



Come Follow Me Manual

“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.”



Old Testament



PoGP



D&C



Book of Mormon



New Testament



2 Nephi 4:15

"My soul delighteth in the scriptures, and my heart pondereth them, and writeth them for the learning and the profit of my children."

John 5:39

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”



Deuteronomy 6:5



Matthew 22:37-39

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.



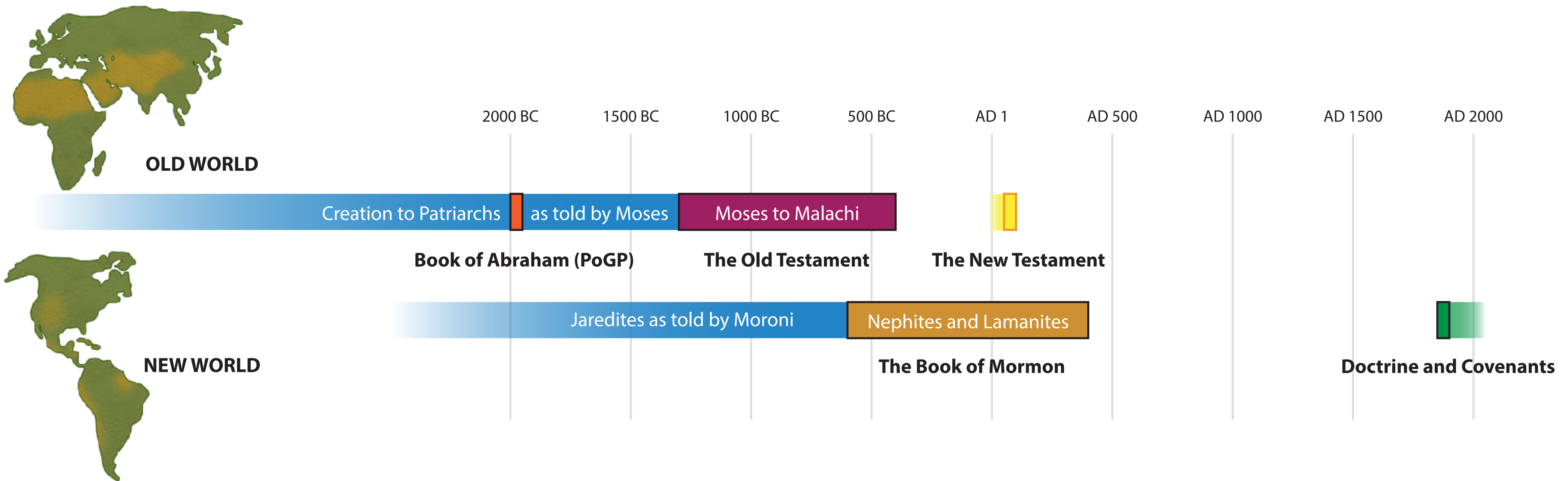
Leviticus 19:18



Come Follow Me Manual

“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.”

RELATIONSHIPS OF LDS CANON BOOKS TO EACH OTHER IN TIME AND LOCATION



OLD WORLD



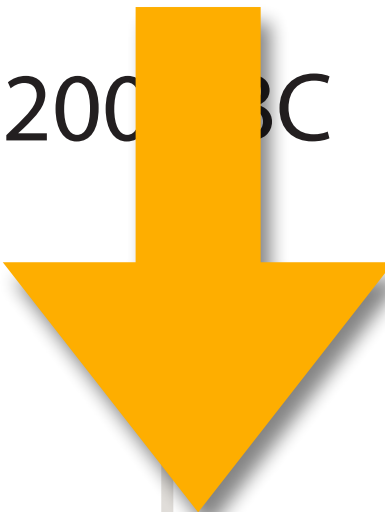
2000 BC

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1000 BC

500 BC

AD



Creation to Patriarchs



as told by Moses



Moses to Malachi

Book of Abraham (PoGP)

The Old Testament

The New Testament

NEW WORLD



Jaredites as told by Moroni



Nephites and Lamanites

The Book of Mormon



Haran

Canaan

Egypt

Seminary Manual

We do not know when Abraham recorded the writings in the book of Abraham. However, it appears they were originally written while he was in Egypt, though the papyri may be the transcription of a much later date. The Prophet Joseph Smith became aware of these writings in 1835, when a man named Michael Chandler brought four Egyptian mummies and several papyrus scrolls of ancient Egyptian writings to Kirtland, Ohio. Members of the Church purchased the mummies and rolls of papyrus. The Prophet translated some of the writings and began publishing excerpts of the book of Abraham in a Church publication called Times and Seasons beginning in March 1842 at Nauvoo, Illinois.

Several fragments of papyri once possessed by the Prophet Joseph Smith were discovered in the Metropolitan Museum of Art in New York City. The exact dates of the discovery are unclear; however, it appears the First Presidency learned about them as early as 1965. The museum transferred the fragments to the Church in 1967...

For More Information

Gospel Library > Church History > Church History Topics > [Book of Abraham Translation](#)

Gospel Topics Essays > [Translation and Historicity of the Book of Abraham](#)

Joseph Smith Papers - [Book of Abraham and Related Manuscripts](#)

Encyclopedia of Mormonism (hosted at BYU)

- [Book of Abraham](#)
- [Papyri, Joseph Smith](#)

COME FOLLOW ME: OLD TESTAMENT



23 Therefore it shall come to pass, when the Egyptians shall see her, they will say—She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise:

24 Let her say unto the Egyptians, she is thy sister, and thy soul shall live.

25 And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—Therefore say unto them, I pray thee, thou art my ^asister, that it may be well with me for thy sake, and my soul shall live because of thee.

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.

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

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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.

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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 ^atime, according to the reckoning of Kolob.

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The Lord Showed Abraham the Stars

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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.

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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.

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.

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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.

22 Now the Lord had shown unto me, Abraham, the ^aintelligences that were organized before the world was; and among all these

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Bible Dictionary

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.

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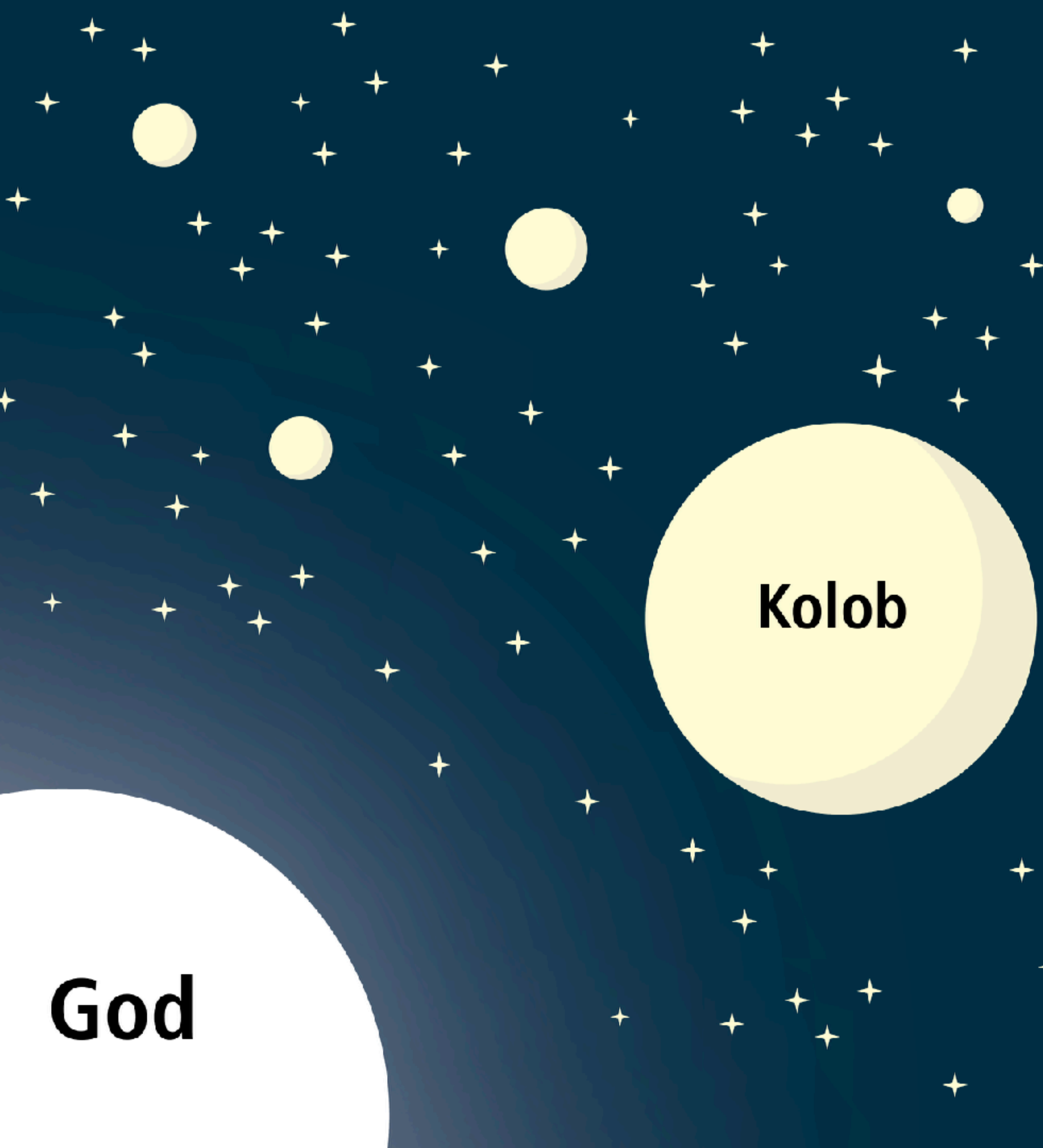
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“...Kolob is the first creation, and is nearest to the celestial... It is the first in government...”

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”

(President Joseph Fielding Smith, “Man: His Origin and Destiny” [1954], 461.)



God

Institute Manual

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.

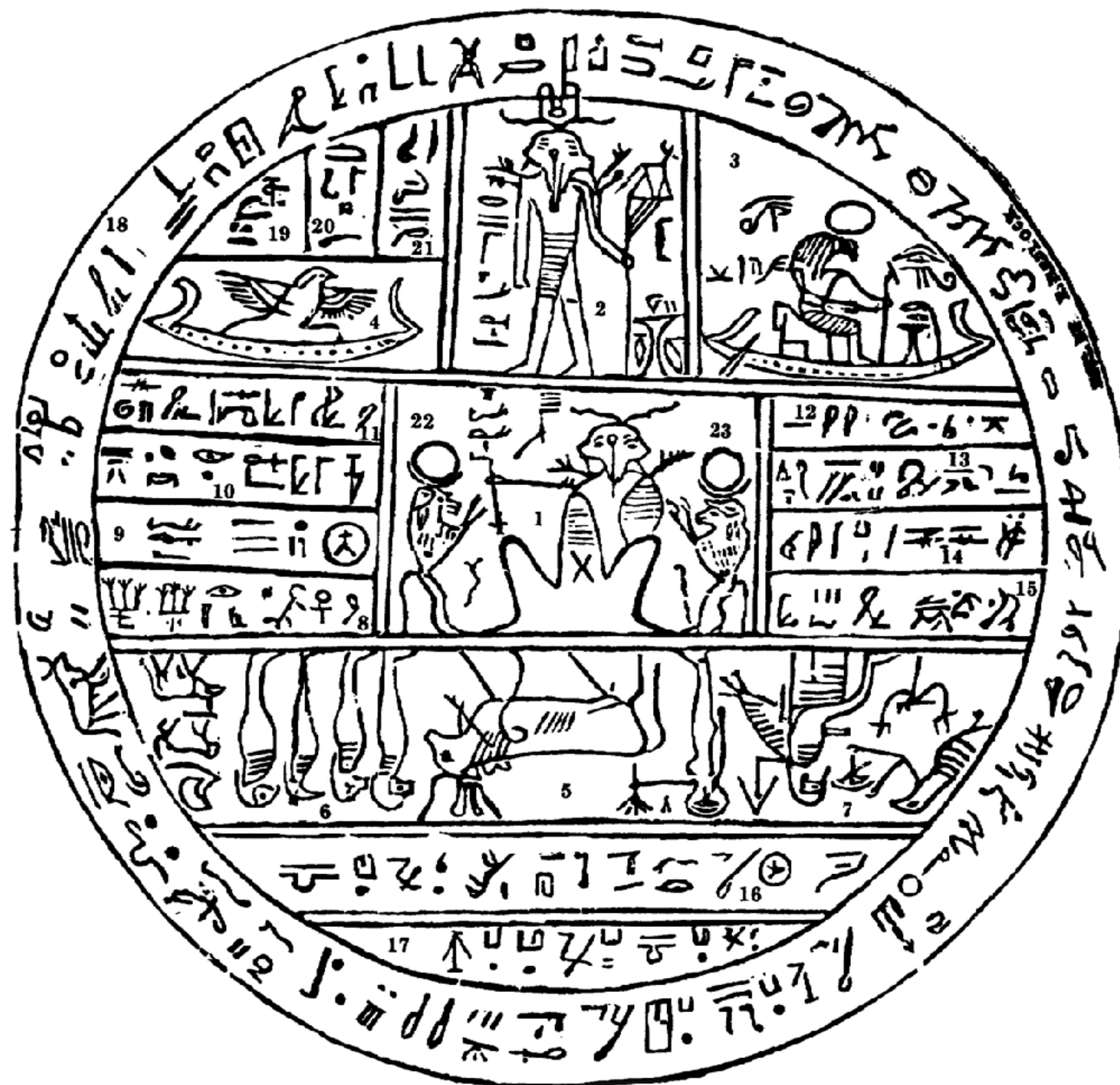
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The Lord Taught Abraham about the Premortal Existence



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22 Now the Lord had shown unto me, Abraham, the ^aintelligences that were organized before the world was; and among all these

there were many of the ^bnoble 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 ^achosen before thou wast born.

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;

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

“Foreordination” - Gospel Topics

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. As people prove themselves worthy, they will be given opportunities to fulfill the assignments they then received.



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).

“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!”

(Elder Rex C. Reeve Sr., “Look to God,” Oct 1982 GC, Ensign, Nov. 1982, 26).

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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.

27 And the ^aLord said: Whom shall

First estate - Pre-earth life

Second estate - Earth life

The Lord Taught Abraham about

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

“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” (Elder Neal A. Maxwell, “Premortality, a Glorious Reality,” Oct 1985 GC, Ensign, Nov. 1985, 17).



The Lord Taught Abraham about

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COME FOLLOW ME: OLD TESTAMENT



Moses 1

Pearl of Great Price Institute Student Manual

Soon after the Church was organized on April 6, 1830, the Lord commanded the Prophet Joseph Smith to begin an inspired translation, or revision, of the King James Version of the Bible. Today this inspired translation, which the Prophet worked on until the time of his death, is known as the Joseph Smith Translation. The Prophet Joseph Smith restored to the Bible “many parts which are plain and most precious; and also many covenants of the Lord [which were] taken away” (1 Nephi 13:26; see also 1 Nephi 13:39–40). Between the summer of 1830 and February 1831, the Prophet completed Genesis 1:1 through 6:13, which is now contained in the Pearl of Great Price as Moses 1–8.

Old Testament Seminary Teacher Manual

The book of Moses may be divided into two major sections: Moses 1, which relates experiences from Moses's life that are not found in the book of Genesis, and Moses 2–8, which contains the inspired and restored account of events described in the Bible (Genesis 1-6:13).

We do not know exactly when Moses received the revelations recorded in the book of Moses or where he was when he recorded them. However, we know that the experiences recorded in Moses 1 occurred after Moses encountered the burning bush (see Moses 1:17; see also Exodus 3:1–4:17) but before he returned to Egypt to deliver the children of Israel from bondage (see Moses 1:25–26).

SELECTIONS FROM THE
BOOK OF MOSES

An extract from the translation of the Bible as revealed to
Joseph Smith the Prophet, June 1830–February 1831.

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.

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 ^bface to face, and he ^ctalked with him, and the ^aglory 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 ^aworks 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 ^aSavior, for he is full of ^egrace

1 1a Alma 12:30; Moses 1:42. b Ex. 19:3; Ezek. 40:2; Rev. 21:10;	Moses 1:14 (13–14, 25). TG Glory; God, Glory of; Transfiguration. 3a Rev. 19:6.	f Ps. 33:11; 2 Ne. 9:16; D&C 1:38 (37–39). 5a TG God, Works of. b TG Glory;
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God Reveals Himself to Moses

Moses is Transfigured and Sees the World

MOSES 1:7–18

and ^ftruth; but there is ^gno God beside me, and all things are present with me, for I ^hknow them all.
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 ^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. And as he was left unto himself, he ^cfell 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 ^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.
11 But now mine own eyes have ^abeheld God; but not my ^bnatural, but my ^cspiritual eyes, for my ^anatural 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 before him.

6f Moses 5:7. g Deut. 32:17; 1 Kgs. 8:60; Isa. 44:8; 45:5 (5–22); 46:9.

c Job 42:6 (1–6); Dan. 4:35; Hel. 12:7; Ether 3:2. TG Humility. 11a Moses 1:2.
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b Luke 4:2 (1–13); 2 Cor. 11:14 (13–15); Rev. 12:9 (7–9); 2 Ne. 1:18 (17–18); Moses 1:21; 6:49.

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

Satan Tempts Moses to Worship Him

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.

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 ^bface to face, and he ^ctalked with him, and the ^dglory of God was upon Moses; therefore Moses could endure his presence.

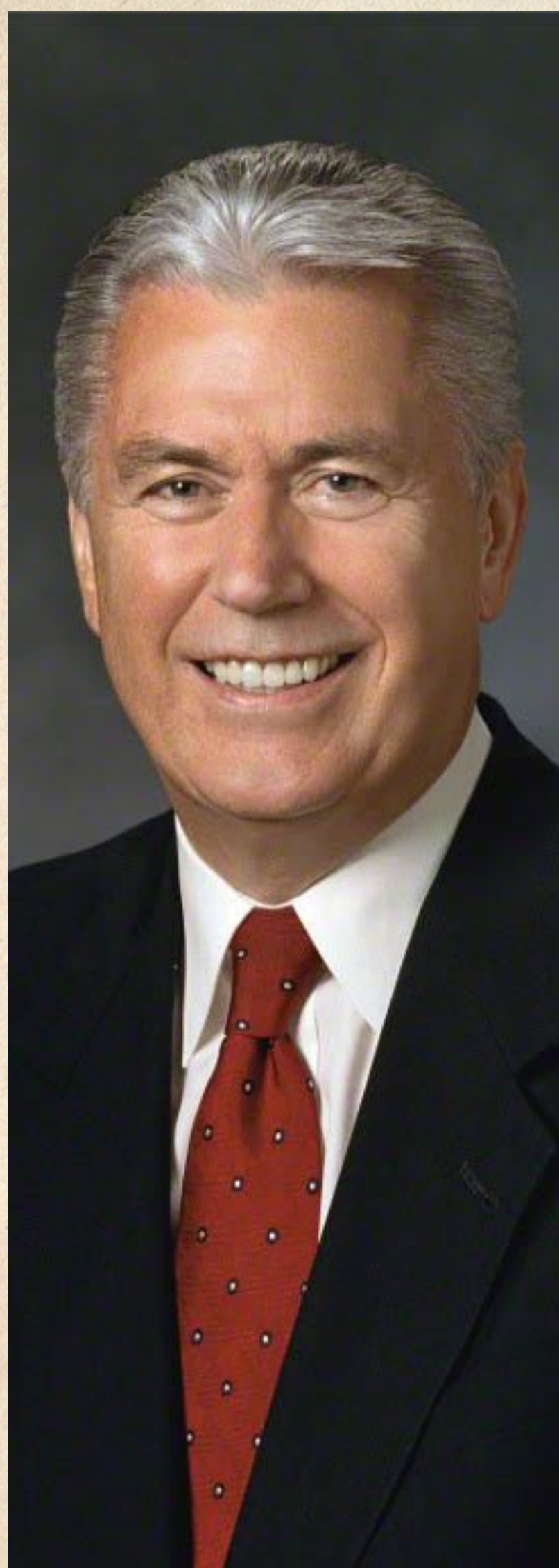
3 And God spake unto Moses, saying: Behold, I am the Lord God

^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



“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.”

(President Dieter F. Uchtdorf, “The Reflection in the Water” [Church Educational System fireside for young adults, Nov. 1, 2009]).

with me, for I know them all.

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 ^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. And as he was left unto himself, he ^cfell 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 ^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.

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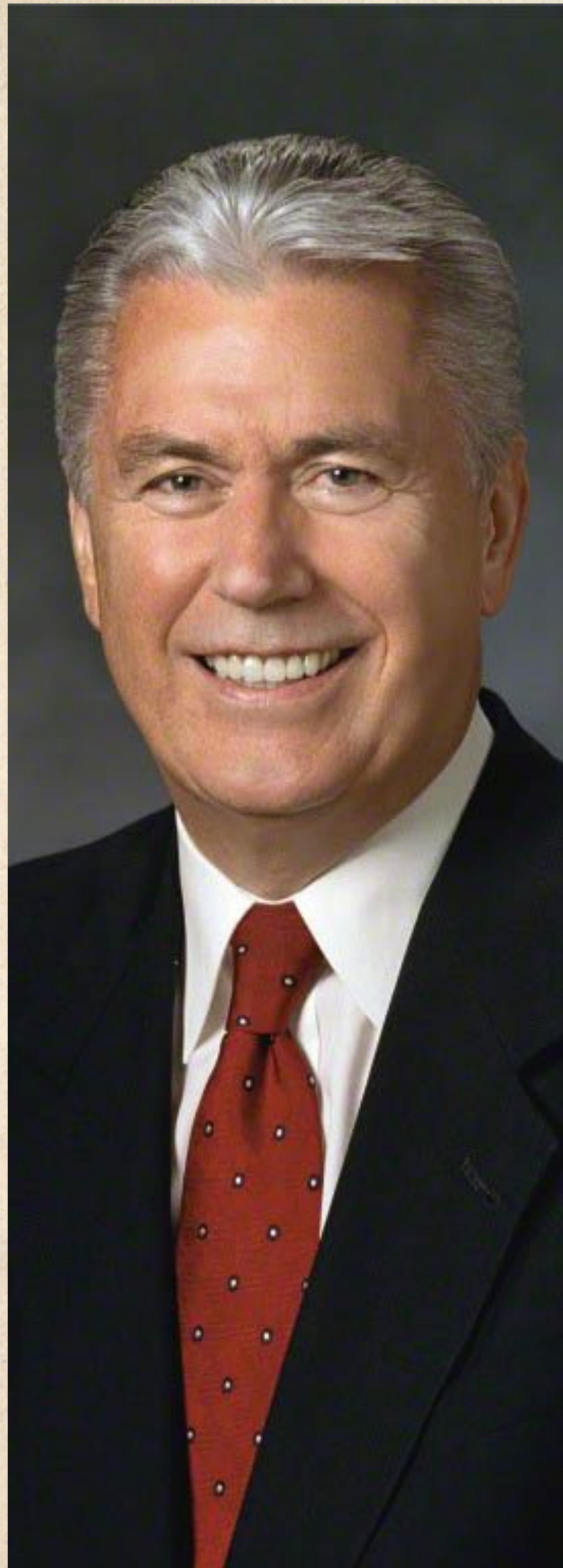
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14 For behold, I could not look upon God, except his ^aglory should come upon me, and I were transfigured before him. But I ^bcan look upon thee in the natural man. Is it not so, surely?

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.

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“...The vast expanse of eternity, the glories and mysteries of infinite space and time are all built for the benefit of ordinary mortals like you and me. Our Heavenly Father created the universe that we might reach our potential as His sons and daughters.

This is a paradox of man: compared to God, man is nothing; yet we are everything to God. While against the backdrop of infinite creation we may appear to be nothing, we have a spark of eternal fire burning within our breast. We have the incomprehensible promise of exaltation—worlds without end—within our grasp. And it is God’s great desire to help us reach it.

(Dieter F. Uchtdorf, “You Matter to Him,” GC October 2011).

“Transfiguration,” - Guide to the Scriptures

“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.”

Moses is Transfigured and Sees the World

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. And as he was left unto himself, he ^cfell unto the earth.

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<p>is ^sno God be- gs are present them all.</p> <p>this one thing es, my son, for and now I show</p> <p>ass that Moses e ^aworld upon ed; and Moses and the ends children of men a were created; ^cmarveled and</p> <p>e of God with- nat his ^bglory and Moses was d as he was left unto the earth. ass that it was y hours before ive his natural an; and he said or this cause I othing, which oposed.</p> <p>own eyes have t my ^bnatural, s, for my ^dnatu- e ^ebeheld; for I d and ^sdied in glory was upon face, for I was him.</p>	<p>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.</p> <p>13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a ^ason of God, in the similitude of his Only Begotten; and where is thy ^bglory, that I should worship thee?</p> <p>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?</p> <p>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.</p> <p>16 Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the ^asimilitude of mine Only Begotten.</p> <p>17 And he also gave me commandments when he ^acalled unto me out of the burning ^bbush, saying: ^cCall upon God in the name of mine Only Begotten, and worship me.</p> <p>18 And again Moses said: I will not cease to call upon God, I have other</p>	<p>Satan Tempts Moses to Worship Him</p>	<p>things to inquire of him: for his ^aglory has been upon me, wherefore I can judge between him and thee. ^bDepart hence, Satan.</p> <p>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.</p> <p>20 And it came to pass that Moses began to ^afear exceedingly; and as he began to fear, he saw the bitterness of ^bhell. 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.</p> <p>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.</p> <p>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.</p> <p>23 And now of this thing Moses bore record; but because of ^awickedness it is ^bnot had among the children of men.</p> <p>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</p>	<p>with the ^aHoly Ghost, which beareth record of the Father and the Son;</p> <p>25 And calling upon the name of God, 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; for they shall obey thy ^ecommand as if thou wert ^fGod.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>29 And he beheld many lands; and each land was called ^aearth, and there were ^binhabitants on the face thereof.</p> <p>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?</p> <p>31 And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and</p>	<p>Moses is filled with the Holy Ghost and converses with the Lord</p> <p>Moses Learns the Purpose of the Earth and its Inhabitants</p>
	<p>^c Job 42:6 (1–6); Dan. 4:35; Hel. 12:7; Ether 3:2.</p> <p>^b Luke 4:2 (1–13); 2 Cor. 11:14 (13–15); Rev. 12:9 (7–9):</p>		<p>18^a To Glory</p> <p>To Record Keeping</p>	<p>in Egypt</p>	

“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”

(President Spencer W. Kimball, The Miracle of Forgiveness [1969], 216–17).

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.

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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.

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31 And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and

Moses i
Moses Learns the Purpose of the Earth and its
Inhabitants

MOSES 1:19–31

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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.

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Moses is filled with the Holy Ghost and converses with the Lord

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“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.”

(President Joseph Fielding Smith, “Doctrines of Salvation,” comp. Bruce R. McConkie [1954], 1:46–47).

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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

37 And Moses saw many, unto

38 And another to my

39 For my ^bg mort

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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.

39 For behold, this is my ^awork and my ^bglory—to bring to pass the ^cimmortality and ^deternal ^elife of man.

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.

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.)

Moses is Instructed to Write the Words
of God

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