

Come Follow Me: December 27-January 2

Moses 1; Abraham 3

“This Is My Work and My Glory”

As you read what God said to Moses and to Abraham, ponder what He might also be saying to you.

Record Your Impressions

The Bible begins with the words “in the beginning God created the heaven and the earth” ([Genesis 1:1](#)). But what was there *before* this “beginning”? And *why* did God create all of this? Through the Prophet Joseph Smith, the Lord has shed light on these questions.

For example, He gave us the record of a vision in which Abraham saw our existence as spirits “before the world was” (see [Abraham 3:22–28](#)). The Lord also gave us an inspired translation or revision of the first six chapters of Genesis, called the book of Moses—which doesn’t begin with “in the beginning.” Instead, it begins with an experience Moses had that provides some context for the well-known Creation story. Together, these latter-day scriptures are a good place to start our study of the Old Testament because they address some fundamental questions that can frame our reading: Who is God? Who are we? What is God’s work, and what is our place in it? The opening chapters of Genesis could be seen as the Lord’s response to Moses’s request: “Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens” ([Moses 1:36](#)).

Thoughts to Keep in Mind

Reading the Old Testament

Find Personal Meaning

When you consider your opportunity to study the Old Testament this year, how do you feel? Eager? Uncertain? Afraid? All of those emotions are understandable. The Old Testament is one of the oldest collections of writings in the world, and that can make it both exciting and intimidating. These writings come from an ancient culture that can seem foreign and sometimes strange or even uncomfortable. And yet in these writings we see people having experiences that seem familiar, and we recognize gospel themes that witness of the divinity of Jesus Christ and His gospel.

Yes, people like Abraham, Sarah, Hannah, and Daniel lived lives that, in some ways, were very different from ours. But they also experienced family joy and family discord, moments of faith and moments of uncertainty, and successes and failures—like all of us do. More importantly, they exercised faith, repented, made covenants, had spiritual experiences, and never gave up in their efforts to obey God.

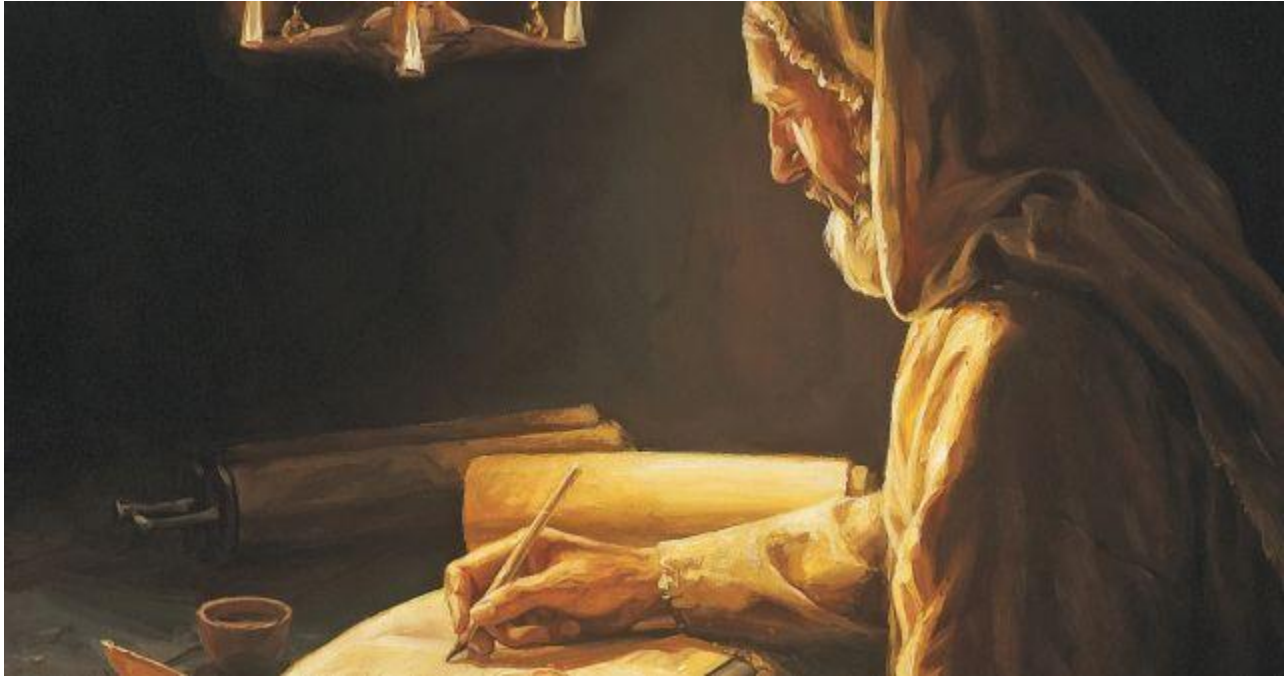
If you wonder whether you and your family can find personal meaning in the Old Testament this year, keep in mind that Lehi and Sariah’s family did. Nephi shared stories about Moses and teachings from Isaiah when his brothers needed encouragement or correction or perspective. When Nephi said, “My soul delighteth in the scriptures” ([2 Nephi 4:15](#)), he was talking about scriptures that are now part of the Old Testament.

Seek the Savior

If you wonder whether you and your family can come closer to Jesus Christ through studying the Old Testament, keep in mind that the Savior Himself invites us to do so. When He told the leaders of the Jews, “The scriptures ... testify of me” ([John 5:39](#)), He was talking about the writings we call the Old Testament. To find the Savior in what you read, you may need to ponder patiently and seek spiritual guidance. Sometimes the references to Him seem very direct, as in Isaiah’s declaration “Unto us a child is born, unto us a son is given: ... and his name shall be called ... The Prince of Peace” ([Isaiah 9:6](#)). In other places, the Savior is represented more subtly, through symbols and similarities—for example, through the descriptions of animal sacrifices (see [Leviticus 1:3–4](#)) or the account of Joseph forgiving his brothers and saving them from famine.

If you seek greater faith in the Savior as you study the Old Testament, you will find it. Perhaps this could be the aim of your study this year. Pray that the Spirit

will guide you to find and focus on passages, stories, and prophecies that will bring you closer to Jesus Christ.



Old Testament Prophet, Judith A. Mehr

Divinely Preserved

Don't expect the Old Testament to present a thorough and precise history of humankind. That's not what the original authors and compilers were trying to create. Their larger concern was to teach something about God—about His plan for His children, about what it means to be His covenant people, and about how to find redemption when we don't live up to our covenants. Sometimes they did it by relating historical events as they understood them—including stories from the lives of great prophets. Genesis is an example of this, as are books like Joshua, Judges, and 1 and 2 Kings. But other Old Testament writers did not aim to be historical at all. Instead, they taught through works of art like poetry and literature. The Psalms and the Proverbs fit in this category. And then there are the precious words of prophets, from Isaiah to Malachi, who spoke the word of God to ancient Israel—and, through the miracle of the Bible, still speak to us today.

Did all of these prophets, poets, and compilers know that their words would be read by people all over the world thousands of years later? We don't know. But we marvel that this is exactly what has happened. Nations rose and fell, cities were conquered, kings lived and died; but the Old Testament outlasted them all, from generation to generation, from scribe to scribe, from translation to

translation. Of course some things were lost or modified, and yet somehow so much was miraculously preserved.¹

These are just a few things to keep in mind as you read the Old Testament this year. Maybe God preserved these ancient writings because He knows you and what you are going through. Maybe He has prepared a spiritual message for you in these words, something that will draw you closer to Him and build your faith in His plan and His Beloved Son. Perhaps He will lead you to a passage or an insight that will bless someone you know—a message you can share with a friend, a family member, or a fellow Saint. There are so many possibilities. Isn't that exciting to think about?

Books in the Old Testament

In most Christian versions of the Old Testament, the books are organized differently from how they were arranged when they were first compiled into one collection. So while the Hebrew Bible groups the books into three categories—the law, prophets, and writings—most Christian Bibles arrange the books into four categories: law (Genesis–Deuteronomy), history (Joshua–Esther), poetic books (Job–Song of Solomon), and prophets (Isaiah–Malachi).

Why are these categories important? Because knowing what *kind* of book you are studying can help you understand *how* to study it.

Here's something to keep in mind as you begin reading “the law,” or the first five books of the Old Testament. These books, which are attributed to Moses, probably passed through the hands of numerous scribes and compilers over time. Still, the books of Moses are the inspired word of God, even though they are—like any work of God transmitted through mortals—subject to human imperfections (see [Moses 1:41](#); [Articles of Faith 1:8](#)). The words of Moroni, referring to the sacred Book of Mormon record that he helped compile, are helpful here: “If there are faults they are the mistakes of men; wherefore, condemn not the things of God” ([title page of the Book of Mormon](#)). In other words, a book of scripture need not be free from human error in order to be the word of God.

MOSES CHAPTER 1

(JUNE 1830)

God reveals Himself to Moses—Moses is transfigured—He is confronted by Satan—Moses sees many inhabited worlds—Worlds without number were created by the Son—God's work and glory is 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,

Moses 1:1. “Moses Was Caught Up into an Exceedingly High Mountain”

The vision recorded in [Moses 1](#) took place after Jehovah spoke to Moses at the burning bush but before Moses led the children of Israel out of Egypt and through the Red Sea (see [Moses 1:17, 25–26](#)).

2 And he ^asaw God ^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; wherefore ^alook, and I will show thee the ^bworkmanship of mine ^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.

Moses 1:4–6. Moses Was a Son of God

All people on earth are spirit children of God, our Heavenly Father. In a 1909 discourse titled “The Origin of Man,” the **First Presidency** wrote: “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 aeons, of evolving into a God” (*Improvement Era*, Nov. 1909, 81; see also Acts 17:27–28; Hebrews 12:9; Marion G. Romney, *Learning for the Eternities*, comp. George J. Romney [1977], 31–32).

Moses 1:6. “There Is No God beside Me”

The phrase “there is no God beside me” should not be interpreted to mean that mankind does not have the eternal potential to become like God. In a 1912 discourse on Moses 1:6, the First Presidency gave the historical context to help us understand this phrase: “Moses was reared in an atmosphere of idolatry. There were numerous deities [gods] among the Egyptians. In commencing the work which the Lord said he had for Moses to do, it was necessary to center his mind and faith upon God the Eternal Father as the only Being to worship. ...

“... The sole object of worship, God the Eternal Father, stands supreme and alone, and it is in the name of the Only Begotten that we thus approach Him, as Christ taught always” (“Only One God to Worship,” *Improvement Era*, Apr. 1912, 484–85).

President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles explained: “The Father *is* the one true God. *This* thing is certain: no one will ever ascend above Him; no one will ever replace Him. Nor will anything ever change the relationship that we, His literal offspring, have with Him. He is Elohim, the Father. He is God. Of Him there *is* only one. We revere our Father and our God; we *worship* Him” (“The Pattern of Our Parentage,” *Ensign*, Nov. 1984, 69).

Moses 1:6. “All Things Are Present with Me”

Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles explained: “God does not live in the dimension of time as do we. We are not only hampered by our

finiteness (experiential and intellectual), but also by being in the dimension of time. Moreover, God, since ‘all things are present’ with him, is not simply predicting based solely on the past. In ways that are not clear to us, he *sees* rather than *foresees* the future, because all things are at once present before him” (*Things As They Really Are* [1978], 29; see also [Alma 40:8](#); [D&C 130:4–7](#)).

Concerning God’s knowledge of all things, *Lectures on Faith* states: “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” (*Lectures on Faith* [1985], 51–52; see also [D&C 88:41](#); [93:8–36](#)).

God’s foreknowledge of all things does not hinder or limit our freedom to choose good or evil. **Elder James E. Talmage** (1862–1933) of the Quorum of the Twelve Apostles wrote: “Many people have been led to regard this foreknowledge of God as a predestination whereby souls are designated for glory or condemnation even before their birth in the flesh, and irrespective of individual merit or demerit. This heretical doctrine seeks to rob Deity of mercy, justice, and love; it would make God appear capricious and selfish, directing and creating all things solely for His own glory, caring not for the suffering of His victims. How dreadful, how inconsistent is such an idea of God! It leads to the absurd conclusion that the mere knowledge of coming events must act as a determining influence in bringing about those occurrences. God’s knowledge of spiritual and of human nature enables Him to conclude with certainty as to the actions of any of His children under given conditions; yet that knowledge is not of compelling force upon the creature” (*The Articles of Faith*, 12th ed. [1924], 191).

7 And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

8 And it came to pass that Moses looked, and beheld the “world 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.

Moses 1:3–8. Who Spoke to Moses?

The personage who spoke to Moses was the premortal Jesus Christ, who is Jehovah, the God of the Old Testament. Being one with Heavenly Father, Jesus at times speaks as if He were God the Father (see [Moses 1:6](#)). This is known as divine investiture, whereby Christ is invested with authority to speak for and in behalf of the Father (see also [D&C 29:1, 42, 46](#)).

President Joseph Fielding Smith (1876–1972) wrote: “All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. ... He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage,

and who gave and fulfilled the Law of Moses. The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son” (*Doctrines of Salvation*, comp. Bruce R. McConkie [1954], 1:27).

For examples of the Father bearing record of the Son, see [Matthew 3:16–17](#); [17:5](#); [John 12:28](#); [3 Nephi 11:6–7](#); [Joseph Smith—History 1:17](#).

9 And the “presence of God withdrew from Moses, that his “glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he “fell unto the earth.

10 And it came to pass that it was for the space of many hours before Moses did again receive his natural “strength like unto man; and he said unto himself: Now, for this cause I know that “man is “nothing, which thing I never had supposed.

Moses 1:10. “Man Is Nothing”

Moses had lived for forty years as a royal prince of Egypt and was revered as a renowned military leader. After having experienced the power and glory of God, however, he humbly acknowledged that in comparison, “man is nothing.” Elder **Neal A. Maxwell** wrote that Moses’s statement “surely was not a reflection on man, ‘God’s greatest miracle,’ but a placing of man in the vast perspective of God’s creations and a realizing, even so, that we are God’s exclusive work and his greatest glory” (*Notwithstanding My Weakness* [1981], 75). Latter-day scripture affirms the truth that with and through God man can fulfill his divine potential to truly become even as God (see [D&C 76:55–59, 92–95](#); [88:107](#); [121:29](#); [132:20](#)).

11 But now mine own eyes have “beheld God; but not my “natural, but my “spiritual eyes, for my “natural eyes could not have “beheld; for I should have “withered and “died in his presence; but his “glory was upon me; and I beheld his “face, for I was “transfigured before him.

Moses 1:2, 9–11. Why Could Moses Endure the Presence of God?

Moses was able to endure God’s presence because “the glory of God was upon Moses” ([Moses 1:2](#)); he was transfigured (see [verse 11](#); see also [D&C 67:10–12](#)). Elder **Bruce R. McConkie** (1915–85) of the Quorum of the Twelve Apostles wrote:

“*Transfiguration* is a special change in appearance and nature which is wrought upon a person or thing by the power of God. This divine transformation is from a lower to a higher state; it results in a more exalted, impressive, and glorious condition. ...

“By the power of the Holy Ghost many prophets have been transfigured so as to stand in the presence of God and view the visions of eternity” (*Mormon Doctrine*, 2nd ed. [1966], 803).

12 And it came to pass that when Moses had said these words, behold, “Satan came “tempting him, saying: Moses, son of man, worship me.

13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a a^ason of God, in the similitude of his Only Begotten; and where is thy b^bglory, that I should worship thee?

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

15 Blessed be the name of my God, for his "Spirit 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: b^bWorship God, for him only shalt thou c^cserve.

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

17 And he also gave me commandments when he a^acalled unto me out of the burning b^bbush, saying: c^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: for his a^aglory has been upon me, wherefore I can judge between him and thee. b^bDepart hence, Satan.

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

Moses 1:19. Why Would Satan Claim to Be “the Only Begotten”?

Satan’s arrogant claim exposes his basic motivation: to deceive mankind into worshipping him so that they, like him, will be miserable forever (see 2 Nephi 2:17–18; Moses 4:1–4). It also reveals Satan’s basic objectives: to seek Heavenly Father’s power and glory and to supplant and usurp the role of Jesus Christ. Indeed, Satan seeks to displace the Father Himself.

20 And it came to pass that Moses began to a^afear exceedingly; and as he began to fear, he saw the bitterness of b^bhell. Nevertheless, c^ccalling upon God, he received d^dstrength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of e^eglory.

Moses 1:20. “Moses Began to Fear Exceedingly”

When he felt afraid in Satan’s presence, Moses saw the bitterness of hell. Being in constant rebellion toward God truly is a living hell, and that is the way Satan wants us to live. Yet, there is no need to fear if we are faithful, for we know that the wisdom of God is greater than the cunning of the devil (see D&C 10:43). We also know that Satan will eventually be bound (see D&C 45:55; 88:110), will tremble in fear (see D&C 35:24), and will be cast out from this earth and from among its people (see D&C 76:33, 36). We can, even now, bind Satan through righteous living, so that he has no power over us (see 1 Nephi 22:26).

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, a^adepart hence, b^bSatan.

22 And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and “gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not.

Moses 1:12–22. Satan’s Temptations

President Spencer W. Kimball (1895–1985) gave the following suggestion on how to resist Satan’s temptations:

“The importance of not accommodating temptation in the least degree is underlined by the Savior’s example. Did not he recognize the danger when he was on the mountain with his fallen brother, Lucifer, being sorely tempted by that master tempter?

[see Matthew 4:1–11.] He could have opened the door and flirted with danger by saying, ‘All right, Satan, I’ll listen to your proposition. I need not succumb, I need not yield, I need not accept—but I’ll listen.’

“Christ did not so rationalize. He positively and promptly closed the discussion, and commanded: ‘Get thee hence, Satan,’ meaning, likely, ‘Get out of my sight—get out of my presence—I will not listen—I will have nothing to do with you.’ Then, we read, ‘the devil leaveth him.’

“This is our proper pattern, if we would prevent sin rather than be faced with the much more difficult task of curing it. As I study the story of the Redeemer and his temptations, I am certain he spent his energies fortifying himself against temptation rather than battling with it to conquer it” (*The Miracle of Forgiveness* [1969], 216–17).

23 And now of this thing Moses bore record; but because of “wickedness it is ^bnot had among the children of men.

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 “Holy Ghost, which beareth record of the Father and the Son;

Moses 1:24. The Holy Ghost Was on the Earth in Old Testament Times

From the time of Adam, the Holy Ghost has been on the earth inspiring and testifying to God’s children. **President Joseph Fielding Smith** (1876–1972) said: “The fact is *all the prophets had the Holy Ghost*. They were led and directed by him. And without this power they would not have been prophets. Peter said that prophecy itself ‘came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost’ [2 Peter 1:21]. The Book of Moses, which is the original and perfect record of a part of Genesis, speaks of the Holy Ghost; so do the Nephite prophets, including those who lived in the era before Christ” (*Doctrines of Salvation*, comp. Bruce R. McConkie [1954], 1:46–47).

25 And calling upon the name of God, he beheld his “glory 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; 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.

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?

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.

35 But only an account of this earth, and the inhabitants thereof, give I unto you. 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.

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.

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.

Moses 1:35–38. “There Are Many Worlds”

President Brigham Young (1801–77) said: “How many earths are there? I observed this morning that you may take the particles of matter composing this earth, and if they could be enumerated they would only be a beginning to the number of the creations of God; and they are continually coming into existence, and undergoing changes and passing through the same experience that we are passing through” (“Remarks,” *Deseret News*, Aug. 24, 1870, 343).

39 For behold, this is my work and my glory- to bring to pass the immortality and eternal life of man.

Moses 1:35–39. Jesus Christ Redeemed All of God’s Creations

President Marion G. Romney (1897–1988) of the First Presidency taught:

“Jesus Christ, in the sense of being its Creator and Redeemer, is the Lord of the whole universe. Except for his mortal ministry accomplished on this earth, his service and relationship to other worlds and their inhabitants are the same as his service and relationship to this earth and its inhabitants. ...

“... In short, Jesus Christ, through whom God created the universe, was chosen to put into operation throughout the universe Elohim’s great plan ‘to bring to pass the immortality and eternal life of man’—the gospel of Jesus Christ—the only way whereby man can obtain eternal life” (“Jesus Christ: Lord of the Universe,” *Improvement Era*, Nov. 1968, 46, 48; see also D&C 76:19–24).

Moses 1:39. Immortality and Eternal Life

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles wrote:

“*Immortality* is to live forever in the resurrected state with body and spirit inseparably connected” (*Mormon Doctrine*, 2nd ed. [1966], 376). All of God’s children who obtain mortal bodies will eventually be resurrected and obtain immortal physical bodies (see 1 Corinthians 15:22).

President Joseph Fielding Smith said: “Eternal life is to have the kind of life that God has. All those who become servants will have immortality, but they who become sons and daughters of God will have the additional gift of eternal life, which is the greatest gift of God” (*Doctrines of Salvation*, comp. Bruce R. McConkie [1955], 2:8). **President Spencer W. Kimball** (1895–1985) taught that “eternal life is to gain exaltation in the highest heaven” (“An Eternal Hope in Christ,” *Ensign*, Nov. 1978, 72).

Moses 1:39. The Unselfishness of God

After quoting Moses 1:39, **President Marion G. Romney** said: “Hence, we see the complete unselfishness of our Father in Heaven. His whole work and glory is to bring eternal life and happiness to his children. Should not our whole purpose in this life, therefore, be made up of righteous service one to another? If not, how can we ever hope to be as he is?” (“Living Welfare Principles,” *Ensign*, Nov. 1981, 93).

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.

Moses 1:40–41. Moses Was Assigned to Write about This Earth

In addition to his calling to free the children of Israel from Egyptian bondage, Moses was given the assignment to write about the events that occurred from the Creation of the earth until the final days of his own mission. The first five books of the Bible contain

the writings of Moses. However, some of the truths Moses recorded in those five books were removed from the Bible by wicked men who altered the biblical text (see [1 Nephi 13:24–28](#); [Moses 1:23](#)). By revelation, the Prophet Joseph Smith restored many truths that were lost (see [2 Nephi 3:6–15](#); [Moses 1:41](#)).

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 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;

Abraham 3:1. What Is the Urim and Thummim?

Urim and thummim come from Hebrew words meaning “lights” and “perfections.” The title *Urim and Thummim* was given to an instrument the Lord prepared to assist man in obtaining revelation and in translating languages. The earliest use of the Urim and Thummim mentioned in the scriptures is associated with the brother of Jared (see [Ether 3:21–28](#)).

The **Prophet Joseph Smith** (1805–44) was given the Urim and Thummim that had previously been in the possession of the brother of Jared (see [D&C 17:1](#)). The Prophet described them as being “two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim” ([Joseph Smith—History 1:35](#)).

The scriptures reveal that there were more than one Urim and Thummim. While the prophets of the Book of Mormon were using one set of stones (see [Omni 1:20–21](#); [Mosiah 8:13–19](#); [21:26–28](#); [28:11–20](#)), the prophets of the Old Testament were using another (see [Exodus 28:30](#); [Numbers 27:21](#); [Deuteronomy 33:8](#); [1 Samuel 28:6](#); [Ezra 2:63](#)).

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;

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 time, according to the reckoning of Kolob.

Abraham 3:3–4. “The Same Order as That upon Which Thou Standest”

The Lord's teachings about stars and planets helped Abraham understand more about this earth and its relationship to Kolob. For example, he taught Abraham that one day on Kolob was equal to one thousand years of time on our earth (see Abraham 3:4).

5 And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater 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 two 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 as to its reckoning than the reckoning of the time of the earth upon which thou standest.

Abraham 3:5–7. The Measurement of Time May Vary

“Abraham learned that bodies in space have different periods of revolution and that they move in their own time frames of reference (Abr. 3:4). Each planet, or star, operates according to a time base which is set by its location from a central, governing body. ...

“To further clarify, let us consider a moon explorer who is faced with an extended stay on the moon's surface. After a while, he finds it more convenient to redefine his time base in terms of the sun's motion across the moon sky (his new environment).

Following the method he remembers from his experiences on earth (the old environment), he defines the moon day as beginning when the sun rises at one place on the horizon and ending when the sun sets on the opposite horizon. ...

“Long after the moon days, months and years are well established for the intrepid moon voyager, he compares his moon system to the earthly calendar. He finds that one full moon day (complete rotation) corresponds to approximately 29 earth days. ... The moon observer agrees that his day passes much slower than the days that are reckoned on the earth” (Fred Holmstrom, “Astronomy and the Book of Abraham,” *Sidney B. Sperry Symposium, 1982: The Pearl of Great Price* [1982], 110–11).

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 planet 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, “talked 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.

Abraham 3:13. The Lord Knows All of His Creations

The Lord identified by name several of the planets or stars in His creations. Speaking of His numerous and marvelous works, the Lord said:

“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 know them. ...

“... The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine” (Moses 1:35, 37).

14 And it was in the night time when the Lord spake these words unto me: I will “multiply 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.

Abraham 3:14. “I Will Multiply Thee, and Thy Seed after Thee”

The Lord fulfilled His promise to Abraham regarding his posterity, for many billions of people have been born on this earth who can consider themselves his children. The promise of great posterity applies to all the faithful. **President Joseph Fielding Smith** taught:

“The children of Abraham, if they will keep the covenant as they receive it in the house of the Lord, shall, as Abraham their father, continue on through all eternity to increase, and there shall be no end to their posterity. In this way the blessings of Abraham, Isaac and Jacob, are extended to them, and they become partakers to the fullest extent. For there is to be a continuation of the ‘seeds forever’ among those who receive exaltation in the kingdom of God” (*The Way to Perfection* [1946], 96).

15 And the Lord said unto me: Abraham, I “show these things unto thee before ye go into Egypt, that ye may declare all these words.

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

Abraham 3:2–16. The Name of the Great One Is Kolob

President Joseph Fielding Smith (1876–1972) wrote: “The Lord made known to him the following facts: That Kolob is the first creation, and is nearest to the celestial, or the residence of God. It is the first in government, the last pertaining to the measurement of time. This measurement is according to celestial time. One day in Kolob is equal to a thousand years according to the measurement of this earth, which by the Egyptians was called Jah-oh-eh. Oliblish, so called by the Egyptians, stands next to Kolob in the grand governing creation near the celestial, or place where God resides. This great star is also a governing star and is equal to Kolob in its revolutions and in its measuring of time. Other grand governing stars were also revealed to Abraham” (*Man: His Origin and Destiny* [1954], 461.)

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 do it.

Abraham 3:2–10, 16–17. Other Governing Stars

Abraham learned that, like Kolob, there were other stars that were “very great,” and that these great stars were governing stars (see Abraham 3:2–3). The Lord taught Abraham about “the set time of all the stars” (verse 10; see also verses 4–9). Abraham also learned that there are other governing stars located nearer to Kolob and that they rotate more slowly, or “longer,” than many other stars (but not more slowly than Kolob).

Abraham 3:16–17. Stars Differ in Greatness

Abraham learned that wherever there are two stars one will be greater than the other, and that there are other stars greater than those two, until Kolob, which is the greatest of all. He learned that it is not size that makes one star or planet greater than another, but rather its proximity to Kolob. So it is with the children of God—their greatness and glory will depend upon their proximity to the Creator, Jesus Christ, who is “nearest unto the throne of God,” “the great one,” “the first creation,” and is “set to govern all those which belong to the same order.” Thus the great star, Kolob, is a symbol of Jesus Christ.

Abraham 3:17. The Perfections of the Lord God

God sees to completion the actual accomplishment of everything that He takes into His heart. How different this is from the nature of mankind. The Lord explained:

“For my thoughts are not your thoughts, neither are your ways my ways. ...

“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isaiah 55:8–9).

18 Howbeit that he made the greater star; as, also, if there be two “spirits, 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 “gnolaum, 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 “more intelligent than they all.

Abraham 3:18–19. What Does it Mean to Be “More Intelligent”?

Speaking of the differences between spirits, **President Joseph Fielding Smith** said: “We know they were all innocent in the beginning; but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it” (*Doctrines of Salvation*, comp. Bruce R. McConkie [1954], 1:59).

Abraham 3:18–19. Our Spirits Are Eternal

The **Prophet Joseph Smith** taught: “I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it has a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic” (*Teachings: Joseph Smith*, 210).

Speaking about the eternal nature of our spirit, **President Brigham Young** (1801–77) stated:

“Mankind are organized of element designed to endure to all eternity; it never had a beginning and never can have an end. There never was a time when this matter, of which you and I are composed, was not in existence, and there never can be a time when it will pass out of existence; it cannot be annihilated.

“It is brought together, organized, and capacitated to receive knowledge and intelligence, to be enthroned in glory, to be made angels, Gods—beings who will hold control over the elements, and have power by their word to command the creation and redemption of worlds, or to extinguish suns by their breath, and disorganize worlds, hurling them back into their chaotic state. This is what you and I are created for” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1971], 48; see also D&C 93:29–33).

Regarding the origin of our spirits in the premortal life, **President Marion G.**

Romney (1897–1988) of the First Presidency taught: “In origin, man is a son of God. The spirits of men ‘are begotten sons and daughters unto God’ (D&C 76:24). Through that birth process, self-existing intelligence was organized into individual spirit beings” (“The Worth of Souls,” *Ensign*, Nov. 1978, 14).

Elder Neal A. Maxwell (1926–2004) wrote: “Admittedly we do not now understand all the implications of the words, ‘spirits ... have no beginning; they existed before ... for they are ... eternal’ (Abraham 3:18). Yet we surely understand enough to see a loving and redeeming God at work, striving to help us become as He is—a cause for our deep gratitude

and joy, instead of despair and doubt, and for a willing submission to whatever He perceives will further that purpose” (“*Not My Will, But Thine*” [1988], 40).

20 The Lord thy God sent his angel to “deliver 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 “works which my hands have made, wherein my *b*wisdom excelleth them all, for I *c*rule 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.

Abraham 3:19–21. The Lord Is “More Intelligent than They All”

Elder Neal A. Maxwell wrote: “Let us not forget that great insight given us about the premortal world. The ascendancy of Jesus Christ (among all of our spirit brothers and sisters) is clearly set forth. Of Him it was said that He is ‘more intelligent than they all.’ (Abraham 3:19.) ... Moreover, what the Lord knows is, fortunately, *vastly* more—not just *barely* more—than the combination of what all mortals know” (*All These Things Shall Give Thee Experience* [1979], 22).

22 Now the Lord had shown unto me, Abraham, the “intelligences that were organized before the world was; and among all these there were many of the *b*noble and great ones;

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 “chosen before thou wast born.

Abraham 3:18–23. The Spirit Children of Heavenly Father

Abraham learned that there are varying degrees of intelligence among Heavenly Father’s spirit children. (Abraham called the spirit children of our Heavenly Father “spirits” in Abraham 3:18–19, “intelligences” in verse 22, and “souls” in verse 23.) He learned that God dwelled in the midst of all the spirits or intelligences and that God “is more intelligent than they all” (verse 19).

Abraham 3:18–23. The Premortal Existence

The Prophet Joseph Smith stated: “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” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 210).

Abraham 3:22–23. The Noble and Great Ones

Among the spirits or intelligences that Abraham saw were many “noble and great ones” ([Abraham 3:22](#)). God said that these noble and great spirits were good and that He would make them His rulers. Abraham was one of the noble and great ones. **President Joseph F. Smith** (1838–1918) also saw in a vision many of the noble and great spirits “who were chosen in the beginning to be rulers in the Church of God” ([D&C 138:55](#)). Of them President Smith stated: “Even before they were born, they, with many others, received their first lessons in the world of spirits and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men” ([D&C 138:56](#)).

24 And there stood ^aone among them that was like unto God, 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;

Abraham 3:23–24. “Thou Wast Chosen Before Thou Wast Born”

The Lord told Abraham that he, Abraham, was chosen in the premortal existence to be a ruler on earth. **Elder Bruce R. McConkie** (1915–85) of the Quorum of the Twelve Apostles explained: “As it was with Abraham, so it was with Joseph Smith. Each was foreordained [chosen and set apart before mortal birth] to preside over a great gospel dispensation” (*A New Witness for the Articles of Faith* [1985], 4).

The **Prophet Joseph Smith** said: “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” (*Teachings: Joseph Smith*, [511](#)).

Abraham 3:24. “We Will Make an Earth”

Elder Bruce R. McConkie taught: “Christ, acting under the direction of the Father, was and is the Creator of all things. ([D.&C. 38:1–4](#); [76:22–24](#); [John 1:1–3](#); [Col. 1:16–17](#); [Heb. 1:1–3](#); [Moses 1](#); [2](#); [3](#).) That he was aided in the creation of this earth by ‘many of the noble and great’ spirit children of the Father is evident from Abraham’s writings. ... Michael or Adam was one of these. Enoch, Noah, Abraham, Moses, Peter, James, and John, Joseph Smith, and many other ‘noble and great’ ones played a part in the great creative enterprise” (*Doctrinal New Testament Commentary* [1973], 3:194).

25 And we will ^aprove them herewith, to see if they will ^bdo all things whatsoever the Lord their God shall command them;

Abraham 3:25. “We Will Prove Them”

President Ezra Taft Benson (1801–77) succinctly restated the message of [Abraham 3:25](#) when he said: “The *great test of life* is obedience to God” (“[The Great](#)

Commandment—Love the Lord, *Ensign*, May 1988, 4). We are not here to test or “prove” God, but to be tested and proved ourselves. We are on trial, not God.

Elder Rex C. Reeve Sr. (1914–2005) of the Seventy said: “This life is a time of testing. It is not the reward time. That will come later. We are here being tested. The test is going on now!” (“Look to God,” *Ensign*, Nov. 1982, 26).

26 And they who “keep 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.

Abraham 3:26. What Does it Mean to “Keep” an Estate?

The “first estate” refers to the period of time before we were born on this earth, also known as the premortal life. To “keep” this first estate, a spirit child of God in pre-earth life had to use his or her agency to choose to follow the plan of salvation offered by Heavenly Father. A third part of the spirit children of Heavenly Father followed Lucifer (the devil) and rebelled against God and the plan of salvation, thereby failing to keep their first estate. They were therefore cast out of heaven, with no more opportunity to progress.

The “second estate” refers to mankind’s mortal existence on this earth. This estate is a probationary period in which individuals “prepare to meet God” (Alma 12:24). All who accept and obey the saving principles and ordinances of the gospel of Jesus Christ will receive eternal life, the greatest gift of God, and will have “glory added upon their heads for ever and ever” (Abraham 3:26). Those who do not have the opportunity to accept and live the gospel in mortality are given that opportunity in the spirit world, after they die.

Additional insight on the first and second estates is offered by **Elder Neal A. Maxwell**: “Premortality is not a relaxing doctrine. For each of us, there are choices to be made, incessant and difficult chores to be done, ironies and adversities to be experienced, time to be well spent, talents and gifts to be well employed. Just because we were chosen ‘there and then,’ surely does not mean we can be indifferent ‘here and now.’ ...

“In fact, adequacy in the first estate may merely have ensured a stern, second estate with more duties and no immunities! Additional tutoring and suffering appears to be the pattern for the Lord’s most apt pupils. (See Mosiah 3:19; 1 Peter 4:19.) Our existence, therefore, is a continuum matched by God’s stretching curriculum. ...

“Agreeing to enter this second estate, therefore, was like agreeing in advance to anesthetic—the anesthetic of forgetfulness. Doctors do not deanesthetize a patient, in the midst of what was previously authorized, to ask him, again, if it should be continued. We agreed to come here and to undergo certain experiences under certain conditions” (“Premortality, a Glorious Reality,” *Ensign*, Nov. 1985, 17).

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.

28 And the ^esecond was angry, and kept not his first ^festate; and, at that day, many followed after him.

Abraham 3:24–28. “One among Them That Was Like unto God”

Abraham learned additional things about Jesus Christ. For example, Jesus Christ was the One who created the earth upon which the spirit children of Heavenly Father would dwell (see [Abraham 3:24](#)). He was also chosen and sent to earth to be the Savior (see [verses 27–28](#); see also [Moses 4:1–4](#)).

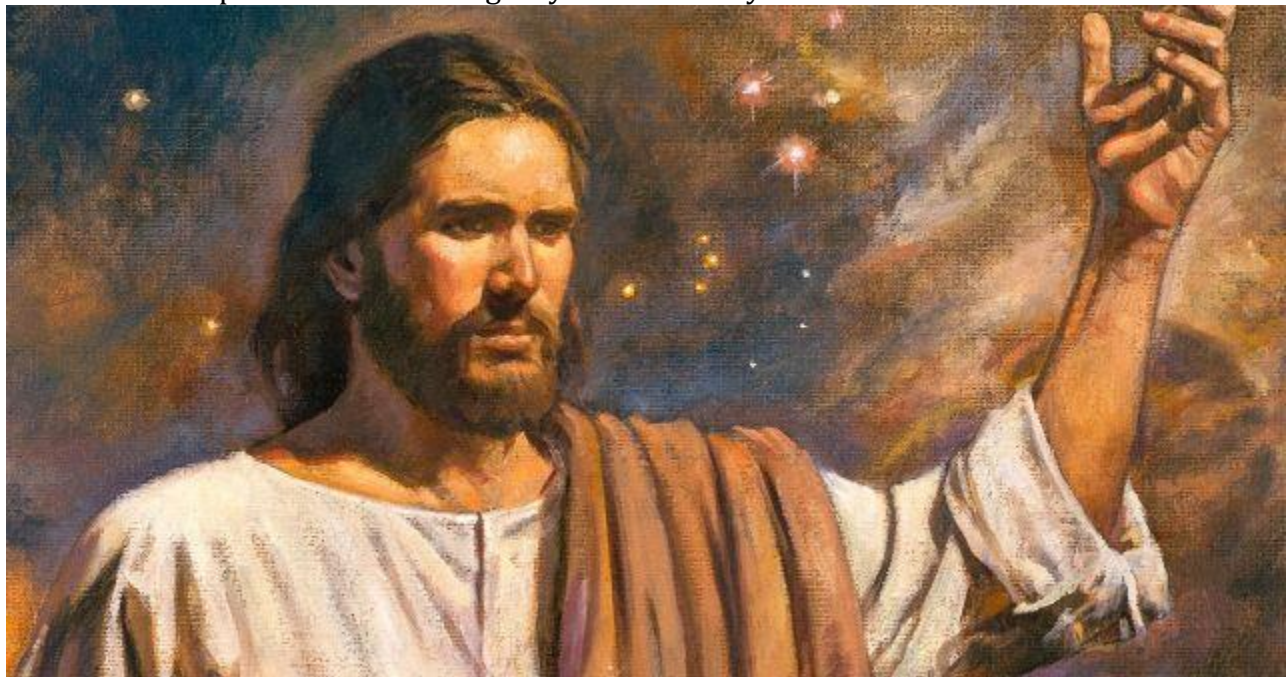
Ideas for Personal Scripture Study

Moses 1

As a child of God, I have a divine destiny.

President Dieter F. Uchtdorf taught, “Much of the confusion we experience in this life comes from simply not understanding who we are” (“[The Reflection in the Water](#)” [Church Educational System fireside for young adults, Nov. 1, 2009], [ChurchofJesusChrist.org](#)). Heavenly Father knows this, and so does Satan. God’s first message to Moses included the truths “thou art my son” and “thou art in the similitude of mine Only Begotten” ([Moses 1:4, 6](#)). In contrast, Satan addressed Moses as just a “son of man” ([Moses 1:12](#)). How would your life and decisions be different if you thought of yourself like Satan wants you to, as a “son [or daughter] of man”? How does knowing and remembering that you are a child of God bless your life?

What verses or phrases in [Moses 1](#) give you a sense of your divine worth?



[Moses 1:12–26](#)

I can resist Satan’s influence.

As [Moses 1](#) clearly shows, powerful spiritual experiences do not exempt us from temptation. In fact, one of Satan’s tactics is to tempt us to doubt those experiences or what we learned from them. As you read about Moses’s response to Satan in [verses 12–26](#), what do you learn that can help you stay true to the testimony you have received? What helps you resist Satan’s other temptations? (see, for example, [verses 15](#) and [18](#)).

Based on what you learn, you could make a plan for resisting temptation. For example, you could complete the statement “When I am tempted to _____, I will _____.”

See also [Matthew 4:1–11](#); [Helaman 5:12](#); Gary E. Stevenson, “[Deceive Me Not](#),” *Ensign* or *Liahona*, Nov. 2019, 93–96; “I Am a Son of God” (video), [ChurchofJesusChrist.org](#).

[Moses 1:27–39](#); [Abraham 3](#)

God’s work and glory is to help me gain eternal life.

After beholding a vision of God’s creations, Moses made a request of the Lord: “Tell me ... why these things are so” ([Moses 1:30](#)). What impresses you about the Lord’s response in [Moses 1:31–39](#)?

Abraham also had a visionary experience, recorded in [Abraham 3](#). What do you find in [verses 22–26](#) that could help answer Moses’s request?

Consider listing other truths that Moses and Abraham learned in their visions: truths about God, about themselves, and about the purposes of God’s creations. How do these truths affect the way you view yourself and the world around you?

See also Dieter F. Uchtdorf, “[You Matter to Him](#),” *Ensign* or *Liahona*, Nov. 2011, 19–22; Gospel Topics, “[Premortality](#),” [topics.ChurchofJesusChrist.org](#).

[Abraham 3:22–23](#)

Were others besides Abraham “chosen before [they were] born”?

“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” (Gospel Topics, “[Foreordination](#),” [topics.ChurchofJesusChrist.org](#)).

How did we get the books of Moses and Abraham?

The book of Moses is the first part of Joseph Smith’s inspired translation of the Bible. The book of Abraham was revealed to Joseph Smith during his work with Egyptian papyri. These books, found today in the Pearl of Great Price, provide much information about Moses, Abraham, and other prophets that is not found in the Old Testament. To learn more about how we got these books, see “[Joseph Smith Translation of the Bible](#)” (Church History

Topics, ChurchofJesusChrist.org/study/history/topics) and “[Translation and Historicity of the Book of Abraham](#)” (Gospel Topics, topics.ChurchofJesusChrist.org).

Ideas for Family Scripture Study and Home Evening

[Moses 1:2–6; Abraham 3:11–12.](#)

You could invite family members to look for phrases in the song “[I Am a Child of God](#)” (*Children’s Songbook*, 2–3) that relate to the truths taught in these scriptures.

[Moses 1:4, 30–39.](#)

Would your family enjoy looking at some of “the workmanship of [God’s] hands”? ([verse 4](#)). Maybe you could read these verses in a park or under the stars at night. You could then talk about why God created the world and about how we participate in His “work and [His] glory” ([verse 39](#)).

[Moses 1:18.](#)

What advice can we share to help each other “judge between” God and Satan? (See also [Moroni 7:12–18](#); [Doctrine and Covenants 50:23–24](#).)

[Abraham 3:24–26.](#)

You could give family members a fun but challenging task that allows them to prove they can follow instructions, such as folding a paper airplane or following a recipe. How is this activity similar to the purpose of our mortal life as described in these verses?

For more ideas for teaching children, see [this week’s outline](#) in *Come, Follow Me—For Primary*.

Suggested song: “[I Am a Child of God](#),” *Children’s Songbook*, 2–3.



Moses Overcomes Satan, by Joseph Brickey