

December 27–January 2
Moses 1; Abraham 3
“This Is My Work and My Glory”



Preexistence

Abr 3:22-28

What do we learn from these verses about the preexistence?

Russell M. Nelson

"Your spirit is an eternal entity. The Lord said to His prophet Abraham: 'Thou wast chosen before thou wast born.' The Lord said something similar about Jeremiah and many others. He even said it about you.

"Your Heavenly Father has known you for a very long time. You, as His son or daughter, were chosen by Him to come to earth at this precise time, to be a leader in His great work on earth. You were chosen not for your bodily characteristics but for your spiritual attributes, such as bravery, courage, integrity of heart, a thirst for truth, a hunger for wisdom, and a desire to serve others.

"You developed some of these attributes premortally. Others you can develop here on earth." (CR, Oct. 2013)

Preexistence

Abr 3:24-26

How does this mortal existence give us the opportunity to prove our obedience to God's commandments?

Thomas S. Monson

"All of us commenced a wonderful and essential journey when we left the spirit world and entered this often-challenging stage called mortality. The primary purposes of our existence upon the earth are to obtain a body of flesh and bones, to gain experience that could come only through separation from our heavenly parents, and to see if we would keep the commandments....

"When we came to the earth, we brought with us that great gift from God—even our agency. In thousands of ways we are privileged to choose for ourselves. Here we learn from the hard taskmaster of experience. We discern between good and evil. We differentiate as to the bitter and the sweet. We learn that decisions determine destiny.

"... [Our Father in Heaven] did not send us here without direction and guidance. Rather, He has given us the tools we need, and He will assist us as we seek His help and strive to do all in our power to endure to the end and gain eternal life." (CR, Oct. 2014)

Preexistence

Abr 3:27-28

Bruce R. McConkie

"After all the hosts of heaven had been taught the gospel of God; after they knew of the perils and trials of a future mortality; after the need for a redeemer had been presented in the courts of glory—the Father propounded these questions and sent them forth through all the seraphic hosts of heaven: 'Whom shall I send to be my Son? Who will put the terms and conditions of my plan into effect? Who will work out the infinite and eternal atonement, whereby all men shall be raised in immortality, with those who believe and obey being raised also unto eternal life?'

“Then it was that his Beloved and Firstborn Son responded: 'Here am I, send me. (Abr 3:27) 'I will be thy Son; I will sponsor thy plan, Father; I will take upon me the sins of all men on conditions of repentance; and, Father, the honor and the glory be thine forever'" (CR, April 1977)

Neal A. Maxwell

"Never has anyone offered so much to so many in so few words as when Jesus said, 'Here am I, send me.'"
(CR, April 1976)

The Glory of God

Joseph Smith

“I will say, however, that amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength, and granted us ‘line upon line of knowledge—here a little,’ and there a little of which the following was a precious morsel.” (HC 1:98)

The Glory of God

Moses 1:1-3

How was Moses able to endure being in the presence of God?

Spencer W. Kimball

"This experience of Moses is in harmony with the scripture, which says: 'For no man has seen God at any time in the flesh, except quickened by the Spirit of God. Neither can any natural man abide the presence of God, neither after the carnal mind' (D&C 67:11-12.)

"It must be obvious then that to endure the glory of the Father or of the glorified Christ, a mortal being must be translated or other wise fortified. Moses, a prophet of God, held the protecting Holy Priesthood: '... and the glory of God was upon Moses; therefore Moses could endure his presence.'" (CR, April 1964)

Gospel Doctrine Teacher's Manual – Old Testament

Note: Class members should understand that Jehovah, not Heavenly Father, appeared to Moses in this vision. Jehovah was the premortal Jesus Christ and the God of the Old Testament. He is one with his Father in purpose and represents him in power and authority. His words are those of the Father, and sometimes, as in Moses 1:6, he speaks in the first person for the Father. (See James E. Talmage, *The Articles of Faith*, pg. 470–71.)

The Glory of God

Moses 1:4-7

What does Moses learn about his relationship to God?

What is the vision confined to that God shows to Moses?

Dallin H. Oaks

“Consider the power of the idea taught in our beloved song ‘I Am a Child of God.’... Here is the answer to one of life’s great questions, ‘Who am I?’ I am a child of God with a spirit lineage to heavenly parents. That parentage defines our eternal potential. That powerful idea is a potent antidepressant. It can strengthen each of us to make righteous choices and to seek the best that is within us. Establish in the mind of a... person the powerful idea that he or she is a child of God, and you have given self-respect and motivation to move against the problems of life” (CR, Oct. 1995)

The Glory of God

Moses 1:8-10

Why do you think Moses comes to the conclusion that man is nothing?

Dieter F. Uchtdorf

"The more we learn about the universe, the more we understand—at least in a small part—what Moses knew. The universe is so large, mysterious, and glorious that it is incomprehensible to the human mind. 'Worlds without number have I created,' God said to Moses. The wonders of the night sky are a beautiful testimony of that truth....

"This conclusion has a striking similarity to the declaration of the ancient prophet Enoch: 'Were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations' (Moses 7:30.)

"Given the vastness of God's creations, it's no wonder the great King Benjamin counseled his people to 'always retain in remembrance, the greatness of God, and your own nothingness' (Mosiah 4:11.)" (CR, Oct. 2011)

The Glory of God

Moses 1:12-14

How did Moses react when Satan called him “son of man” and commanded Moses worship him?

L. Edward Brown

"Imagine what [Moses] must have felt with the next declaration as recorded in verse 4 of the same chapter: He says, 'And, behold, thou art my son.' This is the Lord God Almighty, and 'Endless is [His] name,' He declared. And then He says to Moses, 'Thou art my son.' What a moment. If the Lord were to appear to you, He would say the same thing.

"Following the Lord's appearance to Moses, Satan appeared to him. He commanded Moses, saying, 'Son of man, worship me.' Moses looked at Satan, and with confidence in the Lord's recent revelation, he rebuked him, saying to Satan: 'Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?'

"Moses had learned something about himself. He was a son of God. Oh, how important it is that our children be reminded of this truth." (CR, April 1997)

The Glory of God

Moses 1:16,19-22

How was Moses able to regain his strength and resist Satan?

Gary E. Stevenson

"In other words, Moses said: 'You cannot deceive me, for I know who I am. I was created in the image of God. You don't have His light and glory. So why should I worship you or fall prey to your deception?'

"Now pay attention to how Moses further responds. He declares, 'Get thee hence, Satan; deceive me not.'

"There is much we can learn from Moses's mighty response to temptation from the adversary. I invite you to respond the same way when you feel influenced by temptation. Command the enemy of your soul by saying: 'Go away! You have no glory. Do not tempt or lie to me! For I know I am a child of God. And I will always call upon my God for His help.'

"The adversary, however, does not easily abandon his destructive motives to deceive and demean us. He certainly did not do so with Moses, instead desiring to cause Moses to forget who he was eternally." (CR, Oct. 2019)

The Vision of Moses

Moses 1:24-29

The Vision of Moses

Abr 3:11-12

Neal A. Maxwell

"Whatever the scale of things, the Lord is there! Whether in speaking of how sun, moon, and stars show 'God moving in his majesty and power' (D&C 88:47) or in describing the lilies of the field as being better arrayed than Solomon in all his finery, who is better qualified than the Creator to make such descriptions of the heaven." (CR, Oct. 1987)

The Vision of Moses

Moses 1:30-33,38-39

What two questions did Moses have for God and what was God's reply?

Based on verse 39, how would you answer Moses's conclusion in verse 10 that “man is nothing”?

M. Russell Ballard

“What a wonderful, warm, and reassuring thing it is to know that the primary objective of the very God of heaven is 'the immortality and eternal life of man', or, in other words, our eternal happiness and joy. Sometimes I wonder if we really appreciate what that means and how it should affect our lives. We must give adequate attention to the doctrines of happiness—real happiness, infinite and eternal. They should be the objective of everything we teach in the Church and of everything we do.” (CR, April 1995)

Gordon B. Hinckley

“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.” (CR Apr. 1995)

The Vision of Moses

Moses 1:40-41

What work will be done ‘when the children of men shall esteem [these] words as naught’?

Do you think the work’s been done? If so, by whom?

The Joseph Smith Translation

What is the relationship between the Book of Moses and the JST?

Why do we only have the first 8 chapters of the JST as canonized scripture in the Pearl of Great Price?

The Community Of Christ uses the whole JST as their version of the bible. Why don't we?

Why do we now include portions of the JST in our publication of the bible?

Joseph Smith Translation – Historical Highlights

- Emma keeps the manuscript and bible
- 1850: W. Richards publishes Peal of Great Price pamphlet
- 1854: Pres. Young asks Emma for them. She refused
- 1866: Emma gives them to her son, President of RLDS
- 1867: RLDS church publishes “Inspired Version”
- 1944: RLDS church publishes revised Inspired Version
- 1968: RLDS microfilmed manuscript/bible – New leadership
- Dr. Robert J. Matthews verified accuracy of Inspired Version
- 1979: Church publishes bible with JST footnotes and appendix

The Joseph Smith Translation

JST Appendix starting with page 797

Or as it's own document in the Church's personal device Library application, under Scriptures

- Genesis 1 (PofGP) gives us Moses' vision
- Genesis 6-7 (PofGP) gives us the account of Enoch and his city
- Genesis 9 has additional 14 verses about Noah and the flood
- Genesis 14 adds a number of verses about Melchizedek and the priesthood
- Genesis 17 gives us more information Abraham and the covenant
- Genesis 48 & 50 tells us more about Joseph and prophecies about the dependents of Ephraim and Manasseh

George Q. Cannon

“Joseph did not live to give to the world an authoritative publication of these translations. But the labor was its own reward, bringing in the performance a special blessing of broadening comprehension to the prophet and a general blessing of enlightenment to the people through subsequent teachings.” (Life of Joseph Smith the Prophet, pg. 147-48)

Next Week:

January 3–9

Genesis 1–2; Moses 2–3; Abraham 4–5

“In the Beginning God Created the
Heaven and the Earth”

