

LESSON 1
“This Is My Work and My Glory”
Moses 1

COMMENTS PRIOR TO STUDYING THE OLD TESTAMENT:

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

OVERVIEW:

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

SCRIPTURES:

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

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

1 THE words of God, which he ^aspake unto Moses at a time when Moses was caught up into an exceedingly high ^bmountain,

2 And he ^asaw God (The vision is of Jehovah, Jesus Christ, not God the Father.) ^bface to face, and he ^ctalked with him, and the ^dglory of God was upon Moses; therefore Moses could endure his presence.

3 And God spake unto Moses, saying: Behold, I am the Lord God ^aAlmighty, and ^bEndless is my ^cname; for I am without beginning of days or end of years; and is not this endless?

4 And, behold, thou art **my son**; (We are the children of God. Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and eons, of evolving into a God. [See D&C 76:58, 132:20-24] Joseph F. Smith, John R. Winder, and Anthon H. Lund, *Improvement Era*, Nov 1909, 75-81) wherefore ^alook, and I will show thee the ^bworkmanship of mine (all things were created by Jesus Christ) ^chands; but not all, for my ^dworks are without ^eend, and also my ^fwords, for they never cease.

5 Wherefore, no man can behold all my ^aworks, except he behold all my ^bglory; and no man can ^cbehold all my ^dglory, and afterwards remain in the flesh on the earth.

6 And I have a work for thee, Moses, **my son**; and thou art in the ^asimilitude of mine ^bOnly ^cBegotten; and mine Only Begotten is and shall be the ^dSavior, for he is full of ^egrace and ^ftruth; but there is ^gno

God beside me, and all things are present with me, for I ^hknow them all. (Christ speaks as though He were God the Father. This is Divine Investiture of Authority.)

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

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

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

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

11 But now mine own eyes have ^abeheld God; but not my ^bnatural, but my ^cspiritual eyes, for my ^dnatural eyes could not have ^ebeheld; for I should have ^fwithered and ^gdied in his presence; but his ^hglory was upon me; and I beheld his ⁱface, **for I was ^jtransfigured before him.**

12 And it came to pass that when Moses had said these words, behold, ^aSatan came ^btempting him, saying: Moses, son of man, worship me. (He used the phrase "son of man" to try to convince Moses he was not a son of God.)

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? (Moses knew that he was a son of God and that he should worship only God. He could tell the difference between the glory of God and Satan's lack of it.)

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

15 Blessed be the name of my God, for his ^aSpirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: ^bWorship God, for him only shalt thou ^cserve.

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

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

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

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

20 And it came to pass that Moses began to ^afear (the opposite of faith) exceedingly; and as he began to

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

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

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

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

24 And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the ^aHoly Ghost, which beareth record of the Father and the Son; 25 And calling upon the name of God (Moses prayed), he beheld his ^aglory again, for it was upon him; and he heard a ^bvoice, saying: Blessed art thou, Moses, for I, the Almighty, have ^cchosen thee, and thou shalt be made stronger than many ^dwaters; (The Red Sea) for they shall obey thy ^ecommand as if thou wert ^fGod.

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

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

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

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

30 And it came to pass that Moses called upon God, saying: ^aTell me, I pray thee, why these things are so, and by what thou madest them?

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^f Begotten.

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

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

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

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

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

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

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

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

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

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