

**LESSON 2**  
**Genesis 1-2; Moses 2-3; Abraham 4-5**

**OVERVIEW:**

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

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

**Genesis 1; Moses 2; Abraham 4**

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

**SCRIPTURES:**

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

<p><b>desolate</b>, because they had not formed anything but the earth; and <sup>a</sup>darkness reigned upon the face of the deep, and the Spirit of the Gods <sup>b</sup>was brooding <b>(watching until they obeyed)</b> upon the face of the waters.</p>	<p><sup>b</sup>darkness to come up upon the face of the deep; and my <sup>c</sup>Spirit <sup>d</sup>moved upon the face of the water; for I am God.</p>	<p><sup>b</sup>darkness <del>was</del> (to come up) upon the face of the deep. And <del>the</del> (my) <sup>c</sup>Spirit of <del>God</del> <sup>d</sup>moved upon the face of the waters(, for I am God).</p>
<p>3 And they (the Gods) said: Let there be light; and there was light.</p>	<p>3 And I, God, said: Let there be <sup>a</sup>light; and there was light.</p>	<p>3 And (I) God <sup>a</sup>said, Let there be <sup>b</sup>light: and there was light.</p>
<p>4 And they (the Gods) comprehended the light, for it was <sup>a</sup>bright; and they divided the light, or caused it to be divided, from the darkness.</p>	<p>4 And I, God, saw the light; and that light was <sup>a</sup>good. And I, God, divided the <sup>b</sup>light from the darkness.</p>	<p>4 And (I) God saw the light, (and) that <del>#</del>(light) was <sup>a</sup>good: and (I) God divided the light from the darkness. (John Taylor spoke of the Gods causing the light of their glory to shine upon the earth “before the sun appeared in the firmament.” JD 18:327)</p>
<p>5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called <sup>a</sup>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.</p>	<p>5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the <sup>a</sup>word of my power, and it was done as I <sup>b</sup>spake; and the evening and the morning were the first <sup>c</sup>day. (The earth and firmament were organized in six periods of time. Officially the Church has not taken a stand on the age of the earth. According to three theories, the earth could have been created in 6 literal days, 6 thousand years, or six creative periods of indeterminate lengths of time. The latter is most likely.)</p>	<p>5 And (I) God called the light <sup>a</sup>Day, and the <sup>b</sup>darkness <del>he</del>(I) called Night. (And this I did by the word of my power; and it was done as I spake,) And the evening and the morning were the <sup>c</sup>first <sup>d</sup>day. (Russell M. Nelson: “The physical Creation itself was staged through ordered periods of time. In Genesis and Moses, those periods are called days. But in the book of Abraham, each period is referred to as a time. Whether termed a day, a time, or an age, each phase was a period between two identifiable events—a division of eternity” (“The Creation,” Ensign, May 2000, 85). )</p>
<p>6 And the Gods also said: Let there be an <sup>a</sup>expanse in the midst of the waters, and it shall divide the waters from the waters.</p>	<p>6 And again, I, God, said: Let there be a <sup>a</sup>firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters <b>(in the clouds)</b> from the waters <b>(on the earth)</b>; and it was done;</p>	<p>6 ¶ And (again, I,) God said, Let there be a <sup>a</sup>firmament in the midst of the waters and (it was so, even as I spake. And I said), let it divide the waters from the waters(; and it was done). (Firmament means expanse. The firmament of heaven is the expanse of heaven; it refers, depending upon the context, to</p>

		either the atmospheric or the sidereal heavens. Mormon Doctrine, p. 260-61. The firmament is our atmosphere.)
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.	7 And I, God, made the firmament and divided the <sup>a</sup> waters, yea, the great waters under the firmament from the waters which were above the firmament (clouds in the sky), and it was so even as I spake.	7 And (I,) God made the firmament, and divided the <sup>a</sup> waters which were (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 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 <sup>a</sup> time that they called night and day.	8 And I, God, called the firmament <sup>a</sup> Heaven; and the evening and the morning were the second day.	8 And (I,) God called the firmament <sup>a</sup> Heaven. And the evening and the morning were the second <sup>b</sup> day.
9 And the Gods ordered, saying: Let the <sup>a</sup> waters under the heaven be gathered together unto <sup>b</sup> one place, and let the earth come up dry; and it was so as they ordered;	9 And I, God, said: Let the <sup>a</sup> waters under the heaven be gathered together unto <sup>b</sup> one place, and it was so; and I, God, said: Let there be dry land; and it was so.	9 ¶ And (I,) God said, Let the <sup>a</sup> waters under the heaven be gathered together unto <sup>b</sup> one place, (and it was so) and (I, God, said,) let <del>the</del> (there be) dry land appear: and it was so. (From this we learn a marvelous fact, which very few have ever realized or believed in this benighted age: we learn that the waters, which are now divided into oceans, seas and lakes, were then all gathered into one vast ocean, and consequently, that the land which is now torn asunder, and divided into continents and islands almost innumerable, was then one vast continent or body, not separated as it now is. Parley P. Pratt, Voice of Warning, p. 90-91 and Joseph Fielding Smith, Man, His Origin and Destiny, p. 381-82.)
10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, <sup>a</sup> Great Waters;	10 And I, God, called the dry land <sup>a</sup> Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all	10 And (I,) God called the dry land <sup>a</sup> Earth; and the gathering together of the waters called <del>he</del> Seas: (I the sea) and (I,) God saw

and the Gods saw that they were obeyed.	things which I had made were <b>good</b> .	that <del>it was</del> (all things which I had made were) <b>good</b> .
11 And the Gods said: Let us prepare the earth to bring forth <sup>a</sup> 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.	11 And I, God, said: Let the earth bring forth <sup>a</sup> grass, 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.	11 And (I,) God said, Let the earth bring forth <sup>a</sup> grass, the herb yielding seed, <del>and</del> the fruit tree yielding fruit after his kind, (and the tree yielding fruit) whose seed (should be) <del>is</del> in itself, upon the earth: and it was so(, even as I spake).
12 And the Gods organized the <sup>a</sup> 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.	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 <sup>a</sup> kind; and I, God, saw that all things which I had made were <b>good</b> ;	12 And the earth <sup>a</sup> brought forth grass, <del>and</del> (every) herb yielding seed after his kind, and the tree yielding fruit, whose seed <del>was</del> (should be) in itself, after his <sup>b</sup> kind: and (I,) God saw that <del>it was</del> (all things which I had made were) <b>good</b> .
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.	13 And the evening and the morning were the third day.	13 And the evening and the morning were the third day. (Traditionally for the Jews, the third day of the week was lucky because the word "good" is used twice on the third day, more than any other day.)
14 And the Gods organized the <sup>a</sup> 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;	14 And I, God, said: Let there be <sup>a</sup> lights 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;	14 ¶ And (I,) God said, Let there be <sup>a</sup> lights in the firmament of the heaven to divide the day from the night; and let them be for <sup>b</sup> signs, and for <sup>c</sup> 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.	15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.	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 the Gods organized the two great lights, the <sup>a</sup> greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;	16 And I, God, made two great lights; the greater <sup>a</sup> light to rule the day, and the lesser light to rule the night, and the <sup>b</sup> greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.	16 And (I,) God made two great lights; the <sup>a</sup> greater light to rule the day, and the lesser light to rule the night: (and the greater light was the sun, and the lesser light was the moon.) <del>he made</del> (And) the <sup>b</sup> stars also (were made, even according to my word).

<p>17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the <sup>a</sup>darkness.</p>	<p>17 And I, God, set them in the firmament of the heaven to give light upon the earth,</p>	<p>17 And (I,) God set them in the <sup>a</sup>firmament of the heaven to give light upon the earth,</p>
<p>18 And the Gods watched those things which they had <sup>a</sup>ordered until they obeyed.</p>	<p>18 And the <sup>a</sup>sun to rule over the day, and the moon to rule over the night, and to divide the light from the <sup>b</sup>darkness; and I, God, saw that all things which I had made were <b>good</b>;</p>	<p>18 And (the sun) to rule over the <sup>a</sup>day and (the moon to rule) over the night, and to divide the light from the darkness: and (I,) God saw that <del>it was</del> (all things which I had made were) <b>good</b>.</p>
<p>19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.</p>	<p>19 And the evening and the morning were the fourth day.</p>	<p>19 And the evening and the morning were the fourth day.</p>
<p>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.</p>	<p>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.</p>	<p>20 And (I,) God said, Let the <sup>a</sup>waters <sup>b</sup>bring forth abundantly (HEB swarms with swarms of living creatures (souls)) the moving creature that hath life, and <sup>c</sup>fowl <del>that</del> (which) may fly above the earth in the open firmament of heaven.</p>
<p>21 And the Gods prepared the waters that they might bring forth great <sup>a</sup>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 <b>good</b>.</p>	<p>21 And I, God, created great <sup>a</sup>whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were <b>good</b>.</p>	<p>21 And (I,) God created <sup>a</sup>great whales, (Heb great sea monsters The word <i>whales</i> used in this verse translates the Hebrew word <i>tannanim</i>, 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, <i>Commentary</i>, 1:1:60; Clarke, <i>Bible Commentary</i>, 1:37.)) 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 <del>it was</del> (all</p>



		things which I had created were) <b>good.</b>
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 <sup>a</sup> great waters; and cause the fowl to multiply in the earth.	22 And I, God, blessed them, saying: Be fruitful, and <sup>a</sup> multiply, and fill the waters in the sea; and let fowl multiply in the earth;	22 And (I,) God blessed them, saying, Be fruitful, and <sup>a</sup> multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23 And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.	23 And the evening and the morning were the fifth day. (Russell M. Nelson: “The entire Creation was planned by God. . . . “I testify that the earth and all life upon it are of divine origin. The Creation did not happen by chance. . . . The Creation itself testifies of a Creator” (“The Creation,” 84–85). )	23 And the evening and the morning were the fifth day.
24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.	24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;	24 ¶ And (I,) God said, Let the earth bring forth the living creature after his <sup>a</sup> kind, cattle, and creeping thing, and beast of the earth after his (their) kind: and it was so.
25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.	25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were <b>good.</b>	25 And (I,) God made the beast of the earth after his (their) kind, and cattle after their kind, and every thing <del>that</del> (which) creepeth upon the earth after his kind: and (I,) God saw that <del>it was</del> (all these things were) <b>good.</b>
26 And the Gods took <sup>a</sup> counsel among themselves and said: Let us go down and <sup>b</sup> form man in our <sup>c</sup> image, 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.	26 And I, God, said unto mine <sup>a</sup> Only Begotten, which was with me from the <sup>b</sup> beginning: Let <sup>c</sup> us <sup>d</sup> make man in our <sup>e</sup> image, after our likeness; and it was so. (As man is, God once was; as God is, man may become. Lorenzo Snow. There will come a time, for all mankind, when the encounter with the Son of God will be literal. For the faithful and obedient, it will be a moment of glory and peace; for the disobedient and nonvaliant, a moment of profound remorse. Latter-day Commentary of the	<b>SCRIPTURE MASTERY: 26 ¶</b> And (I,) God said (unto mine Only Begotten, which was with me from the beginning), Let <sup>a</sup> us <sup>b</sup> make <sup>c</sup> man in our <sup>d</sup> image, after our <sup>e</sup> likeness: (and it was so) and (I, God, said,) let them have <sup>f</sup> dominion (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

	<p>Old Testament, p. 31) And I, God, said: Let them have <sup>f</sup>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.</p>	<p>over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Teachings of the Prophet Joseph Smith, p. 157) over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.</p>
<p>27 So the <sup>a</sup>Gods went down to organize man in their own <sup>b</sup>image, in the image of the Gods to form they him, male and female to form they them. (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: “<b>All men and women are in the similitude of the universal Father and Mother</b>, and are literally the sons and daughters of Deity.” (In Clark, <i>Messages of the First Presidency</i>, 4:203.) Elder Russell M. Nelson: “Think of [God’s] gift to you of your own physical body. The many amazing attributes of your body attest to your own ‘divine nature’ [2 Peter 1:4]” (“Thanks Be to God,” <i>Ensign or Liahona</i>, May 2012, 78).)</p>	<p>27 And I, God, created man in mine own <sup>a</sup>image, in the image of mine Only Begotten created I him; male and female created I them. (We, the First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator’s plan for the eternal destiny of His children. The Family: A Proclamation to the World. Thomas S. Monson: “God our Father has ears with which to hear our prayers. He has eyes with which to see our actions. He has a mouth with which to speak to us. He has a heart with which to feel compassion and love. He is real. He is living. We are his children, made in his image. We look like him, and he looks like us” (“I Know That My Redeemer Lives,” <i>Ensign</i>, Apr. 1990, 6).)</p>	<p>27 So (And I,) God created man in his (mine) own <sup>a</sup>image, in the image of God (mine Only Begotten) created he (I) him; male and <sup>b</sup>female created he (I) them. (I believe that the declaration made in these two scriptures is literally true. God has made His children like Himself to stand erect, and has endowed them with intelligence and power and dominion over all His works and given them the same attributes which He Himself possesses. He created man, as we create our own children; for there is no other process of creation in heaven, on the earth, in the earth, or under earth, or in all the eternities, that is, that were, or that ever will be. Brigham Young, JD, 11:122. Man was born of woman; Christ the Savior, was born of woman and God, the Father, was born of woman. Adam our earthly parent, was also born of woman into this world, the same as Jesus and you and I. Joseph F. Smith, Maricopa Stake Conference, December 7, 1913, <i>Deseret Evening News</i>, Sec III, p. 7)</p>
<p>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 (His dominion over the earth would result in the earth</p>	<p>28 And I, God, blessed them, and said unto them: Be <sup>a</sup>fruitful, and <sup>b</sup>multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that</p>	<p>28 And (I,) God blessed them, and God said unto them, Be <sup>a</sup>fruitful, and <sup>b</sup>multiply, and <sup>c</sup>replenish (The Hebrew word is <i>Mole</i> meaning fill, to fill, or make full. Answers to Gospel Questions, 1:208-9) the <sup>d</sup>earth, (I</p>

<p>and everything on it also being subject to the “fall.”) over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (“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! <b>Adam and Eve were married for eternity by the Lord.</b> 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; <b>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.”</b> (Spencer W. Kimball, “Speaking Today,” <i>Ensign</i>, Mar. 1976, p. 71.)</p>	<p>moveth upon the earth. (Adam and Eve were thus created last in order that they should rule over all creation, and in order that they should be able to enter a banqueting hall that was waiting ready for them. Encyclopedia Judaica Jr. Old Testament Supplement Study Materials, p. 4. President Spencer W. Kimball: “The Lord [brought] together Adam and Eve, his first male and first female on this earth, and perform[ed] a holy marriage ceremony to make them husband and wife. They were quite different in their makeup, with different roles to play. Hardly had he performed the ceremony than he said to them: ‘Multiply, and replenish the earth, and subdue it: and have dominion’ (Gen. 1:28)” (Teachings of Presidents of the Church: Spencer W. Kimball [2006], 192). )</p>	<p>have told many groups of young people that they should not postpone their marriage until they have acquired all of the education ambitions. I have told tens of thousands of young folks that when they marry they should not wait for children until they have finished their schooling and financial desires. Marriage is basically for the family, and when people have found their proper companions there should be no long delay. They should live together normally and let the children come. Spencer W. Kimball, <i>Marriage is Honorable, Speeches of the Year, 1973</i>, p. 262-63) 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. (Elder Russell M. Nelson: “Grand as it is, planet Earth is part of something even grander—that great plan of God. Simply summarized, the earth was created that families might be” (“The Creation,” 85). )</p>
<p>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</p>	<p>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</p>	<p>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 <del>is</del> (shall be) the fruit of a tree yielding</p>



yielding seed to them we will give it; it shall be for their <sup>a</sup> meat.	the fruit of a tree yielding seed; to you it shall be for <sup>a</sup> meat.	seed; to you it shall be for <sup>a</sup> meat. (Heb food)
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.	30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.	30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein <del>there is</del> (I grant) life, <del>I have</del> (there shall be) given every green (clean) herb for <sup>a</sup> meat: (Heb food) and it was so(, even as I spake).
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 <sup>a</sup> sixth time.	31 And I, God, saw everything that I had made, and, behold, all things which I had made were very <sup>a</sup> good; and the evening and the morning were the <sup>b</sup> sixth day.	31 And (I,) God saw everything that <del>he</del> (I) had made, and, behold, <del>it was</del> (all things which I had made were) very <sup>a</sup> good. And the evening and the morning were the <sup>b</sup> sixth day.

**Genesis 2; Moses 3; Abraham 5**

SCRIPTURES:

ABRAHAM 5	MOSES 3	GENESIS 2 KJV
1 AND thus we will finish the heavens and the earth, and all the <sup>a</sup> hosts of them.	1 THUS the <sup>a</sup> heaven and the earth were finished, and all the <sup>b</sup> host of them.	1 THUS the heavens and the <sup>a</sup> earth were finished, and all the <sup>b</sup> host of them.
2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will <sup>a</sup> rest on the <sup>b</sup> seventh time from all our work which we have counseled.	2 And on the seventh day I, God, ended my work, and all things which I had made; and I <sup>a</sup> rested on the <sup>b</sup> seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good; (The earth also was pronounced good, and would have remained in that same state forever had it not been changed to meet Adam's fallen condition. All things on the face of the earth also would have remained in that same condition, had not Adam transgressed the law. Joseph Fielding Smith,	2 And on the seventh day(, I,) God ended <del>his</del> (my) work(, and all things) which <del>he</del> (I) had <sup>a</sup> made; and <del>he</del> (I) <sup>b</sup> rested (stopped, ceased; from the verb shavat; the noun Shabbat (Engl. Sabbath) means a stopping or cessation.) on the seventh day from all <del>his</del> (my) <sup>c</sup> work(; and all things) which <del>he</del> (I) had made (were finished. And I, God, saw that they were good).

	Man, His Origin and Destiny, p. 50-51)	
3 And the Gods concluded upon the seventh time, because that on the seventh time they would <sup>a</sup> rest from all their <sup>b</sup> works which they (the Gods) counseled among themselves to form; and <sup>c</sup> sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.	3 And I, God, <sup>a</sup> blessed the seventh day, and <sup>b</sup> sanctified it; because that in it I had rested from all my <sup>c</sup> work which I, God, had created and made.	3 And (I,) God blessed the <sup>a</sup> seventh day, and <sup>b</sup> sanctified it: because that in it <del>he</del> (I) had <sup>c</sup> rested from all <del>his</del> (my) work which (I,) God (had) <sup>d</sup> created and made. (or created through working)
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 <sup>a</sup> Gods formed the earth and the heavens,	4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were <sup>a</sup> created, in the day that I, the Lord God, made the <sup>b</sup> heaven and the earth,	4 ¶ (And now, behold, I say unto you, that) These <i>are</i> the generations of the heavens and of the earth when they were <sup>a</sup> created, in the day that (I) the <sup>b</sup> LORD God made the (heaven and the) earth <del>and the heavens,</del>
5 According to all that which they had said concerning every plant of the field before it was in the <sup>a</sup> 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.	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, <sup>a</sup> created all things, of which I have spoken, <sup>b</sup> spiritually, before they were <sup>c</sup> naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had <sup>d</sup> created all the children of men; and not yet a man to till the <sup>e</sup> ground; for in <sup>f</sup> heaven <sup>g</sup> created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; (There is no account of the creation of man or other forms of life when they were created as spirits. There is just the simple statement that they were so created before the physical creation. The statements in Moses 5:3 and Genesis 2:5 are interpolations thrown into the account of the physical creation, explaining that all things were first created in the spirit existence in heaven before they	5 And every <sup>a</sup> plant of the field <sup>b</sup> before it was in the <sup>c</sup> earth, and every herb of the field before it grew: for (I,) the LORD God(, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; for I, the Lord God) had not caused it to rain upon the (face of the) earth, (And I, the Lord God, had created all the children of men,) and <del>there was</del> not (yet) a <sup>d</sup> man to till the <sup>e</sup> ground(, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air;). (The account of creation in Genesis was not a spirit creation, but it was in a particular sense, a spiritual creation. This, of course, needs some explanation. The account in Genesis, chapters one and two, is the account of the placing of all life upon the earth, up and until the fall of Adam, is an account, in a sense, of the spiritual creation of all of these, but it was also a physical

	<p>were placed upon this earth. We were all created untold ages before we were placed on this earth. We discover from Abraham 3:22-28, that it was before the earth was formed that the plan of salvation was presented to the spirits, or intelligences. This being true, then, man, animals and plants were not created in the spirit at the time of the creation of the earth, but long before. Joseph Fielding Smith, Doctrines of Salvation, 1:75-76)</p>	<p>creation. When the Lord said he would create Adam, he had no reference to the creation of his spirit for that had taken place ages and ages before when he was in the world of spirits and known as Michael. Joseph Fielding Smith, Doctrines of Salvation, 1:76-77)</p>
<p>6 But there went up a mist from the earth, and watered the whole face of the ground.</p>	<p>6 But I, the Lord God, spake, and there went up a <sup>a</sup>mist from the earth, and watered the whole face of the ground.</p>	<p>6 But (I, the Lord God, spake, and) there went up a <sup>a</sup>mist (Heb (also) flood) from the earth, and watered the whole face of the ground.</p>
<p>7 And the <sup>a</sup>Gods formed man from the <sup>b</sup>dust of the ground, and took his <sup>c</sup>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 <sup>d</sup>soul.</p>	<p>7 And I, the Lord God, formed man from the <sup>a</sup>dust of the ground, and breathed into his nostrils the <sup>b</sup>breath of life; and <sup>c</sup>man became a living <sup>d</sup>soul, the <sup>e</sup>first flesh (the first mortal) upon the earth (Adam was the first of all creatures to fall and become flesh, and flesh in this sense means mortality, and all through our scriptures the Lord speaks of this life as flesh, while we are here in the flesh, so Adam became the first flesh. Joseph Fielding Smith, Seek Ye Earnestly, p. 280-81), the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word. ( Elder Bruce R. McConkie of the Quorum of the Twelve Apostles: "This earth, all men [and women], animals, fish, fowls, plants, all things—all lived first as spirit entities. Their home was heaven, and the earth</p>	<p>7 And (I,) the LORD God <sup>a</sup>formed <sup>b</sup>man <del>of</del> (from) the <sup>c</sup>dust of the ground, and breathed into his nostrils the <sup>d</sup>breath of life; and <sup>e</sup>man became a living <sup>f</sup>soul. (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. <b>Now what is a spiritual body? It is one that is quickened by spirit and not by blood...</b>After the fall, which came by a transgression of the law under which Adam was living, <b>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.</b> Now I repeat, the account in Genesis one and</p>

	<p>was created to be the place where they could take upon themselves mortality” (“Christ and the Creation,” Ensign, June 1982, 86).)</p>	<p>two, is the account of the physical creation of the earth and all upon it, but the creation was not subject to mortal law until after the fall. It was, therefore, a spiritual creation and so remained until the fall when it became temporal, or mortal. Joseph Fielding Smith, <i>Doctrines of Salvation</i>, 1: 76-77)</p>
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<p>8 And the Gods planted a garden, eastward in <sup>a</sup>Eden, (In ancient times the direction east commonly represented God’s abode or God’s presence. Thus, that which came from the east was perceived as coming from God, being godly in nature, or having been sent by God. Here we learn that Eden was in the east, or, in other words, it was in the presence of God. Thus, Adam and Eve walked with, talked to, and were instructed by the Father while there. Eden functioned as a temple for our first parents. For us, the temple is our Eden, and it is the earthly abode of God. It is a place of communion for those who are worthy to enter. And, as Eden was for Adam and Eve, the temple (for us) can function as a refuge from “the lone and dreary world,” as well as a school in which we can be taught the will of the Lord. Gaskill, <i>The Savior and the Serpent</i>, p. 48) and there they put the man, whose spirit they had put into the body which they had formed. (Here let me state to all philosophers of every class upon the earth. When you tell me that father Adam was made as we made adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field</p>	<p>8 And I, the Lord God, planted a garden eastward in <sup>a</sup>Eden, and there I put the man whom I had formed. ( I tell you, life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man – made in the image of God, male and female – did not exist... The Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled, the Lord, our God, transplanted upon it from some other earth, the life which is found here. Joseph Fielding Smith, <i>Doctrines of Salvation</i>, 1:139-40)</p>	<p>8 ¶ And (I,) the LORD God planted a garden eastward in <sup>a</sup>Eden; and there he (I) put the man whom he (I) had formed. (...Does it not appear to you that it is a foolish and ridiculous notion that when God created this earth he had to begin with a speck of protoplasm, and take millions of years, if not billions, to bring conditions to pass by which his sons and daughters might obtain bodies made in his image? Why not the shorter route and transplant them from another earth as we are taught in the scriptures? Joseph Fielding Smith, <i>Man, His Origin and Destiny</i>, p. 276-77. “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&amp;C 116; <i>History of the Church</i>, 3:35–36; Dyer, <i>The Refiner’s Fire</i>, pp. 17–18]. When Adam and Eve were driven out of the Garden, they eventually dwelt at a place called Adam-on-di-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</p>
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<p>were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they are commanded to multiply and replenish the earth. Brigham Young, JD, 7:285-86)</p>		<p>read in the 7th chapter of Daniel. [Daniel 7:9–14, 21–22, 26–27.]” (Smith, <i>Doctrines of Salvation</i>, 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.)</p>
<p>9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the <sup>a</sup>tree of life, (The tree of life is a symbol of Jesus Christ.) also, in the midst of the garden, and the tree of knowledge of good and evil.</p>	<p>9 And out of the ground made I, the Lord God, to grow every tree, <sup>a</sup>naturally, that is pleasant to the sight of man; and man could behold it. And it became also a <sup>b</sup>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 <sup>c</sup>tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.</p>	<p>9 And out of the ground made (I,) the LORD God, to grow every tree (naturally) that is pleasant to the <sup>a</sup>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; year, even all things which I prepared for the use of man;), and (man saw that it was) good for <sup>b</sup>food; (And I, the Lord God, planted) the <sup>c</sup>tree of <sup>d</sup>life also in the midst of the garden, and (also) the tree of <sup>e</sup>knowledge of good and evil.</p>
<p>10 There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.</p>	<p>10 And I, the Lord God, caused a river to go out of <sup>a</sup>Eden to water the garden; and from thence it was parted, and became into four <sup>b</sup>heads.</p>	<p>10 And (I, the Lord God, caused) a river <del>went</del> (to go) out of <sup>a</sup>Eden to water the garden; and from thence it was <sup>b</sup>parted, (Heb divided into four heads (branches)) and became into four heads.</p>
	<p>11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of</p>	<p>11 (And I, the Lord God, called) The name of the first <del>is</del> Pison: that <del>is</del> it which (and it) <sup>a</sup>compasseth (Heb encircles) the</p>



	<sup>a</sup> Havilah, where I, the Lord God, created much gold;	whole land of <sup>b</sup> Havilah, where <del>there is</del> (I, the Lord, created much) gold;
	12 And the gold of that land was good, and there was <sup>b</sup> dellium and the <sup>a</sup> onyx stone.	12 And the gold of that land <del>is</del> (was) good: (and) there <del>is</del> (was) <sup>b</sup> dellium and <sup>a</sup> the onyx stone.
	13 And the name of the second river was called Gihon; the same that compasseth the whole land of <sup>a</sup> Ethiopia.	13 And the name of the second river <del>is</del> (was called) Gihon: the same <del>is</del> <del>it</del> that <sup>a</sup> compasseth the whole land of <sup>b</sup> Ethiopia.
	14 And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.	14 And the name of the third river <del>is</del> (was) Hiddekel: that <del>is</del> <del>it</del> which goeth toward the east of Assyria. And the fourth river <del>is</del> (was) Euphrates.
11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.	15 And I, the Lord God, took the man, and put him into the Garden of <sup>a</sup> Eden, to dress it, and to keep it.	<b>115</b> And (I,) the LORD God took the man, and put him into the <sup>a</sup> garden of <sup>b</sup> Eden <sup>c</sup> to dress it and to <sup>d</sup> keep it. (What do we know about the location of the Garden of Eden? <b>Bruce A. Van Orden</b> , associate professor of Church history, Brigham Young University. We must remember that the whole earth was paradisiacal before the Fall. The Garden of Eden was a center place. After the Fall, there was no Garden of Eden or paradisiacal status on earth. Yet relative to the locale of the site of the Garden of Eden, the Prophet Joseph Smith learned through revelation ( <b>D&amp;C 57</b> ) that Jackson County was the location of a Zion to be and the New Jerusalem to come. The Prophet first visited Jackson County, Missouri, in the summer of 1831. The Prophet visited Jackson County again in April and May 1832. On one of the occasions, or perhaps both, the Prophet Joseph apparently instructed his close associates, and perhaps even a general Church gathering, that the ancient Garden of Eden was also located in Jackson County.

		<p>Brigham Young stated, “Joseph the Prophet told me that the garden of Eden was in Jackson [County] Missouri.” (Journal of Wilford Woodruff, vol. 5, 15 Mar. 1857, Archives Division, Church Historical Dept., Salt Lake City.) Heber C. Kimball said: “From the Lord, Joseph learned that Adam had dwelt on the land of America, and that the Garden of Eden was located where Jackson County now is.” (Andrew Jenson, Historical Record, 9 vols., Salt Lake City: Andrew Jenson, 1888, 7:439; see also Orson F. Whitney, Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1967, p. 219.) Other early leaders have given the same information.</p> <p>Unfortunately, we do not have primary source documentation for all of Joseph Smith’s revelations or doctrinally related declarations. This is especially true for the periods when he did not have a scribe to keep a record of his daily activities. His 1831 and 1832 trips to Missouri fit into this category. One of the early Latter-day Saint residents of Jackson County was Emily Austin. Remembering her first year there, she reminisced, “Our homes in this new country presented a prosperous appearance—almost equal to Paradise itself—and our peace and happiness, we flattered ourselves, were not in a great degree deficient to that of our first parents in the garden of Eden.” (Mormonism; or, Life among the Mormons, New York:AMS Press, 1971, p. 67.) She was reflecting a commonly held belief among the Saints that Eden was in Jackson County.</p>
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		<p>It wasn't until May 1838 that revelation (D&amp;C 116) identified Adam-ondi-Ahman, a site near the Garden of Eden, to be in Daviess County, Missouri, some seventy miles from present-day Kansas City. (Encyclopedia of Mormonism, 4 vols., New York City: Macmillan, 1992, 1:19-20.) Other revelations referring to Adam-ondi-Ahman were D&amp;C 78:15-16 and D&amp;C 107:53-57. In accord with the revelations given to the Prophet Joseph Smith, we teach that the Garden of Eden was on the American Continent located where the City Zion, or the New Jerusalem, will be built. When Adam and Eve were driven out of the Garden, they eventually dwelt at a place called Adam-ondi-Ahman, situated in what is now Davies County, Missouri. Joseph Fielding Smith, Doctrines of Salvation, 3:74, Ensign, Jan 1994)</p>
<p>12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p>	<p>16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p>	<p>16 And (I,) the LORD God <sup>a</sup>commanded the man, saying, Of every tree of the garden thou mayest <sup>b</sup>freely eat:</p>
<p>13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's <sup>a</sup>time, which was after the time of <sup>b</sup>Kolob; for as yet the Gods had not appointed unto Adam his reckoning. (When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven. And when man fell...the earth fell into space, and took up its abode in this planetary system, and the sun became our light...This is the glory the earth came from,</p>	<p>17 But of the tree of the <sup>a</sup>knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest <sup>b</sup>choose for thyself, for it is given unto thee; but, remember that I <sup>c</sup>forbid it, for in the <sup>d</sup>day thou eatest thereof thou shalt surely <sup>e</sup>die. (Satan sought to destroy our will by insisting that his way could save all – forced obedience, no free will. On earth his tactics are more subtle – your choices don't really matter; sin a little; you will still be saved. This “moment of truth” is the defining factor as it relates to our eternal reward – damnation or exaltation. Latter-day</p>	<p>17 But of the <sup>a</sup>tree of the <sup>b</sup>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 <sup>c</sup>day <del>that</del> thou eatest thereof thou shalt surely <sup>d</sup>die. (The Lord said to Adam, here is the tree of knowledge of good and evil. If you want to stay here then you cannot eat of that fruit. If you want to stay here then I forbid you to eat it. But you may act for yourself and you may eat of it if you want to. And if you eat it you will die. Joseph Fielding Smith, Charge to Religious</p>

<p>and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth. Joseph Smith, JD, 17:143. This earthly ball, this opaque substance thrown off into space, is only a speck in the great universe; and when it is celestialized it will go back into the presence of God, where it was first framed. All belongs to God, and those who keep his celestial law will return to him. Brigham Young, JD, 9:317 John Taylor also taught that the earth “was organized near the planet Kolob.” The Mormon, August 29, 1857)</p>	<p>Commentary on the Old Testament, p. 32. I should like to suggest three standards by which to judge each of the decisions that determine the behavior patterns of our lives. These standards are so simple as to appear elementary, but I believe their faithful observance will provide a set of moral imperatives by which to govern without argument or equivocation each of our actions and which will bring unmatched rewards. They are: Does it enrich the mind? Does it discipline and strengthen the body? Does it nourish the spirit? Teachings of Gordon B. Hinckley, p. 54)</p>	<p>Educators, p. 124. What, therefore, did God really say to them in the garden? I suggest that He might have said something like the following: “If you want to stay in the Garden of Eden with no cares and no possibility of growth, you should not eat from the tree of knowledge of good and evil. However, if you desire to grow and receive all that I have in store for you, you will have to leave the garden. If you eat of the tree, you will be cast out of the garden into the earth and into mortality, and you will die both temporally and spiritually, but you will open the door for yourselves and for all humanity to receive eternal life like I have. The choice is yours.” In other words, God gave them information. Keller, The Religious Educator, p. 104.)</p>
<p>14 And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.</p>	<p>18 And I, the Lord God, said unto mine <sup>a</sup>Only Begotten, that it was not good that the man should be <sup>b</sup>alone; wherefore, I will make an <sup>c</sup>help meet for him.</p>	<p>18 ¶ And (I,) the LORD God said (unto mine Only Begotten, that), <i>It is</i>-(was) not good that the man should be <sup>a</sup>alone; (Wherefore) I will make <del>him</del> <sup>b</sup>an help meet for him. (Traditionally the title help meet is understood to mean “a helper fit for him,” “a helper like-the-opposite-of-him,” or “a help corresponding to him.” In other words, it suggests an equal, but opposite, half of the whole. Gaskill, The Savior and the Serpent, p. 57-58)</p>
<p>15 And the Gods caused a deep 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>16 And of the rib which the Gods had taken from man, formed they a <sup>a</sup>woman, and brought her unto the man.</p>		

17 And Adam said: This was bone of my bones, and <sup>a</sup> 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 <sup>a</sup> cleave unto his wife, and they shall be <sup>b</sup> one flesh.		
19 And they were both naked, the man and his wife, and were not <sup>a</sup> 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 <sup>a</sup> Adam called every living creature, that should be the name thereof.	19 And out of the ground I, the Lord God, formed every <sup>a</sup> 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 <sup>b</sup> breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.	19 And out of the ground <b>(I,)</b> the LORD God formed every beast of the field, and every fowl of the air; and <del>brought them</del> <b>(commanded that they should come)</b> unto <sup>a</sup> Adam to see what he would call them. And they were also living souls; for I, God, <b>breathed into them the breath of life, and commanded that)</b> whatsoever Adam called every living creature, that <del>was</del> <b>(should be)</b> the <sup>b</sup> name thereof.
21 And Adam gave <sup>a</sup> names to all <sup>b</sup> cattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an <sup>c</sup> help meet for him.	20 And Adam gave <sup>a</sup> names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.	20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for <b>(as)</b> Adam there was not found an help meet for him.
( Elder Russell M. Nelson of the Quorum of the Twelve Apostles: “The rib, coming as it does from the side, seems to denote partnership. The rib signifies . . . a lateral relationship as partners, to work and to live, side by side” (“Lessons from Eve,” Ensign, Nov. 1987, 87). )	21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof;	21 And <b>(I,)</b> the LORD God caused a deep sleep to fall upon Adam, and he slept: and <del>he</del> <b>(I)</b> took one of his ribs, and closed up the flesh <del>instead</del> <b>(in the stead)</b> thereof;
	22 And the rib which I, the Lord God, had taken from man, made I a <sup>a</sup> woman, and brought her unto the man.	22 And the rib, which <b>(I)</b> the LORD God had taken from man, made <del>he</del> <b>(I)</b> a <sup>a</sup> woman, and brought her unto the man.
	23 And <sup>a</sup> Adam said: This I know now is bone of my bones, and <sup>b</sup> flesh of my flesh; she shall be called Woman, because she was taken out of man.	23 And Adam said, This <b>(I know now)</b> <del>is now</del> bone of my bones, and <sup>a</sup> flesh of my flesh: She shall be called <sup>b</sup> woman, because she was taken out of man.
	24 Therefore shall a man leave his father and his mother, and	24 Therefore shall a <sup>a</sup> man leave his <sup>b</sup> father and his mother, and



	shall <sup>a</sup> cleave unto his <sup>b</sup> wife; and <sup>c</sup> they shall be <sup>d</sup> one flesh.	shall <sup>c</sup> cleave unto his <sup>d</sup> wife: and they shall be <sup>e</sup> one flesh.
	25 And they were both naked, the man and his wife, and were not ashamed.	25 And they were both <sup>a</sup> naked, the man and his wife, and were not <sup>b</sup> ashamed.

“Two compelling doctrinal reasons help us to understand why eternal marriage is essential to the Father’s plan. “Reason 1: The natures of male and female spirits complete and perfect each other, and therefore men and women are intended to progress together toward exaltation. “. . . For divine purposes, male and female spirits are different, distinctive, and complementary. “. . . The unique combination of spiritual, physical, mental, and emotional capacities of both males and females were needed to implement the plan of happiness. Alone, neither the man nor the woman could fulfill the purposes of his or her creation. “. . . Because of their distinctive temperaments and capacities, males and females each bring to a marriage relationship unique perspectives and experiences. The man and the woman contribute differently but equally to a oneness and a unity that can be achieved in no other way. The man completes and perfects the woman and the woman completes and perfects the man as they learn from and mutually strengthen and bless each other. ‘Neither is the man without the woman, neither the woman without the man, in the Lord’ (1 Corinthians 11:11; italics added). “Reason 2: By divine design, both a man and a woman are needed to bring children into mortality and to provide the best setting for the rearing and nurturing of children. . . . “A home with a loving and loyal husband and wife is the supreme setting in which children can be reared in love and righteousness and in which the spiritual and physical needs of children can be met. Just as the unique characteristics of both males and females contribute to the completeness of a marriage relationship, so those same characteristics are vital to the rearing, nurturing, and teaching of children” (David A. Bednar, “Marriage Is Essential to His Eternal Plan,” Ensign, June 2006, 82–84; see also “The Family: A Proclamation to the World,” Ensign or Liahona, Nov. 2010, 129).