

#3: "The Creation"

Monte F. Shelley, 24 Jan 2010

Sources:

- HC (History of the Church)
- OT-I (Old Testament Institute manual)
- PGP-I (Pearl of Great Price Institute manual)
- JMB= Jeffrey M. Bradshaw, *In God's Image and Likeness: Ancient and Modern Perspectives on the Book of Moses.*
- BDB= *The Brown Driver Briggs Hebrew and English Lexicon*
- OED Oxford English Dictionary; SOED Shorter OED

Personal Study Resources

- The Scriptures: CD-ROM edition 1.1 (LDS Distribution Center)
- www.blueletterbible.org

Timeline of Early Old Testament Events*

Creation; Adam & Eve (3760/3924; 4000), Cain, Abel, Seth; Enoch (3138/3302; 3313); Noah (2704/2868; 2944); Shem (his descendents were Semites or Semitic people Semitic languages include Hebrew, Aramaic, Arabic, Canaanite, Phoenician, ...)

Tower of Babel (2243); Jaredites traveled to Promised Land

Melchizedek (Shem? en.wikipedia.org/wiki/Melchizedek): Abram/Abraham (1812/1976; 1992), Isaac, Jacob (Israel)

Joseph (born, sold into Egypt, appeared before Pharaoh)

Jacob (Israel) and family went to Egypt.

Joseph died; (End of Genesis)

Moses (1392/1556; 1567), in Egypt 40 years (Acts 7:23, 25)

Moses in Midian 40 years (Acts 7:30); married a daughter of Jethro, a descendent of Abraham; received Melchizedek priesthood from Jethro (D&C 84:6); burning bush (mission call, Ex 3), vision of creation+ (Moses 1-5+?)

Moses delivered people from Egypt, in wilderness 40 years

*approximate dates (Jewish/Christian; CES OT manual) http://bible-gen.com/index.php?option=com_content&view=article&id=47&Itemid=53

1. Abraham and Moses had Melchizedek Priesthood

The Holy Priesthood which [Moses] received under the hand of his father-in-law, Jethro; ...¹⁴ Which Abraham received the priesthood from Melchizedek, ...¹⁹ And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. ...²¹ And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;²² For without this no man can see the face of God, even the Father, and live. (D&C 84:6-22)

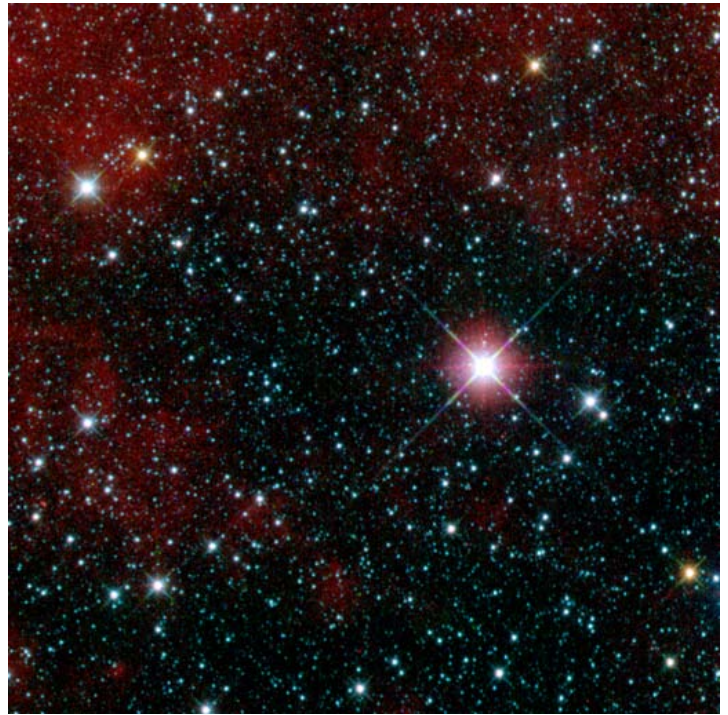
2. Abraham's Vision (Urim and Thummim) (Abr 3:11-12, 15)

I, Abraham, talked with the Lord, face to face, as one man talketh with another; ... He put his hand upon mine eyes, and I saw those things which his hands had made, ... and I could not see the end thereof. ... The Lord said ...: Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words.

And worlds without number have I created; (Moses 1:33-35)

On a clear night, far from city lights, around three thousand to five thousand stars are visible. ... Our own galaxy, the Milky Way, consists of about 100 billion stars, and it is itself part of a group of some twenty galaxies called the Local Group. This Local Group is in turn part of a supercluster of galaxies. Finally, the observable universe itself is made up of large numbers of superclusters separated by voids in which there are few galaxies. This structure of superclusters and voids extends out to the limit of visibility of our present telescopes—some 15

billion light years, and there are at least 100 billion galaxies in the visible universe. ... We see the birth of stars in dense stellar nebulae as well as the spectacular and violent deaths of stars in supernovae, where a single star gives off as much light as an entire galaxy. (Rhodes & Moody, mi.byu.edu/publications/books/?bookid=40&chapid=162)



This WISE infrared snapshot of a region in the constellation Carina near the Milky Way shows about 3,000 stars and covers an area three times larger than the full moon. WISE will take more than a million similar pictures covering the whole sky.



Andromeda galaxy with hundreds of billions of stars. It is thought to look much like our Milky Way Galaxy which is 100,000 light years in diameter.

Astronomers have observed near the center of our star "nursery" where 100 massive stars are being born. (1998)

Carl Sagan ... stated that the number of stars in the known universe is greater than the number of grains of sand on all the beaches of the planet Earth. ... Each grain contains about the same number of atoms as there are stars in the known universe. (John Lamb, "Witnesses in Stars," speeches.byu.edu)

3. Spirits and Stars, Christ and Kolob

If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the [stars] that thou hast seen, because it is nearest unto me. ... As, also, if there be two spirits, and one shall be more intelligent, ... there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. (3:16, 18–19)

I saw the stars ... there were many great ones ...; ³ And the Lord said ...: These are the governing ones; and the name of the great one is Kolob, because it is near unto me ...: I have set this one to govern all those which belong to the same order as that upon which thou standest. ... One revolution was a day unto the Lord, ... it being one thousand years according to [earth] time. (3:2–4)

Abraham [saw] the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; ... and [the Lord] said: These I will make my rulers; ... There stood one among them that was like unto God and he said ... 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 ... shall command them; (3:22–25)

Spirits are like stars. Christ like Kolob is the greatest. A way for Abraham to use stars to teach about Christ and prophets.

“At the heart of the Abrahamic covenant was the promise that Abraham’s posterity that would be as “innumerable as the stars” (D&C 132:30; Gen. 15:5). Job described the pre-existent host seen by Abraham in his vision as the “morning stars,” saying they “sang together” and “shouted for joy” upon learning the plan of salvation (Job 38:7). It was from this assembly that Lucifer (being a “morning star” or “son of dawn”) was cast because of his rebellion. Further we are told “the third part of the stars of heaven” were cast out with him (Rev 12:4). It will also be remembered that in his dream, Joseph of Egypt saw his father depicted as the sun, his mother as the moon, and his brothers as stars (Gen. 37:9)”

There are those who are greater and lesser in authority. If we have been called to preside over someone, then someone else presides over us, and so on until we come to the very throne of heaven itself. ... As the heavens are governed, so the kingdom of heaven is governed; ... and all who would be its citizens must learn to govern themselves. (Satterfield class notes)

Elohim’s Dominion

In 1959, Elder Joseph Fielding Smith told James S. Rosenvall that it was his opinion that the Milky Way galaxy was Elohim’s dominion. (Personal communication from James S. Rosenvall)

J. Reuben Clark “Our own galaxy has its own ... hub group of stars around which the other units of the galaxy revolve.” He then refers to Abr. 3:3. Elders George Reynolds and Janne M. Sjodal also agreed. (Lynn M. Hilton, *The Kolob Theorem*, 20)

2,555,000,000 years

Bruce R. McConkie: In an interpolative explanation of what is meant by “from eternity,” or “from everlasting,” Brother W.W. Phelps says, “And that eternity [the one during which Christ’s doings have been known], agreeable to the records found in the catacombs of Egypt, has been going on in this system [not this world] almost two thousand five hundred and fifty- five millions of years.” (*Times and Seasons* 5:758.) That is to say, the papyrus from which the Prophet Joseph translated the Book of Abraham, to whom the Lord gave a knowledge of his infinite

creations, also contained this expression relative to what apparently is the universe in which we live, which universe has been created by the Father through the instrumentality of the Son. The time mentioned has no reference, as some have falsely supposed, to the period of this earth’s existence. (*Mortal Messiah* 1:32-33)

4. Truth and Wisdom

Truth: “Truth is knowledge of things as they are, and as they were, and as they are to come” (D&C 93:24). Moses 2–3 (Gen 1–2) is NOT a technical description of the details of creation designed to reveal truth to scientists. That will come later.

“I say unto you, in that day when the Lord shall come, he shall reveal all things—things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven” (D&C 101:32-34).

Wisdom: Joseph said he “needed wisdom from God ... for how to act I did not know” (JS–H 1:12). Solomon was given “a wise and understanding heart” so that he might judge righteously (1 Kgs 3:12). Purpose of the Bible creation story was to teach wisdom (how to act) to Moses and later generations for he is commanded “to write the words which [the Lord] speak” (Moses 2:1).

Liahona: pointed the way to go (wisdom) and from time to time explained the ways of the Lord (truth). (1 Ne 16:28–29)

Enough truth is revealed to teach wisdom. Moses was getting ready for his mission to Israelites who had been taught to worship many Egyptian gods who controlled heaven and earth. They had likely forgotten the promises given to Abraham, Isaac, and Jacob known as the Abrahamic covenant.

Wisdom is the path to truth. “Thus saith the Lord: ... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; ... He that keepeth [my] commandments receiveth truth and light, until he is glorified in truth and knoweth all things.” (D&C 93:1, 28)

When we seek to know and do God’s will (wisdom), we will also learn truth. However, it is easy to miss the mark when we seek truth first.

Joseph: Reading the experience of others, or the revelation given to *them*, can never give *us* a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject. (TPJS 324; cf. HC 6:50).

Joseph: The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching. (TPJS. 191)

5. What we worship and how

And John ... [said:] I saw his glory, that he was in the beginning, before the world was; ...¹⁰ The worlds were made by him; men were made by him; all things were made by him=. ...¹⁹ I give unto you these sayings that you may ... know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness (D&C 93:6–20)

Moses commanded to worship God and tempted to worship Satan. He chose to worship “the God of glory.” Moses’ vision → what you worship and how to worship. Worship → make, renew, remember/keep covenants.

God said unto me: Worship God, for him only shalt thou serve. ...¹⁷ And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me. ... Depart from me, Satan, for this one God only will I worship, which is the God of glory. (Moses 1:15–17, 20)

Canaan, Babylon (Mesopotamia) Beliefs

- Worshiped many gods they identified with the powers (wind, rain, storms) and elements (sun, moon) of the universe. They were not all powerful and were often wicked.
- Their creation stories involved conflict among the Gods and focused on the creation of gods to justify their hierarchies. Like Jaredite kings where son would kill father.
- Magic was the true power of the universe
- Humans were merely slaves of the gods with no freedom.
- Worship involved magic (omens, sorcery, divinations, necromancy) and sacrifice (even child sacrifices) to appease the gods and gain favor. Licentious fertility rites and temple prostitutes helped gain favor of gods.

Egyptian Beliefs (Abraham and Joseph influences?)

- Worshiped (offerings and prayers) many gods, e.g., sun (Re), moon (Thoth), earth (Yeb), Nile (Hapi), etc. Animals were linked with the gods (e.g., Hapi-bulls, Horus-falcon). On New Year’s Day, elaborate festivities had as themes the battles between those gods (e.g., Re) who desired rebirth and those (e.g., Dat) who wanted Chaos. (John D. Currid, *Ancient Egypt and the Old Testament*, 36)
- Worship of golden calf incident in wilderness
- Creation story was more like Genesis. No conflict, and humans were in the image of God. (Currid)
- Temple rituals with similarities to our own. (Nibley, Griggs)

Genesis 2: (Holzapfel, *Jehovah and the World of the Old Testament*, 22)

- There is one God who brings order out of chaos.
 - God has undisputed power over the elements. There is no conflict. When God speaks or orders, the elements obey. Unlike the pagan gods of the time, God is not part of nature, but commands it.
 - God declared his creations to be good.
 - Male and female are created in the image of God. They are to have children and are stewards over God’s creations here.
- Unlike the Mesopotamian view, evil comes after creation and is not part of the Creation.

Worship implies making, keeping, and renewing covenants.

Ancient covenants contain the following parts:

A= Author; B= Blessings; C= Curses; D= Duties

E= Enter; R= Remember, Renew and keep covenants

Who (A), why (because A, to BC), and how (DER) we worship.

6. Endowment (Covenant Blessings)

Moses had 2 missions: deliver from physical bondage (lead out of Egypt) and spiritual bondage (convert to worship God). On this mountain, a natural temple, Moses is endowed with knowledge and power to help him fulfill both missions.

James E. Talmage: *The Temple Endowment*, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.

Timeline of Book of Moses (Genesis)

2	God creates heaven, earth, animals, man and woman
3	Created man and woman; Garden of Eden; Law of Obedience (worship); Marriage (Law of Chastity)
4	Satan tempts Eve; Fall of Adam and Eve; Garments of skin; Cast out; Cherubim guard tree of life
5	Adam and Eve have children; Law of sacrifice ; redeemer, repent, baptism, Holy Ghost (6:51–68, law of Gospel); priesthood (6:67); Apostasy (Cain loves / worships / covenants with Satan; Lamech); Adam and others preached the gospel (7:1)
6	Enoch (6:25) called to preach repentance; endowed with power (6:34), anoint and wash eyes to see (6:35), preached repentance and baptism
7	Enoch prompted to go up mount; beheld heavens open, he was clothed with glory; talked face to face; saw future Wars around them; Enoch established Zion (law of consecration); protected Enoch saw all inhabitants of earth, love God & neighbor (7:33); Satan’s chains, Christ’s mission; Enoch & people walk with God; Zion is fled
8	Methuselah, Noah; destruction of wicked decreed
	Abrahamic covenant and law of circumcision (Gen. 17, 22)

How much of Genesis did Moses *see*? How much did he *abridge*?
At least to Moses 5 based on clues in the text.

7. Joseph’s Hebrew Study

1833	Joseph finished Joseph Smith Translation of Bible (JST)
1836	Jan–Mar. School of the prophets studied Hebrew. Jan 19. <u>We [began] reading in our Hebrew Bibles....</u> It seems as if the Lord opens our minds in a marvelous manner, to understand His word in the original language. (HC 2:376–377) Feb 4. Attended school. ... May the Lord help us to obtain this language, that we may read the Scriptures in the language in which they were given. (HC 2:391) Feb 16. My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages, until I shall become master of them, <u>if I am permitted to live long enough.</u> (HC 2:396)
1837	1837–1842 Book of Abraham completed <u>After Moses and before Abraham, Joseph studied Hebrew.</u>

8. “In the Beginning” (Moses 2:1; Gen 1:1)

And ... the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea,

in the beginning I created the heaven, and the earth ...² And the earth was without form, and void; (Moses 2:1–2)

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). (OT-I)

The creation story is NOT about the creation of the universe going back to the big bang!

“**The heaven and the earth**” signifies a *merism*, two opposing words that, taken together, are meant to denote a whole— in this case the entirety of the created universe.” (JMB 95)

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; ...¹ Then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.² And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth. (Abr. 3:24; 4:1–2)

Joseph: “In the translation, ‘without form and void’ it should read, ‘empty and desolate.’” (*The Words of Joseph Smith*, 60)

The earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; (Abr 4:2)

9. The Scriptures:CD-ROM edition 1.1 (LDS Dist. Center)

In the beginning God ^ccreated the heaven and the earth. (Gen 1:1)

^cHEB shaped, fashioned, created; always divine activity

Joseph: “The word *create* came from the [Hebrew] word *baurau* which does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence, we infer that God had materials to organize the world out of chaos—chaotic matter” (*TPJS*, 350–51).

The Old Testament (OT) was translated from Hebrew. The Bible footnotes include 1,696 HEB footnotes that help clarify the meanings of various English words, phrases, or verses. Many other HEB footnotes were omitted to limit the size of the printed Bible. As a result, less than half of 1% of the English words in the OT have a HEB footnote.

- 1637 OT HEB footnotes (1267 in English because alternates given for multiple HEB words.)
- 328,105 OT line numbers à 0.50% of possible lines
- 326,468 OT lines – HEB lines à 0.501% of possible lines
This ignores multiple parts, e.g., the, and, preps, pronouns
- 544,879 OT morphemes à 0.30% of possible morphemes

bèrè’shîth In the beginning

bārā’ created

HEB shaped, fashioned, created; always divine activity

’ēlohîm God

אלהים ’ēlohîm ; h430

From plural of ’ēlôah {h433}

Mean *gods* in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative

KJV angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty

DISCUSS:

- **elohim** is masc plural. (used if 1 man in group of women)

Joseph: I once asked a learned Jew, ‘If the Hebrew language compels us to render all words ending in *heim* in the plural, why not render the first *Eloheim* plural?’ He replied, ‘That is the rule with few exceptions; but in this case it would ruin the Bible.’ ... The word *Eloheim* ought to be in the plural all the way through—Gods. (1844; HC 6:475–476)

Jewish Belief: “Biblical authors taught that the pagan gods were unreal and that to worship them was an abomination. Their argument was really one for nonexistence of the many gods the pagans believed in. ... If God is understood as the sole Being who brought everything into existence, it must follow that even theoretically there cannot be any other gods! For to postulate that there could be other gods is to suggest that God is not in control of every part of His universe.” (Louis Jacobs, *The Book of Jewish Belief*, 10, 15)

10. First Day

I, God, said: Let there be light, and there was light ... and that light was good. And I, God, divided the light from the darkness. And I, God, called the light Day; and the darkness, I called Night; ... and the evening and the morning were the first day. (2:3–5)


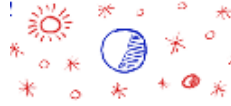

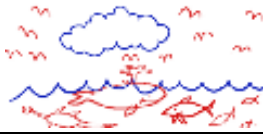


Jews start day at sunset

The Hebrew word *yom* can be translated as “day,” “time,” or “period.” The Apostle Peter said that “one day is with the Lord as a thousand years” (2 Peter 3:8; see also Abr. 3:4).

Within the Church there are at least three basic theories about the age of the earth: (1) each day of the creation was 24 hours, (2) each day of the creation was actually one thousand years (2 Peter 3:8; Abr. 3:2–4), and (3) each *day* referred to a period of an undetermined length of time, suggesting an era (e.g., the day of the dinosaur). (OT-I Gen 1–2; John A. Widtsoe, *Evidences and Reconciliations*, 146)

Bruce R. McConkie “What is a day? It 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).

11. Six Days of Creation

1. Heaven, earth, light/dark 	4. Sun, moon, stars (appear) 
2. Waters below/above <u>expand</u> 	5. Sea and air creatures 
3. Sea/dry land; plants 	6. Land animals; Adam & Eve 

Heavens (or sky), grass (vegetation), beasts (wild), cattle (live animals raised for food, milk, skin, wool)

Heaven(s) can also be translated as sky. (BDB)

Grass: The Hebrew word (*deshe*) is a generic term for vegetation which is subdivided into plants (herbs) and fruit trees in the last part of the verse. (JMB 106–107)

SOED Cattle II. Livestock ... live animals held as property, or reared to serve as food, or for their milk, skin, wool, etc. ME

Beasts (wild animals)

1. Heaven, earth, light/dark → good
T1: Organize matter into world
2. Waters below and above firmament (expand)
3. Sea/dry land → good; plants → good
A: sea/land; prepare earth to bring forth
T2: Sea/dry land; mountains, rivers
4. Sun, moon, planets, stars → good
T3: Light/dark; sun, moon, stars appear
T4: seeds planted; plant life
5. Sea and air creatures → good
A: Prepare waters to bring forth life
T5: land, sea, and air animals
6. Land animals, insects → good; Adam and Eve → very good
A: Prepare land to bring forth life; Adam & Eve
T6: Man, woman, garden

In Egypt and Babylon, the sun God is most important. In this account, the sun, moon, and stars appear on day 4 as mere luminaries to mark days and seasons, while the more significant light of God appears on the first day. “Which light proceedeth forth from the presence of God to fill the immensity of space.” (D&C 88:12) “The thrust of the Moses account ... seems intended to establish a parallel between the process of Creation and the building of the Israelite temple, a likeness that may have motivated some of the differences in presentation and in the order of events between Moses’ account of Creation and the one given in modern temples. (JMB 125–126)

Abraham’s account actually includes twelve different ‘labors’ of the Gods, divided up among the ‘days’ in the manner of Genesis. The later temple account of Creation gives an abbreviated version of those labors, divided up differently among the seven days while retaining the same order, suggesting that it may not be significant which labor is assigned to which day. (JMB, 84–85)

An astronomer calculated the probability of a planet having just one moon “that subtended exactly the same arc in the sky as does the sun from the surface of some planet.” The chances are so remote that this stunning coincidence seems to be deliberate. (Nibley in JMB 109)

12. Sixth Day: Let us make man

²⁶ And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so.

The Gods took counsel among themselves and said: Let us go down and form man in our image, after our likeness; (Abr 4:26) Old Jewish tradition “in *Genesis Rabbah* 8:10 “Adam’s likeness to God is so exact that Adam must be put to sleep so that the angels might worship the right person.” (JMB 113)

In 1912 the First Presidency (Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose) sent a letter to Samuel O. Bennion, the mission president in Independence, Missouri, clarifying what Brigham Young had said. “But President Young went on to show that our father Adam, —that is, our earthly father,—the progenitor of the race of men, stands at our head, being Michael the Archangel, the Ancient of Days/ and that he was not fashioned from earth like an adobe, but begotten by his Father in Heaven. Adam is called in the Bible ‘the Son of God’ (Luke 3:38). (Clark, 1970, 4:266; quoted in Draper, Brown, Rhodes, *The Pearl of Great Price*, 216)

Joseph: If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly, Hence if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it. (HC 6:476)

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.

Nibley: “dominion” comes from the Latin *dominus* (“lord”), “specifically ‘the lord of the household.’ In his capacity of generous host ... [responsible as] master for the comfort and well-being of his dependents and guests.” “Man’s dominion is a call to service, not a license to exterminate.” (JMB 114)

Dominion → Stewardship?

Nibley: “To have dominion is the Latin word to be a *dominus*. The *domus* is the ‘house.’ The *dominus* is the lord who is the master of the house and is responsible for all the creatures in the house. Just as the *hlafweard*, the ‘loaf ward’ is the one to see to it that all family, all connections, all members of the estate, all dependents are properly fed and cared for. The same with the *dominus*. He has charge of the *domus*. As the *dominus*, that’s his obligation. We think of it as a license to exterminate. You are made lord of everything. You are given dominion and made responsible.” (Ancient Documents and the Pearl of Great Price, Lecture 19)

The word translated *dominion, rule, or reign* is part of the technical language of royal rule. Human beings are the queens and kings of creation. However, contrary to some common ideas of what it means to be a king or queen, the Israelite king was not merely a willful tyrant. The king was the representative of the people before God. His righteousness brought blessing on the nation, and his unrighteousness brought them to ruin. The use of royal language shows not only the human position with regard to the rest of creation as its ruler, but also that in ruling over the world, humans are its gods, those through whom creation is either condemned or destroyed. In this, humans are like God: we and the world are judged through our dominion; God and the world are justified by his. Genesis 2.15 underscores this point, for it says that Man is put into the Garden of Eden to *serve (dress or till in most translations)*⁵ and *preserve it*. (James Faulconer, "Adam and Eve")

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.

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. (Abr 4:27)

God [elohim] created man in his *own* image, in the image of God [elohim] created he him; male and female created he them. (Gen 1:27)

Elohim used for mixed genders (1 man and many women)

The First Presidency said: "All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity" ("The Origin of Man," *Improvement Era*, Nov. 1909, 78).

²⁸ And I, God, blessed them, and said unto them: Be fruitful, and multiply, and ^c *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.

^c HEB fill; see same word in v. 22.

Heb. "fill" without implying "refill" or "replenish."

SOED *Subdue* 3. To bring (land) under cultivation 1535. → settlement and agriculture (Moses 3:5, 15)

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

^a HEB: food. SOED *meat* 1. Food in general

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.

Very good: Only after man and woman created (2:27)

13. Seventh Day (Moses 3; Gen 2)

² And on the seventh day I, God, ended my work, and all things which I had made; and I ^b *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; 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.

^b HEB stopped, ceased; from the verb *shavat*; the noun *shabbat* (Engl. Sabbath) means a stopping or cessation.

The Old Testament has two words for "labor" or "work". This one means skilled labor, work that is performed by a craftsman or an artisan. The other refers to unskilled labor. (Victor P. Hamilton, *The Book of Genesis*, 142)

Sanctify: HEB *set apart, devote, consecrate* (BDB); to *make, pronounce or observe as clean* (Str).

SOED *sanctify* [L. to make holy] 1. To set apart, consecrate; 2. To make holy (set apart for religious use, free from sin or evil)

14. Hebrew

No vowels, right to left	.htrht dn nvhht dtrc dg gnnngbhtn
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Hebrew is read from right to left and was originally written with only consonants. Even today in Israel, Hebrew is usually written without vowels except in legal documents. Also, English words like *and, the* and *in* are parts of words in Hebrew. The parallel OT puts a red \ where we would put a space in English.

the LORD God formed man of the dust of the ground (Gen 2:7)

Why is *of* italicized? No Hebrew word equivalent (context).

Why is LORD in small caps? Translation for Jehovah.

1000 BC-135 CE	500 BC (DSS)	1524 (KJV)	1937
יהוה	יהוה	יהוה	יהוה
YHVH	YHVH	yēhōvāh	yēhvāh

IHVH (Latin), JHWH (German, French), JHVH/YHWH (English)

Vowels and accents added by Masoretes between 7th and 11th centuries. KJV used a 1524 printing based on an analysis and compilation of Hebrew manuscripts by Jacob ben Chayyim (or Hayyim). In 1937 scholars began using the ben Asher text as found in the Leningrad codex (c. 1008 AD). The sacred name of YHVH was only pronounced once a year by the High Priest on the Day of Atonement. Jews would usually say Adonai or Lord when they saw YHVH. When vowels added to the OT, the scribes added the vowels of Adonai to YHVH to remind readers to read Adonai. This word was written in our letters as Jehovah only four times in the KJV.

bibleversiondiscussionboard.yuku.com/topic/695/t/Ben-Asher-and-Ben-Chayyim-Hebrew-Texts.html

Jehovah (Latin *Iēhova*) is an 18th century English translation of "יהוה", which is a Masoretic vocalization of "יהוה" [i.e. the Tetragrammaton]. "יהוה" is found 6518 times in the Ben Chayyim Hebrew text of 1525 A.D., which underlies the Old Testament of the King James Bible. The 1611 edition of the King James Bible translated "יהוה" as "Iehovah", but during the 1762-1769 edit of the King James Bible, the spelling "Iehovah" was changed to "Jehovah". formed man (*’ādhām*) from the dust of the ground (*’ādhāmāh*) (www.experiencefestival.com/a/Jehovah-Jehovah-is-an-18th-century-English-translation-of-Hebrew-word-3068/id/593998)

Hebrew Names for people and places also had meanings often intended to remind people of past events or foretell future events.

Puritan names (Faith, Charity, Joy, Hate-evil, Learn-wisdom, Be-faithful).

www.gaminggeeks.org/Resources/KateMonk/England-Medieval/Puritan.htm

Indian Names (Sitting Bull, Crazy Horse, Dances with wolves, Rising Sun) www.nsdmedal.com/NSDindiannames%20.htm

Elohim (*God, gods* is from 'el=strength, mighty); Michael (who is like God), Ezekiel (God will strengthen).

מֵלֶךְ 'ēl ; h410

Mean *strength*; as adjective *mighty*; especially the *Almighty* ...

KJV God (god), X goodly, X great, idol, might (-y one), power, strong.

YHVH (*Jehovah, Yahweh*): 1. Proper name of God of Israel, 2. (many recent scholars) *The one bringing into being, life-giver; giver of existence, creator; he who brings to pass, performer of promises.* (Traditional) *the one who is, the existing, ever-living.* (BDB)

the LORD God	yēhvāh 'ēlōhīm
the Lord GOD	'ādhōnāy yēhvāh

• **LORD God or Jehovah Elohim:** He who creates gods

Occasionally in the KJV you will see **GOD** in small caps. This represents YHVH with the vowels of Elohim added. Scholars generally favor Yahweh as the most likely pronunciation.

15. Moral Creation Story (Moses 3; Gen 2)

We are now viewing the creation of man as it is seen from the Garden instead of heaven. Like leaving creation room and entering the garden room.

⁷ And I, the Lord God, formed man ['ādhām] from the dust of the ground ['ādhāmāh], 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.

Adam is translation for 'ādhām from 4–18 times in Gen 1–5. In KJV, it appears first in verse 19.

Heb: 'ādhām = *Adam; ruddy* [red], i.e. a *human being* (an individual or the species, *mankind*, etc.); From 'dhm = to *show blood* (in the face); i.e. *flush* or turn rosy

Heb: 'ādhāmāh = *soil* (from its general *redness*); From 'dhm.

Like *earthling* and *earth*.

Spencer W. Kimball: “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).

“from the dust” → from elements found in the earth

Bruce R. McConkie: 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; Abr. 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 6:69)” (*Mormon Doctrine*, 209).

Joseph Fielding Smith: The expression, ‘the first flesh upon the earth’ is simply a statement of the fact that Adam — the first man on the earth — was, by reason of his transgression, the first to partake of mortality. (Smith, 1954, 328)

Harold B. Lee (see Quotes): I was somewhat sorrowed recently to hear someone, a sister who comes from a Church family, ask, “What about the pre-Adamic people?” Here was someone who I thought was fully grounded in the faith.

I asked, “What about the pre-Adamic people?”

She replied, “Well, aren't there evidences that people preceded the Adamic period of the earth?”

I said, “Have you forgotten the scripture that says, '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?' (Moses 3:7.)” I asked, “Do you believe that?”

She wondered about the Creation because she had read the theories of the scientists, and the question that she was really asking was: How do you reconcile science with religion? The answer must be, If science is not true, you cannot reconcile truth with error.

Missionaries going out into the field often ask how we reconcile the teachings of the scriptures with the teachings of the scientists in accordance with the temple ordinances. In reply I occasionally refer to the revelation given to the Prophet Joseph Smith in Kirtland in 1833, concerning the great event that is to take place at the commencement of the millennial reign when the Lord shall come; the Lord said: “Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things—things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven” (D&C 101:32-34). Then I say, “If you and I are there when the Lord reveals all this, then I'll answer your questions—how the earth was made, how man came to be placed upon the earth. Until that time all we have is the support and security that we have in the scriptures, and we must accept the rest by faith.” (*The Teachings of Harold B. Lee*, 346.)

16. Garden of Eden

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

Garden: The garden is a prototype for the temple and appears to be patterned after a heavenly predecessor. (JMB 160)

Eden: Heb. *luxuriantly fertile area, a fruitful land* (Bountiful?) [TDOT 10:487]

Eden: pleasure (Str); *luxury, dainty, delight* (BDB). SOED *luxury* 2. Luxuriance. The real meaning may be 'luxuriance' or 'abundance.' Bountiful. (JMB 161)

Eden can be "understood as a common noun meaning a 'luxuriant or fertile [garden]' and was translated as such in the Greek and Latin Bibles." (Anderson, *Genesis of Perfection*, 213)

⁹ ... 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.

Tree of life: olive tree, date palm tree, etc. (JMB 163–167)

Tree of knowledge of good and evil: fig tree in Jewish and Christian traditions. "The fruit of the fig tree is known for its abundance of seeds, thus an apron of green fig leaves is an appropriate symbol for Adam and Eve's ability to 'be fruitful and multiply' after the Fall." (JMB 169)

The ability to know good from evil presupposes 'mans power to choose the sweet even when it is harmful and reject the bitter even when it is beneficial.' (JMB 169)

Lehi: It must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. (2 Ne 2:15)

Bruce Hafen: God placed two trees in the Garden of Eden: the tree of knowledge and the tree of life. The fruit of the first tree seemed desirable, but it became bitter as it led to the knowledge of good and evil. The second tree was sweet, and it led to a fulness of Godlike life. We, like Adam and Eve, taste the bitter fruit of the first tree that we may know to prize the sweet fruit of the second tree.

The *tree of knowledge* (learning through mortal, sometimes bitter, experience) and the *tree of life* (the Father's sweet bestowal of forgiveness and a divine character) are *both* necessary for us to find fulfillment and meaning. Neither tree—neither force—is sufficient unless completed by the other.

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

^b HEB divided into four heads (branches).

Implies Eden on a mountain so river could flow down and separate to water the whole earth. (JMB 170)

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

Dress: Heb. *work, serve, till* (BDB),

Keep: Heb. *keep, watch, preserve* (BDB); *guard, protect* (Str)

Dress HEB: to till it.

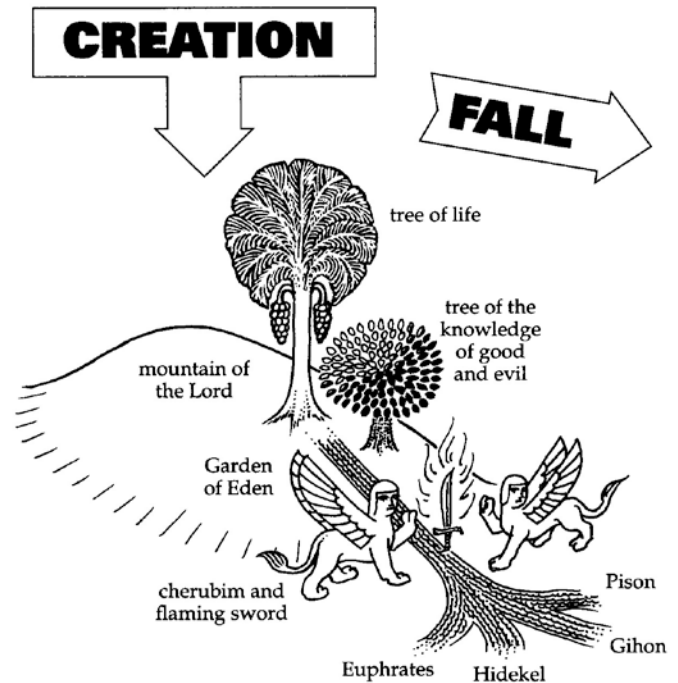
Heb. To work on, develop, cultivate; Serve (TDOT 10:376–405)

Keep Heb: guard, protect, attend to (h8104)

NIV "to work it and take care of it"

Other: "to serve and preserve it"

Garden of Eden was not a vacation resort!



The first land to arise from the waters became the Mountain of the Lord, where the Lord created Adam. It is from this divine center that creation begins and extends out in all directions. The Hebrew for *east* means 'faceward or frontward'; thus, driving Adam from before his face is part of the continuing eastward movement (see Alma 42:2). (Donald W. Parry, *Temples of the Ancient World*, 134)

17. Commandment and Agency

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 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.

Knowledge of good and evil → accountable, judge Solomon

Thou: LXX has the plural "you." The idea that both Adam and Eve heard command was not uncommon in Jewish and early Christian traditions. (JMB 174)

The Lord said unto Enoch: ... in the Garden of Eden, gave I unto man his agency; (Moses 7:32)

Free= aware of choices → of every tree ... thou mayest eat
Agency=power to act or carry out choice → body

- "Free agency" is not found in the scriptures
- "That every man my act ... according to the **moral agency** which I have given unto him." (D&C 101:78)

Moral= choose between good and evil → commandment, law

Joseph Fielding Smith: 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. (PGP-I, Moses 3:16).

Bruce R. McConkie: The first death, in point of time, was spiritual. Spiritual death is to die as pertaining to the things of the Spirit; it is to die as pertaining to the things of righteousness; it is to be cast out of the presence of the Lord, in which presence spirituality and righteousness abound. Adam died this death when he left Eden, and he remained dead until he was born again by the power of the Spirit following his baptism.

Temporal death is the natural death. It consists of the separation of the body and the spirit, the one going to the grave, the other to a world of waiting spirits to await the day of resurrection. Adam died temporally within a thousand years, which is a day unto the Lord. (*Promised Messiah*, 224)

Adam died at 930, Methuselah at 969.

18. An help meet for man

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 ^b an help [*'ezer=helper*] *meet* [*kenegdo*] for him.

^b IE a helper suited to, worthy of, or corresponding to him.

Hebrew *'ezer kēneghdō* literally 'a helper corresponding to him,' one that is 'equal to and adequate for him' (BDB 617).

OED *meet*: 1. Made to fit, 2. equal to, on the same level — 1687, 3. Suitable, fit, proper

Duties: fruitful and multiply (1:28); dress (serve) and keep (preserve) (2:15)

Hebrew scholar Donald W. Parry has pointed out that *ezer* usually applies to the Lord (see, for example, Ex 18:4; Deut 33:26, 29; Ps 20:1–2; 33:20; 121:1–2; 124:8). Because of the divine connotation of this term, Parry concludes that "Eve is emulating God himself when she becomes a help. She is working with Adam in a work that Adam cannot complete without her. Certainly the term *help* does not denote a lesser status or subordinating role, but an equal, or perhaps even superior, role. Eve is an enabling help." (Donald W. Parry, "Notes on Eden," unpublished manuscript.) (Alison V.P. Coutts, mi.byu.edu/publications/books/?bookid=8&chapid=69)

"The Lord, after creating Adam, saw that he was alone in the garden, and declared, 'It is not good that the man should be alone; I will make him an help meet for him.' (Gen. 2:18.) As indicated in a footnote to Genesis 2:18 in the LDS edition of the Bible (note 18b), the Hebrew term for the phrase 'help meet for him' (*'ezer kenegdo*) literally means 'a helper suited to, worthy of, or corresponding to him.' The King James translators rendered this phrase 'help meet'—the word *meet* in sixteenth-century English meaning 'fitting' or 'proper.' It might be clearer if there were a comma after 'help'—'I will make him an help, meet for him.'

"The American Heritage Dictionary further explains: 'In the 17th century the two words *help* and *meet* in this passage were mistaken for one word, applying to Eve, and thus *helpmeet* came to mean a wife. Then in the 18th century, in a misguided attempt to make sense of the word, the spelling *helpmate* was introduced.' (Second college edition, Boston: Houghton Mifflin, 1982, p. 604.)

"Thus the original meaning of the phrase has been obscured." (David Rolph Seely, "I Have a Question," *Ensign*, Jan. 1994, 54)

Boyd K. Packer: It was declared in the very beginning that it was not good for man to be alone. A companion, or "helpmeet," was given him. The word *meet* means equal. Man and woman, together, were not to be alone. Together they constituted a fountain of life. While neither can generate life without the other, the mystery of life unfolds when these two become one.

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. . . .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.

Formed : Heb. could also be "had formed." (JMB 177). LXX and Samaritan Pentateuch have "again fashioned." (Hamilton 83)

Beasts and fowls were spread out and hunted; cattle (livestock) were present in Garden and named in 1:20. "Of all the species of beasts and flying creatures that had already been created and had spread over the facet of the earth and the firmament of the heavens, the Lord God now formed particular specimens for the purpose of presenting them all before man in the midst of the Garden" (Cassuto, 129).

'ādhām = is found 9 times before this verse (translated as *man*)

Dominion over the animals → right to give them names

²¹ And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept,

In Egyptian rituals, sleep preceded the bestowal of instructions and power. . . . Sleep precedes . . . God's covenants with Abraham (Gen 15:2) and Jacob (Gen 28:11).

Charles A. Callis: Dr. Crawford W. Long declared that it was while reading this very passage in Genesis that the idea of the anesthetic *ether* occurred to him. (Conference Report, October 1934, Third Day—Morning Meeting 104 - 105.)

Long used ether for the first time on 30 Mar. 1842 to remove a tumor from the neck of a patient. (wikipedia)

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 woman, and brought her unto the man.

Spencer W. Kimball: "The story of the rib, of course, is figurative" ("The Blessings and Responsibilities of Womanhood," *Ensign*, Mar. 1976, 71).

Nibley: "The rib in Arabic . . . is the expression for anything as close to you as a thing can possibly be." (JMB 181)

Brought her unto man: "As noted in a midrash, the image may well be that of God playing the role of the attendant who leads the bride to the groom. Without doubt, the verse conveys the idea that the institution of marriage is established by God himself." In one source Eve describes her appearance by saying "I was decked out like a bride, And I reclined in a wedding chamber of light." (JMB 182)

Harold B. Lee: In defining the relationship of a wife to her husband, the late President **George Albert Smith** . . . [said]: "In showing this relationship, by a symbolic representation, God didn't say that woman was to be taken from a bone in the man's head that she should rule over him, nor from a bone in his foot

that she should be trampled under his feet, but from a bone in his side to symbolize that she was to stand by his side, to be his companion, his equal, and his helpmeet in all their lives together.” [quote from Matthew Henry often unattributed, JMB 182]

I fear some husbands have interpreted erroneously the statement that the husband is to be the head of the house and that his wife is to obey the law of her husband. **Brigham Young's** instruction to husbands was this: “Let the husband and father learn to bend his will to the will of his God, and then instruct his wives and children in this lesson of self-government by his example as well as by his precept.” (*Discourses of Brigham Young*, 306–307.)

This is but another way of saying that the wife is to obey the law of her husband only as he obeys the laws of God. No woman is expected to follow her husband in disobedience to the commandments of the Lord. (“Maintain Your Place As a Woman,” *Ensign*, Feb 1972, 48)

²³ And Adam said: This I know now is bone of my bones, and flesh of my flesh; she shall be called Woman [*ishah*], because she was taken out of man [*ish* 1st time].

Bone of my bones → related (see Gen 29:14). Like saying he is my own flesh and blood.

Bone ... flesh: also means that two people belong to each other. Hamilton sees that as a statement of relationship and a pledge of covenantal loyalty similar to ‘in weakness [i.e., flesh] and in strength [i.e., bone].’ (JMB 183)

SOED *woman* [wife + man] ~- Heb. *‘ishah ... ‘ish*

Gerald N. Lund: “This [I know] now is bone of my bones, and flesh of my flesh; she shall be called Woman.” What is he doing? He’s naming the last of God’s creations, the crowning creation, and what does he call her? Woman, “because she was taken out of man” (v. 23). In Hebrew, the meaning is “female man.” Adam seems to be saying, “It’s a female me, literally.” (Selected Writings of Gerald N. Lund: Gospel Scholars Series, 99)

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

Leave ... mother: prefigures expulsion from Garden when they will leave father and mother.

Cleave: Heb. *cling, adhere*

OED *cleave*, v¹ 1. To part or divide by a cutting blow. (like a meat cleaver)

OED *cleave*, v² 1. To stick fast or adhere to ... 2. To cling or hold fast to; to attach oneself to ME.

קבץ dbhq ; h1692

From a primitive root

Mean properly to *impinge*, i.e. *cling* or *adhere*; figuratively to *catch* by pursuit

KJV abide fast, cleave (fast together), follow close (hard after), be joined (together), keep (fast), overtake, pursue hard, stick, take

One flesh: denotes sexual union, children conceived, and the spiritual and emotional relationship involved. Also “it affirms that just as blood relations are one’s flesh and bone ..., so marriage creates a similar relation between man and wife. ... Kinships established by marriage are ... not terminated by death or divorce.” (JMB 184)

“Referring to this scripture, **President Spencer W. Kimball** commented, ‘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. I have seen some women who give their children that spot, that preeminence, in their affection and crowd out the father. That is a serious mistake.’ (*Ensign*, Mar. 1976, p. 72.)

“It is all too common in modern times for husbands and wives to place various people or activities—work, recreation, extended family, even Church service—above their marital bond. This is not necessarily a conscious decision. However, the covenant made by Adam and Eve to leave parents and be one teaches us that successful couples will be careful to place each other first.” (James M. Harper, “‘A Man ... Shall Cleave unto His Wife’: Marriage and Family Advice from the Old Testament,” *Ensign*, Jan. 1990, 28–29)

James E. Faust: The most sacred, intimate, and blessed relationship of life is between husband and wife. I do not love anybody like I love my wife. My mother has father, and my children have their companions, but Ruth is me. Our wives become part of us, and they become like our own flesh—and as Paul counseled, we should love them as such. (See Eph. 5:28–33.) The simple truth is that it is not good for man to be alone. The greatest sustaining influence in my mature life has been the constant supporting, unqualified, unreserved love I have felt for my wife. The sacred relationship with my wife has been the supreme benediction of my life. I just can’t imagine what my life would have been like without having had that blessing.

Without our wives we would never be privileged to be fathers and grandfathers, and enjoy all the blessings that that entails. This relation has to come first in all of our relationships with other people. It is the glue that brings together all of the parts of the jigsaw puzzle of eternal joy and fulfillment and happiness.

One of the greatest blessings of having a good wife is that she can be the source of the most basic of all human needs—love. (“Brethren, Love Your Wives,” *Ensign*, July 1981, 35)

Jeffrey R. Holland: 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” (*Ensign*, Nov. 1998, 76).

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

Conclusion

These chapters teach us who we worship. Later chapters teach us more about how we worship God. He is a God of glory. His work and his glory is to bring to pass our immortality and eternal life. He created heaven and earth to prove or test us “to see if [we] will do all things whatsoever [he] shall command [us]” (Abr 3:25).

We worship him because of what he has done for us and to get the blessing of eternal life that he has promised us if we make and keep our covenants with him.

As we make, remember, renew, and keep our covenants, we will become more like him. May we seek to know and do His will each day.

Quotes

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She wondered about the Creation because she had read the theories of the scientists, and the question that she was really asking was: How do you reconcile science with religion? The answer must be, If science is not true, you cannot reconcile truth with error.

Missionaries going out into the field often ask how we reconcile the teachings of the scriptures with the teachings of the scientists in accordance with the temple ordinances. In reply I occasionally refer to the revelation given to the Prophet Joseph Smith in Kirtland in 1833, concerning the great event that is to take place at the commencement of the millennial reign when the Lord shall come; the Lord said: “Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things—things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven” (D&C 101:32-34). Then I say, “If you and I are there when the Lord reveals all this, then I'll answer your questions—how the earth was made, how man came to be placed upon the earth. Until that time all we have is the support and security that we have in the scriptures, and we must accept the rest by faith.” (*The Teachings of Harold B. Lee*, 346.)

Joseph: God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible,—I say, if you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another. ...

“Having a knowledge of God, we begin to know how to

approach Him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to Him, He begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to Him, He is ready to come to us.” (HC 6:305, 308)

Joseph: I might have rendered a plainer translation to this [Mal. 4:5–6], but it is sufficiently plain to suit my purpose as it stands. (D&C 128:18; 1842)

Canaanite: “The chief pagan male god in the ancient Near East was *Baal*; the word means ‘lord’ or ‘master.’ The ancients believed that there were many Baalim, each attached to some special place or event in the history of the people he was supposed to protect. The word *Baal* also means ‘husband,’ and the female goddesses were considered the spouses of the various male gods. In the temples there were often to be found the god’s throne, his bed, a lamp to illumine his darkness, a cupboard in which his clothes were kept and other furniture. The pagans thought their gods had to be appeased when they were angry—by gifts of sacrifices, even child sacrifices, especially of the first-born child. Worshipers of *Moloch*, a Canaanite god mentioned in the Bible, ‘passed their children through fire’ to placate him. Rain to make the earth fruitful was thought to be a gift of Baal. In order to encourage fertility, the worshipers patronized temple prostitutes. The sun, moon and stars were also worshiped.” (Louis Jacobs, *The Book of Jewish Belief*, 11)

“As Baal (the god of rain, vegetation, and fertility) and his consort Anath (the goddess of love, fertility and war) are building a palace, Mot (the God of death and summer drought) slays Baal and takes him to the underworld. Anath retaliates by killing Mot, and Baal is resurrected to reclaim his palace. ... The myth of Baal explains the cycle of the seasons. Drought blighted crops in Canaan each summer because the drought-god conquered the fertility-god Baal. But the rainy season appeared each fall because Anath slew Mot, and Baal, the god of rain, was restored to power. ... Through their worship, the Canaanites sought to control the yearly cycle by making the gods favorable towards them.” (John D. Currid, *Ancient Egypt and the Old Testament*, 40)

Babylonian Creation Story “traces the history of the universe from the creation of the gods—a theogony—to the rise of Marduk as the chief god. ... In the first phase, the masculine god Apsu—‘the sweet waters above’—and the feminine Tiamat—‘the salty waters below’—‘mingled their waters together,’ producing several generations of gods. Like many polytheistic cosmologies, the deities are associated with the forces of nature.

As the story progresses, Apsu and Tiamat become disturbed by the noise made by their offspring and decide to kill them. Upon hearing of the plot, Ea organizes the gods to resist. He kills his father Apsu, and Tiamat produces a series of monsters to protect herself. Marduk, a son of Ea, aspires to champion the gods against Tiamat, and he agrees to lead his fellow gods into battle upon the conditions that they make him the supreme god. Marduk leads his followers into a triumphant victory over Tiamat. Most important, he takes from Tiamat the Tablets of Destiny—the control of the future.

Marduk creates the universe by cutting Tiamat’s corpse in two, thus creating the heavens consisting of the waters above and the waters below. From Tiamat he also further fashions the physical world: he places the stars in the heavens and the moon to govern the seasons; he creates the Tigris and the Euphrates Rivers and the mountains. Marduk executes Tiamat’s champion Kingu and from the blood that he drains out of the monster he creates humans. The purpose of the humans is to serve the gods—by offering them sacrifices. Finally, Marduk the champion is crowned as king and becomes the antecedent for Babylonian kingship. As the crowning act of creation, Marduk builds a temple, Esagila, in Babylon, which will serve as the focal point for all future worship of him. ... Each year at the New Year’s festival [this story] was recited and perhaps even enacted while an image of the god Marduk was carried into his temple Esagila in Babylon and enthroned, celebrating his establishing the order of

creation through the defeat of the powers of chaos in the universe. (Holzapfel, *Jehovah and the World of the Old Testament*, 22)

EGYPT (en.wikipedia.org/wiki/Ancient_Egyptian_religion)

Temples served as “houses” for the gods, in which physical images which served as their intermediaries were cared for and provided with offerings. This service was believed to be necessary to sustain the gods, so that they could in turn maintain the universe itself. Thus, temples were central to Egyptian society, and vast resources were devoted to their upkeep. Pharaohs often added to them as part of their obligation to honor the gods, so that many temples grew to be huge—the Temple of Amun at Karnak, for instance, is the largest religious structure in the world.

Festivals:

Temple festivals usually involved a procession carrying the god’s image out of the sanctuary in a model barque to visit other significant sites, such as the temple of a related deity. Commoners celebrated these events along with the priesthood, gathering to watch the procession and sometimes receiving portions of the unusually large offerings given to the gods on these occasions.

Magic

The word “magic” is used to translate the Egyptian term *heka*, which meant “the ability to make things happen by indirect means”. Heka was believed to be a natural phenomenon, the force which was used to create the universe and which the gods employed to work their will. Humans could also use it, however, and magical practices were closely intertwined with religion. In fact, even the regular rituals performed in temples were counted as magic. Individuals also frequently employed magical techniques for personal ends. Although these ends could be harmful to other people, no form of magic was considered inimical in itself. Instead, magic was seen primarily as a way for humans to prevent or overcome negative events.

Magic was closely associated with the priesthood. Temple libraries contained numerous magical spells, and many of the spells found in other contexts seem to derive from temple books; thus, great magical knowledge was ascribed to the lector priests who studied these books. These priests often worked outside their temples, hiring out their magical services to laymen. Other professions also commonly employed magic as part of their work, including doctors, scorpion-charmers, and makers of magical amulets. It is also likely that the peasantry used simple magic for their own purposes, but because this magical knowledge would have been passed down orally, there is limited evidence of it.

... Magic frequently involved written or spoken incantations, although these were usually accompanied by ritual actions. Often these rituals invoked the power of an appropriate deity to perform the desired action, using the power of heka to compel it to act. Sometimes this entailed casting the practitioner or subject of a ritual in the role of a character in mythology, thus inducing the god to act toward that person as it had in the myth. Rituals also employed sympathetic magic, using objects believed to have a magically significant resemblance to the subject of the rite. The Egyptians also commonly used objects believed to be imbued with heka of their own, such as the magically protective amulets worn in great numbers by ordinary Egyptians.