

Come Follow Me: January 3-9

Genesis 1-2; Moses 2-4, Abraham 4-5

“In the Beginning God Created the Heaven and the Earth”

Even if you have read about the Creation before, there is always more to learn from the scriptures. Pray for guidance from the Holy Ghost to help you find new understanding.

Record Your Impressions

Because the world around us is so beautiful and majestic, it is hard to imagine the earth when it was “without form, and void,” “empty and desolate” ([Genesis 1:2](#); [Abraham 4:2](#)). One thing the Creation story teaches us is that God can make something magnificent out of something unorganized. That’s helpful to remember when life seems chaotic. Heavenly Father and Jesus Christ are Creators, and Their creative work with us is not finished. They can make light shine in dark moments in our lives. They can form solid ground in the midst of life’s stormy seas. They can command the elements, and if we obey Their word like the elements did, They can transform us into the beautiful creations we were meant to be. That’s part of what it means to be created in God’s image, after His likeness (see [Genesis 1:26](#)). We have the potential to become like Him: exalted, glorified, celestial beings. For an overview of the book of Genesis, see “[Genesis](#)” in the Bible Dictionary.

(2-1) Introduction

Adam and Eve were the crowning point of the Creation, but pause for a moment to think of the Creation itself. It was the Father directing the creation of a home for His children. When it was finished, the record states with beautiful simplicity, “And God saw every thing that he had made, and, behold, it was very good” ([Genesis 1:31](#)). And so it has been in the thousands of years that have elapsed since. The earth is a place of

beauty and abundance, a place of self-renewal and constant re-creation. It has been the mortal home for billions upon billions of people, and yet still it is capable of sustaining billions more.

Ponder for a moment your own relationship to Adam and Eve—your ever-so-great grandparents. Have the ensuing millennia made them seem unreal to you, like fictional characters in a novel? They are real and they are alive. Adam will return to earth prior to the Millennium to preside under Christ at the great council of Adam-ondi-Ahman (see [Daniel 7](#); [D&C 116](#)), and he will lead the armies of the Almighty God to battle against the assembled hosts of Satan in the last great battle of the earth (see [D&C 88:112–15](#)).

The world would have you believe that Adam and Eve were primitive and superstitious, that they brought about the Fall through immorality, or even that they are imaginary, mythical persons. But as you read about them remember how the Lord views these two great souls. Think of what special qualities they must have possessed to have been chosen to lead the way.

You have probably read the account of the Creation before, perhaps many times. But as you read and study it now, ponder its real significance for you today.

GENESIS CHAPTER 1

God creates this earth and its heaven and all forms of life in six days—The creative acts of each day are described—God creates man, both male and female, in His own image—Man is given dominion over all things and is commanded to multiply and fill the earth.

1 In the ^abeginning ^bGod created the ^dheaven and the ^eearth.

(2-2) [Genesis 1:1](#). When Was “In the Beginning”?

At least two important points should be made about these opening words of the Bible:

First, *beginning* is a relative term and does not mean the starting point of all eternity, if indeed there can be such a thing. The Lord told Moses that He would speak only concerning this earth (see [Moses 1:40](#)). The creations of God are too many for man to number (see [Moses 1:37](#); [7:30](#)), and many other worlds have already “passed away” ([Moses 1:35](#)). Thus, “in the beginning” refers only to this world’s beginning. President Brigham Young explained:

“When was there a beginning? There never was one; if there was, there will be an end; but there never was a beginning, and hence there will never be an end; that looks like eternity. When we talk about the beginning of eternity, it is rather simple conversation, and goes far beyond the capacity of man.” (*Discourses of Brigham Young*, p. 47.)

Second, the creation of this world was not the real beginning for those who would come to live here. Before the foundations of the earth were laid, we lived as spirit children of heavenly parents in a premortal state of existence. President Joseph F. Smith said:

“Where did we come from? From God. Our spirits existed before they came to this world. They were in the councils of the heavens before the foundations of the earth were laid. ... We sang together with the heavenly hosts for joy when the foundations of the earth were laid and when the plan of our existence upon this earth and redemption were mapped out. ... We were unquestionably present in those councils when that wonderful circumstance occurred ... when Satan offered himself as a savior of the world if he could but receive the honor and glory of the Father for doing it. ... We were, no doubt, there and took part in all those scenes, we were vitally concerned in the carrying out of these great plans and purposes, we understood them, and it was for our sakes they were decreed and are to be consummated.” (In Ludlow, *Latter-day Prophets Speak*, pp. 5–6.)

Thus, all men had existence for an unknown length of time before the world was ever created (see [D&C 49:16–17](#)). President Spencer W. Kimball explained:

“Life was to be in three segments or estates: premortal, mortal, and immortal. The third stage would incorporate exaltation—eternal life with godhood—for those who would fully magnify their mortal lives. Performance in one estate would vitally affect the succeeding estate or estates. If a person kept his first estate, he would be permitted the second or the mortal life as a further period of trial and experience. If he magnified his second estate, his earth experience, eternal life would await him. To that end men go through the numerous experiences of earth life—‘to see if they will do all things whatsoever the Lord their God shall command them.’ ([Abraham 3:25](#).)

“We mortals who now live upon this earth are in our *second estate*. Our very presence here in mortal bodies attests the fact that we ‘kept’ our first estate. Our spirit matter was eternal and co-existent with God, but it was organized into spirit bodies by our Heavenly Father. Our spirit bodies went through a long period of growth and development and training and, having passed the test successfully, were finally admitted to this earth and to mortality.” (*Miracle of Forgiveness*, pp. 4–5.)

This “long period of growth and development” must surely have had a great influence on what man is now. For example, President Brigham Young pointed out that all men know there is a God even though some have forgotten that they know. He said:

“I want to tell you, each and every one of you, that you are well acquainted with God our Heavenly Father, or the great Elohim. You are all well acquainted with him, for there is not a soul of you but what has lived in his house and dwelt with him year after year; and yet you are seeking to become acquainted with him, when the fact is, you have merely forgotten what you did know.

“There is not a person here to-day but what is a son or a daughter of that Being.” (*Discourses of Brigham Young*, p. 50.)

(2-3) How Old Is the Earth?

Even when it is realized that chapter 1 of Genesis does not describe the beginning of all things, or even the starting point of mankind, but only the beginning of this earth, it cannot be said definitively when that beginning was. In other words, the scriptures do not provide sufficient information to accurately determine the age of the earth. Generally speaking, those who accept the scriptural account subscribe to one of three basic theories about the

age of the world. All three theories depend on how the word *day*, as used in the creation account, is interpreted.

The first theory says that the word *day* is understood as it is used currently and therefore means a period of 24 hours. According to this theory, the earth was created in one week, or 168 hours. Thus, the earth would be approximately six thousand years old. (Many scholars agree that there were approximately four thousand years from Adam to Christ and that there have been nearly two thousand years since Christ was born.) Very few people, either members of the Church or members of other religions, hold to this theory, since the evidence for longer processes involved in the Creation is substantial.

A second theory argues that Abraham was told through the Urim and Thummim that one revolution of Kolob, the star nearest to the throne of God, took one thousand earth years (see [Abraham 3:2–4](#)). In other words, one could say that one day of the Lord's time equals one thousand earth years. Other scriptures support this theory, too (see [Psalm 90:4](#); [2 Peter 3:8](#); Facsimile No. 2 from the book of Abraham, figures 1, 4). If the word *day* in Genesis was used in this sense, then the earth would be approximately thirteen thousand years old (seven days of a thousand years each for the Creation plus the nearly six thousand years since Adam's fall). Some see [Doctrine and Covenants 77:12](#) as additional scriptural support for this theory.

Although the majority of geologists, astronomers, and other scientists believe that even this long period is not adequate to explain the physical evidence found in the earth, there are a small number of reputable scholars who disagree. These claim that the geologic clocks are misinterpreted and that tremendous catastrophes in the earth's history speeded up the processes that normally may take thousands of years. They cite evidence supporting the idea that thirteen thousand years is not an unrealistic time period. Immanuel Velikovsky, for example, wrote three books amassing evidence that worldwide catastrophic upheavals have occurred in recent history, and he argued against uniformitarianism, the idea that the natural processes in evidence now have always prevailed at the same approximate rate of uniformity. These books are *Worlds in Collision*, *Ages in Chaos*, and *Earth in Upheaval*. Two Latter-day Saint scientists, Melvin A. Cook and M. Garfield Cook, have also advocated this theory in their book *Science and Mormonism*. A short summary of the Cooks' approach can be found in Paul Cracroft's article "How Old Is the Earth?" (*Improvement Era*, Oct. 1964, pp. 827–30, 852).

A third theory says that the word *day* refers to a period of an undetermined length of time, thus suggesting an era. The word is still used in that sense in such phrases as "in the day of the dinosaurs." The Hebrew word for *day* used in the creation account can be translated as "day" in the literal sense, but it can also be used in the sense of an indeterminate length of time (see [Genesis 40:4](#), where *day* is translated as "a season"; [Judges 11:4](#), where a form of *day* is translated as "in the process of time"; see also Holladay, *Hebrew and Aramaic Lexicon of the Old Testament*, pp. 130–31). Abraham says that the Gods *called* the creation periods days (see [Abraham 4:5, 8](#)).

If this last meaning was the sense in which Moses used the word *day*, then the apparent conflict between the scriptures and much of the evidence seen by science as supporting a very old age for the earth is easily resolved. Each era or day of creation could have lasted for millions or even hundreds of millions of our years, and uniformitarianism could be accepted without any problem. (For an excellent discussion of this approach see Henry Eyring, “The Gospel and the Age of the Earth,” [*Improvement Era*, July 1965, pp. 608–9, 626, 628]. Also, most college textbooks in the natural sciences discuss the traditional dating of the earth.)

While it is interesting to note these various theories, officially the Church has not taken a stand on the age of the earth. For reasons best known to Himself, the Lord has not yet seen fit to formally reveal the details of the Creation. Therefore, while Latter-day Saints are commanded to learn truth from many different fields of study (see [D&C 88:77–79](#)), an attempt to establish any theory as the official position of the Church is not justifiable.

(2-4) Genesis 1:1. Who Created the Earth?

While the record indicates that God created the heavens and the earth, there is additional information as to exactly who that was. The Prophet Joseph said:

“I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible—*Berosheit*. I want to analyze the word. *Baith*—in, by, through, and everything else. *Rosh*—the head. *Sheit*—grammatical termination. When the inspired man wrote it, he did not put the *baith* there. An old Jew without any authority added the word; he thought it too bad to begin to talk about the head! It read first, ‘The head one of the Gods brought forth the Gods.’ That is the true meaning of the words. *Bauraus* signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can teach you no more than what I have told you. *Thus the head God brought forth the Gods in the grand council.*

“... The head God called together the Gods and sat in grand council to bring forth the world. The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time.” (*Teachings*, pp. 348–49.) The Abraham account of the Creation reflects this idea of the plurality of Gods (see [Abraham 4](#)).

Although it was the council of the Gods that supervised the Creation, numerous scriptures indicate that Jehovah, the premortal Jesus Christ, was actually given the responsibility for carrying out the work of the Creation, not for this earth alone but also for innumerable others. To Moses God explained: “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” ([Moses 1:33](#); for an extensive list of other scriptures showing that Jesus is the Creator, see [“Jesus Christ, Creator”](#) in the Topical Guide).

Jehovah, or Christ, had the assistance of Michael in creating the earth. Elder Bruce R. McConkie explained who Michael was:

“Our great prince, *Michael*, known in mortality as *Adam*, stands next to Christ in the eternal plan of salvation and progression. In pre-existence Michael was the most intelligent,

powerful, and mighty spirit son of God, who was destined to come to this earth, excepting only the Firstborn, under whose direction and pursuant to whose counsel he worked. 'He is the father of the human family, and *presides over the spirits of all men.*' (*Teachings*, p. 157.) The name Michael apparently, and with propriety, means one 'who is like God.' "In the creation of the earth, Michael played a part second only to that of Christ." (*Mormon Doctrine*, 2d ed., p. 491.)

Abraham records that in the midst of "many of the noble and great" premortal spirits was one "like unto God," who said to them, "*We* will go down ... and *we* will take of these materials, and *we* will make an earth whereon these may dwell" ([Abraham 3:22, 24](#); emphasis added). This passage suggests that others besides Adam may have assisted in the Creation. Elder Joseph Fielding Smith taught:

"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? [[Abraham 3:2-4](#)]." (*Doctrines of Salvation*, 1:74-75.)

(2-5) [Genesis 1:1](#). What Does the Word Create Mean?

The Hebrew word translated as "created" means "shaped, fashioned, created; always divine activity" ([Genesis 1:1c](#)). The Prophet Joseph Smith explained:

"You ask the learned doctors why they say the world was made out of nothing: and they will answer, 'Doesn't the Bible say He *created* the world?' And they infer, from the word create, that it must have been made out of nothing. Now, the word create came from the 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, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning, and can have no end." (*Teachings*, pp. 350-52.)

2 And the earth was without ^aform, and void; and ^bdarkness was upon the face of the deep. And the ^cSpirit of God ^dmoved upon the face of the waters.

(2-6) [Genesis 1:2](#). Why Was the Spirit "Moving" upon the Earth Which Was "without Form and Void"?

"The earth, after it was organized and formed was, of course, not 'without form and void,' but rather as understood from the Hebrew and as read in the Abraham account, it was 'empty and desolate.' Indeed, at the point that the description of the preparation of the earth to be an habitable abode for man begins, it was enveloped in waters upon which the 'Spirit of God' *moved* or *brooded*. (The latter two words are both attempts to translate a Hebrew word which depicts that which a bird or hen does in incubating and guarding her eggs in the nest!)

“The creative force here called the ‘Spirit of God,’ which acts upon the elements to shape and prepare them to sustain life on earth can be the same as is termed in the Doctrine and Covenants in one context the ‘Light of Christ.’ (See [D&C 88:7–13](#).) That that power was exerted by the Son, under the command of the Father, is evident also in such scriptures as [John 1:1–4](#) and [Hebrews 1:1–2](#). (See also the Book of Mormon, [Helaman 12:8–14](#) and [Jacob 4:6–9](#).)” (Rasmussen, *Introduction to the Old Testament*, 1:11.)

3 And God ^asaid, Let there be ^blight: and there was light.

4 And God saw the light, that *it was* ^agood: and God divided the light from the darkness.

5 And God called the light ^aDay, and the ^bdarkness he called Night. And the evening and the morning were the ^cfirst ^dday.

6 ¶ And God said, Let there be a ^afirmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the ^awaters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament ^aHeaven. And the evening and the morning were the second ^bday.

(2-7) [Genesis 1:6–8](#). What Is the “Firmament” and What Are the Two “Waters”?

The word translated as “firmament” in the King James Version of the Bible comes from the Hebrew word meaning to stretch or spread out. Many modern versions translate the word as *expanse*. (This word is used in [Abraham 4:6–7](#).) The division of the waters under and above the firmament, or expanse, is explained simply as the natural phenomena of the earth.

“The waters *under* the firmament are the waters upon the globe itself; those *above* are not ethereal waters beyond the limits of the terrestrial atmosphere, but the waters which float in the atmosphere, and are separated by it from those upon the earth, the waters which accumulate in clouds, and then bursting these their bottles, pour down as rain upon the earth. ... If, therefore, according to this conception, looking from an earthly point of view, the mass of water which flows upon the earth in showers of rain is shut up in heaven [cf. [Genesis 8:2](#)], it is evident that it must be regarded as above the vault which spans the earth, or, according to the words of [[Psalm 148:4](#)], ‘above the heavens.’” (Keil and Delitzsch, *Commentary*, 1:1:53–54.)

9 ¶ And God said, Let the ^awaters under the heaven be gathered together unto ^bone place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* ^aEarth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth ^agrass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth ^abrought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his ^bkind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

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:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the ^agreater light to rule the day, and the lesser light to rule the night: *he made* the ^bstars also.

17 And God set them in the ^afirmament of the heaven to give light upon the earth,

18 And to rule over the ^aday and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the ^awaters ^bbring forth abundantly the moving creature that hath life, and ^cfowl *that* may fly above the earth in the open firmament of heaven.

21 And God created ^agreat 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 *it was* good.

(2-9) Genesis 1:21

The word *whales* used in this verse translates the Hebrew word *tannanim*, which comes from the verb meaning “to stretch” and means “the long-stretched ones.” This word probably applied to other large sea animals or reptiles such as the dolphin, shark, and crocodile, besides the animal we actually call the whale. (See Keil and Delitzsch, *Commentary*, 1:1:60; Clarke, *Bible Commentary*, 1:37.)

22 And God blessed them, saying, Be fruitful, and ^amultiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his ^akind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

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 *it was* good.

(2-8) Genesis 1:11–12, 21, 24–25

The basic principle of genetics was revealed in all three Creation accounts. In each account (Genesis 1; Moses 2; Abraham 4) the phrase “after his kind” is used several times. Abraham added emphasis in Abraham 4:11–12. Also, Abraham 4:31 seems to emphasize the immutability of the laws the Lord gave to this kingdom (see D&C 88:36–38, 42–43). The Prophet Joseph Smith taught:

“God has made certain decrees which are fixed and immovable: for instance, God set the sun, the moon, and the stars in the heavens, and gave them their laws, conditions and bounds, which they cannot pass, except by His commandments; they all move in perfect harmony in their sphere and order, and are as lights, wonders and signs unto

us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field, all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb bearing seed should bring forth of its kind, and cannot come forth after any other law or principle.” (*Teachings*, pp. 197–98.)

26 ¶ And God said, Let ^aus ^bmake ^cman in our ^dimage, after our ^elikeness: and let them have ^fdominion 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.

27 So God created man in his *own* ^aimage, in the image of God created he him; male and ^bfemale created he them.

(2-10) Genesis 1:26–27. “Let Us Make Man in Our Image”

President Brigham Young said:

“Man is made in the image of his maker, ... he is His exact image, having eye for eye, forehead for forehead, eyebrows for eyebrows, nose for nose, cheekbones for cheekbones, mouth for mouth, chin for chin, ears for ears, precisely like our Father in heaven.” (In Ludlow, *Latter-day Prophets Speak*, p. 278.)

Though President Young spoke of man, this word applies to both male and female. Latter-day prophets have commented on the existence of a mother in heaven. The First Presidency (Joseph F. Smith, John R. Winder, and Anthon H. Lund) stated this doctrine in 1909 in the following words: “All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity.” (In Clark, *Messages of the First Presidency*, 4:203.)

Elder Joseph Fielding Smith, after quoting Genesis 1:26–27, also said, “Is it not feasible to believe that female spirits were created in the image of a ‘Mother in Heaven’?” (*Answers to Gospel Questions*, 3:144).

(2-11) What Was the Basis of Adam’s Dominion over the Earth?

“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.”

(Smith, *Teachings*, p. 157.)

28 And God blessed them, and God said unto them, Be ^afruitful, and ^bmultiply, and ^creplenish the ^dearth, and subdue it: and have ^edominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

(2-12) Genesis 1:28. What Does “Replenish” Mean?

“It is true that the original meaning of the word *replenish* connotes something is being filled again that was once filled before: *Re*—again, *plenus*—full. Why the translators of the King James Version of the Bible used the word *replenish* may not be clearly known, but it is not

the word used in other translations and is not the correct meaning of the Hebrew word from which the translation was originally taken. It is true that the Prophet Joseph Smith followed the King James Version in the use of this word, perhaps because it had obtained common usage among the English-speaking peoples. *Replenish*, however, is incorrectly used in the King James translation. The Hebrew verb is *Mole* [pronounced Mah-lay] ... meaning fill, to fill, or make full. This word *Mole* is the same word which is translated *fill* in [Genesis 1:22](#), in the King James Bible, wherein reference is made to the fish, fowl, and beasts of the earth.” (Smith, *Answers to Gospel Questions*, 1:208–9.)

(2-13) [Genesis 1:27–28](#). “Man,” As Created by God, Refers to Male and Female

“‘And I, God said unto mine Only Begotten, which was with me from the beginning: Let us make man [not a separate man, but a complete man, which is husband and wife] in our image, after our likeness; and it was so.’ ([Moses 2:26](#).) What a beautiful partnership! Adam and Eve were married for eternity by the Lord. Such a marriage extends beyond the grave. All peoples should call for this kind of marriage. ...

“This is a partnership. Then when they had created them in the image of God, to them was given the eternal command, ‘Be fruitful, and multiply, and replenish the earth, and subdue it’ ([Gen. 1:28](#)), and as they completed this magnificent creation, they looked it over and pronounced it ‘good, very good’—something that isn’t to be improved upon by our modern intellectuals; the male to till the ground, support the family, to give proper leadership; the woman to cooperate, to bear the children, and to rear and teach them. It was ‘good, very good.’

“And that’s the way the Lord organized it. This wasn’t an experiment. He knew what he was doing.” (Spencer W. Kimball, “Speaking Today,” *Ensign*, Mar. 1976, p. 71.)

(2-14) [Genesis 1:28](#). “Be Fruitful and Multiply”

Knowing that the primary work of God is “to bring to pass the immortality and eternal life of man” ([Moses 1:39](#)) and knowing that without a physical body man could not have a fulness of joy (see [D&C 93:33–35](#)) and knowing that coming to earth to prove oneself is a prerequisite to eternal progression (see [Abraham 3:25](#)), one could safely say that bringing children into the world is one of the high priorities in the Lord’s plan.

President Spencer W. Kimball spoke of the importance of having children:

“The first commandment recorded seems to have been ‘Multiply and replenish the earth.’ Let no one ever think that the command came to have children without marriage. No such suggestion could ever have foundation. ...

“I have told many groups of young people that they should not postpone their marriage until they have acquired all of their 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.

“There seems to be a growing feeling that marriage is for legal sex, for sex’s sake. Marriage is basically for the family; that is why we marry—not for the satisfaction of the sex, as the world around us would have us believe. When people have found their companions, there should be no long delay. Young wives should be occupied in bearing and rearing their children. I know of no scriptures where an authorization is given to young wives to withhold their families and to go to work to put their husbands through school. There are thousands of husbands who have worked their own way through school and have reared families at the same time. Though it is more difficult, young people can make their way through their educational programs.” (“Marriage is Honorable,” in *Speeches of the Year*, 1973, pp. 262–63.)

29 ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for ^ameat.

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 *there is* life, *I have given* every green herb for ^ameat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very ^agood. And the evening and the morning were the ^bsixth day.

GENESIS CHAPTER 2

The Creation is completed—God rests on the seventh day—The prior spirit creation is explained—Adam and Eve are placed in the Garden of Eden—They are forbidden to eat of the tree of knowledge of good and evil—Adam names every living creature—Adam and Eve are married by the Lord.

1 Thus the heavens and the ^aearth were finished, and all the ^bhost of them.

2 And on the seventh day God ended his work which he had ^amade; and he ^brested on the seventh day from all his ^cwork which he had made.

3 And God blessed the ^aseventh day, and ^bsanctified it: because that in it he had ^crested from all his work which God ^dcreated and made.

4 ¶ These *are* the generations of the heavens and of the earth when they were ^acreated, in the day that the ^bLORD God made the earth and the heavens,

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 *there was* not a ^dman to till the ^eground.

(2-15) Genesis 2:5. Is the Genesis Account a Record of the Spiritual Creation?

“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 creation of the physical earth. 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. [Moses 2:26–28; Genesis 1:26–28.]

“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. [D&C 77:6.]” (Smith, *Doctrines of Salvation*, 1:76–77.)

6 But there went up a “mist from the earth, and watered the whole face of the ground.

7 And the LORD God “formed “man of the “dust of the ground, and breathed into his nostrils the “breath of life; and “man became a living “soul.

(2-16) Genesis 2:7. Adam Was the “First Flesh” upon the Earth

Moses 3:7 adds a significant phrase to Genesis 2:7: “And man became a living soul, the first flesh upon the earth, the first man also.” President Joseph Fielding Smith explained what was meant by the term *flesh*.

“So, Adam was the first man upon the earth, according to the Lord’s statement, and the first flesh also. That needs a little explanation.

“Adam did not come to this earth until it was prepared for him. The animals were here. Plants were here. The Lord did not bring him here to a desolate world, and then bring other creatures. It was all prepared for him, just according to the order that is written in our scriptures, and when it was all ready for Adam he was placed upon the earth.

“Then what is meant by the ‘first flesh’? It is simple when you understand it. 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. There was no other mortal creature before him, and there was no mortal death until he brought it, and the scriptures tell you that. It is here written, and that is the gospel of Jesus Christ.” (*Seek Ye Earnestly*, pp. 280–81.)

8 ¶ And the LORD God planted a garden eastward in “Eden; and there he put the man whom he had formed.

(2-17) Genesis 2:8. Where Was the Garden of Eden?

“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 [see D&C 116; *History of the Church*, 3:35–36; Dyer, *The Refiner’s Fire*, pp. 17–18]. 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 Daviess County, Missouri. Three years before the death of Adam he called the righteous of his posterity at this place and blessed them, and it is at this place where Adam, or Michael, will sit as we read in the 7th chapter of Daniel. [Daniel 7:9–14, 21–22, 26–27.]”

(Smith, *Doctrines of Salvation*, 3:74.)

The Flood and subsequent cataclysms drastically changed the topography and geography of the earth. The descendants of Noah evidently named some rivers, and perhaps other landmarks, after places they had known before the Flood. This theory would explain why rivers in Mesopotamia now bear the names of rivers originally on the American continent. It is also possible that some present river systems are remnants of the antediluvian river systems on the one great continent that existed then.

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.

10 And a river went out of ^aEden to water the garden; and from thence it was ^bparted, and became into four heads.

11 The name of the first is Pison: that is it which ^acompasseth the whole land of ^bHavilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and ^athe onyx stone.

13 And the name of the second river is Gihon: the same *is* it that ^acompasseth the whole land of ^bEthiopia.

14 And the name of the third river is Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the ^agarden of ^bEden ^cto dress it and to ^dkeep it.

16 And the LORD God ^acommanded the man, saying, Of every tree of the garden thou mayest ^bfreely eat:

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 shalt surely ^ddie.

18 ¶ And the LORD God said, *It is* not good that the man should be ^aalone; I will make him ^ban help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto ^aAdam to see what he would call them: and whatsoever Adam called every living creature, that *was* the ^bname thereof.

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 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 the LORD God had taken from man, made he a ^awoman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and ^aflesh of my flesh: she shall be called ^bWoman, because she was taken out of Man.

24 Therefore shall a ^aman leave his ^bfather and his mother, and shall ^ccleave unto his ^dwife: and they shall be ^eone flesh.

25 And they were both ^anaked, the man and his wife, and were not ^bashamed.

Points to Ponder

(2-18) In Genesis and the parallel accounts in Moses and Abraham is a brief record of the creation of the earth and of man who would dwell on it. It is a simple and straightforward account. Although we are not told exactly *how* the Lord brought about the creative processes, we are taught several essential concepts:

First, God, the Father of all men, instituted the creation of this world as a place for men to come to mortality and progress toward their eternal destiny.

Second, man is the offspring of deity.

Third, the world was not created by chance forces or random accident.

Fourth, Adam was the first man and the first flesh on the earth (see Reading 2-16 for a definition of “first flesh” [Moses 3:7]).

Fifth, Adam fell from a state of innocence and immortality, and his fall affected all life upon the earth as well as the earth itself.

Sixth, the Atonement of Jesus Christ was planned before the world was ever created so that men could come to a fallen earth, overcome death and their sins, and return to live with God.

In the world another theory of how things began is popularly held and widely taught. This theory, that of organic evolution, was generally developed from the writings of Charles Darwin. It puts forth different ideas concerning how life began and where man came from. In relation to this theory, the following statements should help you understand what the Church teaches about the Creation and the origin of man.

“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. It was shown to the brother of Jared that all men were created in the *beginning* after the image of God; and whether we take this to mean

the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in the likeness of our heavenly Father.” (First Presidency [Joseph F. Smith, John R. Winder, Anthon H. Lund], in Clark, *Messages of the First Presidency*, 4:205.)

“Any theory that leaves out God as a personal, purposeful Being, and accepts chance as a first cause, cannot be accepted by Latter-day Saints. ... That man and the whole of creation came by chance is unthinkable. It is equally unthinkable that if man came into being by the will and power of God, the divine creative power is limited to one process dimly sensed by mortal man.” (Widtsoe, *Evidences and Reconciliations*, 1:155.)

“I am grateful that in the midst of the confusion of our Father’s children there has been given to the members of this great organization a sure knowledge of the origin of man, that we came from the spirit world where our spirits were begotten by our Father in heaven, that he formed our first parents from the dust of the earth, and that their spirits were placed in their bodies, and that man came, not as some have believed, not as some have preferred to believe, from some of the lower walks of life, but our ancestors were those beings who lived in the courts of heaven. We came not from some menial order of life, but our ancestor is God our heavenly Father.” (George Albert Smith, in Conference Report, Oct. 1925, p. 33.)

“Of course, I think those people who hold to the view that man has come up through all these ages from the scum of the sea through billions of years do not believe in Adam. Honestly I do not know how they can, and I am going to show you that they do not. There are some who attempt to do it but they are inconsistent—absolutely inconsistent, because *that doctrine is so incompatible, so utterly out of harmony, with the revelations of the Lord that a man just cannot believe in both.*

“... I say most emphatically, *you cannot believe in this theory of the origin of man, and at the same time accept the plan of salvation as set forth by the Lord our God. You must choose the one and reject the other, for they are in direct conflict and there is a gulf separating them which is so great that it cannot be bridged, no matter how much one may try to do so. ...*

“... Then Adam, and by that I mean the first man, was not capable of sin. He could not transgress, and by doing so bring death into the world; for, *according to this theory, death had always been in the world. If, therefore, there was no fall, there was no need of an atonement, hence the coming into the world of the Son of God as the Savior of the world is a contradiction, a thing impossible.* Are you prepared to believe such a thing as that?” (Smith, *Doctrines of Salvation*, 1:141–42.)

(2-19) But what of the scientific evidence that supposedly contradicts these statements? Isn’t the evidence that all life evolved from a common source overwhelming? Harold G. Coffin, Professor of Paleontology and Research at the Geoscience Research Institute,

Andrews University in Michigan, presented one scientist's view of how life began. The following excerpts are from a pamphlet on the Creation written by Dr. Coffin.

"The time has come for a fresh look at the evidence Charles Darwin used to support his evolutionary theory, along with the great mass of new scientific information. Those who have the courage to penetrate through the haze of assumptions which surrounds the question of the origin of life will discover that science presents substantial evidence that creation best explains the origin of life. Four considerations lead to this conclusion.

1. Life is unique.
2. Complex animals appeared suddenly.
3. Change in the past has been limited.
4. Change in the present is limited.

"Anyone interested in truth must seriously consider these points. The challenge they present to the theory of evolution has led many intelligent and honest men of science now living to reevaluate their beliefs about the origin of life." (Coffin, *Creation: The Evidence from Science*, p. [1].)

Life Is Unique

"Scientist Homer Jacobson reports in *American Scientist*, January, 1955, 'From the probability standpoint, the ordering of the present environment into a single amino acid molecule would be utterly improbable in all the time and space available for the origin of terrestrial life.'

"How much organic soup, the material some point to as the source of the first spark of life, would be needed for the chance production of a simple protein? Jacobson answers this question also: 'Only the very simplest of these proteins (salmine) could possibly arise, even if the earth were blanketed with a thickness of half a mile of amino acids for a billion years! And by no stretch of the imagination does it seem as though the present environment could give even one molecule of amino acid, let alone be able to order by accident this molecule into a protoplasmic array of self-reproducing, metabolizing parts fitting into an organism.'

[Homer Jacobson, "Information, Reproduction and the Origin of Life," *American Scientist*, Jan. 1955, p. 125.]

"Another scientist, impressed with the odds against the chance formation of proteins, has expressed his opinion as follows: 'The chance that these five elements [carbon, hydrogen, nitrogen, oxygen, sulfur] may come together to form the molecule, the quantity of matter that must be continually shaken up, and the length of time necessary to finish the task, can all be calculated. A Swiss mathematician, Charles Eugene Guye, has made the computation and finds that the odds against such an occurrence are 10^{160} to 1, or only one chance in 10^{160} ; that is, 10 multiplied by itself 160 times, a number far too large to be expressed in words. The amount of matter to be shaken together to produce a single molecule of protein would be millions of times greater than that in the whole universe. For it to occur on the

earth alone would require many, almost endless billions (10^{243}) of years.’ [Frank Allen, “The Origin of the World—by Chance or Design?” in John Clover Monsma, ed., *The Evidence of God in an Expanding Universe*, p. 23.] (Coffin, *Creation*, pp. [3–4].)

Complex Animals Appeared Suddenly

“In 1910, Charles Walcott, while riding horseback across the Canadian Rockies, stumbled onto a most interesting find of sea fossils. This site has provided the most complete collection of Cambrian fossils known. Walcott found soft-bodied animals preserved in the very fine-grained mud. Many different worms, shrimp, and crablike creatures left impressions in the now hardened shale. The impressions include even some of the internal parts such as intestines and stomachs. The creatures are covered with bristles, spines, and appendages, including marvelous detail of the structures so characteristic of worms and crustaceans.

“By examining the visible hard parts of these fossils it is possible to learn much about these animals. Their eyes and feelers indicate that they had a good nervous system. Their gills show that they extracted oxygen from the water. For oxygen to have moved around their bodies they must have had blood systems.

“Some of these animals grew by molting, like a grasshopper. This is a complicated process that biologists are still trying to understand. They had very intricate mouthparts to strain special kinds of foods out of the water. There was nothing simple or primitive about these creatures. They would compare well with any modern worms or crabs. *Yet they are found in the oldest rocks that contain any significant number of fossils. Where are their ancestors? ...*

“What you have read so far is not new. This problem has been known at least since the time of Charles Darwin. If progressive evolution from simple to complex is correct, the ancestors to these full-blown living creatures in the Cambrian should be found; but they have *not* been found. ...

“On the basis of the facts alone, on the basis of what is actually found in the earth, the theory of a sudden creative act in which the major forms of life were established fits best.” (Coffin, *Creation*, pp. [5–6].)

Basic Kinds of Animals Have Not Changed

“Scientists who study fossils have discovered another interesting piece of information. Not only did complicated animals appear suddenly in the lower Cambrian rocks, but the basic forms of animals have not changed much since then. ... To put it more plainly, this is the problem of the missing links. It is not a case of one missing link. It is not even a case of many missing links. Evolutionists are confronted with the problem of whole sections of the chain of life missing. ...

“G. G. Simpson, quite aware of this problem also, says, ‘It is a feature of the known fossil record that most taxa appear abruptly. They are not, as a rule, led up to by a sequence of almost imperceptible changing forerunners such as Darwin believed should be usual in evolution.’ [*The Evolution of Life*, p. 149.]

“Thus we see that not only is the sudden appearance of complete and intricate animals a problem for evolution, but the absence of change from one major type into another is equally serious. Again we can say that this is no new problem. Soon after collectors started accumulating fossils, it became obvious that fossils belong in the same major categories as do modern animals and plants. A number of scientists have commented in recent years about the lack of change and the absence of connecting links for specific kinds of animals. ...

“Every high school student has seen pictures, perhaps in his own biology textbook, of a scantily clad and hairy Neanderthal man with low-slung neck, stooped shoulder, bowed legs, and bestial appearance. Such pictures grew out of the original description of Neanderthal man given by the Frenchman Boule in 1911–1913. [Marcellin Boule, *Fossil Men*.] The picture has passed unchanged from book to book, year to year, for nearly sixty years. But Boule based his description originally upon *one skeleton whose bones have recently been shown to be badly deformed by a severe case of arthritis*.

“William Straus and A. J. E. Cave, the two scientists who discovered this situation, declared, ‘There is thus no valid reason for the assumption that the posture of Neanderthal man of the fourth glacial period differed significantly from that of present-day men. ... Notwithstanding, if he could be reincarnated and placed in a New York subway—provided that he were bathed, shaved, and dressed in modern clothing—it is doubtful whether he would attract any more attention than some of its other denizens.’ [William L. Straus, Jr., and A. J. E. Cave, “Pathology and the Posture of Neanderthal Man,” *Quarterly Review of Biology*, Dec. 1957, pp. 358–59.] That was written some years ago. Neanderthal man might attract less attention today if he were not shaved!” (Coffin, *Creation*, pp. [6, 10].)

Change in the Present Is Limited

“On a television panel celebrating the centennial of Charles Darwin’s book *Origin of Species*, Sir Julian Huxley began his comments by saying, ‘The first point to make about Darwin’s theory is that it is no longer a theory, but a fact. No serious scientist would deny the fact that evolution has occurred, just as he would not deny the fact that the earth goes around the sun.’ [Sol Tax and Charles Callender, eds., *Issues in Evolution*, p. 41.] This is a confusing statement that tells only part of the truth. First, the word *evolution* must be defined.

“The word itself merely means ‘change,’ and on the basis of this definition, evolution is a fact. However, most people understand evolution to mean progressive change in time from simplicity to complexity, from primitive to advanced. *This definition of evolution is not based on fact*. The study of inheritance has revealed principles and facts that can prove evolution—if we understand the word *evolution* to mean ‘change.’ But the obvious minor changes occurring to living things today give no basis for concluding that limitless change has happened in the past. ...

“Yes, new species of plants and animals are forming today. The almost endless intergradations of animals and plants in the world, the fantastic degeneration among parasites, and the adaptations of offense and defense, lead to the inevitable conclusion that change has occurred. However, the problem of major changes from one fundamental kind to another is still a most pressing unanswered question facing the evolutionist. Modern

animals and plants can change, but the amount of change is limited. *The laboratories of science have been unable to demonstrate change from one major kind to another, neither has such change happened in the past history of the earth if we take the fossil record at face value.*" (Coffin, *Creation*, pp. [13, 15].)

Conclusion

"Constant exposure to one theory of origins, and only one, has convinced many that no alternative exists and that evolution must be the full and complete answer. How unfortunate that most of the millions who pass through the educational process have little opportunity to weigh the evidences on both sides!

"Examinations of the fossils, stony records of the past, tell us that complicated living things suddenly (without warning, so to speak) began to exist on the earth. Furthermore, time has not modified them enough to change their basic relationships to each other. Modern living organisms tell us that change is a feature of life and time, but they also tell us that there are limits beyond which they do not pass naturally and beyond which man has been unable to force them. In consideration of past or present living things, man must never forget that he is dealing with life, a profoundly unique force which he has not been able to create and which he is trying desperately to understand.

"Here are the facts; here are the evidences; here, then, are the sound reasons for believing life originated through a creative act. It is time that each individual has the opportunity to know the facts and to make an intelligent choice." (Coffin, *Creation*, p. [15].)

MOSES CHAPTER 2

(JUNE–OCTOBER 1830)

God creates the heavens and the earth—All forms of life are created—God makes man and gives him dominion over all else.

Moses 2. An Account of the Physical Creation

President Joseph Fielding Smith (1876–1972) 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*, comp. Bruce R. McConkie [1954], 1:75).

1 And it came to pass that the Lord spake unto Moses, saying: Behold, I ^areveal unto you concerning this ^bheaven, and this ^cearth; ^dwrite the words which I speak. I am the Beginning and the End, the ^eAlmighty God; by mine ^fOnly Begotten I ^gcreated these things; yea, in the beginning I ^hcreated the ⁱheaven, and the earth upon which thou standest.

Moses 2:1. Who Created the Earth?

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).

Moses 2:1. The Earth Was Not Created by Accident nor Chance

Elder John A. Widtsoe (1872–1952) of the Quorum of the Twelve Apostles said: “The earth came into being by the will and power of God. ... Chance is ruled out. Latter-day Saints believe that the earth and the heavens and the manifold operations within the universe are products of intelligent action, of the mind of God” (*Evidences and Reconciliations*, arr. G. Homer Durham, 3 vols. in 1 [1960], 150).

2 And the earth was without ^aform, and void; and I caused ^bdarkness to come up upon the face of the deep; and my ^cSpirit ^dmoved upon the face of the water; for I am God.

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

Moses 2:3. God Works by the Power of Faith

Lectures on Faith states:

“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* [1985], 72–73; see also Matthew 17:20; Jacob 4:6, 9).

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

Moses 2:3–4. “There Was Light”

President John Taylor (1808–87) 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” (“A Funeral Sermon,” *Deseret News*, Mar. 21, 1877, 98; 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 ^bspake; and the evening and the morning were the first ^cday.

Moses 2:5. How Long Was a Day of Creation?

President Brigham Young (1801–77), discussing the six days of creation, said that six days “is a mere term, but it matters not whether it took six days, six months, six years, or six thousand years. The creation occupied certain periods of time. We are not authorized to say what the duration of these days was, whether Moses penned these words as we have them, or whether the translators of the Bible have given the words their intended meaning. However, God created the world. God brought forth material out of which he formed this little terra firma upon which we roam. How long had this material been in existence? Forever and forever, in some shape, in some condition”

(*Discourses of Brigham Young*, sel. John A. Widtsoe [1954], 100; see also Alma 40:8)

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles 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;

7 And I, God, made the firmament and divided the “waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.

8 And I, God, called the firmament “Heaven; and the evening and the morning were the second day.

Moses 2:6–8. The Firmament Divided the Waters

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.)” (“Christ and the Creation,” 11).

9 And I, God, said: Let the “waters 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.

10 And I, God, called the dry land “Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.

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.

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;

13 And the evening and the morning were the third day.

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;

15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

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.

17 And I, God, set them in the firmament of the heaven to give light upon the earth,

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;

19 And the evening and the morning were the fourth day.

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.

21 And I, God, created great ^awhales, 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.

22 And I, God, blessed them, saying: Be fruitful, and ^amultiply, and fill the waters in the sea; and let fowl multiply in the earth;

23 And the evening and the morning were the fifth day.

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;

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.

Moses 2:11–12, 21, 24–25. “After Their Kind”

President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles taught:

“No lesson is more manifest in nature than that all living things do as the Lord commanded in the Creation. They reproduce ‘after their own kind.’ (See Moses 2:12, 24.) They follow the pattern of their parentage. ... A bird will not become an animal nor a fish. A mammal will not beget reptiles, nor ‘do men gather ... figs of thistles’ (Matthew 7:16)” (“The Pattern of Our Parentage,” *Ensign*, Nov. 1984, 67).

26 And I, God, said unto mine ^aOnly Begotten, which was with me from the ^bbeginning: Let ^cus ^dmake man in our ^eimage, after our likeness; and it was so. 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.

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.

Moses 2:26–27. God Has a Body of Flesh and Bones

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.

Moses 2:26–27. “Male and Female Created I Them”

The **First Presidency** and **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* or *Liahona*, Nov. 2010, 129).

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

Moses 2:28. What Does Replenish Mean?

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-law) in Hebrew and means “to increase, bear, or bring fruit.” The word translated “multiply” is *rabah* (raw-law) and means “to become many.” The Hebrew word *male* (maw-law) 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). The Church has also counseled, “Faithful members whose circumstances do not allow them to receive the blessings of eternal marriage and parenthood in this life will receive all promised blessings in the eternities, provided they keep the covenants they have made with God” (*Handbook 2: Administering the Church* [2010], 1.3.3).

Moses 2:28. Man Was Given Dominion

President Joseph Fielding Smith wrote that to have “dominion” means to have responsibility (see *The Way to Perfection*, 6th ed. [1946], 221). To have dominion over all

living things is a sacred responsibility and should not be misused (see [D&C 49:19–21](#); [59:17–20](#); [104:13–18](#); [121:39–46](#)).

Elder Sterling W. Sill (1903–94) of the Seventy taught: “One of the most inspiring messages in all sacred scripture is the story of the sixth day of creation when God made man in his own image. He also endowed him with a set of his own attributes. Then, as the very climax of creation, God gave man dominion over everything upon the earth, including himself. The dictionary says that ‘dominion’ means control or the power to govern. The most important part of the dominion given to man was self-dominion” (in Conference Report, Oct. 1963, 77–78).

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 “meat.

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.

31 And I, God, saw everything that I had made, and, behold, all things which I had made were very “good; and the evening and the morning were the “sixth day.

MOSES CHAPTER 3

(JUNE–OCTOBER 1830)

God created all things spiritually before they were naturally upon the earth—He created man, the first flesh, upon the earth—Woman is a help meet for man.

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

Moses 3:1. What Do We Know about the Premortal Condition of Mankind?

Some of the significant events that occurred in the premortal existence were:

1. All mankind were born as spirit sons and daughters of God the Father (see [D&C 93:29, 38](#); [Moses 6:51](#)).
2. Heavenly Father’s children participated in a council and chose to follow His plan or to rebel with Lucifer (see [D&C 29:36](#); [Moses 4:1–3](#)).
3. Those who chose to follow Heavenly Father’s plan chose to follow Christ and continued to grow and progress; some of them participated in the Creation of the earth (see [D&C 138:55–56](#); [Abraham 3:22–24](#); [4:1](#)).
4. A paradisaical earth was created and immortal, paradisaical bodies were prepared for Adam and Eve, the first of all of God’s spirit sons and daughters to come to this earth.

Moses 3:1. Who Are “All the Host”?

The **Prophet Joseph Smith** (1805–44) 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 that I was ordained to this very office in that Grand Council” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 511).

President Joseph Fielding Smith (1876–1972) taught:

“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. [1966], 5:182).

2 And on the seventh day I, God, ended my work, and all things which I had made; and I ^arested on the ^bseventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;

3 And I, God, ^ablessed the seventh day, and ^bsanctified it; because that in it I had rested from all my ^cwork which I, God, had created and made.

Moses 3:2–3. What Does It Mean That God “Rested”?

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught:

“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](#); [Joseph Smith Translation, Mark 2:26–27](#) [in the Bible appendix]; 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 ^acreated, in the day that I, the Lord God, made the ^bheaven and the earth,

Moses 3:4. What Does “the Generations of the Heaven and of the Earth” Refer To?

The Hebrew word for “generations” is *towldah* (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, ^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;

Moses 3:5. An Interpolation Showing That Everything Was First Created Spiritually

President Joseph Fielding Smith explained:

“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 3:5 and Genesis 2:5 are interpolations [parenthetical explanations] 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” (*Doctrines of Salvation*, comp. Bruce R. McConkie [1954], 1:75–76).

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).

6 But I, the Lord God, spake, and there went up a ^amist from the earth, and watered the whole face of the ground.

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, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.

Moses 3:6–7. How Did God Create Bodies for Adam and Eve?

President Spencer W. Kimball (1895–1985) 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).

Moses 3:7. Man Was Formed “from the Dust of the Ground”?

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles wrote: “Those natural elements that make up the physical earth are sometimes referred to in the scriptures as *dust*. Thus Adam was created from the dust of the ground meaning that the physical body which he received was created from the elements of the earth. (Gen. 2:7; Moses 3:7; Abra. 5:7; D&C 77:12.) Similarly all men are created from the dust of the

earth; that is, the elements organized into a mortal body are assembled together through the birth process [Moses 6:59]" (*Mormon Doctrine*, 2nd ed. [1966], 209).

In the physical creation, man became a "living soul" (see Moses 2:26–27; see also D&C 88:15). This means his spirit body gained a physical body of flesh and bones. **President Joseph Fielding Smith** explained that the bodies of Adam and Eve were at first "quickened [made alive] 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" (*Doctrines of Salvation*, 1:77). Thus, in the Fall, Adam and Eve became the first beings upon the earth who were mortal flesh, or subject to death.

Moses 3:7. "The First Man Also"

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.

Moses 3:8. Where Was the Garden of Eden?

President Brigham Young (1801–77) 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*, sel. John A. Widtsoe [1954], 102).

President Heber C. Kimball (1801–68) of 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" ("Discourse," *Deseret News*, Aug. 5, 1863, 33).

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. The Trees Became Living Souls

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).

Moses 3:9. What Do the Two Trees Represent?

Elder Bruce R. McConkie wrote: “The scriptures set forth that there were in the Garden of Eden two trees. One was the tree of life, which figuratively refers to eternal life; the other was the tree of knowledge of good and evil, which figuratively refers to how and why and in what manner mortality and all that appertains to it came into being” (*A New Witness for the Articles of Faith* [1985], 86).

10 And I, the Lord God, caused a river to go out of ^aEden to water the garden; and from thence it was parted, and became into four ^bheads.

11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of ^aHavilah, where I, the Lord God, created much gold;

12 And the gold of that land was good, and there was bdellium and the ^aonyx stone.

13 And the name of the second river was called Gihon; the same that compasseth the whole land of ^aEthiopia.

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.

15 And I, the Lord God, took the man, and put him into the Garden of ^aEden, to dress it, and to keep it.

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

17 But of the tree of the ^aknowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest ^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.

Moses 3:16–17. “Nevertheless, Thou Mayest Choose for Thyself”

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** (1873–1970) 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](#)).

Moses 3:16–17. Adam’s Choices in the Garden

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.

Moses 3:18. It Is Not Good for a Man or a Woman to Be Alone

In their proclamation on the family, the **First Presidency** and **Quorum of the Twelve Apostles** declared: “Marriage between a man and a woman is ordained of God” (*Ensign* or *Liahona*, Nov. 2010, [129](#); see also [Hebrews 13:4](#); [D&C 49:15](#)). A fulness 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, “[For Time and All Eternity](#),” *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*, comp. Bruce R. McConkie [1955], 2:71).

Moses 3:18. A Helpmeet for the Man

The **First Presidency** and **Quorum of the Twelve Apostles**, in their proclamation on the family, taught: “By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners” (*Ensign* or *Liahona*, Nov. 2010, [129](#)).

President Howard W. Hunter (1907–95) said the following about the relationship between a husband and wife: “A man who holds the priesthood accepts his wife as a partner in the leadership of the home and family with full knowledge of and full participation in all decisions relating thereto. ... The Lord intended that the wife be a

helpmeet for man (*meet* means equal)—that is, a companion equal and necessary in full partnership” (“Being a Righteous Husband and Father,” *Ensign*, Nov. 1994, 50–51).

19 And out of the ground I, the Lord God, formed every ^abeast 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 ^bbreath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

20 And Adam gave ^anames 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.

Moses 3:19–20. Adam Named the Animals

God gave Adam dominion over all living things (see Moses 2:26–28). As an example of his righteous dominion, Adam named all of the animals, male and female. Unlike the animals he named, Adam did not have a companion.

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;

22 And the rib which I, the Lord God, had taken from man, made I a ^awoman, and brought her unto the man.

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

Moses 3:21–23. Adam’s Rib

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 ^acleave unto his ^bwife; and ^cthey shall be ^done flesh.

Moses 3:24. A Man Should “Cleave unto His Wife”

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 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” (“Personal Purity,” *Ensign*, Nov. 1998, 76).

Moses 3:24. “Therefore Shall a Man Leave His Father and His Mother”

Referring to the charge for a man to leave his parents and cleave to his wife, **President Spencer W. Kimball** said: “Do you note that? She, the woman, occupies the first place. She is preeminent, even above the parents who are so dear to all of us. Even the children must take their proper but significant place” (“Womanhood,” 72).

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

Moses 3:25. A State of Innocence

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.

ABRAHAM CHAPTER 4

The Gods plan the creation of the earth and all life thereon — Their plans for the six days of creation are set forth.

1 And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the ^aGods, ^borganized and formed the ^cheavens and the earth.

Abraham 4:1. “They, That Is the Gods”

See also Moses 1:31–33; 2:1. Elder **Bruce R. McConkie** (1915–85) of the Quorum of the Twelve Apostles explained: “In the ultimate and final sense of the word, the Father is the Creator of all things. That he used the Son and others to perform many of the creative acts, delegating to them his creative powers, does not make these others creators in their own right, independent of him. He is the source of all creative power, and he simply chooses others to act for him in many of his creative enterprises” (*A New Witness for the Articles of Faith* [1985], 63).

Abraham 4:1. The Earth Was Formed from Existing Matter

The belief of traditional Christianity is that God created all things *ex nihilo*, which means “out of nothing.” The **Prophet Joseph Smith** (1805–44) taught that “there is no such thing as immaterial matter” (D&C 131:7), and the Lord said that “the elements are eternal” (D&C 93:33). The word *create*, as found in the Genesis account of the Creation, is from a Hebrew

word that has several meanings, including “to organize” (see [Genesis 1:1](#), footnote c; see also [Abraham 3:24](#)). Joseph Smith likened the creative activity to the building of a ship (see “Discourse, 7 April 1844, as Reported by William Clayton,” 16, [josephsmithpapers.org](#)). Just as a shipbuilder needs materials to create the ship, the Creator made the heavens and the earth out of existing materials.

2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and “[darkness](#) reigned upon the face of the deep, and the Spirit of the Gods ^bwas brooding upon the face of the waters.

Abraham 4:2. “The Earth, After It Was Formed, Was Empty and Desolate”

The Prophet Joseph Smith indicated that the translation “without form, and void” (see [Genesis 1:2](#) and [Moses 2:2](#)) should read “empty and desolate” (see [Abraham 4:2](#); see also “Account of Meeting and Discourse, 5 January 1841, as Reported by William Clayton,” 6, [josephsmithpapers.org](#)).

Abraham 4:2. “The Spirit of the Gods Was Brooding”

“Brooding” is what a hen does with her eggs and chicks; she broods over them, meaning she protects, warms, nurtures, and defends them. Jesus used this analogy of a hen gathering her chicks in His description of what He will do for His followers (see [Matthew 23:37](#); [3 Nephi 10:3–6](#)). In this sense, the Spirit is still brooding over the creations of God.

3 And they (the Gods) said: Let there be light; and there was light.

4 And they (the Gods) comprehended the light, for it was “[bright](#)”; and they divided the light, or caused it to be divided, from the darkness.

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 “[night](#)”; 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.

Abraham 4:5. Night and Day

One of the interesting differences between the Abraham account of the Creation and the other scriptural accounts is the idea found in [Abraham 4:5](#): “From the evening until morning they called night; and from the morning until the evening they called day” (see also [verses 8, 13, 19, 23, 31](#)). The other accounts simply refer to each creative period as a day. Additionally, the creative periods in [Abraham 4](#) are called “times,” not days (see [Abraham 4:8, 13, 19, 23, 31](#)).

6 And the Gods also said: Let there be an “[expanse](#) in the midst of the waters, and it shall divide the waters from the waters.

Abraham 4:6. Dividing the Waters from the Waters

See [Moses 2:6–8](#) and the explanations for Abraham [facsimile 1, figure 12](#), and [facsimile 2, figure 4](#).

7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered.

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 "time" that they called night and day.

9 And the Gods ordered, saying: Let the "waters" under the heaven be gathered together unto "one" place, and let the earth come up dry; and it was so as they ordered;

10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, "Great Waters"; and the Gods saw that they were obeyed.

11 And the Gods said: Let us prepare the earth to bring forth "grass"; 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.

12 And the Gods organized the "earth" 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.

Abraham 4:12. "After His Kind"

Compared with the book of Moses, the book of Abraham seems to more forcefully state the idea that all beings could *only* reproduce after their own kind. Speaking of the Creation, Elder Bruce R. McConkie taught: "There was no provision for evolvment or change from one species to another" ("Christ and the Creation," *Ensign*, June 1982, 12).

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.

14 And the Gods organized the "lights" 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;

15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.

16 And the Gods organized the two great lights, the "greater" light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;

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 "darkness".

18 And the Gods watched those things which they had "ordered" until they obeyed.

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.

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.

21 And the Gods prepared the waters that they might bring forth great "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.

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 ^agreat waters; and cause the fowl to 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.

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.

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.

26 And the Gods took ^acounsel 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.

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.

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.

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 ^ameat.

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 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 ^asixth time.

ABRAHAM CHAPTER 5

The Gods finish Their planning of the creation of all things—They bring to pass the Creation according to Their plans—Adam names every living creature.

1 And thus we will finish the heavens and the earth, and all the ^ahosts 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 ^arest on the ^bseventh time from all our work which we have counseled.

3 And the Gods concluded upon the seventh time, because that on the seventh time they would ^arest from all their ^bworks which they (the Gods) counseled among themselves to form; and ^csanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

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 ^aGods formed the earth and the heavens,

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.

Abraham 5:1–3, 5. The Gods Counseled and Planned

On the subject of planning for the Creation, **President Spencer W. Kimball** (1895–1985) said: “Before this earth was created the Lord made a blueprint, as any great contractor will do before constructing. He drew up the plans, wrote the specifications, and presented them. He outlined it and we were associated with him. ... Our Father called us all together as explained in the scripture, and plans were perfected now for forming an earth. In his own words: ‘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; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.’ (Abraham 3:24–25.) That assemblage included us all. The gods would make land, water, and atmosphere and then the animal kingdom, and give dominion over it all to man. That was the plan. ... God was the Master-worker, and he created us and brought us into existence” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 29–30; see also Luke 14:28–30).

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the “Gods formed man from the “dust of the ground, and took his “spirit (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 “soul.

Abraham 5:7. The Breath of Life

Moses 3:7 states that God “formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Abraham 5:7 helps us understand that the breath of life was “the man’s spirit” (see also “The Book of Abraham,” *Times and Seasons*, Mar. 15, 1842, 722). Man is a dual being, made up of mortal flesh and an immortal spirit (see D&C 88:15).

8 And the Gods planted a garden, eastward in “Eden, and there they put the man, whose spirit they had put into the body which they had formed.

9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the “tree of life, also, in the midst of the garden, and 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.

11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.

12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,

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 die. Now I, Abraham, saw that it was after the Lord’s “time, which was after the time of “Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

Abraham 5:13. Time in the Garden of Eden Was according to the Time of Kolob

President Joseph Fielding Smith (1876–1972) stated: “When this earth was created, it was not according to our present time, but it was created according to Kolob’s time, for the Lord has said it was created on celestial time which is Kolob’s time. Then he revealed to Abraham that Adam was subject to Kolob’s time before his transgression” (*Doctrines of Salvation*, comp. Bruce R. McConkie [1954], 1:79).

This helps us understand the Lord’s warning to Adam and Eve regarding their partaking of the fruit of the tree of knowledge of good and evil: “In the day thou eatest thereof thou shalt surely die” (Moses 3:17; see also Genesis 2:17; Abraham 5:13). After Adam and Eve partook of the fruit, they did not die physically within a twenty-four hour period, as we now measure a day. Adam did, however, die within the period of one Kolob day (one thousand earth years, as measured after the Fall; see Abraham 3:4; explanation for Abraham facsimile 2, figure 1; see also 2 Peter 3:8). Moses 6:12 indicates that Adam died 930 years after the Fall.

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.

15 And the Gods caused a deep 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 “woman”, and brought her unto the man.

17 And Adam said: This was bone of my bones, and “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 “cleave” unto his wife, and they shall be “one” flesh.

19 And they were both naked, the man and his wife, and were not “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 “Adam” called every living creature, that should be the name thereof.

21 And Adam gave “names” to all “cattle”, to the fowl of the air, to every beast of the field; and for Adam, there was found an “help” meet for him.

Ideas for Personal Scripture Study

Genesis 1:1–25; Moses 2:1–25; Abraham 4:1–25

Under the direction of Heavenly Father, Jesus Christ created the earth.

Elder D. Todd Christofferson said, “Whatever the details of the creation process, we know that it was not accidental but that it was directed by God the Father and implemented by Jesus Christ” (“Why Marriage, Why Family,” *Ensign* or *Liahona*, May 2015, 51). While there’s a lot we don’t know about exactly how the world was created, ponder what you learn about

the Creation from what God has revealed in [Genesis 1:1–25](#); [Moses 2:1–25](#); and [Abraham 4:1–25](#). What do you notice in these accounts that is similar? What do you notice that is different? What thoughts do you have about Heavenly Father and Jesus Christ as you read about the Creation?

See also [Doctrine and Covenants 101:32–34](#).



Creation, by Joan Hibbert Durtschi

[Genesis 1:27–28](#); [2:18–25](#); [Moses 3:18, 21–25](#); [Abraham 5:14–19](#)

Marriage between a man and a woman is ordained of God.

“Adam and Eve were joined together in marriage for time and for all eternity by the power of [the] everlasting priesthood” (Russell M. Nelson, “[Lessons from Eve](#),” *Ensign*, Nov. 1987, 87). Why is this truth important to know? Ponder this as you read [Genesis 1:27–28](#); [2:18–25](#); [Moses 3:18, 21–25](#); and [Abraham 5:14–19](#). If you would like to learn more about marriage within God’s plan, read and ponder the resources listed below. What do these resources prompt you to do to improve your marriage or to prepare for marriage in the future?

See also [Matthew 19:4–6](#); [1 Corinthians 11:11](#); Linda K. Burton, “[We’ll Ascend Together](#),” *Ensign* or *Liahona*, May 2015, 29–32; “[The Family: A Proclamation to the World](#),” [Church of Jesus Christ.org](#).

[Genesis 2:2–3](#); [Moses 3:2–3](#); [Abraham 5:2–3](#)

God blessed and sanctified the Sabbath day.

God made the Sabbath day holy, and He asks us to keep it holy. Elder David A. Bednar taught, “The Sabbath is God’s time, a *sacred time* specifically set apart for worshipping Him and for receiving and remembering His great and precious promises” (“[Exceeding Great and Precious Promises](#),” *Ensign* or *Liahona*, Nov. 2017, 92). How could you use this statement and [Genesis 2:2–3](#); [Moses 3:2–3](#); or [Abraham 5:2–3](#) to explain to someone why

you choose to honor the Sabbath day? How has the Lord blessed you for keeping His day holy?

See also [Isaiah 58:13–14](#); [Doctrine and Covenants 59:9–13](#); “The Sabbath Is a Delight” (video), ChurchofJesusChrist.org.

Ideas for Family Scripture Study and Home Evening

[Genesis 1:1–25](#); [Moses 2:1–25](#); [Abraham 4:1–25](#).

How can you make learning about the Creation fun for your family? You could take your family on a search outside for the kinds of things that were made during each period of the Creation story, such as stars, trees, or animals. You might also show pictures of things created in each period and invite family members to put the pictures in order after reading one of the accounts of the Creation together. What do these creations teach us about Heavenly Father and Jesus Christ?

[Genesis 1](#); [Moses 2](#); [Abraham 4](#).

One way to approach the Creation story is to invite your family to find how many times in [Genesis 1](#) or [Moses 2](#) God calls the things that he made “good.” What does this suggest about how we should treat God’s creations—including ourselves? What do we learn from the way these events are worded in [Abraham 4](#)?

[Genesis 1:26–27](#); [Moses 2:26–27](#); [Abraham 4:26–27](#).

Why is it important to know that we were created in God’s image? How does it affect the way we feel about ourselves, others, and God?

If you have small children, you might want to read together [Moses 2:27](#) and play a simple game: Show a picture that depicts Heavenly Father and Jesus Christ, such as [picture 90](#) in the *Gospel Art Book* (2009), and ask family members to take turns pointing to a part of Heavenly Father’s or Jesus’s body. Then the other family members could point to that same part on their bodies.

[Genesis 1:28](#); [Moses 2:28](#); [Abraham 4:28](#).

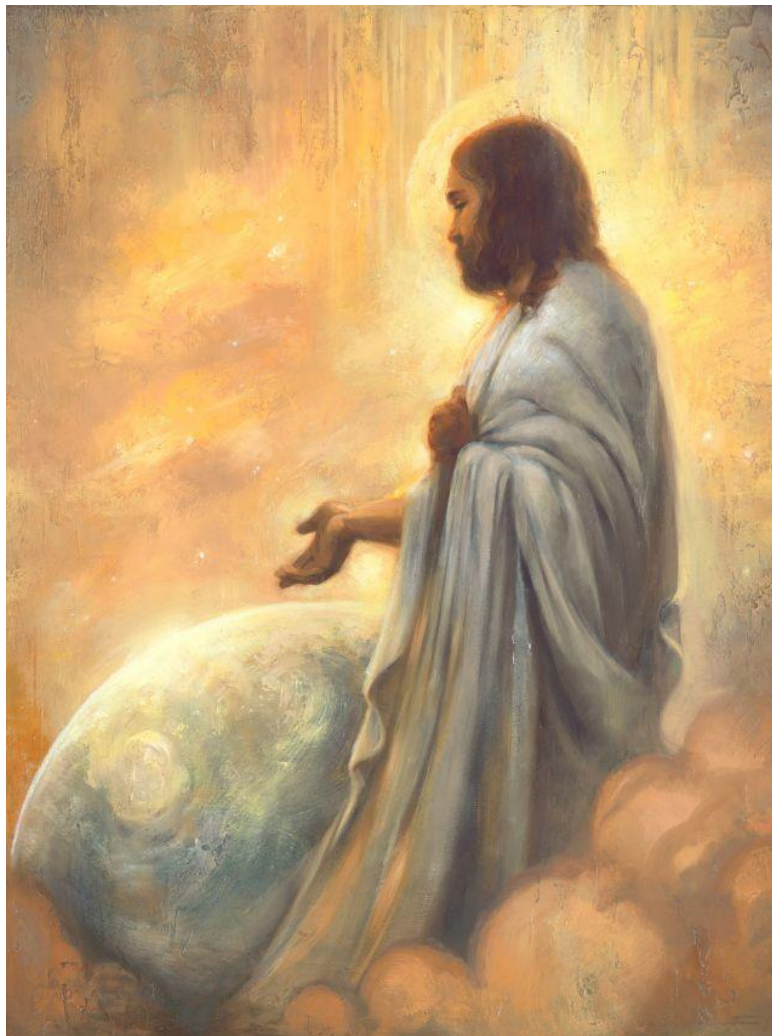
“God’s commandment for His children to multiply and replenish the earth remains in force” (“[The Family: A Proclamation to the World](#),” ChurchofJesusChrist.org). Family members could role-play how to explain our beliefs about this commandment to those who do not know this truth or who believe differently.

[Genesis 1:28](#); [Moses 2:28](#); [Abraham 4:28](#).

What does it mean to “have dominion ... over every living thing that moveth upon the earth”? (see also [Doctrine and Covenants 59:16–21](#)). How can our family fulfill our responsibility to care for the earth?

For more ideas for teaching children, see [this week’s outline](#) in *Come, Follow Me—For Primary*.

Suggested song: “[My Heavenly Father Loves Me](#),” *Children’s Songbook*, 228–29.



The Creation, by Annie Henrie Nader