

**BH Porter**  
**Moses 3 & Abraham 5**  
**Dinosaurs & Cave-dwellers**

**The Scriptures = Our Standard**

We're looking at Moses 3 and Abraham 5 in this session. I cannot stress enough to let the scriptures speak for themselves. If 'tradition' becomes the doctrine, then when you actually read from the scriptures you'll have people reason that the scriptures are only metaphorical. If you don't have a standard then you don't have a standard. If a person states he does not believe what is in the scriptures, then the conversation is over. The scriptures are my standard for truth, but if one's education is their standard then we cannot have a coherent conversation about a given topic contained in the scriptures. Once we allow the scriptures to speak for themselves our understandings will open up tremendously. There are no contradictions when we use the scriptures as our standard. The contradictions arise when we rely on tradition, opinion or interpretation for doctrine.

Abraham's record through Ch 4 is the minutes of the Council to form and populate this earth. We will see the spiritual creation from a different point of view in this session.

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

<p>5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For <b><i>I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth.</i></b> For I, the Lord God, had not caused it to rain upon the face of the earth. <b><i>And I, the Lord God, had created all the children of men;</i></b> and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;</p>	<p>5 <b>According to all that which they had said</b> concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth <b>when they counseled to do them</b>, and had not formed a man to till the ground.</p> <p><b>Abraham 5: 1-5</b> is telling us what the 'spiritual creation' was: it was the Gods counseling among themselves to do all these things.</p> <p><b><u>The Council was the spiritual creation.</u></b> Their Plans were the spiritual creation. Their discussions were the spiritual creation!</p>
<p>6 But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.</p>	<p><b>The Gods have counseled to do all these things, and now they are going to do what they have said.</b></p> <p>6 But there went up a mist from the earth, and watered the whole face of the ground.</p>
<p>7 And I, the Lord God, <b>formed man</b> from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.</p>	<p>7 And <b>the Gods formed man</b> from the dust of the ground, and <u>took his spirit (that is, the man's spirit)</u>, and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.</p> <p>“How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says “God made man out of the earth and put into him Adam's spirit, and so became a living body.” (TPJS, p 353)</p>
<p>8 And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed.</p>	<p>8 And <b>the Gods planted a garden</b>, eastward in Eden, and <u>there they put the man, whose spirit they had put into the body which they had formed.</u></p>
<p>9 And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.</p>	<p>9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil.</p> <p><b>We can now see that the Gods are doing all that they had counseled to do in Abraham 4: 27-31. Consider that prior to Ch 5, we are reading the minutes of their Council.</b></p>

<p style="text-align: center;"><b>Verses 10-14 are “Insert Verses”.</b></p> <p>10 And I, the Lord God, caused a river to go out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where I, the Lord God, created much gold; 12 And the gold of that land was good, and there was bdellium and the onyx stone. 13 And the name of the second river was called Gihon; the same that compasseth the whole land of Ethiopia. 14 And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.</p>	<p>10 There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.</p> <p style="text-align: center;"><b>Insert verses don’t add to the story line. They explain details, but do not contribute to the story line.</b></p>
<p>15 And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.</p>	<p>11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.</p>
<p>16 And <b>I, the Lord God, commanded the man</b>, saying: Of every tree of the garden thou mayest freely eat,</p>	<p>12 And <b>the Gods commanded the man</b>, saying: Of every tree of the garden thou mayest freely eat,</p>
<p>17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for <b>in the day</b> thou eatest thereof thou shalt surely die.</p>	<p>13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for <b>in the time</b> that thou eatest thereof, thou shalt surely die. ** Now I, Abraham, saw that <b>it was after the Lord’s time</b>, which was <b>after the time of Kolob</b>; for as yet the Gods had not appointed unto Adam his reckoning.</p>

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

**Entropy**

This is an important insight from Abraham’s record because the 2<sup>nd</sup> Law of Thermodynamics requires the dimension of time. The 2<sup>nd</sup> Law states that everything moves from a state of order to a state of disorder. This is also known as Entropy. If there is no dimension of time then anything that is in that dimension is immortal. Here’s a question for you: When does the earth become sanctified? **A:** When everything that has been prepared for mankind is on the earth. When everything is on it that Adam is going to need – the fruit, the plants and animals. The earth is sanctified for Adam and all of his posterity. Look back at **Abr 5: 3**.

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

Time is required for death to exist. Without the dimension of time there is no death, and everything is immortal.

<p>18 And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, <b>I will make an help meet for him.</b></p>	<p>14 And <b>the Gods said:</b> Let <b>us</b> make an help meet for the man, for it is not good that the man should be alone, therefore <b>we will form an help meet</b> for him.</p>
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The Hebrew word for 'help meet' is *ezer knegdo*. This is "one who is like unto him". This help meet is Adam's counterpart. Think of a pair of socks...same age, same color, same size, etc. So the Gods decided to make an help meet for Adam. One of Adam's responsibilities was to give names to all of the animals.

<p>19 And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.</p>	<p>20 And out of the ground <b>the Gods formed every beast of the field</b>, and every fowl of the air, <u>and brought them unto Adam to see what he would call them</u>; and whatsoever Adam called every living creature, that should be the name thereof.</p>
<p>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, <b>there was not found</b> an help meet for him.</p> <p><b>[This is not the same time period as what we see in Abraham's record.]</b></p>	<p>21 And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam, <b>there was found</b> an help meet for him. **</p> <p><b>[An help meet was found because this is a different time period...after he finished naming all of the animals.]</b></p>

\*\* Jewish tradition instructs that Eve was not created until Adam realized there was no counterpart for him. For every horse there is a mare; for every cow there is a bull, and Eve was not formed until Adam realized he needed and wanted a companion for this lone an dreary world.

**Question:** Is there any significance to Adam being charged with naming all of the animals before he could get an help meet?

We learn in the temple that Adam is included in the creation presidency. He is on the committee of inspection. He goes down to see if things are all right. His last act as a

member of that creation presidency is the naming all of the animals. Technically speaking, nothing exists until it has been given a name because giving it a name brings it into existence. A name identifies it into existence.

21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof;	15 And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof;
22 And the rib which I, the Lord God, had taken from man, <b>made I a woman</b> , and brought her unto the man.	16 And of the rib which the Gods had taken from man, <b>formed they a woman</b> , and brought her unto the man.
23 And Adam said: This I know now is bone of my bones, and flesh of my flesh; <b>she shall be called Woman</b> , because she was taken out of man.	17 And Adam said: This was bone of my bones, and flesh of my flesh; <b>now she shall be called Woman</b> , because she was taken out of man;

The Hebrew word for 'man' is *"Ish"*. The Hebrew word for 'woman' is *"Isha"*. The 'a' ending is the feminine ending of *Ish...She shall be called Isha* because she was taken out if *Ish*.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.	18 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.
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This verse does not say the woman has to leave her father and mother, but rather it says the man has to leave his father and mother and all of his high school buddies and cleave unto his wife and her family and all her friends. (*very much laughter*)

25 And they were both naked, the man and his wife, and were not ashamed.	19 And they were both naked, the man and his wife, and were not ashamed.
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This is telling us that now that the earth has been created, and everything has been placed on it for their use and benefit, and they have been blessed with all their potentials, then this verse comes up. This verse is there for a very particular purpose – telling us “they are both naked and are not ashamed.” They have all the potentials, but they have no sexuality. That is all this verse is saying. Had they not partaken of the fruit, “they would have remained in a state of innocence...” (**2 Ne 2: 23**)

Next time we will get into the origin of evil and the need for a Savior because of the Fall. We see this in Moses chapter 4.

In the little time remaining let's talk about Dinosaurs and Cave Dwellers.

## What About Dinosaurs and Cave Dwellers?

We have come to the end of Moses 3 and Abraham 5. The earth was sanctified because it is now ready for the advent of that last being who has been given the potential to become like God – one who could reason and act in futurity and develop the character of God. Our next part of this session will be discussing the things prior to the advent of man. Questions have often come up concerning dinosaurs and cave dwellers.

All of what we have been discussing today is the information needed for us to understand that God is establishing a relationship between Himself and those (mankind) who will be living on the earth (our environment). The basics of the Astral-Geologic and the Geologic creations is the earth has been formed, the great lights have been placed in the heavens, one to rule the day and the other to rule the night, and also the stars have been placed to give times and seasons to the earth. Dry land is distinguished also from the waters. God has done all of this for us.

We discussed the Biologic Creation. The Gods prepared the earth to bring forth the grass, the herb, the fruit trees and the beasts, all having seed in itself. Again, this information and knowledge is given to us in order to establish a relationship between God, Mankind, and the things (beasts, animals, birds, fishes, insects, creeping things, trees, grass, etc) that are going to be on the earth when Man **arrives** on the earth. Whatever was on the earth before Man arrived is of no consequence to us, why? Because the earth was not ready for Man until it was prepared to receive him.

We have to ask this question:

### **What kind of soil must be prepared for the plants and the trees, herbs and fruit that are going to be on the earth when Adam is placed on it?**

That's right—Organic material. And organic material is composed of what? It is composed of carbon-based life. But, tradition has taught us that there was no death of any kind before the Fall. All references we have in scripture is that Adam & Eve could not die before the Fall, or before the Gospel could be taught unto him and his posterity. **(D&C 29: 42)**

If carbon-based life was there, Elder James Talmage said, speaking of fossils and fossil fuels:

The oldest, that is to say the earliest, rocks thus far identified in land masses reveal the fossilized remains of once living organisms, plant and animal. The coal strata, upon which the world of industry so largely depends, are essentially but highly compressed and chemically changed vegetable substance.

The whole series of chalk deposits and many of our deep-sea limestone contain the skeletal remains of animals. **These lived and died, age after age, while the earth was yet unfit for human habitation.** (p. 2)

Elder Talmage gave this talk, “Earth and Man”, in the Tabernacle, Salt Lake City, Utah, Sunday, August 9, 1931 and reprinted in THE DESERET NEWS, Salt Lake City, Utah, Nov. 21, 1931. ([See this link](#) for the entire talk)

His believed that all of the fossil fuels—the coal, the oil, and the natural gas—were already in place before Adam was placed here so that Adam and his posterity could progress as fast as their intellect would allow. If we are using these fuels today, then they were already there before Adam arrived on the scene. Our scriptures do not say nothing could die before the fall; only that Adam and Eve could not die.

Look at these verses in **2 Nephi 2: 19-23**

19 And after **Adam and Eve** had partaken of the forbidden fruit **they** were driven out of the garden of Eden, to till the earth.

20 And **they** have **brought forth children; yea, even the family of all the earth.**

21 And **the days of the children of men were prolonged**, according to the will of God, that **they** might repent while in the flesh; wherefore, **their state** became a state of probation, and **their time was lengthened**, according to the commandments which the Lord God gave unto **the children of men**. For he gave commandment that **all men must repent**; for **he** showed unto **all men** that **they** were lost, because of the transgression of **their parents**.

22 And now, behold, if **Adam** had not transgressed **he** would not have fallen, but **he** would have remained in the garden of Eden. And all things which were created must have remained in the same state in which **they** were after **they** were created; and **they** must have remained forever, and had no end.

23 And **they** would have had no children; wherefore **they** would have remained in a state of innocence, having no joy, for **they** knew no misery; doing no good, for **they** knew no sin.

Who are the “**they**” in these verses? Adam and Eve. They could not die before the Fall. The days of their children were also prolonged. (see **Alma 42: 4-6** below)

4 And thus we see, that there was a time granted unto man to repent, yea, **a probationary time, a time to repent and serve God.**

5 For behold, **if Adam** had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having **no space for repentance**; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

6 But behold, **it was appointed unto man to die**—therefore, as **they** were cut off from the tree of life **they** should be cut off from the face of the earth—and **man** became lost forever, yea, **they became fallen man**.

**Question:** Referencing **2 Ne 2: 21** above, it says “the days of the children of men were prolonged”; just to clarify, that means they did not have to die either, right?

That is right. In **D&C 29: 42** we read:

42 But, behold, I say unto you that I, the Lord God, gave unto **Adam and unto his seed**, that **they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption**, through faith on the name of mine Only Begotten Son.

There was no physical death of Adam and his seed (that's three generations) until they could be taught the Gospel. So even after the fall of Adam and Eve, there was no physical death until after they were taught the Gospel.

## The Spirit

**Everything that lives has a spirit that animates the physical body, giving life to the organized elements of the earth**

The Lord teaches us through Joseph Smith in **D&C 77: 2** about this same concept.

**2 Q. What are we to understand by the four beasts, spoken of in the same verse?**

**A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.**

This is telling us the spirit is very much like the physical body. (not that it progresses from one state unto another, but that the body is very much like the spirit that inhabits it.) There is a very important reason for this. See Below:

**30 All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D&C 93)**

These spirits need to be free to act within *the environment* in which God places them; otherwise there is no existence. The spirit of a cow needs a place where it could be free to eat when it was hungry, drink when it was thirsty, rest when it wanted to and not be in a climate that was not conducive to its development. Therefore if I take that cow and put it in a barn or corral, I am now responsible for that cow's existence, because it is no longer able to act for itself in the environment in which God placed it.

**A spirit, in its own body, must be free to act for itself in that environment in which it is placed by God.**

There are different spirits with different intelligences, if we can use that term. For example, if we took a spirit of a dog, and placed it into a body of a beetle, then that dog's spirit would not be free to act in a way to fulfill the measure of its creation or reach its full potential. The body has to have the ability to fulfill the measure of its creation; otherwise there is no existence.

The body itself has to be such so that its spirit can develop unto the full measure of its creation and reach its full potential. That may be different with those different levels of intelligence. Now intelligence of mankind is his spirit's ability to seek for, receive, and be obedient to light and truth. This is what we find in **Abraham 3:18** and in **D&C 93: 29**.

**18 ... if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.**

**29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.**

When Joseph taught this concept (TPJS p 354) he said the mind, spirit, and intelligence was the same thing. It has the ability and susceptibility to be 'enlarged', as Joseph uses the word. It is his spirit's ability to seek for, receive, and be obedient to light and truth.

If a spirit exists, it must receive a body and a temporal life with an opportunity to live and die, with seed in itself to produce after its own kind and fulfill the measure of its creation no matter what that spirit is. If it has a physical body, then it has a spirit, and all spirits are placed in an environment where in they can act for themselves, otherwise there is no existence.

All spirits must have an opportunity to reach their full potential and be happy in their environment. **The spirit is made up of the full intelligence that it is capable of having.** A fly will always be a fly; a beetle will always be a beetle; a dog will always be a dog, a cat will always be a cat; A Neanderthal will always be a Neanderthal. Because that spirit has the potential to reach the full measure of its creation, it must be free to act for itself, not only in the sphere in which it is placed, but also in the physical body which God has placed it.

**The Physical body contains a spirit that is made up of the full intelligence that it is capable of reaching its full potential in the environment in which it is placed.**

A monkey lives in the environment in which it is free to live to the full measure of its creation; a cave dweller, which has a higher intelligence, could live in an environment which it could fulfill the measure of its creation. ***But, it is still less than man!***

Man is the only creature that can act in doctrine and principle pertaining to futurity, according to the moral agency given him by God. (**D&C 101: 78**) All other creatures only react to their environments, but man is that being who has the potential to become like God. He has an intelligence that allows him to live in various conditions and environments, even on the moon, or under water, or on dry land (what a fish cannot do). No other creature has that capability.

**Dinosaurs and cave dwellers could live and die in an environment prepared for them by God as part of the preparation of the earth for the advent of Adam and his posterity.**

We are the only creatures that can act in futurity because we can surmise that our actions today may not bring us a result that we want after our death. We have the ability to change — this is the whole concept.

**We can change our nature and our character!**

**This is that endowment of power.**

**Man has the ability to change his nature into the nature and character of God.**

Our bodies are created in the image of God, therefore we have the potential to become like God. Adam is the first man of all men, which is many (**Moses 1: 34**). Adam and his posterity are the first and only flesh on the earth that has the potential to become like God. **Everything else that lived and died on the earth** (speaking of fossils and fossil fuels), **prior to man was less than man, and therefore animal.**

**Closing Remarks**

As a teacher, I do not expect you to believe everything I say. That's the great thing about being a teacher. If I were giving you a grade then you would at least have to regurgitate what I said because of a test. But as your teacher here I don't expect you to believe a word I say. You have the scriptures, you have the words of living prophets, and you have the teachings of Joseph Smith. You have all of the things you need to come to your own conclusions. All I want as your teacher is to help you see that there may be more to our scriptures than you have thought, that the scriptures may be more real than you thought. The scriptures ought to be your standard. You don't have to believe a word I say.

You all have agency, and I refuse to suffer because someone uses his or her agency (unless it is my wife's). As has been said before, over 90% of one's emotional pain and suffering occurs because some else has exercised their own agency. Believe what you want to believe. Trust in whom you want to trust. You cannot be any smarter than the person you choose to believe. If it is yourself, that is fine. If it's a teacher, that is fine. If it's a general authority, that is fine, or if it's the scriptures, that is fine. Choose your sources wisely. You do need a standard that can be trusted. I can guarantee that the arm of flesh will eventually let you down, because no one knows everything or all there is. Pick your sources wisely and use those standards. I am not your source. I do not want to be your source, but I do want to present things in such a way that will have you think there might may be more out there to consider and ponder. Let the scriptures speak for themselves. They are the standard. We also have the Holy Ghost who can confirm what is true.

The great thing is no matter what I say or how I say it, the Church is true. The scriptures are true and they are real. They are my standard. No matter what, know that I know, the Church is true and Jesus is the Christ, Joseph Smith is a prophet, and he has given us many of these scriptures. We have these scriptures to use as a standard to bring us to a greater understanding. Again, my hope as a teacher is that you might see a road that will enable you to see something you have never seen before. Keep your mind open. Joseph said, "... I never hear of a man being damned for believing too much; but they are damned for unbelief". **(TPJS p 374)** The church is true – no matter what! I say this in the name of Jesus Christ, Amen.