



Lesson 3

“The Creation”

Moses 1:27-42; 2-3

Purpose: To feel gratitude that God created all things for our benefit and that we are created in His image.

There are two accounts of the creation in the Pearl of Great Price, one found in Moses and the other in Abraham. The account that is written by Abraham is the oldest in any of the scriptures and the one that Joseph Smith translated entirely by revelation. When the Prophet Joseph made changes in the Book of Genesis it was by revelation but when no changes were made, it should not be assumed that he did not have comment on those verses as he did not complete that work and if there is a difference of statement in Moses and the Book of Abraham, then Abraham should be considered with precedence. There are three different happenings recorded regarding the creation, (1) is a spiritual creation, (2) is a ‘blueprint’ of the creation and (3) is the actual organization and placement of life on earth. The accounts in both books contribute to the understanding of the organization of the earth. Abraham’s account covers both the ‘blueprint’ and the placement of life on earth. Abraham, by means of the Urim and Thummim was able to see back to the stars and the worlds that are in control of Kolob.

Spiritual Creation: “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. These statements in Moses 3:5 and Genesis 2:5 are interjections put 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. . . Mankind was 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.’ The 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* 1:75-77] Revelation declares, “. . .by the power of my Spirit created I them; yea, all things both spiritual and temporal—First spiritual [in the initial creation of physical life on the earth], secondly temporal [in the subsequent re-organization of life under the present temporal law {caused by the fall}], which is the beginning of my work; and again [looking at things from our mortal state into the future] first temporal, and secondly spiritual [resurrection], which is the last of my work—“Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning. . . [D&C 29:31-33.]

Blueprint of the Creation: A blueprint is a plan of what is to happen. This is what is explained in both Moses and Abraham. A physical earth was formed on the first day and an orbit was made for it to be in. It moves quickly compared to larger orbits. This sphere was without form and void. (Abraham 4:2; Moses 2:2; *Teachings of the Prophet Joseph Smith*, pg. 181.) There was no life placed upon the earth until the seventh day (see D&C 77:12). After the garden was readied, Adam became the first living flesh placed on the earth. (see Moses 3:7.) As you read Abraham’s account through the days they have done nothing as to the placement of living creatures on earth. On the sixth day Abraham, who saw all of this in a vision writes, “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 meat. 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 things shall be thus organized. 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 sixth time.” (Abraham 4:29-31) It is clear that the forms of life they had prepared had not yet been placed on the earth. The placement of life on earth took place on the seventh day or seventh time. The discussion the seventh day of rest where nothing was done is not a consistent interpretation of the scriptures. The seventh day is a day of rest, which according to the Doctrine and Covenants is a fullness of God’s glory. “But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his danger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.”(see D&C 84:24.)

Placement of Life on Earth During the Seventh Time: “And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will rest on the seventh time from all our work which we have counseled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form; and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.” (see Abraham 5:2-3) Adam was the first living being on earth, there were no pre-Adamites. The placement of life on earth was just that, a placement here on earth. Man has always existed. “I tell you, life did not commence upon the 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 Lord has given us the information regarding his creations, and how he has made many earths, for there was never a beginning, 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, *Doctrines of Salvation* 1:39-140.) A complete explanation of the creation can be found in *Doctrinal Commentary on the Pearl of Great Price* by Hyrum L. Andrus, (SLC: Deseret Book, 1967), p 137-181.

The Book of Moses

See Supplement Lesson 1.

Commentary:

Moses 1:27-42

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

What did [Moses] behold? He looked upon that which mankind never can look upon in this natural state, without the aid of the same principle; he beheld every particle of the earth, or, as the new revelation says, and there was not a particle of it that he did not behold, discerning it by the spirit of God. What an excellent telescope! Did the Spirit of God impress it by the rays of light upon the retina of the eye only? No: the vision was exhibited to the mind, independent of the natural eye. Instead of acting upon the mere eye, every part of the human spirit could behold and discern, through the medium of that all-powerful substance—the Spirit of God, every particle of this earth. How long would it have taken Moses to have gazed at each particle separately, with the natural eye? While he was gazing with the eye at one, he could not be looking directly at another. It would have taken him a great many millions of years to have gazed directly and distinctly upon every particle of the earth, as we naturally see things in succession. But, instead of this, we find him, in a short space of

time, perhaps the interval was only a few minutes or hours, gazing upon every particle of it. Here was something new, and independent of the natural vision, showing him things beneath the surface of the earth. Men look at things above the surface by the natural eye; but here is a man who, by the power of heaven, is enabled to penetrate that which the natural eye could never behold. (Orson Pratt, Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 2: 245)

33 And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

The purpose of this statement is to place into perspective that all of his creations are for His purpose but His message centers on us, "to bring to pass the immortality and eternal life of man." (Moses 1:39.) According to the Prophet Isaiah they are formed to be inhabited (see Isa. 45:18) with God's plan of salvation, the gospel of Jesus Christ.

37 And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

The Savior is Omni, Omni. He is omniscient, all knowing, omnipresent, present everywhere and omnipotent, all powerful. He has no limitations on His power, glory, light or truth.

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

This is the symbiotic relationship between Jesus Christ and man. Christ met all the conditions, through his life and the atonement so the conditions of immortality and eternal life can be met. Christ's ability to provide this is what makes him God.

"Earth in all its majesty and wonder is not the end and purpose of creation." . . . my glory," says the Lord himself, "(is) to bring to pass the immortality and eternal life of man." (Moses 1:39.) And man in exercising the divine gift of free agency should feel in duty bound, should sense the obligation to assist the Creator in the accomplishment of this divine purpose. The true end of life is not mere existence, not pleasure, not fame, not wealth. The true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration." (David O. McKay, Conference Report, October 1963, First Day-Morning Meeting, 7)

41 And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men "The person raised up to restore Moses' words was, of course, Joseph Smith. The book of Moses in the Pearl of Great Price and other additions in the Joseph Smith Translation show the Prophet's work on the books attributed to Moses. The amount of material restored in the eight chapters of Moses and the JST throughout the book of Genesis confirms the statement that many words were taken away from Moses' words. Had Joseph Smith had more time to work on his translation of the Bible, there undoubtedly would have been more words restored.

"It was probably this work that led Joseph Smith to declare: 'I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.' (Teachings of the Prophet Joseph Smith, p. 327)" ("Many Plain, Precious Truths Lost," LDS Church News, 1994, 01/01/94)—among as many as shall believe.

42 (These words were spoken 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.)

The Savior has commanded not to cast pearls before swine. I am sorry to say that this instruction is not always sufficiently regarded by those to whom our Lord has given, through the Everlasting Covenant, His pearls of wisdom, knowledge, and precious gifts. The consequence is, we lose blessings instead of retaining them—a decrease of the Holy Spirit follows, instead of an increase, and our minds

become darkened. What I allude to is this: we too frequently engage in conversation concerning things of the kingdom of God, with persons of a wrong spirit; and feeling over anxious to make them see, understand, and acknowledge the light presented, we urge on, and persist in the conversation until we partake of the spirit of those with whom we are conversing. We ought to be particularly guarded against falling into errors of this kind. (Lorenzo Snow, The Teachings of Lorenzo Snow, p. 73)

Moses 2

President Joseph Fielding Smith said: “The account of the creation of the earth as given in Genesis, and the Book of Moses, and as given in the temple, is the creation of the physical earth, and of physical animals and plants” (Doctrines of Salvation, 1:75).

1 And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest.

Jesus Christ created the heaven and the earth under the Father’s direction (see Moses 1:31–33; 2:1). Others were privileged to assist Him in the Creation, including Michael, or Adam. President Joseph Fielding Smith said: “It is true that Adam helped to form this earth. He labored with our Savior Jesus Christ. I have a strong view or conviction that there were others also who assisted them. Perhaps Noah and Enoch; and why not Joseph Smith, and those who were appointed to be rulers before the earth was formed?” (Doctrines of Salvation, 1:74–75).

3 And I, God, said: Let there be light; and there was light.

“When a man works by faith he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, ‘Let there be light: and there was light.’ ... And the Saviour says: ‘If you have faith as a grain of mustard seed, say to this mountain, “Remove,” and it will remove; or say to that sycamore tree, “Be ye plucked up, and planted in the midst of the sea,” and it shall obey you.’ Faith, then, works by words; and with these its mightiest works have been, and will be, performed. ...

“... The whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory” (Lectures on Faith, 72–73; see also Matthew 17:20; Jacob 4:6, 9).

4 And I, God, saw the light; and that light was good. And I, God, divided the blight from the darkness.

Elder John Taylor, then a member of the Quorum of the Twelve Apostles, explained that God “caused light to shine upon [the earth] before the sun appeared in the firmament [see Moses 2:3–4, 14–19]; for God is light, and in him there is no darkness. He is the light of the sun and the power thereof by which it was made; he is also the light of the moon and the power by which it was made; he is the light of the stars and the power by which they are made” (in Journal of Discourses, 18:327; see also Revelation 21:23–25; D&C 88:7–13).

5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.

Elder Bruce R. McConkie taught that a day, in the Creation accounts, “is a specified time period; it is an age, an eon, a division of eternity; it is the time between two identifiable events. And each day, of whatever length, has the duration needed for its purposes. ... “There is no revealed recitation specifying that each of the ‘six days’ involved in the Creation was of the same duration” (“Christ and the Creation,” Ensign, June 1982, 11).

6 And again, I, God, said: Let there be a firmament 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;

Elder Bruce R. McConkie taught: “The waters’ were ‘divided’ between the surface of the earth and the atmospheric heavens that surround it. A ‘firmament’ or an ‘expanse’ called ‘Heaven’ was created to divide ‘the waters which were under the expanse from the waters which were above the expanse.’ Thus, as the creative events unfold, provision seems to be made for clouds and rain and storms to give life to that which will yet grow and dwell upon the earth. (See Moses 2:6–8; Abr. 4:6–8.)” (Ensign, June 1982, 11).

27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

Modern revelation declares that Heavenly Father “has a body of flesh and bones as tangible as man’s” (D&C 130:22). The Church of Jesus Christ of Latter-day Saints accepts Genesis 1:26 and Moses 2:26 literally. As children of our Heavenly Father, our physical bodies and our spirit bodies are in His image.

The First Presidency and the Quorum of the Twelve Apostles have affirmed: “All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose” (“The Family: A Proclamation to the World,” Ensign, Nov. 1995, 102).

28 And I, God, blessed them, and said unto them: Be fruitful, and 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.

An analysis of the Hebrew text of Genesis 1:28 can help us better understand God’s instructions to the man and woman when He said, “Be fruitful, and multiply, and replenish the earth.” The word translated “fruitful” in this verse is parah (paw-raw) in Hebrew and means “to increase, bear, or bring fruit.” The word translated “multiply” is rabah (raw-baw) and means “to become many.” The Hebrew word male (maw-lay) is here translated “replenish” and means “to fill, or be full.” The Lord is telling men and women to bring forth children (multiply, be fruitful).

In 1942 the First Presidency taught: “The Lord has told us that it is the duty of every husband and wife to obey the command given to Adam to multiply and replenish the earth, so that the legions of choice spirits waiting for their tabernacles of flesh may come here and move forward under God’s great design to become perfect souls, for without these fleshly tabernacles they cannot progress to their God-planned destiny. Thus, every husband and wife should become a father and mother in Israel to children born under the holy, eternal covenant” (in Conference Report, Oct. 1942, 12).

Moses 3

1 Thus the heaven and the earth were finished, and all the host of them.

“The Lord informed Abraham that he had chosen rulers from among the intelligences that were organized, to be given in various capacities down the ages; and Abraham was one of these who was so chosen [see Abraham 3:22–23].

“It is reasonable to believe that in the beginning, before the earth was prepared, the Lord would have all things organized from the beginning to the end of time. It is written in the scriptures: ‘Thus the heavens and the earth were finished, and all the hosts of them.’ This is equivalent to the Lord’s saying that everything was in preparation to be placed on the earth in its due course when mankind should be placed upon it” (Answers to Gospel Questions, comp., Joseph Fielding Smith Jr., 5 vols. [1957–66], 5:182).

3 And I, God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which I, God, had created and made.

“The Sabbath was blessed and sanctified as a holy day, a day of rest (Genesis 2:3; Moses 3:3; Exodus 20:9–11). But this sanctification and commandment of rest was for a purpose—not that man should refrain from work in order to pursue his own pleasure, but that man should serve God and worship him. . . .

“President Spencer W. Kimball put our teaching on Sabbath observance in a nutshell when he suggested that we ‘measure each Sabbath activity by the yardstick of worshipfulness’ (The Teachings of Spencer W. Kimball, Edward L. Kimball, ed. [Salt Lake City: Bookcraft, 1982], p. 219)” (Pure In Heart [1988], 27–29; see also Isaiah 58:13–14; JST, Mark 2:26–27; and D&C 59:9).

4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth,

The Hebrew word for “generations” is towldab (to-led-aw), which in this verse simply means “accounting” or “story.”

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, created all things, of which I have spoken, spiritually, before they were naturally 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 created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

In 1925 the First Presidency taught: “Man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality” (“Mormon’ View of Evolution,” Improvement Era, Sept. 1925, 1090; see also D&C 77:2).

7 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.

President Spencer W. Kimball said: “Man became a living soul—mankind, male and female. The Creators breathed into their nostrils the breath of life and man and woman became living souls. We don’t know exactly how their coming into this world happened, and when we’re able to understand it the Lord will tell us” (“The Blessing and Responsibilities of Womanhood,” Ensign, Mar. 1976, 72).

In 1909 the First Presidency stated: “It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was ‘the first man of all men’ (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race” (“The Origin of Man,” Improvement Era, Nov. 1909, 80).

8 And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed.

President Brigham Young taught: “In the beginning, after this earth was prepared for man, the Lord commenced his work upon what is now called the American continent, where the Garden of Eden was made” (Discourses of Brigham Young, 102).

President Heber C. Kimball, who was a counselor in the First Presidency, said: “The spot chosen for the garden of Eden was Jackson County, in the State of Missouri, where [the city of] Independence now stands; it was occupied in the morn of creation by Adam” (in Journal of Discourses, 10:235).

9 And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living 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 use of man; and

man saw that it was good for food. And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.

Moses 3:9 indicates that “every tree ... became also a living soul.” Man, animals, and birds “were also living souls” (see Moses 3:7, 19). Doctrine and Covenants 88:15 teaches that a soul is a spirit and a body combined. On the subject of living things having souls, President Joseph Fielding Smith wrote: “The idea prevails in general, I believe, in the religious world where the gospel truth is misunderstood, that man is the only being on the earth that has what is called a soul or a spirit. We know this is not the case, for the Lord has said that not only has man a spirit, and is thereby a living soul, but likewise the beasts of the field, the fowl of the air, and the fish of the sea have spirits, and hence are living souls” (Doctrines of Salvation, 1:63).

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

When God placed Adam in the Garden of Eden, He commanded him not to eat of the fruit of the tree of knowledge of good and evil. He also told Adam that he could choose for himself, “for it [agency] is given unto thee” (Moses 3:17). But if Adam ate it, he would “surely die.” President David O. McKay explained that to man “is given a special endowment not bestowed upon any other living thing. When the Creator ‘breathed into his nostrils the breath of life, and man became a living soul,’ God gave him the power of choice. ([Genesis] 2:7.) Only to the human being did the Creator say: ‘... thou mayest choose for thyself, for it is given unto thee. ...’ (Moses 3:17.) As God intended man to become as [H]e, it was necessary that He should first make him free.

“Thus man was endowed with the greatest blessing that can be given to mortal beings—the gift of free agency. Without this divine power to choose, humanity cannot progress” (in Conference Report, Oct. 1963, 5; see also 2 Nephi 2:11–16).

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

President Joseph Fielding Smith said: “Now this is the way I interpret [Moses 3:16–17]: The Lord said to Adam, here is the tree of the 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” (“Fall—Atonement—Resurrection—Sacrament,” in Charge to Religious Educators, 2nd ed. [1982], 124).

18 And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make an help meet for him.

In their proclamation on the family, the First Presidency and the Quorum of the Twelve Apostles declared: “Marriage between a man and a woman is ordained of God” (Ensign, Nov. 1995, 102; see also Hebrews 13:4; D&C 49:15). A fullness of joy in this life and the highest degree of exaltation in the celestial kingdom are obtained by entering into the new and eternal covenant of marriage (see 1 Corinthians 11:11; D&C 131:1–4; see also Boyd K. Packer, in Conference Report, Oct. 1993, 27–31; or Ensign, Nov. 1993, 21–24). God joined Adam and Eve together in marriage before the Fall. President Joseph Fielding Smith taught: “Marriage as established in the beginning was an eternal covenant. The first man and the first woman were not married until death should part them, for at that time death had not come into the world. The ceremony on that occasion was performed by the Eternal Father himself whose work endures forever. It is the will of the Lord that all marriages should be of like character, and in becoming ‘one flesh’ the man and the woman are to continue in the married status, according to the Lord’s plan, throughout all eternity as well as in this mortal life” (Doctrines of Salvation, 2:71).

23 And Adam said: This I know now is bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.

President Spencer W. Kimball taught that Eve was not literally created from Adam's rib. He said: "The story of the rib, of course, is figurative" ("The Blessings and Responsibilities of Womanhood," Ensign, Mar. 1976, 71).

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be done flesh.

The word cleave means to be closely united. Adam and Eve were commanded to be "one flesh," meaning to be one mentally, socially, sexually, and spiritually. This oneness was a command with which they could not fully comply until after the Fall. Elder Jeffrey R. Holland, a member of the Quorum of the Twelve Apostles, explained:

"Human intimacy is reserved for a married couple because it is the ultimate symbol of total union, a totality and a union ordained and defined by God. From the Garden of Eden onward, marriage was intended to mean the complete merger of a man and a woman—their hearts, hopes, lives, love, family, future, everything. Adam said of Eve that she was bone of his bones and flesh of his flesh, and that they were to be 'one flesh' in their life together [see Genesis 2:23–24]. This is a union of such completeness that we use the word seal to convey its eternal promise. The Prophet Joseph Smith once said we perhaps could render such a sacred bond as being 'welded' [see D&C 128:18] one to another.

"But such a total union, such an unyielding commitment between a man and a woman, can only come with the proximity and permanence afforded in a marriage covenant, with solemn promises and the pledge of all they possess—their very hearts and minds, all their days and all their dreams" (in Conference Report, Oct. 1998, 100; or Ensign, Nov. 1998, 76).

25 And they were both naked, the man and his wife, and were not ashamed.

Adam and Eve were innocent in the Garden of Eden, not knowing good and evil and not feeling any shame or embarrassment over their nakedness. These are emotions that came after the Fall. Adam and Eve were much like little children who are naturally naive and trusting and lacking self-consciousness and knowledge of good and evil because they are innocent.

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