

17 - Abraham 5 – Moses & Abraham Creation Accounts, Continued

Remember—there's only one sunset and it has been going around the earth for billions of years—it just depends on where you are when you see it. It's all connected.

In our last session we saw the Gods dividing the light or causing it to be divided: there was a morning and an evening, and an evening and a morning.

There are a number of people who teach that when the earth fell, it fell from Kolob and came all the way down to where it is presently, and to make the stars fall, as prophesied in scripture, the earth is going to go all the way back to Kolob. That is not the case! Long before the fall, the stars were already set for time, for seasons, and for days and for years. The sun and the moon were already set in place before the Fall. The prophecy about the stars falling in the sixth seal in the Book of Revelation (**6:13**) occurs long before the earth is celestialized. If the earth was going fast enough to look like the stars were falling, we wouldn't be able to survive anyway.

In the last session we saw the previews of the coming attraction—now we're going to see the start of the movie. We have a tendency to read every verse from a chronological point of view, but that is not the case. We are still in **Abraham 4**:

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*.

If the Gods prepared, organized and ordered these things, how long could it have taken to complete the process? Right... As long as it needed to take, or in Carl Sagan's words, “Billions and Billions of years!”

19 At 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.

Abraham's record allows as much time as is needed for the plants and animals and all creatures and fossil fuels to be prepared and in the earth when Adam is placed on it. The earth has to be ready for the advent of man—for Adam and his family after him. Everything that he will need has to be in or on the earth before he is placed on it—the oil, the gas, and the coal is already there when Adam is placed on it. This is not a scientific explanation—we're dealing with God's relationship with man, and man's relationship with the earth. What the general Astrogeologic creation is telling

us is that it could take as long as required: God prepared it to happen, He set things in order for it to happen, and then He watched until He saw it was obeyed.

The Biologic Creation

The biologic creation is dealing with the things that are going to be on the earth while Adam and his posterity are there. What existed *prior* to Adam doesn't have anything to do with how *we* are supposed to work out *our* salvation in this environment. What existed *before* Adam is not an aspect of *our* relationship.

Moses 2	Abraham 4
20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.	20 And 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 I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, <u>after their kind</u> , and every winged fowl <u>after his kind</u> ; and <u>I, God, saw that all things which I had created were good</u> .	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 I, God, blessed them , saying: Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth; <i>[They were “blessed” – not commanded – it was an aspect of their creation.]</i>	22 And the Gods said: We will bless them , and <i>cause them to be fruitful and multiply</i> , and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth.
23 And the evening and the morning were the fifth day. <i>[What's important to see is the Gods did not move forward <u>until they saw they would be obeyed</u>, then they moved on...in this case, after the 5th time.] → → →</i>	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 I, God, said: Let the earth bring forth the living creature <i>after his kind</i> , cattle, and creeping things, and beasts of the earth <i>after their kind</i> , and it was so;	24 And the Gods prepared the earth to bring forth the living creature <i>after his kind</i> , cattle and creeping things, and beasts of the earth <i>after their kind</i> ; and it was so, as they had said.
25 And I, God, made the beasts of the earth <i>after their kind</i> , and cattle <i>after their kind</i> , and every-	25 And the Gods organized the earth to bring forth the beasts <i>after their kind</i> , and cattle <i>after their kind</i> , and

thing which creepeth upon the earth <i>after his kind</i> ; and I, God, saw that all these things were good.	every thing that creepeth upon the earth <i>after its kind</i> ; and the Gods saw they would obey.
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Notice again the repetition of words, emphasizing that all creatures have seed in themselves to multiply “after their kind.” All of these things are going to be on the earth **before** Adam is placed on it.

26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, <i>after our likeness</i> ; and it was so. And I, God, said: Let them have dominion 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.	26 And the Gods took counsel among themselves and said: Let us go down and form man in our image, <i>after our likeness*</i> ; 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. * [“ <i>After our likeness,</i> ” in Hebrew, means “ <i>in looks and in substance.</i> ”]
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God says that after all these things that have been created, man would be created in the image of God, and man would then have the capability, as an aspect of his creation, to have dominion over every living thing on the earth. The birds, the fish, and the animals cannot exercise dominion over anything else—only man can do this. Dominion does not mean to harm or control, it means to bless and to train. When Joseph Smith referenced Genesis 1:26-28 or Moses 2:26-28, he said the dominion given to Adam and Eve was the [patriarchal] priesthood (see TPJS, p 157). They were living under the patriarchal order of the priesthood at that time. This was before the Fall and also in the context of their creation. God is only explaining that man would have the ability to have dominion...there have not been any commandments given yet.

27 And I, God, created man <i>in mine own image</i> , in the image of mine Only Begotten created I him; <i>male and female</i> created I them.	27 So the Gods went down to organize man in their <i>own image</i> , in the image of the Gods to form they him, <i>male and female</i> to form they them.
28 And I, God, <i>blessed them</i> , and said unto them: (1) Be fruitful, and multiply, and replenish the earth, and (2) subdue it, and (3) have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.	28 And the Gods said: <i>We will bless them</i> . And the Gods said: <i>We will cause them</i> (1) to be fruitful and multiply, and replenish the earth, and (2) subdue it, and (3) 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.

Man is now created, and God “Blesses them.” This is not a command. As an aspect of creation, they have the potential to replenish the earth (just like the animals), subdue it, and have dominion over it (Priesthood).

As we discussed earlier, the Abrahamic Covenant consists of Priesthood, Posterity, and Inheritance. The “Blessing” God gives to the first man Adam is what Abraham is referring to, because it came from Adam. We see this clearly in these scriptures: God “caused them” to be fruitful (Posterity), and to subdue the earth (Inheritance), and to have dominion over all the earth

(Priesthood). They don't see a realization of this blessing—posterity, subduing the earth, and having dominion—until after the Fall in Chapter 5 of Moses.

We need to allow the scriptures speak for themselves. In the context of creation they were not commanded to have children. The first time the command to multiply shows up in scripture is with Noah:

Genesis 9:14 (JST)

And a commandment I give unto you, be fruitful and multiply; bring forth abundantly on the earth, and multiply therein.

Question: But we are expected to have children, are we not?

Yes. In this context, though, Abraham is describing man's creation and their potential for posterity.

Abr 4:29-31

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 meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also **we will give to them** every green herb for meat, and all these 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 sixth time.

This creation account is to establish relationships—our relationship with God, our fellowman and our environment where we are to work out our salvation.

The Spiritual Creation

We're looking at Moses 3 and Abraham 5 in this next part. I cannot stress enough – let the scriptures speak for themselves. The concepts taught to Adam in the very beginning are concepts that many in the Church do not understand because they rely on tradition (rather than the scriptures) for understanding. The scriptures are your standard for truth!

If a person says he does not believe what is in the scriptures, the conversation is over. The scriptures are my standard for truth. If someone's education is their standard, we cannot have a coherent conversation about a given scriptural topic. But once we allow the scriptures to speak for themselves, our understanding will open up tremendously. There are no contradictions when we use the scriptures as our standard. The contradictions arise only when we rely on tradition, opinion, or interpretation for doctrine.

Abraham's record through Chapter 4 is the minutes of the Council when they met to contemplate the forming and populating of this earth. We are now starting **Abraham 5, where we will see the spiritual creation from a different point of view.**

Moses 3	Abraham 5
1 Thus the heaven and the earth were finished, and all the host of them.	1 And thus we will finish the heavens and the earth, and all the hosts of them.
2 And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good; [past tense point of view]	2 And the Gods said among themselves: On the seventh time <i>we will end our work, which we have counseled;</i> and <i>we will rest</i> on the seventh time from all our work <i>which we have counseled.</i> [future tense point of view]
3 And I, God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which I, God, had created and made.	3 And the Gods concluded upon the seventh time, because that on the seventh time <u>they would rest</u> from all their works <i>which they (the Gods) counseled among themselves</i> to form; and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.
4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth,	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 Gods formed the earth and the heavens,

Remember what Joseph said:

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. (TPJS p 348-349)

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. (TPJS p. 349)

The spiritual creation was a planning meeting, not a creation of spirits.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For <i>I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth.</i> For I, the Lord God, had not caused it to rain upon the face of the earth. <i>And I, the Lord God, had created all the children of men;</i> and not yet a man to till	5 According to all that which they had said concerning every plant of the field before it was in the earth, 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.
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the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;	
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Abraham 5:1-5 is telling us what the spiritual creation was: it was the Gods counseling among themselves to do all these things. **The Council was the spiritual creation. Their Plans** were the spiritual creation. **Their discussions** were the spiritual creation!

6 But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.	6 But there went up a mist from the earth, and watered the whole face of the ground.
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7 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.	7 And the Gods formed man from the dust of the ground, and <u>took his spirit (that is, the man's spirit)</u> , and put it into him; and breathed into his nostrils the breath of life, and man became a living soul. <i>"How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says "God made man out of the earth and put into him Adam's spirit, and so became a living body." (TPJS, p 353)</i>
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8 And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed.	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.
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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.	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. <i>[We can now see that the Gods are doing all that they had counseled to do in Abraham 4:27-31. Consider that prior to Ch 5, we were reading the minutes of their Council.]</i>
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Verses 10-14 in Moses are 'insert verses' about the rivers running out of Eden. Verse 10 in Abraham 4 is also an insert verse about rivers. Insert verses add details but do not contribute to the story line here so we are skipping them.

15 And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.	11 And the Gods took the man <i>and put him in the Garden of Eden</i> , to dress it and to keep it. <i>[Adam was not born in the Garden—he was</i>
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<p>16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p>	<p><i>placed there.]</i></p> <p>12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p>
<p>17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.</p>	<p>13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely 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.</p>

As we see here in Abraham, Adam exists in an a-temporal environment, or without time. The dimension of time is required for death to exist.

<p>18 And I, the Lord God, said unto mine Only Begotten, that <i>it was not good that the man should be alone</i>; wherefore, I will make an help meet for him.</p>	<p>14 And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.</p>
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Moses gives us a direct statement: “it was not good that the man should be alone,” but in Abraham we see a subtle but significant word change: “Let us make an help meet for the man, for [because] it is not good that the man should be alone, therefore we will *form* an help meet for him.”

The Gods said that it was not good for the man to be alone in this environment; therefore they would form a help meet for him. In Hebrew there are two words that "help meet" are derived from: the word “ezer” and the word “k’enegdo.” Ezer means to help, and k’enegdo means “like unto him.” Or in other words, “a helper like unto him,” a helper equal to him.

<p>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;</p>	<p>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;</p>
<p>22 And the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man.</p>	<p>16 And of the rib which the Gods had taken from man, formed they a woman, and brought her unto the man.</p>

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

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;
(Adam named this new creature, “Woman.”)

The word for Man in Hebrew is ‘ish.’ The word for Woman is ‘isha.’ Isha is the feminine of man. So what Adam is saying is that Woman is a feminine ‘man.’ The word ‘rib’ in Hebrew means ‘side’; the female half of Adam is what it signifies.

One of Adam's last responsibilities was to give names to all of the animals. We learn in the temple that Adam is included in the creation presidency. He is on the committee of inspection. He goes down to see if things are all right. His last act as a member of that creation presidency is the naming all of the animals. Technically speaking, nothing exists until it has been given a name because giving it a name brings it into existence. A name identifies it into existence. She is called Woman. Why is she not called Eve at this time? Because the Fall has not yet taken place. Once the Fall takes place, she is placed in a new environment, one in which she can become the “mother of all living.” At that point she receives a new name, Eve. In scripture, she is called Woman *before* the Fall; *after* the Fall she is called Eve.

Question: Why do you suppose that Woman was taken out of man as opposed to also being formed from the “dust of the earth”?

You will remember from earlier in the text that when the Gods went down to organize man in their own image, they specifically said that the image of God was “male and female.”

Moses 2:27 - 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 6:9 - In the image of his own body, male and female, created he them, and blessed them, and *called their name Adam*, in the day when they were created and became living souls in the land upon the footstool of God

Abraham 4:27 - So the Gods went down to organize man in their own image, in the image of the Gods to form they him, *male and female* to form they them.

We see from these verses and from the others we have discussed that Man is created in the image of God’s own body, and woman is also created from the image of God, and they were called Adam.

The Lord says:

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

18 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Notice, it does not say the woman has to leave her father and mother; rather, it says the man has to leave his father and mother and all of his high school buddies and cleave unto his wife and her family and all her friends, whether he likes it or not (*much laughter*). Most of the time when a couple marry they will end up living closer to her parents. Not always, but most of the time.

25 And they were both naked, the man and his wife, and were not ashamed.	19 And they were both naked, the man and his wife, and were not ashamed.
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This verse plainly explains that they were married and that *sexuality* did not exist for them, the clue being the wording, “and they were not ashamed.” Sexuality is a mindset and is something that is understood. They did not have that mindset before the fall. The potential to multiply and fill the earth that they had been blessed with at the time of creation was there, but it was not until after they fell that they were capable of fulfilling that blessing and potential. Look at **Moses 5:11** and see what Eve has to say:

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and [Were it not for our transgression we] never should have known good and evil, and [Were it not for our transgression we should never have known] the joy of our redemption, [or] the eternal life which God giveth unto all the obedient.

She did not have an awareness of having posterity until after the Fall.

19 And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.	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.
20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him. Adam was a lone man in the dreary world.	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. The account in Moses is not the same time period as in Abraham

As we just learned, Abraham 5 is basically the same as Moses 3. Abraham 5 is the end of that book. We do not have the rest of the Book of Abraham, or the Book of Joseph. There is more to the Book of Abraham than we currently have; we only have about the first two-thirds of the book. Joseph translated the whole record but was martyred before he was able to publish the last third. The portion of Abraham that we have contains very little about the introduction of evil that we see at the beginning of Moses 4. Our record of Abraham ends before we get to this point in Moses 4.

These scriptures are exciting. I read Abraham all the time, and I get excited by what is in this book. What Abraham has given us is so important. Abraham, Issac, and Jacob are already Gods. According to the D&C, they are already exalted (D&C 132:37). Isaac and Jacob knew and understood what Abraham knew and understood. Abraham became a friend of God because he truly loved God. Abraham is everyman as everyman should be.

Christ taught that all of the law and prophets hang upon loving God and loving your fellowman. We cannot dwell with God unless we have the character of God, and that is the process we call repentance – changing our character that we might develop the same character that God has. We are here on earth to separate ourselves from worldly desires, the lusts of the flesh, and ignorance. We are to seek for further light and truth. As that great scripture says:

D&C 130:18-19

18 Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

19 And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

Like Abraham, we are to be continually seeking for light and truth. We find that light and truth in the scriptures!

Know that I know that Jesus is the Christ. He is the Son of the living God. These scriptures testify of Him. Alma put it best when he said, “this life is a probationary state; a time to prepare to meet God” (Alma 12:24). We prepare to meet God by repenting or changing our character (See Alma 42:4). Benjamin taught that we serve God by serving our fellowmen (Mosiah 2:17). Our life here is a time to repent and to serve God.

I know that God lives. I know that we have an opportunity to be resurrected to a celestial resurrection if we will make the effort to come unto Christ and begin that process of changing our character by exercising our faith in Him unto our repentance (Alma 34:15-17). His is the only name whereby we may be saved.