

## 16 - Abraham 4 Continued – The Council of the Gods – Creation Epics

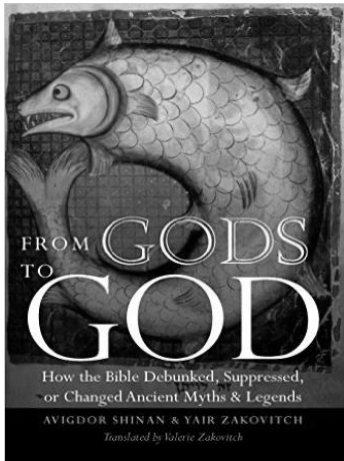
As we have said before, our creation accounts exist to establish relationships between God, mankind, and the environment in which man must live and die. Each relationship is intimately connected to the salvation and exaltation of the children of God. The greatest of the commandments is to love God and to love our fellowman. Upon these two commandments hang all of the law and the prophets. All of the commandments and everything the prophets teach are designed to help us love God and love our fellowman. If all commandments hang upon these two commandments, so too will all judgment.

### Establishing Personal Relationships

The Lord tells Moses, “no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth” (Moses 1:5). God is telling Moses he would have to become a god to comprehend all these things. Near the end of Moses 1, in verse 40, the Lord speaks with Moses and says: “And now, Moses, my son, I will speak unto thee concerning **this earth** upon which thou standest; and thou shalt write the things which I shall speak.” And in Moses 2:1, the Lord says, “Behold, I reveal unto you concerning **this heaven**, and **this earth**; write the words which I speak.”

Moses is given a glimpse of the big picture, and then the Lord reduces it all down just to *this* earth in *this* cosmos. We learn the historical view point from Moses, and we see the future viewpoint from Abraham. In Moses, **God** creates the heavens and the earth; in Abraham, **the Gods** organize and form the heavens and the earth. Abraham's record provides insight that will help his modern-day posterity begin the process of increasing in light and truth rather than relying on an historical event.

Many ancient cultures – Egypt, Rome, Greece, Babylonia, and others – have records that discuss “a council of the gods.” The research in the book below says that all ancient cultures told of “A Council of the Gods.” The Mosaic account only tells of one God. Abraham, however, discusses a plurality of Gods.



Even in the D&C we see the mention of the Council of the Eternal Gods: (D&C 121:28, 32)

28 A time to come in the which nothing shall be withheld, whether there be **one God or many gods**, they shall be manifest.  
32 According to that which was ordained **in the midst of the Council of the Eternal God of all other gods before this world was**, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest.

### What the Prophet Joseph taught regarding the Council of the Gods

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me. (TPJS p 346-347)

“The head one of the Gods brought forth the Gods.” That is the true meaning of the words. Baurau signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can teach you no more than what I have told you. Thus the head God brought forth the Gods in the grand council.

“The head God called together the Gods and sat in grand council to bring forth the world. The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time.

“In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn this way, we begin to learn the only true God, and what kind of a being we have got to worship. 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.” (TPJS p 348-350)

“An unlearned boy must give you a little Hebrew. Berosheit baurau Eloheim ait aushamayeen vehau aurait, rendered by King James’ translators, “In the beginning God created the heaven and the earth.” I want to analyze the word Berosheit. Rosh, the head; Sheit, a grammatical termination; the Baith was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. Baurau signifies to bring forth; Eloheim is from the word Eloi, God, in the singular number; and by adding

the word heim, it renders it Gods. It read first, “In the beginning the head of the Gods brought forth the Gods,” or, as others have translated it, “The head of the Gods called the Gods together.” (TPJS p 371)

I will transpose and simplify it in the English language. Oh, ye lawyers, ye doctors, and ye priests, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods and sat in grand council to bring forth the world. The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time. (TPJS p 348-349)

Now, I ask all who hear me, why the learned men who are preaching salvation, say that God created the heavens and the earth out of nothing? The reason is, that they are unlearned in the things of God, and have not the gift of the Holy Ghost; they account it blasphemy in any one to contradict their idea. If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow, and He is within me, and comprehends more than all the world: and I will associate myself with Him. (TPJS 349-350)

Joseph is telling us how he is getting this information—by the Holy Ghost. In the last years of Joseph's life, his doctrinal teachings came more from the Book of Abraham than any other source. On **June 16, 1844**, Joseph talked further about the plurality of the gods:

The head God organized the heavens and the earth. I defy all the world to refute me. In the beginning the heads of the Gods organized the heavens and the earth. Now the learned priests and the people rage, and the heathen imagine a vain thing. If we pursue the Hebrew text further, it reads, “Berosheit baurau Eloheim ait aushamayeen vehau aurait.”—“The head one of the Gods said, Let us make a man in our own image.” 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.” He acknowledged I was right. I came here to investigate these things precisely as I believe them. Hear and judge for yourselves; and if you go away satisfied, well and good.

In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be in the plural all the way through—Gods. The heads of the Gods appointed one God for us; and when you take [that] view of the subject, its sets one free to see all the beauty, holiness and perfection of the Gods. All I want is to get the simple, naked truth, and the whole truth. (TPJS, p 372; p 370-373)

Here is something to think about. Be forewarned: It's not doctrine! It's for your “What If?” file only!

What if...the beginning of our exaltation is to be on one of those councils?

What if...we become members on one of those councils before we receive our full exaltation?

*Question: Does that include women too?*

Most certainly! God is two people – an exalted man and his exalted wife. The Two are deity.

*Question: Does Christ's atonement cover all the worlds that have been created?*

Yes, as **D&C 76:24** informs us:

24 That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

Christ's atonement is infinite and eternal and applies to all of our Father's in Heaven's worlds that he has or will ever create.

*Question: Is there a way for Christ to be the Father of not only all those who have accepted the Gospel but also everyone else on the earth?*

OK, here's more to put in your Gee Whiz File!

We have talked about how, in all ancient cultures, there is a supreme God, and there is a council of Gods that sits with that 'Head' God. Joseph Smith, in those quotes we just went through, is telling us the same thing. Let's compare John 1 with the JST Translation of **John 1:1-4**.

John 1	JST John 1	BHP Commentary
<p>1 <b>In the beginning was the Word</b>, and the Word was with God, and the Word was God.</p>	<p>1 <b>In the beginning</b> was the <i>gospel preached through the Son. <b>And the gospel was the word</b>, and the word was with the Son, and the Son was with God, and the Son was of God.</i></p> <p><i>[This indicates Christ was on that Council in Heaven.]</i></p>	<p>In the Greek, ‘Word’ is translated as <i>Logos</i>. <i>Logos</i> can mean ‘Gospel,’ it can mean ‘Plan,’ and it can mean ‘Council.’</p> <p>“The Gospel was the Plan, it was the Council.”</p>
<p>2 <b>The same was in the beginning</b> with God.</p>	<p>2 <b>The same</b> was in the beginning with God.</p>	<p>“The same” can mean the Word, the Gospel, the Plan, or Christ.</p>
<p>3 All things were made by him; and without him was not any thing made that was made.</p>	<p>3 All things were made by him; and without him was not anything made which was made.</p>	<p>Christ is the Creator of all things.</p>
<p>4 In him was life; and the life was the light of men.</p>	<p>4 In him was the gospel, and the gospel was the life, and the life was the light of men;</p> <p>16 For in the beginning was the Word, even the Son, who is made flesh, and sent unto us by the will of the Father, ...</p>	<p>In Christ was the Gospel; He is the Gospel. The JST is telling us that the life and the light are in the Gospel.</p> <p>The Gospel is made flesh.</p>

Here’s another “What If?” for your Gee Wizz file: What if The Council could be called the FATHER? Christ, being on that Council, could then be the Father and the Son, the Son because of the Flesh and the Father because He is the Council of Gods. If you look at Joseph’s inspired words carefully, all these verses begin to make sense. (Just for thought... Put it in your Gee Whiz File, not your doctrine file.)

**Astrogeologic and Geologic Creations**

Each creation account begins with the general geologic information (water and dry land) and then moves into the astrogeologic (the sun, moon and stars) creation. These geologic and astro-geologic creations are generally defined as the creation of the “heavens and the earth.” This creation of the heavens and the earth are mentioned as fundamental facts without any detail about how, when, or how long the geologic and astrogeologic creation took place, forming the general framework or setting for what follows. As the biologic creation begins (the creation of the plants and animals),

the detail, though sparse, is expanded a hundredfold compared to the generality of “heavens and earth.” This expansion in discussion and detail is found in scripture for a specific reason.

In Abr. 4 we see a description of a general creation and a specific creation. The general creation, as mentioned, is always centered on the astrogeologic creation and the geologic creation. After this *general creation information* (establishing the setting) the reader then begins to learn the specifics of the environment in which he is going to live. You are not going to live before the time you are going to live so you will not need, nor will you ever have, a relationship with anything that existed prior to Adam arriving on this earth. The creation of the heavens and the earth is spoken about in very general terms because it is here at all times.

We now get to the Biological phase of creation in Moses 2 and Abraham 4. Moses is given a glimpse of the big picture, and then the Lord reduces it all down just to this earth in this cosmos. We get the historical view point from Moses and we get the future viewpoint from Abraham. Abraham provides more insight than Moses.

Remember that we are dealing with relationships in these creation epics. We are seeing the biological things that are going to be on the earth while man is going to be on the earth. We are dealing with the plants and the animals, the fowls and the fishes, and all creeping things that are going to be on the earth when Adam is placed on the earth. We are not being told about anything that might have been on the earth before Adam was there. The children of Israel did not need to know how things were formed, or how long it took for the earth to be created before Adam was placed on it, and neither do we. But the Lord is going to give us insights in these scriptures for our benefit so that we can understand them in our day, with our education, in order that we can deal with the problems that exist in our day and age.

Keep in mind, these accounts do not establish scientific fact, nor do they contain all the detail. Creation accounts are given in ordinance and ritual to help establish relationships between God, man, and the environment in which man must work out his salvation.

Below we see a comparison between Moses and Abraham: Moses provides an historical account and Abraham is seeing things from a future point of view (things as they will be.)

Moses 2	Abraham 4
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<p><b>1</b> 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, <b>in the beginning I created the heaven, and the earth upon which thou standest.</b></p> <p><b>2</b> And the earth was without form, and void; and I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water; for I am God.</p>	<p>1 And then the Lord said: Let us go down. And they went down <b>at the beginning</b>, and they, <b>that is the Gods, organized and formed the heavens and the earth.</b></p> <p><i>[Almost every ancient culture depicts a council of the Gods; there is a Supreme God and there is a council that sits with that God.]</i></p> <p>2 And the earth, <b>after it was formed</b>, was empty and desolate, because <b>they had not formed anything but the earth</b>; and darkness reigned upon the face of the deep, and <b>the Spirit of the Gods was brooding upon the face of the waters.</b></p>
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Abraham gives us a little more insight: “The Spirit of the Gods was *brooding* upon the face of the waters.” What does a chicken do when she is brooding? She is protecting and nurturing and incubating—watching what is going on. Something has been set in motion that is going to change everything.

<p><b>3</b> And I, God, said: Let there be light; and there was light.</p>	<p>3 And they (<b>the Gods</b>) said: Let there be light; and there was light.</p>
<p><b>4</b> And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness.</p>	<p>4 And they (<b>the Gods</b>) comprehended the light, for it was bright; and <b>they divided the light, or caused it to be divided</b>, from the darkness.</p> <p><i>[notice the distinction in Abraham]</i></p>
<p><b>5</b> And I, God, called the light Day; and the darkness, I called Night; and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.</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 night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they <b>called day and night.</b></p>

Again, Abraham is providing a little more insight into Day & Night. How did they have a morning and an evening if the sun was not there? In v 4, Abraham says the Gods **caused** the light to be divided from the darkness. These opening verses are the preview of the show that is about to come.

<p><b>6</b> And again, I, God, said: Let there be a <b>firmament</b> in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;</p> <p><i>[Waters, in Hebrew, is called Miyam, and the word for Heavens = Ha-sha-Miyam. The waters above and the waters below, and there is an expanse in between.]</i></p>	<p>6 And <b>the Gods</b> also said: Let there be an <b>expanse</b> in the midst of the waters, and it shall divide the waters from the waters.</p> <p><i>[Firmament and Expanse mean the same thing. In Fig 4 of Fac #2, we see the Hebrew word, Raukeeyang, signifying firmament or expanse of the heavens.]</i></p>
<p><b>7</b> And I, God, made the firmament and divided the waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.</p> <p><i>[In Moses, God is telling us what He did.]</i></p>	<p>7 And <b>the Gods ordered</b> 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 <b>they</b> ordered.</p> <p><i>[In Abraham, the Gods are ordering things to happen, see v 18]</i></p>
<p><b>8</b> And I, God, called the firmament Heaven; and the evening and the morning were the <u>second day</u>.</p> <p><i>[In Abr v 5, the light and darkness was just called day and night. It is just a designation of light and darkness or in v 8, night and day.]</i></p>	<p>8 And <b>the Gods</b> called the expanse, Heaven. And it came to pass that it was from evening until morning that <b>they</b> called night; and it came to pass that it was from morning until evening that <b>they</b> called day; and this was <u>the second time</u> that <b>they</b> called <b>night and day</b>.</p>
<p><b>9</b> And I, God, said: Let the waters under the heaven be gathered together unto one place, and it was so; and I, God, said: Let there be dry land; and it was so.</p>	<p>9 And <b>the Gods ordered</b>, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as <b>they</b> ordered;</p>

Abraham is explaining the Gods ordered things, they set things in motion, and what was ordered was obeyed (“*the waters were gathered together unto one place and the earth came up dry.*”). We’re still talking about generalities because we’re still talking about the creation of the heavens and the earth. These are things that are going to be here no matter how long man is going to be here. These are things that have to be here even before man is placed on the earth.

<p><b>10</b> And I, God, called the dry land Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.</p>	<p>10 And <b>the Gods</b> pronounced the dry land, Earth; and the gathering together of the waters, pronounced <b>they</b>, Great Waters; and <b>the Gods</b> saw that <b>they</b> were obeyed.</p> <p><i>[Notice the wording - additional insight]</i></p>
<p><b>11</b> And I, God, said: Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, <u>after his kind</u>, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.</p>	<p>11 And <b>the Gods</b> said: Let <b>us prepare the earth</b> to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, <u>after his kind</u>, whose seed in itself yieldeth <u>its own likeness</u> upon the earth; and it was so, even as <b>they</b> ordered.</p>



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 kind; and I, God, saw that all things which I had made were good;

12 And **the Gods organized** the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that **they** were obeyed.

You will notice the pattern of repetition in these two verses: In ancient languages the repetition is for emphasis. The Lord makes clear that the grass and the vegetation and fruit trees all have seed within themselves in order to produce after their kind. What God is saying is that evolution is not an aspect of creation. Each class of vegetation had seed within itself to produce “after its own kind.” For the children of Israel, at the time of Moses, evolution was not an issue. But it is an issue today. Therefore God gives scripture to be read in the time that it is read. Under inspiration, and knowing the end from the beginning, knowing the issues that will be relevant in our day, he teaches concepts that will be important for us to understand in our day.

What Abraham is saying in verse 11 is that the Gods were setting things in motion. “Let us prepare the earth...” This preparatory period could take as long as was necessary. It may have been millions and millions of years before the earth was ready for Adam to be placed on it. “Let’s prepare the earth for the plants and the animals that are going to be on the earth for the time when Adam and all his posterity are going to be here.”

The Gods organized the earth in such a fashion that this preparation could take place. Look at the end of v 12. After the earth was prepared and organized, it says, “...the Gods saw that they were obeyed.” That means the program is working according to their plan. If it wasn’t working they would do something else. They “ordered” in v 9; they “prepared” in v 11; they “organized” in v 12, and they saw that everything was working and that they were “obeyed.”

The ordering, the preparation, and the organizing is repeated for our benefit to help us see the relationship we have with God and our environment, and to help us see that God does not do anything unless it will be for our benefit. (See 2 Ne 26:24; Ether 3:4)

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

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**.

These first 13 verses are the movie trailer – setting the scene for the presentation yet to come. Verses 1-10 cover the astrogeologic portion of the creation, and 11-13 depict the biologic creation. Verse 14 adds more detail about the lights in the heavens that were introduced in v 3-4. Going back....

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

5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they **called day and night**.

We see the Gods dividing the light or causing it to be divided: there was a morning and an evening, and an evening and a morning. Verses 4 & 5 were the preview, now here is the show!

#### **Abr 4:14-15:**

14 And **the Gods organized the lights** in the expanse of the heaven, and **caused them to divide the day from the night**; and **organized them** to be for signs and for seasons, and for days and for years;

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

Verses 3-5 describe in very rudimentary terms the beginning of the astrogeologic creation. This is the preview of upcoming events. Verses 14-18 add the details – how light is divided from the darkness, and how the sun, moon, and stars give light to the earth. Those first few verses introduce what is going to be taking place in the rest of the chapter, and in that regard could be considered colophonic verses. In essence God says there is going to be light and there is going to be darkness. When it is light it is going to be called Day, and when it is dark it is going to be called Night. We're going to divide the light from the darkness ... how? Look at verse 14 again:

And the Gods organized the lights in the expanse of the heaven, and *caused them to divide* the day from the night; and organized them to be for signs and for seasons, and for days and for years;

The earth now begins to spin, causing the light to be divided from the darkness. The sun is bright, and the earth needs to rotate in order to divide the light from the darkness.

The Astro-geologic creation is not in linear time. The Gods caused the lights to be divided, and organized them to be for signs and for seasons. It took as long as was required to accomplish these things. Remember...you are not going to live during this time. You do not need to know the details of what is going on. All you need to know is that God caused the light to be divided from the darkness. The sequence of these events in Moses has been traditionally taught to be somewhat chronological, but Abraham gives us another point of view with added insight.

16 And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the <b>greater light was the sun</b> , and the <b>lesser light was the moon</b> ; and the stars also were made even according to my word.	16 And <b>the Gods organized</b> the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;
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17 And I, God, set them in the firmament of the heaven to give light upon the earth,	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, <b>and to cause to divide the light from the darkness.</b>
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We're not dealing with science, we're dealing with relationships. This earth has been created for us. It doesn't matter how long it took, only that there is an Earth, a Heaven, a Sun, a Moon and Stars. It's a general explanation. The endowment of power in the creation epic is described so that we might have a relationship with God, our fellowman, and the environment on which we are to work out our salvation.

What relationship does the earth have with the sun? It is holding us in its orbit. Not only is the earth spinning on its axis, it is also spinning around the sun. That relationship is what causes the division between light and darkness.