

LESSON 3
“The Creation”
Moses 1:27-42; 2-3

OVERVIEW:

God’s creations. Moses sees a vision of God’s creations. Moses learns that God created all things.

Our analysis properly begins with the frank recital that our knowledge about the Creation is limited. We do not know the how and why and when of all things. Our finite limitations are such that we could not comprehend them if they were revealed to us in all their glory, fullness, and perfection. What has been revealed is that portion of the Lord’s eternal word which we must believe and understand if we are to envision the truth about the Fall and the Atonement and thus become heirs of salvation. This is all we are obligated to know in our day. Bruce R. McConkie, *Christ and the Creation*, p. 79. For our current needs, the Lord has given us the beautiful, powerful, concise, and systematic creation accounts of the scriptures. He has also given us collectively an intellectual curiosity that has opened the frontiers of science for the betterment of all life. I believe that Latter-day Saints would do well to realize that it will not be until Christ comes again that the full story of God’s creative act will be made known – through revelation. (D&C 101:32) In the meantime we can learn to live with certain questions not yet answered, trusting that it is wisdom in God that not all things are made known in our day. Perhaps the most powerful message that is contained in the Genesis creation account (and in the other accounts as well) is that the Creation was a deliberate act of God. The scriptures leave no room for the idea that the existence of life on Earth is accidental. We also learn from the Genesis account that the crowning achievement of the Creation was man. Kent Jackson, *Studies in Scripture*, 1:27-28.

Moses Chapters 2 and 3 are the JST versions of Genesis 1 and 2.

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.

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. (God is not telling us all of the reasons he created the earth. We probably could not understand all of the reasons.)

32 And by the ^aword of my power, have I created (The word create came from the [Hebrew] word *baurau* which does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence, we infer that God had materials to organize the world out of chaos – chaotic matter. Joseph Smith, Teachings of the Prophet Joseph Smith, p. 350-51) them, which is mine Only Begotten Son, who is full of ^bgrace and truth.

33 And ^aworlds without number have I ^bcreated; (The Savior is the steward of all life.) 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.

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; (Joseph Smith) and they shall be ^ehad again among the children of men—among as many as shall believe. (The Books of Abraham and Moses and the Joseph Smith Translation of the Bible)

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 4	MOSES 2	GENESIS 1 KJV
1 AND then the Lord said: Let us go down. And they went down at the beginning, and they, that is the ^a Gods, ^b organized and formed the ^c heavens and the earth.	1 AND it came to pass that the Lord spake unto Moses, saying: Behold, I ^a reveal unto you concerning this ^b heaven, and this ^c earth; ^d write the words which I speak. I am the Beginning and the End, the ^e Almighty God; by mine ^f Only Begotten I ^g created these things; yea, in the beginning I ^h created the ⁱ heaven, and the earth upon which thou standest.	1 IN the ^a beginning (In the beginning refers only to this world's beginning.) ^b God ^c created the ^d heaven and the ^e earth.
2 And the earth, after it was formed, was empty and desolate,	2 And the earth was without ^a form, and void; and I caused	2 And the earth was without ^a form, and void; and ^b darkness

<p>because they had not formed anything but the earth; and ^adarkness reigned upon the face of the deep, and the Spirit of the Gods ^bwas brooding upon the face of the waters.</p>	<p>^bdarkness to come up upon the face of the deep; and my ^cSpirit ^dmoved upon the face of the water; for I am God.</p>	<p><i>was</i> upon the face of the deep. And the ^cSpirit of God ^dmoved upon the face of the waters.</p>
<p>3 And they (the Gods) said: Let there be light; and there was light.</p>	<p>3 And I, God, said: Let there be ^alight; and there was light.</p>	<p>3 And God ^asaid, Let there be ^blight: and there was light.</p>
<p>4 And they (the Gods) comprehended the light, for it was ^abright; and they divided the light, or caused it to be divided, from the darkness.</p>	<p>4 And I, God, saw the light; and that light was ^agood. And I, God, divided the ^blight from the darkness.</p>	<p>4 And God saw the light, that <i>it was</i> ^agood: and God divided the light from the darkness. (John Taylor spoke of the Gods causing the light of their glory to shine upon the earth “before the sun appeared in the firmament.” JD 18:327)</p>
<p>5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called ^anight; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.</p>	<p>5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the ^aword of my power, and it was done as I ^bspake; and the evening and the morning were the first ^cday. (The earth and firmament were organized in six periods of time. Officially the Church has not taken a stand on the age of the earth. According to three theories, the earth could have been created in 6 literal days, 6 thousand years, or six creative periods of indeterminate lengths of time. The latter is most likely.)</p>	<p>5 And God called the light ^aDay, and the ^bdarkness he called Night. And the evening and the morning were the ^cfirst ^dday.</p>
<p>6 And the Gods also said: Let there be an ^aexpanse in the midst of the waters, and it shall divide the waters from the waters.</p>	<p>6 And again, I, God, said: Let there be a ^afirmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;</p>	<p>6 ¶ And God said, Let there be a ^afirmament in the midst of the waters, and let it divide the waters from the waters. (Firmament means expanse. The firmament of heaven is the expanse of heaven; it refers, depending upon the context, to either the atmospheric or the sidereal heavens. Mormon Doctrine, p. 260-61. The firmament is our atmosphere.)</p>
<p>7 And the Gods ordered the expanse, so that it divided the waters which were under the</p>	<p>7 And I, God, made the firmament and divided the ^awaters, yea, the great waters</p>	<p>7 And God made the firmament, and divided the ^awaters which <i>were</i> under the firmament from</p>

<p>expanse from the waters which were above the expanse; and it was so, even as they ordered.</p>	<p>under the firmament from the waters which were above the firmament (clouds in the sky), and it was so even as I spake.</p>	<p>the waters which <i>were</i> above the firmament: and it was so.</p>
<p>8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second ^atime that they called night and day.</p>	<p>8 And I, God, called the firmament ^aHeaven; and the evening and the morning were the second day.</p>	<p>8 And God called the firmament ^aHeaven. And the evening and the morning were the second ^bday.</p>
<p>9 And the Gods ordered, saying: Let the ^awaters under the heaven be gathered together unto ^bone place, and let the earth come up dry; and it was so as they ordered;</p>	<p>9 And I, God, said: Let the ^awaters under the heaven be gathered together unto ^bone place, and it was so; and I, God, said: Let there be dry land; and it was so.</p>	<p>9 ¶ And God said, Let the ^awaters under the heaven be gathered together unto ^bone place, and let the dry <i>land</i> appear: and it was so. (From this we learn a marvelous fact, which very few have ever realized or believed in this benighted age: we learn that the waters, which are now divided into oceans, seas and lakes, were then all gathered into one vast ocean, and consequently, that the land which is now torn asunder, and divided into continents and islands almost innumerable, was then one vast continent or body, not separated as it now is. Parley P. Pratt, Voice of Warning, p. 90-91 and Joseph Fielding Smith, Man, His Origin and Destiny, p. 381-82.)</p>
<p>10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, ^aGreat Waters; and the Gods saw that they were obeyed.</p>	<p>10 And I, God, called the dry land ^aEarth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.</p>	<p>10 And God called the dry <i>land</i> ^aEarth; and the gathering together of the waters called he Seas: and God saw that <i>it was</i> good.</p>
<p>11 And the Gods said: Let us prepare the earth to bring forth ^agrass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.</p>	<p>11 And I, God, said: Let the earth bring forth ^agrass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.</p>	<p>11 And God said, Let the earth bring forth ^agrass, the herb yielding seed, <i>and</i> the fruit tree yielding fruit after his kind, whose seed <i>is</i> in itself, upon the earth: and it was so.</p>

<p>12 And the Gods organized the ^aearth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.</p>	<p>12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his ^akind; and I, God, saw that all things which I had made were good;</p>	<p>12 And the earth ^abrought forth grass, <i>and</i> herb yielding seed after his kind, and the tree yielding fruit, whose seed <i>was</i> in itself, after his ^bkind: and God saw that <i>it was</i> good.</p>
<p>13 And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.</p>	<p>13 And the evening and the morning were the third day.</p>	<p>13 And the evening and the morning were the third day.</p>
<p>14 And the Gods organized the ^alights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years;</p>	<p>14 And I, God, said: Let there be ^alights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years;</p>	<p>14 ¶ And God said, Let there be ^alights in the firmament of the heaven to divide the day from the night; and let them be for ^bsigns, and for ^cseasons, and for days, and years:</p>
<p>15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.</p>	<p>15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.</p>	<p>15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.</p>
<p>16 And the Gods organized the two great lights, the ^agreater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;</p>	<p>16 And I, God, made two great lights; the greater ^alight to rule the day, and the lesser light to rule the night, and the ^bgreater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.</p>	<p>16 And God made two great lights; the ^agreater light to rule the day, and the lesser light to rule the night: <i>he made</i> the ^bstars also.</p>
<p>17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the ^adarkness.</p>	<p>17 And I, God, set them in the firmament of the heaven to give light upon the earth,</p>	<p>17 And God set them in the ^afirmament of the heaven to give light upon the earth,</p>
<p>18 And the Gods watched those things which they had ^aordered until they obeyed.</p>	<p>18 And the ^asun to rule over the day, and the moon to rule over the night, and to divide the light from the ^bdarkness; and I, God, saw that all things which I had made were good;</p>	<p>18 And to rule over the ^aday and over the night, and to divide the light from the darkness: and God saw that <i>it was</i> good.</p>

19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.	19 And the evening and the morning were the fourth day.	19 And the evening and the morning were the fourth day.
20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.	20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.	20 And God said, Let the ^a waters ^b bring forth abundantly the moving creature that hath life, and ^c fowl <i>that</i> may fly above the earth in the open firmament of heaven.
21 And the Gods prepared the waters that they might bring forth great ^a whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good.	21 And I, God, created great ^a whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.	21 And God created ^a great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that <i>it was</i> good.
22 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or ^a great waters; and cause the fowl to multiply in the earth.	22 And I, God, blessed them, saying: Be fruitful, and ^a multiply, and fill the waters in the sea; and let fowl multiply in the earth;	22 And God blessed them, saying, Be fruitful, and ^a multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23 And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.	23 And the evening and the morning were the fifth day.	23 And the evening and the morning were the fifth day.
24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.	24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;	24 ¶ And God said, Let the earth bring forth the living creature after his ^a kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.	25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.	25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that <i>it was</i> good.
26 And the Gods took ^a counsel	26 And I, God, said unto mine	26 ¶ And God said, Let ^a us

<p>among themselves and said: Let us go down and ^bform man in our ^cimage, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.</p>	<p>^aOnly Begotten, which was with me from the ^bbeginning: Let ^cus ^dmake man in our ^eimage, after our likeness; and it was so. (As man is, God once was; as God is, man may become. Lorenzo Snow. There will come a time, for all mankind, when the encounter with the Son of God will be literal. For the faithful and obedient, it will be a moment of glory and peace; for the disobedient and nonvaliant, a moment of profound remorse. Latter-day Commentary of the Old Testament, p. 31) And I, God, said: Let them have ^fdominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.</p>	<p>^bmake ^cman in our ^dimage, after our ^elikeness: and let them have ^fdominion (The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Teachings of the Prophet Joseph Smith, p. 157) over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.</p>
<p>27 So the ^aGods went down to organize man in their own ^bimage, in the image of the Gods to form they him, male and female to form they them.</p>	<p>27 And I, God, created man in mine own ^aimage, in the image of mine Only Begotten created I him; male and female created I them. (We, the First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children. The Family: A Proclamation to the World.)</p>	<p>27 So God created man in his <i>own</i> ^aimage, in the image of God created he him; male and ^bfemale created he them. (I believe that the declaration made in these two scriptures is literally true. God has made His children like Himself to stand erect, and has endowed them with intelligence and power and dominion over all His works and given them the same attributes which He Himself possesses. He created man, as we create our own children; for there is no other process of creation in heaven, on the earth, in the earth, or under earth, or in all the eternities, that is, that were, or that ever will be. Brigham Young, JD, 11:122. Man was born of woman; Christ the Savior, was born of woman and God, the Father, was born of woman. Adam our earthly parent, was also born of woman into this world, the same as Jesus</p>

		and you and I. Joseph F. Smith, Maricopa Stake Conference, December 7, 1913, Deseret Evening News, Sec III, p. 7)
28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.	28 And I, God, blessed them, and said unto them: Be ^a fruitful, and ^b multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Adam and Eve were thus created last in order that they should rule over all creation, and in order that they should be able to enter a banqueting hall that was waiting ready for them. Encyclopedia Judaica Jr. Old Testament Supplement Study Materials, p. 4)	28 And God blessed them, and God said unto them, Be ^a fruitful, and ^b multiply, and ^c replenish (The Hebrew word is <i>Mole</i> meaning fill, to fill, or make full. Answers to Gospel Questions, 1:208-9) the ^d earth, (I have told many groups of young people that they should not postpone their marriage until they have acquired all of the education ambitions. I have told tens of thousands of young folks that when they marry they should not wait for children until they have finished their schooling and financial desires. Marriage is basically for the family, and when people have found their proper companions there should be no long delay. They should live together normally and let the children come. Spencer W. Kimball, Marriage is Honorable, Speeches of the Year, 1973, p. 262-63) and subdue it: and have ^e dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
29 And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their ^a meat.	29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for ^a meat.	29 ¶ And God said, Behold, I have given you every herb bearing seed, which <i>is</i> upon the face of all the earth, and every tree, in the which <i>is</i> the fruit of a tree yielding seed; to you it shall be for ^a meat.
30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these	30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.	30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein <i>there is</i> life, <i>I have given</i> every green herb for ^a meat: and it was so.

things shall be thus organized.		
31 And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the ^a sixth time.	31 And I, God, saw everything that I had made, and, behold, all things which I had made were very ^a good; and the evening and the morning were the ^b sixth day.	31 And God saw every thing that he had made, and, behold, <i>it was</i> very ^a good. And the evening and the morning were the ^b sixth day.
ABRAHAM 5	MOSES 3	GENESIS 2 KJV
1 AND thus we will finish the heavens and the earth, and all the ^a hosts of them.	1 THUS the ^a heaven and the earth were finished, and all the ^b host of them.	1 THUS the heavens and the ^a earth were finished, and all the ^b host of them.
2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will ^a rest on the ^b seventh time from all our work which we have counseled.	2 And on the seventh day I, God, ended my work, and all things which I had made; and I ^a rested on the ^b seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good; (The earth also was pronounced good, and would have remained in that same state forever had it not been changed to meet Adam's fallen condition. All things on the face of the earth also would have remained in that same condition, had not Adam transgressed the law. Joseph Fielding Smith, Man, His Origin and Destiny, p. 50-51)	2 And on the seventh day God ended his work which he had ^a made; and he ^b rested on the seventh day from all his ^c work which he had made.
3 And the Gods concluded upon the seventh time, because that on the seventh time they would ^a rest from all their ^b works which they (the Gods) counseled among themselves to form; and ^c sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.	3 And I, God, ^a blessed the seventh day, and ^b sanctified it; because that in it I had rested from all my ^c work which I, God, had created and made.	3 And God blessed the ^a seventh day, and ^b sanctified it: because that in it he had ^c rested from all his work which God ^d created and made.
4 And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the ^a Gods formed the	4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were ^a created, in the day that I, the	4 ¶ These <i>are</i> the generations of the heavens and of the earth when they were ^a created, in the day that the ^b LORD God made the earth and the heavens,

<p>earth and the heavens,</p>	<p>Lord God, made the ^bheaven and the earth,</p>	
<p>5 According to all that which they had said concerning every plant of the field before it was in the ^aearth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.</p>	<p>5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, ^acreated all things, of which I have spoken, ^bspiritually, before they were ^cnaturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had ^dcreated all the children of men; and not yet a man to till the ^eground; for in ^fheaven ^gcreated I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; (There is no account of the creation of man or other forms of life when they were created as spirits. There is just the simple statement that they were so created before the physical creation. The statements in Moses 5:3 and Genesis 2:5 are interpolations thrown into the account of the physical creation, explaining that all things were first created in the spirit existence in heaven before they were placed upon this earth. We were all created untold ages before we were placed on this earth. We discover from Abraham 3:22-28, that it was before the earth was formed that the plan of salvation was presented to the spirits, or intelligences. This being true, then, man, animals and plants were not created in the spirit at the time of the creation of the earth, but long before. Joseph Fielding Smith, Doctrines of Salvation, 1:75-76)</p>	<p>5 And every ^aplant of the field ^bbefore it was in the ^cearth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and <i>there was not a ^dman to till the ^eground.</i> (The account of creation in Genesis was not a spirit creation, but it was in a particular sense, a spiritual creation. This, of course, needs some explanation. The account in Genesis, chapters one and two, is the account of the placing of all life upon the earth, up and until the fall of Adam, is an account, in a sense, of the spiritual creation of all of these, but it was also a physical creation. When the Lord said he would create Adam, he had no reference to the creation of his spirit for that had taken place ages and ages before when he was in the world of spirits and known as Michael. Joseph Fielding Smith, Doctrines of Salvation, 1:76-77)</p>
<p>6 But there went up a mist from the earth, and watered the whole face of the ground.</p>	<p>6 But I, the Lord God, spake, and there went up a ^amist from the earth, and watered the whole</p>	<p>6 But there went up a ^amist from the earth, and watered the whole face of the ground.</p>

	face of the ground.	
<p>7 And the ^aGods formed man from the ^bdust of the ground, and took his ^cspirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living ^dsoul.</p>	<p>7 And I, the Lord God, formed man from the ^adust of the ground, and breathed into his nostrils the ^bbreath of life; and ^cman became a living ^dsoul, the ^efirst flesh upon the earth (Adam was the first of all creatures to fall and become flesh, and flesh in this sense means mortality, and all through our scriptures the Lord speaks of this life as flesh, while we are here in the flesh, so Adam became the first flesh. Joseph Fielding Smith, Seek Ye Earnestly, p. 280-81), the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.</p>	<p>7 And the LORD God ^aformed ^bman of the ^cdust of the ground, and breathed into his nostrils the ^dbreath of life; and ^eman became a living ^fsoul. (Adam's body was created from the dust of the earth, but at that time it was a spiritual earth. Adam had a spiritual body until mortality came upon him through the violation of the law under which he was living, but he also had a physical body of flesh and bones. Now what is a spiritual body? It is one that is quickened by spirit and not by blood...After the fall, which came by a transgression of the law under which Adam was living, the forbidden fruit had the power to create blood and change his nature and mortality took the place of immortality, and all things, partaking of the change, became mortal. Now I repeat, the account in Genesis one and two, is the account of the physical creation of the earth and all upon it, but the creation was not subject to mortal law until after the fall. It was, therefore, a spiritual creation and so remained until the fall when it became temporal, or mortal. Joseph Fielding Smith, Doctrines of Salvation, 1: 76-77)</p>
<p>8 And the Gods planted a garden, eastward in ^aEden, (In ancient times the direction east commonly represented God's abode or God's presence. Thus, that which came from the east was perceived as coming from God, being godly in nature, or having been sent by God. Here we learn that Eden was in the east, or, in other words, it was in the presence of God. Thus,</p>	<p>8 And I, the Lord God, planted a garden eastward in ^aEden, and there I put the man whom I had formed. (I tell you, life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man – made in the image of God, male and female – did not exist...The</p>	<p>8 ¶ And the LORD God planted a garden eastward in ^aEden; and there he put the man whom he had formed. (...Does it not appear to you that it is a foolish and ridiculous notion that when God created this earth he had to begin with a speck of protoplasm, and take millions of years, if not billions, to bring conditions to pass by which his sons and daughters might obtain</p>

<p>Adam and Eve walked with, talked to, and were instructed by the Father while there. Eden functioned as a temple for our first parents. For us, the temple is our Eden, and it is the earthly abode of God. It is a place of communion for those who are worthy to enter. And, as Eden was for Adam and Eve, the temple (for us) can function as a refuge from “the lone and dreary world,” as well as a school in which we can be taught the will of the Lord. Gaskill, <i>The Savior and the Serpent</i>, p. 48) and there they put the man, whose spirit they had put into the body which they had formed. (Here let me state to all philosophers of every class upon the earth. When you tell me that father Adam was made as we made adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they are commanded to multiply and replenish the earth. Brigham Young, <i>JD</i>, 7:285-86)</p>	<p>Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled, the Lord, our God, transplanted upon it from some other earth, the life which is found here. Joseph Fielding Smith, <i>Doctrines of Salvation</i>, 1:139-40)</p>	<p>bodies made in his image? Why not the shorter route and transplant them from another earth as we are taught in the scriptures? Joseph Fielding Smith, <i>Man, His Origin and Destiny</i>, p. 276-77.)</p>
<p>9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the ^atree of life, (The tree of life is a symbol of Jesus Christ.) also, in the midst of the garden, and the tree of knowledge of good and evil.</p>	<p>9 And out of the ground made I, the Lord God, to grow every tree, ^anaturally, that is pleasant to the sight of man; and man could behold it. And it became also a ^bliving soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the</p>	<p>9 And out of the ground made the LORD God to grow every tree that is pleasant to the ^asight, and good for ^bfood; the ^ctree of ^dlife also in the midst of the garden, and the tree of ^eknowledge of good and evil.</p>

	use of man; and man saw that it was good for food. And I, the Lord God, planted the ^c tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.	
10 There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.	10 And I, the Lord God, caused a river to go out of ^a Eden to water the garden; and from thence it was parted, and became into four ^b heads.	10 And a river went out of ^a Eden to water the garden; and from thence it was ^b parted, and became into four heads.
	11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of ^a Havilah, where I, the Lord God, created much gold;	11 The name of the first <i>is</i> Pison: that <i>is</i> it which ^a compasseth the whole land of ^b Havilah, where <i>there is</i> gold;
	12 And the gold of that land was good, and there was bdellium and the ^a onyx stone.	12 And the gold of that land <i>is</i> good: there <i>is</i> bdellium and ^a the onyx stone.
	13 And the name of the second river was called Gihon; the same that compasseth the whole land of ^a Ethiopia.	13 And the name of the second river <i>is</i> Gihon: the same <i>is</i> it that ^a compasseth the whole land of ^b Ethiopia.
	14 And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.	14 And the name of the third river <i>is</i> Hiddekel: that <i>is</i> it which goeth toward the east of Assyria. And the fourth river <i>is</i> Euphrates.
11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.	15 And I, the Lord God, took the man, and put him into the Garden of ^a Eden, to dress it, and to keep it.	15 And the LORD God took the man, and put him into the ^a garden of ^b Eden ^c to dress it and to ^d keep it. (What do we know about the location of the Garden of Eden? Bruce A. Van Orden, associate professor of Church history, Brigham Young University. We must remember that the whole earth was paradisiacal before the Fall. The Garden of Eden was a center place. After the Fall, there was no Garden of Eden or paradisiacal status on earth. Yet relative to the locale of the site of the Garden of Eden, the Prophet Joseph Smith learned through revelation (D&C 57) that Jackson County was the

location of a Zion to be and the New Jerusalem to come. The Prophet first visited Jackson County, Missouri, in the summer of 1831. The Prophet visited Jackson County again in April and May 1832. On one of the occasions, or perhaps both, the Prophet Joseph apparently instructed his close associates, and perhaps even a general Church gathering, that the ancient Garden of Eden was also located in Jackson County. Brigham Young stated, "Joseph the Prophet told me that the garden of Eden was in Jackson [County] Missouri." (Journal of Wilford Woodruff, vol. 5, 15 Mar. 1857, Archives Division, Church Historical Dept., Salt Lake City.) Heber C. Kimball said: "From the Lord, Joseph learned that Adam had dwelt on the land of America, and that the Garden of Eden was located where Jackson County now is." (Andrew Jenson, Historical Record, 9 vols., Salt Lake City: Andrew Jenson, 1888, 7:439; see also Orson F. Whitney, Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1967, p. 219.) Other early leaders have given the same information. Unfortunately, we do not have primary source documentation for all of Joseph Smith's revelations or doctrinally related declarations. This is especially true for the periods when he did not have a scribe to keep a record of his daily activities. His 1831 and 1832 trips to Missouri fit into this category. One of the early Latter-day Saint residents of Jackson County was Emily Austin. Remembering her first year there, she reminisced, "Our

		<p>homes in this new country presented a prosperous appearance—almost equal to Paradise itself—and our peace and happiness, we flattered ourselves, were not in a great degree deficient to that of our first parents in the garden of Eden.” (Mormonism; or, Life among the Mormons, New York:AMS Press, 1971, p. 67.) She was reflecting a commonly held belief among the Saints that Eden was in Jackson County. It wasn’t until May 1838 that revelation (D&C 116) identified Adam-ondi-Ahman, a site near the Garden of Eden, to be in Daviess County, Missouri, some seventy miles from present-day Kansas City. (Encyclopedia of Mormonism, 4 vols., New York City: Macmillan, 1992, 1:19-20.) Other revelations referring to Adam-ondi-Ahman were D&C 78:15-16 and D&C 107:53-57. In accord with the revelations given to the Prophet Joseph Smith, we teach that the Garden of Eden was on the American Continent located where the City Zion, or the New Jerusalem, will be built. When Adam and Eve were driven out of the Garden, they eventually dwelt at a place called Adam-ondi-Ahman, situated in what is now Davies County, Missouri. Joseph Fielding Smith, Doctrines of Salvation, 3:74, Ensign, Jan 1994)</p>
<p>12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p>	<p>16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p>	<p>16 And the LORD God ^acommanded the man, saying, Of every tree of the garden thou mayest ^bfreely eat:</p>
<p>13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely</p>	<p>17 But of the tree of the ^aknowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest</p>	<p>17 But of the ^atree of the ^bknowledge of good and evil, thou shalt not eat of it: for in the ^cday that thou eatest thereof thou</p>

<p>die. Now I, Abraham, saw that it was after the Lord's ^atime, which was after the time of ^bKolob; for as yet the Gods had not appointed unto Adam his reckoning. (When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven. And when man fell...the earth fell into space, and took up its abode in this planetary system, and the sun became our light...This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth. Joseph Smith, JD, 17:143. This earthly ball, this opaque substance thrown off into space, is only a speck in the great universe; and when it is celestialized it will go back into the presence of God, where it was first framed. All belongs to God, and those who keep his celestial law will return to him. Brigham Young, JD, 9:317 John Taylor also taught that the earth "was organized near the planet Kolob." The Mormon, August 29, 1857)</p>	<p>^bchoose for thyself, for it is given unto thee; but, remember that I ^cforbid it, for in the ^dday thou eatest thereof thou shalt surely ^edie. (Satan sought to destroy our will by insisting that his way could save all – forced obedience, no free will. On earth his tactics are more subtle – your choices don't really matter; sin a little; you will still be saved. This "moment of truth" is the defining factor as it relates to our eternal reward – damnation or exaltation. Latter-day Commentary on the Old Testament, p. 32. I should like to suggest three standards by which to judge each of the decisions that determine the behavior patterns of our lives. These standards are so simple as to appear elementary, but I believe their faithful observance will provide a set of moral imperatives by which to govern without argument or equivocation each of our actions and which will bring unmatched rewards. They are: Does it enrich the mind? Does it discipline and strengthen the body? Does it nourish the spirit? Teachings of Gordon B. Hinckley, p. 54)</p>	<p>shalt surely ^ddie. (The Lord said to Adam, here is the tree of knowledge of good and evil. If you want to stay here then you cannot eat of that fruit. If you want to stay here then I forbid you to eat it. But you may act for yourself and you may eat of it if you want to. And if you eat it you will die. Joseph Fielding Smith, Charge to Religious Educators, p. 124. What, therefore, did God really say to them in the garden? I suggest that He might have said something like the following: "If you want to stay in the Garden of Eden with no cares and no possibility of growth, you should not eat from the tree of knowledge of good and evil. However, if you desire to grow and receive all that I have in store for you, you will have to leave the garden. If you eat of the tree, you will be cast out of the garden into the earth and into mortality, and you will die both temporally and spiritually, but you will open the door for yourselves and for all humanity to receive eternal life like I have. The choice is yours." In other words, God gave them information. Keller, The Religious Educator, p. 104.)</p>
<p>14 And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.</p>	<p>18 And I, the Lord God, said unto mine ^aOnly Begotten, that it was not good that the man should be ^balone; wherefore, I will make an ^chelp meet for him.</p>	<p>18 ¶ And the LORD God said, <i>It is</i> not good that the man should be ^aalone; I will make him ^ban help meet for him. (Traditionally the title help meet is understood to mean "a helper fit for him," "a helper like-the-opposite-of-him," or "a help corresponding to him." In other words, it suggests an equal, but opposite, half of the whole. Gaskill, The Savior and the Serpent, p. 57-58)</p>
<p>15 And the Gods caused a deep</p>		

sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof;		
16 And of the rib which the Gods had taken from man, formed they a ^a woman, and brought her unto the man.		
17 And Adam said: This was bone of my bones, and ^a flesh of my flesh; now she shall be called Woman, because she was taken out of man;		
18 Therefore shall a man leave his father and his mother, and shall ^a cleave unto his wife, and they shall be ^b one flesh.		
19 And they were both naked, the man and his wife, and were not ^a ashamed.		
20 And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever ^a Adam called every living creature, that should be the name thereof.	19 And out of the ground I, the Lord God, formed every ^a beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the ^b breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.	19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought <i>them</i> unto ^a Adam to see what he would call them: and whatsoever Adam called every living creature, that <i>was</i> the ^b name thereof.
21 And Adam gave ^a names to all ^b cattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an ^c help meet for him.	20 And Adam gave ^a names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.	20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
	21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof;	21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
	22 And the rib which I, the Lord God, had taken from man, made I a ^a woman, and brought her unto the man.	22 And the rib, which the LORD God had taken from man, made he a ^a woman, and brought her unto the man.
	23 And ^a Adam said: This I know now is bone of my bones, and ^b flesh of my flesh; she shall be	23 And Adam said, This <i>is</i> now bone of my bones, and ^a flesh of my flesh: she shall be called

	called Woman, because she was taken out of man.	^b Woman, because she was taken out of Man.
	24 Therefore shall a man leave his father and his mother, and shall ^a cleave unto his ^b wife; and ^c they shall be ^d one flesh.	24 Therefore shall a ^a man leave his ^b father and his mother, and shall ^c cleave unto his ^d wife: and they shall be ^e one flesh.
	25 And they were both naked, the man and his wife, and were not ashamed.	25 And they were both ^a naked, the man and his wife, and were not ^b ashamed.

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