of this great adventure called life. Mankind’s greatest minds have wrestled endlessly with these questions: Where did we come from? Why are we here? What happens after we die? And how does all this fit together—how does it make sense? “Once we begin to understand the answers to these questions—not with the mind only, but with the heart and the soul—we will begin to understand who we are, and we will feel like the wanderer who is finally finding home. . . . Everything finally makes sense” (Dieter F. Uchtdorf, “The Reflection in the Water” [Church Educational System fireside for young adults, Nov. 1, 2009]; LDS. org).)

31 And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him ^aface to face. And the Lord God said unto Moses: For mine own ^bpurpose have I made these things. Here is ^cwisdom and it remaineth in me.

32 And by the ^aword of my power, have I created them, which is mine Only Begotten Son, who is full of ^bgrace and truth.

33 And ^aworlds without number have I ^bcreated; and I also created them for mine own purpose; and by the ^cSon I ^dcreated them, which is mine ^eOnly Begotten.

34 And the ^afirst man of all men have I called ^bAdam, which is ^cmany’. (Other earths are made and inhabited just like our earth.)

35 But only an account of this earth, and the inhabitants thereof, give I unto you. (If we are to have an account of only this earth, is the same restriction put upon other worlds? Jack S. Marshall, in a talk given at BYU Education Week in 2004 said the following: Referring to Moses 7:37: Take a look at verse 37. What can you deduct about this earth compared to other worlds from verse 37? He says this: “But behold, their sins [referring to Noah’s people, the flood] shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?” Now, what can you deduct from that verse about this earth compared to other worlds? If all my creations will weep over this event, that tells you and I that other worlds have knowledge of specific events that have happened on this earth. The most obvious event that all worlds have a knowledge of that has taken place on this earth and this earth alone is what? The Atonement. Jesus Christ came to this earth and this earth alone to work out the Atonement for who? All the worlds of the millions of earths which were created. That’s kind of unique.) For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I ^aknow them. (An innumerable amount of earths were created by Jesus Christ.)

36 And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and ^atell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

37 And the Lord God spake unto Moses, saying: The ^aheavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine. (Christ is the Savior of all his creations. The Atonement is infinite.)

38 And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no ^aend to my works, neither to my words.

SCRIPTURE MASTERY: 39 For behold, this is my ^awork and my ^bglory—to bring to pass the ^cimmortality and ^deternal ^elife of man. (President Hinckley said: “We are here to assist our Father in

His work and His glory, ‘to bring to pass the immortality and eternal life of man’. Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others. To each of us in our respective responsibilities the Lord has said: ... ‘In doing these things thou wilt do the greatest good unto thy fellow beings, and wilt promote the glory of him who is your Lord’ (D&C 81:4). CR, Apr. 1993, p. 94. The life of God – the eternal, exalted life we all seek – is inherently concerned with the salvation of souls. It is the work and glory of God to bring to pass the immortality and eternal life of man. It is by bringing about the conditions necessary for the salvation of his children that God glorifies himself, progresses, and expands his dominions. Jack H. Goaslind, *Ensign*, Nov 1983, p. 32.

“Immortality and eternal life are two separate things, one distinct from the other. Every man shall receive immortality, whether he be good, bad, or indifferent, for the resurrection from the dead shall come to all. “Eternal life is something in addition. None shall receive eternal life save it be those who keep the commandments of the Lord and are entitled thus to enter into his presence. . . .That is eternal life, to dwell in the presence of the Father and receive exaltation from him” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:4–5).

40 And now, Moses, **my son**, I will speak unto thee concerning this earth upon which thou standest; and thou shalt ^awrite the things which I shall speak.

41 **And in a day when the children of men shall esteem my words as ^anaught and ^btake many of them from the ^cbook which thou shalt write, behold, I will raise up another ^dlike unto thee; and they shall be ^ehad again among the children of men—among as many as shall believe. (Joseph Smith.)**

42 (These words were ^aspoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.)

Abraham 3

OVERVIEW:

Foreordination. Abraham learns that in the premortal life many spirits were foreordained to their mortal mission. Jesus Christ was chosen in the Council in Heaven to be our Savior; we chose to follow him. Lucifer (Satan) and the spirits who followed him were cast out of heaven.

We were schooled in the principles of righteousness by our Father in Heaven and His Son personally. D&C 138:56: Even before they were born, they, with many others, received their first ^alessons in the world of spirits and were ^bprepared to come forth in the due ^ctime of the Lord to labor in his ^dvineyard for the salvation of the souls of men.

SCRIPTURES:

THE BOOK OF ABRAHAM TRANSLATED FROM THE PAPYRUS, BY JOSEPH SMITH CHAPTER 3

Abraham learns about the sun, moon, and stars by means of the Urim and Thummim—The Lord reveals to him the eternal nature of spirits—He learns of pre-earth life, foreordination, the creation, the choosing of a Redeemer, and the second estate of man.

1 AND I, Abraham, had the ^aUrim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

2 And I saw the ^astars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; (We often think of Abraham going to Egypt to be taught astronomy by them. This indicates that Abraham probably taught the Egyptians the things he learned from God.)

3 And the Lord said unto me: These are the governing ones; and the name of the great one is ^aKolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.

4 And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its ^atimes and seasons in the revolutions thereof; that one revolution was a ^bday unto the Lord, after his manner of reckoning, it being one thousand ^cyears according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's ^dtime, according to the reckoning of Kolob.

5 And the Lord said unto me: The planet which is the lesser light (the moon), lesser than that which is to rule the day, even the night, is above or ^agreater than that upon which thou standest in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years.

6 And the Lord said unto me: Now, Abraham, these ^atwo facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time, yea, the set time of the earth upon which thou standest, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night.

7 Now the set time of the lesser light is a longer time (The moon revolves around itself slower than the earth.) as to its reckoning than the reckoning of the time of the earth upon which thou standest.

8 And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;

9 And thus there shall be the reckoning of the time of one ^aplanet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same ^border as that upon which thou standest.

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

11 Thus I, Abraham, ^atalked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;

12 And he said unto me: My son, my son (and his hand was stretched out), behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.

13 And he said unto me: This is Shinehah, which is the sun. And he said unto me: Kokob, which is star. And he said unto me: Olea, which is the moon. And he said unto me: Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven.

14 And it was in the night time when the Lord spake these words unto me: I will ^amultiply thee, and thy ^bseed after thee, like unto these; and if thou canst count the ^cnumber of sands, so shall be the number of thy seeds.

15 And the Lord said unto me: Abraham, I ^ashow these things unto thee before ye go into Egypt, that ye may declare all these words. (Abraham was taught by God to teach the Egyptians.)

16 If ^atwo things exist, and there be one above the other, there shall be greater things above them; therefore ^bKolob is the greatest of all the Kokaubeam (stars) that thou hast seen, because it is nearest unto me.

17 Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to

do but what he will ^ado it. (We must learn to envision only that which is noble, godly, and righteous. We must have a vision of who we are and what we can do. Latter-day Commentary on the Old Testament, p. 12. Vision without effort is daydreaming; effort without vision is drudgery; but vision coupled with effort will obtain the prize. Thomas S. Monson, Conference Classics, Vol 3. This is the business of the Church – to open the vision of men to eternal verities and to prompt them to take a stand for equity and decency, for virtue, sobriety, and goodness. Gordon B. Hinckley, Be Thou an Example, p. 17.)

18 Howbeit that he made the greater star; as, also, if there be two ^aspirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are ^bgnolaum, or eternal.

19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^amore intelligent than they all. **(I believe that this means more than that God is more intelligent than any other one of the intelligences. It means that he is more intelligent than all of the other intelligences combined. His intelligence is greater than that of the mass,** and has led me to say in the second Year Book of the Seventies: - It is that fact doubtless which makes this One, ‘more intelligent than them all,’ God. He is the All-Wise One! The All-Powered One! What he tells other Intelligences to do must be precisely the wisest, fittest thing that they could anywhere or anyhow learn – the thing which it will always behoove them, with right loyal thankfulness, and nothing doubting, to do. There goes with this, too, the thought that this All-Wise One will be the Unselfish One, the All-Loving One, the One who desires that which is highest, and best; not for himself alone, but for all; and that will be best for him too. His glory, his power, his joy will be enhanced by the uplifting of all, by enlarging them; by increasing their joy, power, and glory. And because this All-Intelligent One is all this, and does all this, the other Intelligences worship him, submit their judgments and their will to his judgment and his will. He knows, and can do that which is best; and this submission of the mind to the Most Intelligent, Wisest – wiser than all – is worship. This is the whole meaning of the doctrine and the life of the Christ expressed in – “Father, not my will but Thy will, be done.” Teachings of the Prophet Joseph Smith, p. 353)

20 The Lord thy God sent his angel to ^adeliver thee from the hands of the priest of Elkenah.

21 I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the ^aworks which my hands have made, wherein my ^bwisdom excelleth them all, for I ^crule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen. **(The first principles of man are self-existent with God.** God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits. This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more. Joseph Smith, DHC, 6:312)

SCRIPTURE MASTERY: 22 Now the Lord had shown unto me, Abraham, the ^aintelligences that were organized before the world was; **(Man was also in the beginning with God, and thus man is co-eternal, but certainly not co-equal with God.** Neal A. Maxwell, If Thou Endure it Well, p. 82. It [i.e., the primal intelligence of man] never was created, being an inherent attribute of the eternal element called spirit, which element composes each individual spirit, and which element exists in an infinitude of

degrees in the scale of intellect, in all the varieties manifested in the eternal God, and thence to the lower agent, which acts by its own will. Parley P. Pratt, JD 1:258. There is an eternity of life, from which we were composed by the wisdom and skill of superior Beings... The life that is within us is a part of an eternity of life, and is organized spirit, which is clothed upon by tabernacles, therefore constituting our present being, which is designed for the attainment of further intelligence. Brigham Young, JD, 8:284-85.) **and among all these there were many of the ^bnoble and great ones; (As we ponder intelligence, a summational strength and attribute of Jesus, it is vital that we understand that intelligence includes more than raw IQ; it includes judgment – and not only in the judicial sense. He who has intelligence, or the light of truth, will forsake completely that evil one. To forsake the evil one, as Jesus did, is an act of high intelligence and superlative wisdom. Neal A. Maxwell, Even As I Am, p. 29.)**

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast ^achosen before thou wast born. (Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council. Joseph Smith, JD 24:01. The greatest and most important talent or capacity that any of the spirit children of the Father could gain is the talent of spirituality. Most of those who gained this talent were chosen, before they were born, to come to earth as members of the house of Israel. They were foreordained to receive the blessings that the Lord promised to Abraham and to his seed in all their generations. This foreordination is an election. Paul tells us, and truly it is so, for those so chosen, selected, or elected become, in this life, the favored people. Though all mankind may be saved by obedience, some find it easier to believe and obey than others. Hence the concept, taught by Jesus, that his sheep know his voice and will not follow the dissident voices of the world. Bruce R. McConkie, A New Witness for the Articles of Faith, p. 234-35. “For nearly six thousand years, God has held you in reserve to make your appearance in the final days before the Second Coming. Every previous gospel dispensation has drifted into apostasy, but ours will not. . . . God has saved for the final inning some of his strongest children, who will help bear off the kingdom triumphantly. And that is where you come in, for you are the generation that must be prepared to meet your God. . . . Make no mistake about it—you are a marked generation. There has never been more expected of the faithful in such a short period of time as there is of us. . . . Each day we personally make many decisions that show where our support will go. The final outcome is certain—the forces of righteousness will finally win. What remains to be seen is where each of us personally, now and in the future, will stand in this fight—and how tall we will stand. Will we be true to our last-days, foreordained mission?” (in Marvin J. Ashton, in Conference Report, Sept.–Oct. 1989, 48; or *Ensign*, Nov. 1989, 36–37). “In the premortal spirit world, God appointed certain spirits to fulfill specific missions during their mortal lives. This is called foreordination. . . . “The doctrine of foreordination applies to all members of the Church, not just to the Savior and His prophets. Before the creation of the earth, faithful women were given certain responsibilities and faithful men were foreordained to certain priesthood duties. Although you do not remember that time, you surely agreed to fulfill significant tasks in the service of your Father” (True to the Faith: A Gospel Reference [2004], 69, 70).)

24 And there stood ^aone among them that was like unto God (Jesus Christ, Jehovah), and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and ^bwe will make an earth whereon these may ^cdwell; **(It is true that Adam helped to form this earth. He labored with our Savior Jesus Christ. I have a strong view or conviction that there were others also who assisted them. Perhaps Noah and Enoch; and why not Joseph Smith, and those who were appointed to be rulers before the earth was formed? Doctrines of Salvation 1:74-75)**

25 And we will ^aprove them herewith, to see if they will ^bdo all things whatsoever the Lord their God shall command them; (The test is primarily one of obedience. One way to see if we are fulfilling our

foreordained callings is to study our patriarchal blessings.)

26 And they who ^akeep their first ^bestate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second ^cestate shall have ^dglory added upon their heads for ever and ever. (Neal A. Maxwell: **Mortality without the dimension of temptation or trial would not be a full proving; it would be a school with soft credits and no hard courses.** We Will Prove Them Herewith, p. 45. **The tests given to us here are given not because God is in doubt as to the outcome, but because we need to grow in order to be able to serve with full effectiveness in the eternity to come...The relentless love of our Father in Heaven is such that in His omniscience He will not allow the cutting short some of the brief experiences we are having here. To do so would be to deprive us of everlasting experiences and great joy there. What else would an omniscient and loving Father do, even if we plead otherwise? He must at times say no.** All These Things Shall Give Thee Experience. P. 26)

27 And the ^aLord said: Whom shall I ^bsend? And one answered like unto the Son of Man: Here am I, send me. And ^canother answered and said: Here am I, send me. And the Lord said: I will ^dsend the first. (The Plan of salvation was not presented, it was already in place. It was only presented to see if we would choose it or Satan's plan. The Plan of Salvation was given by God the Father. Christ accepted his part in the plan.)

28 And the ^asecond was angry, and kept not his first ^bestate; and, at that day, many (one third) followed after him.