



Lesson 2

“Thou Wast Chosen Before Thou Wast Born”

Abraham 3

Moses 4:1-4

Purpose: To understand the doctrine of foreordination and their own responsibility to help build up the kingdom of God and bring souls to Christ.

In the pre-earth state righteous individuals were appointed to be rulers in the Kingdom of God and in the building up of the Kingdom. Though the scriptures mostly mention individuals with wide spread responsibilities such as Adam, Noah, Abraham, Joseph Smith and others, the Prophet Joseph said, “Every man who has a calling to minister he inhabitants of the world was ordained to the very purpose in the Grand Council of heaven before this world was. (DHC VI, p. 364) He wrote the fifth Article of Faith which proclaimed: “We believe that a man must be called of God, by prophecy, by those who are in authority to preach the Gospel and administer in the ordinances thereof.” These prophecies were made before humans were placed on earth. Alma explains in detailed this procedure. (see Alma 13:3-6) Women and men still have their free agency to make decisions and their foreordination given in the pre-state existence comes after they have “chosen the right.” Individual’s reward for following the commandments and fulfilling their foreordained callings was not assured until it was sealed those with that authority and then the conditions of that sealing would apply. The purpose and goal of all foreordinations is to be part of the building of the Kingdom of God which means, bringing souls unto Christ. The mission of the Kingdom of God as it has been established, is established or will be established is always same, bring people unto Christ by redeeming ourselves and other members, doing missionary work or ordinances for those who preceded us in death.

The Book Abraham

On the 3rd of July [1835], Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I gave him the interpretation, and like a gentleman, he gave me the following certificate:

Kirtland, July 6, 1835.

This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I and that of Mr. Joseph Smith, Jun., to correspond in the most minute matters.

Michael H. Chandler,

Traveling with, and proprietor of, Egyptian mummies.

...Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus, a description of which will appear hereafter, and with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc.,-a more full account of which will appear in its place, as I proceed to examine or unfold them. Truly we can say, the Lord is beginning to reveal the abundance of peace and truth. (History of the Church, 2:235-236)

"Since the papyri fragments that the Church now owns are part of the papyri Joseph Smith used in translating the book of Abraham, the question naturally arises whether any part of the book of Abraham can be found in these surviving fragments. The answer is no. Critics of Joseph Smith claim this proves that he was a fraud." (The Pearl of Great Price: A Verse by Verse Commentary, RD Draper, SK Brown, MD Rhodes, [SLC: Deseret Book, 2005], 240-241)

What about the Book of Abraham? In it Joseph Smith has given us a straightforward and detailed narrative, the boldness, ingenuity, and originality of which should excite the interest and command the respect of anyone who has ever tried to write anything. Even as a work of fiction it does not permit the reader to see in it the production of some poor fool who had no idea of what he was doing, completely befuddled as to his sources, trying to squeeze a story out of a handful of perfectly meaningless Egyptian doodles. We invite the critics to use the great advantage of their superior education and unlimited source material to produce anything like it. (Hugh Nibley, Abraham in Egypt [Salt Lake City: Deseret Book Co., 1981], 1 - 2)

The Book of Moses

See Supplement, Lesson 1.

Commentary: Abraham 3 Moses 4:1-4

Abraham Chapter 3

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

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 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 stars, 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;

A moment's reflection is sufficient to teach every man of common intelligence, that all these are not the mere productions of chance, nor could they be supported by any power less than an Almighty hand...[such a man] can mark the power of Omnipotence, inscribed upon the heavens. (Teachings of the Prophet Joseph Smith, 56)

3 And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, 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.

Kolob is not the name of the planet upon which God resides. It is assumed to be the sun or one of the suns pertaining to the throne of God. Hugh Nibley said, "Notice, Kolob doesn't govern all the planets in the universe, only those of the same order that concern Abraham. So he is shown Kolob for that purpose, because it concerns him." (Ancient Documents and the Pearl of Great Price, edited by Robert Smith and Robert Smythe [n.p., n.d.], 5.)

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" (v. 10; see also vv. 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).

4 And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years 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.

Time is man's ability to place an event in sequential order. It is an earthly measurement and to God, there is no time. "Now whether there is more than one time appointed for men to rise it mattereth not; for all do not die at once, and this mattereth not; all is as one day with God, and time only is measured unto men." (Alama 40:8)

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.

"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 here members 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).

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.

The sun is greater than the moon; the moon is greater (in order of time) than the earth; the earth is least of all. The heavens themselves are symbolic of the three degrees of glory. The celestial is greater than the terrestrial. The terrestrial is greater than the telestial. Do we see the symbolism? We should. It is inscribed on the Salt Lake Temple, "The temple's east facade includes stones of emblematical design and significance. From the ground level ascending upward are the earth stones, moon stones, sun stones, star stones, and Saturn stones. The earth, moon, and sun motifs represent the 'three degrees of glory,' the telestial, terrestrial, and celestial kingdoms of heaven." (Richard Neitzel Holzäpfel, "Every Window, Every Spire 'Speaks of the Things of God,' " Ensign, Mar. 1993, 16)

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.

The greatness of planets depends upon the rate of rotation around its axis. This description of the stars is confirmed by astronomers. The stars all have different rotational speeds, with the galaxies revolving around a central point. The Milky Way, or simply the Galaxy, is the galaxy in which the Solar System is located. It is a barred spiral galaxy that is part of the Local Group of galaxies. It is one of billions of galaxies in the observable universe.

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.

"The Lord showed Abraham the great heavenly bodies. He saw them in their majesty revolving through space in perfect order. Some were set to govern; others to obey; but there was a relationship between them. He was taught by the Divine Teacher to comprehend their times and their seasons and the purpose of their creation." (Joseph Fielding Smith, The Way to Perfection [Salt Lake City: Genealogical Society of Utah, 1949], 26)

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;

"From such testimony we conclude that the God of the ancients was a personal being who thought it not beneath his dignity to appear to his prophets and instruct them face to face. He had body, parts, and passions. He had gender, speech, and family, of which he claimed us to be a part. In textual restorations given us through the Prophet Joseph Smith, we learn that God is an exalted, glorified, resurrected man." (Joseph Fielding McConkie, Here We Stand [Salt Lake City: Deseret Book Co., 1995], 166 - 167)

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.

It has been commonly held that the mere idea that there are other worlds, or planets or people besides this, and that there are other worlds greater and that our sun is a small star-that would wipe out the whole foundation of Christianity and Judaism. In fact, it would wipe out the whole foundation of religion if we once discovered that there were other planets. That idea has been commonly held by scientists and churchmen alike for the obvious reason, to begin with, their definition of creation. Creation is just once for all, everything out of nothing. Well, there are a lot of things to be accounted for. Philosopher Baillet said in 1954, "He sees the plurality of worlds. What a mockery of human design. What an annihilation of human vanities." A plurality of worlds is a mockery of human design. What we do here is nothing. If you want eloquent passages on the subject, all you would have to do is go to early Christian literature. It tells us in a Coptic Christian writing that when you approach the throne of God, the sun is as small as a grain of flour. It is absolutely lost. It disappears in the multitude of stars, and it looks about the size of a grain of flour when you get that far away. That's an early Christian writing. (Hugh Nibley, Ancient Documents and the Pearl of Great Price, edited by Robert Smith and Robert Smythe [n.p., n.d.], 7)

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.

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).

"In verse 13 it talks about Abraham's local system: This is Shinehah, which means in Egyptian, one eternal round. Shenba means to go around forever. This is the sun, and that is what the Egyptians call it. "And he said unto me: Kokob..." That's the Hebrew word for a star. It's a very interesting word, the same as the Babylonian word and the Arabic word also, Kakkabum and Kawakibu "And he said unto me: Kokaubeam, [that which is the plural of Hebrew], which signifies stars, or all the great lights, which were in the firmament of heaven." (Hugh Nibley Ancient Documents and the Pearl of Great Price, edited by Robert Smith and Robert Smythe [n.p., n.d.], 5)

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

"The vast population of the Arab, Moslem and Jewish world, which claim to be descendants of Abraham, number more than one hundred million. When one adds to that figure, the deceased ancestors, and the estimated future posterities of those groups, plus other descendants of Abraham such as the past, present and future members of the Nephite-Lamanite cultures, the lost ten tribes, and the Latter-day Saints, he sees what the Lord meant by the blessing of an innumerable and unmeasurable posterity." (H. Donl Peterson and Charles D. Tate, Jr., eds., The Pearl of Great Price: Revelations from God [Provo: BYU Religious Studies Center, 1989], 160)

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 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.

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.

As the saying goes, "the road to hell is paved with good intentions." What does that mean? Human nature is full of failings and frailties. We may have a desire to do something good but fail to do it. Does that ever happen to God? Apparently not! Elder M. Russell Ballard has asked us to emulate the Lord's pattern in following through on our good intentions. Speaking of standards, he said, "you must determine that you will live by them. This kind of commitment is a fundamental gospel principle. The scriptures teach that 'there is nothing that the Lord thy God shall take in his heart to do but what he will do it.' (Abr. 3:17.) You must be the same way. (Elder Neal A. Maxwell Ensign, Nov. 1990, 37) Elder Maxwell called this "divine determination."

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.”

"Abraham learned that just as one planet or star is greater than another until one comes to Kolob-the great governing one (see Abr. 3:9)-so, too, one spirit is greater than another until one comes to Jesus Christ-the great governing one (see Abr. 3:19, 24). A careful comparison of the characteristics of Kolob with the characteristics of Jesus Christ demonstrates that Kolob was, and is, a profound symbol of the Savior. We offer a few examples. Just as Kolob is 'the great one' (Abr. 3:3), so Jesus Christ is 'the Great I AM' (D&C 29:1). Just as Kolob is 'the first creation' (Facsimile 2, fig. 1), so Jesus Christ is the first creation-'the firstborn' (D&C 93:21) of our Father's most important creations, his children. Just as Kolob is the source of light for other stars and planets (see Facsimile 2, fig. 5), Jesus Christ is the source of light for the immensity of space, including the sun, moon, stars, and earth (D&C 88:5-13). Truly, the book of Abraham is a remarkable text, preserving a unique testimony of Jesus Christ written in the design of the physical universe and emphasizing again that all things do indeed testify of the Savior (see Moses 6:63)." (Andrew Skinner, "The Book of Abraham: A Most Remarkable Book," Ensign, Mar. 1997, 20-21)

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" (History of the Church, 6:311).

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.

"The glory of God is intelligence, or, in other words, light and truth" and should not be confused or ever equated with earthly understanding or wisdom. Primal learning is a necessity to exist in mortality. He is more intelligent because He has more light and truth. We become more intelligent and fuller of light and truth by being obeying the promptings of the Holy Ghost. That happens by coming unto Christ through the preparatory gospel and having the Holy Ghost with us by covenant and living the commandments. (see D & C Sec 93)

The glory of God intelligence is a necessity to live through the eternities. 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" (History of the Church, 6:312).

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.

The Lord told Abraham that he, Abraham, was chosen in the premortal existence to be a ruler on earth. Elder Bruce R. McConkie 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, 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 I was ordained to this very office in that Grand Council" (Teachings of the Prophet Joseph Smith, 365).

24 And there stood one 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 we will make an earth whereon these may dwell;

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, 3:194).

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

Abraham learns the purpose of our mortal probation, our life on earth.

President Ezra Taft Benson succinctly restated the message of Abraham 3:25 when he said: "The great test of life is obedience to God" (in Conference Report, Apr. 1988, 3; or 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."

26 And they who keep their first estate 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 estate shall have glory added upon their heads for ever and ever.

The next truth we learn from this scripture is that you and I, having been spirits and now having bodies, were among those who passed that first test and were given the privilege of coming to earth as mortal individuals. If we hadn't passed that test, we wouldn't be here with mortal bodies, but would have been denied this privilege and would have followed Satan or Lucifer, as he came to be known, as did one-third of the spirits created in that premortal existence who were deprived of the privilege of having mortal bodies. These are now among us, but only in their spiritual form, to make a further attempt to thwart the plan of salvation by which all who would obey would have the great glory of returning to God our Father who gave us life. (Harold B. Lee, Ensign, Jan. 1974, 4)

27 And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

"The gospel plan or program, presented to and approved by a two-thirds majority of the then assembled hosts of God's spirit children, anticipated everything that has occurred or that will occur in heaven or on earth concerning those spirits.

It provided for them to receive physical bodies in a mortal experience where, endowed with free agency and being acted upon by good and evil, they would prove themselves worthy or unworthy to return to the society of God and go on in eternal progress to perfection.

It anticipated the banishment from heaven of Satan and his followers, the creation of this earth, the placing of Adam and Eve upon it, their partaking of the fruit of the tree of the knowledge of good and evil, their banishment from the Garden, and the peopling of the earth by their posterity.

It anticipated Satan's diabolical work among men, man's wickedness, and his death, both temporal and spiritual.

It anticipated the need for a Savior to win the victory over death, atone for the sin of Adam, which brought death, and provide the means whereby men, through repentance, may receive forgiveness for personal sins and be readmitted into the presence of God.

All these things and more were anticipated by the gospel plan.

To us the plan is known as the gospel of Jesus Christ because he sponsored it in the heavenly council and implemented it through the atonement which he in the great council voluntarily undertook to make and did come to the earth and make.

The Father's plan was based on the principle of free agency. Lucifer countered with a proposal to substitute force for free agency, and sought honor for himself.

Jesus, of course, was chosen to be the Redeemer. He led the fight for the Father's plan in the War in Heaven. He created this earth. He has watched over it ever since. His role in God's program for bringing to pass "the immortality and eternal life of man" (Moses 1:39) has been revealed to men in all dispensations." (Marion G. Romney "Faith in the Lord Jesus Christ," Ensign, Nov. 1979, 41)

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

There is so much confusion about Lucifer in the Christian world. From the meager information available in the Bible, some of the more enlightened Christian scholars have gleaned that Satan was in the beginning with God—then became a fallen angel. Jesus said, "I beheld Satan as lightning fall from heaven" (Luke 10:18). But they don't know the story. Abraham gives us the story. Why was Satan so angry? Why would anyone rebel against God? How could Satan have been a "son of the morning" (Isa. 14:12) in the first place?

Of course, we know it was all about a lust for power, glory, and dominion—a lust that could not be satisfied because it sought to infringe upon the agency of man.

Moses 4: 1-4

1 And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

This phrase refers to a previous confrontation Moses had with Satan (see Moses 1:12–22). Moses had commanded Satan, in the name of Jesus Christ, to depart.

Elder Neal A. Maxwell said that it is "extremely important to get straight what happened in that premortal council. It was not an unstructured meeting, nor was it a discussion between plans, nor an idea-producing session, as to how to formulate the plan for salvation and carry it out. Our Father's plan was known, and the actual question put was whom the Father should send to carry out the plan" (Deposition of a Disciple [1976], 11; see also John 7:16–18).

In the premortal existence, Satan was called "Lucifer," which means "the Shining One" or "Lightbringer." He was a "son of the morning" (see Isaiah 14:12; D&C 76:25–27) and had potential to do much good. But Lucifer sought to obtain the throne, honor, power, and glory of Heavenly Father (see D&C 29:36; 76:28; Moses 4:1). To do so, he proposed to "redeem all mankind, that one soul shall not be lost" (Moses 4:1). However, his proposal was based on compulsion and would therefore eliminate the agency of Heavenly Father's children and the need for a Savior to suffer and redeem them.

2 But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

3 Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

*Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, said: "Satan's method of assuring 'that one soul shall not be lost' (Moses 4:1) would be to 'destroy the agency of man' (Moses 4:3). Under his plan, Satan would have been our master, and he would have '[led us] captive at his will' (Moses 4:4). Without the power of choice, we would have been mere robots or puppets in his hands" ("Free Agency and Freedom," in *The Book of Mormon: Second Nephi, The Doctrinal Structure*, ed. Monte S. Nyman and Charles D. Tate Jr. [1989], 4).*

4 And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

"Lucifer tries to cause sin, or entrap people in their sins, or falsely imply sin where there is none. Satan's work is to spread rumors and arouse contentions against what is good. (See Hel. 16:22.) He is 'the father of all lies.' (2 Ne. 2:18.) The devil is the slanderer, deliberately darkening the character and reputation of others until they are wholly stained, while the Lord is the atoner, sacrificing himself in love for others to help them become pure and holy, without any blemish." (Lenet Read, "A Book about God's Love," Ensign, Jan. 1988, 44)

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