

**BH Porter**  
**Moses 2 & Abr 4**  
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## The Biologic Creation

In this session we'll be dealing with the “biological creation”, which will bring up a few questions and issues. You must remember and **keep in mind** that we are dealing with relationships, which is the very purpose of these creations accounts – not anything else.

Moses 2	Abraham 4
20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.	20 And the Gods said: <b>Let us prepare the waters</b> to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.
21 And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, <u>after their kind</u> , and every winged fowl <u>after his kind</u> ; and I, God, saw that all things which I had created were good.	21 And <b>the Gods prepared the waters</b> that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly <u>after their kind</u> ; and every winged fowl <u>after their kind</u> . And <b>the Gods saw that they would be obeyed, and that their plan was good.</b>

## Bio-Logic Creation

In this “biologic creation”, these are those plants and animals and fishes that are going to be on the earth when Adam is on the earth. These are recorded so that we might see the relationships being established. We are not seeing those things that might have necessarily been here *before* Adam.

22 And <b>I, God, blessed them</b> , saying: Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth;  [They were “blessed” – not commanded.]	22 And the Gods said: <b><u>We will bless them</u></b> , and <b>cause them to be fruitful and multiply</b> , and fill the waters in the seas or great waters; and <b>cause</b> the fowl to multiply in the earth.
23 And the evening and the morning were the fifth day.  [What's important to see is the Gods did not move forward <u>until they saw they would be obeyed</u> , then they moved on...in this case, after the 5 <sup>th</sup> time.] → → →	23 And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and <b>it was the fifth time.</b>

24 And I, God, said: Let the earth bring forth the living creature <u>after his kind</u> , cattle, and creeping things, and beasts of the earth <u>after their kind</u> , and it was so;	24 And <b>the Gods prepared the earth</b> to bring forth the living creature <u>after his kind</u> , cattle and creeping things, and beasts of the earth <b>after their kind</b> ; and it was so, as they had said.
25 And I, God, made the beasts of the earth <u>after their kind</u> , and cattle <u>after their kind</u> , and every-thing which creepeth upon the earth <u>after his kind</u> ; and I, God, saw that all these things were good.	25 And <b>the Gods organized the earth</b> to bring forth the beasts after their kind, and cattle <u>after their kind</u> , and every thing that creepeth upon the earth <u>after its kind</u> ; and <b>the Gods saw they would obey</b> .

You will notice the repeating words / phrases in these verses. In Semitic languages, like Hebrew, repeating words and phrases are for emphasis. He is making his point by repeating certain words or phrases. "The Gods caused". . . "The Gods prepared the earth". . . "The Gods organized the earth" . . . "after its kind"... etc.

**These are things that are going to be on the earth when Adam is placed on the earth.**

26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us <u>make man in our image, after our likeness</u> ; and it was so. And I, God, said: <u>Let them have dominion</u> over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.	26 And <b>the Gods took counsel among themselves</b> and said: <b>Let us go down and form man in our image, after our likeness</b> ; and <u>we will give them dominion</u> over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
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Adam [man] will be given dominion over all those things that have been created, organized, or prepared for him [them]. The biologic creation discusses things that are going to be on the earth before Adam is placed on it and is given dominion over everything we just read about.

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.	27 So the Gods went down <b>to organize man in their own image, in the image of the Gods to form</b> they him, male and female to form they them.
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**Question:** Is the plurality mentioned here only Eloheim and Jehovah, or are there more Gods than these?

They're more. Joseph Smith said, in discussing the meaning of, "in the beginning"...

*"The head one of the Gods brought forth the Gods." . . . "Thus the head God brought forth the Gods in the grand council." (TPJS p 348)*

He further said:

**“The head God called together the Gods and sat in grand council to bring forth the world.** The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time.”  
(TPJS p 348-349)

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

### Joseph Smith Translation

There was a grand council, and a plan was concocted to create the world and people it. We talked last month about how, in all ancient cultures, there is a supreme God, and there is a council that sits on that Council with that God. Joseph Smith is telling us the same thing. Let's compare various accounts, one of which will be from the Joseph Smith Translation of **John 1: 1-4**.

Moses 2	Abraham 4	John 1	JST John 1
1 ... <b>I am the Beginning and the End</b> , the Almighty God; <b>by mine Only Begotten I created these things</b> ; yea, in the beginning I created the heaven, and the earth upon which thou standest.	1 AND then the Lord said: Let us go down. And they went down <b>at the beginning</b> , and they, that is the Gods, organized and formed the heavens and the earth.	1 <b>IN the beginning was the Word</b> , and the Word was with God, and the Word was God.	1 <b>In the beginning</b> was the <i>gospel preached through the Son. And the gospel was the word</i> , and the word was with the Son, and the Son was with God, and the Son was of God.
2 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.	2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.	2 The same was in the beginning with God.  3 All things were made by him; and without him was not any thing made that was made.  4 In him was life; and the life was the light of men.	2 The same was in the beginning with God.  3 All things were made by him; and without him was not anything made which was made. 4 In him was <i>the gospel</i> , and <i>the gospel was the life</i> , and the life was the light of men;

<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. (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. “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>“<u>The same</u>” 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 <i>the gospel</i>, and <i>the gospel was the life</i>, and the life was the light of men;</p> <p>16 <i>For in the beginning was the Word, even the Son, who is made flesh, and sent unto us by the will of the Father,</i> ...</p>	<p>In Christ was the Gospel; He is the Gospel. The JST is telling us that the life and the light are <b>in</b> the Gospel.</p> <p><b>The Gospel</b> is made flesh.</p>

Joseph’s translation of John provides even more insight to our traditional understanding of what things were going on “in the beginning”...

### Joseph also taught:

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)

### Back to our Text:

Getting back to our text, **Moses 2: 26 and Abr 4: 26**, we see that Adam is going to be given dominion over every living thing. These next few verses may be difficult at first. This is why I am relying on the scriptures as our standard. The scriptures are speaking for themselves. We are discussing the context of creation as a whole.

Seeing the whole context of the creation is what is important. 20/20 eyesight is the best, and so we need to see the entire context, not just a few isolated verses.

### The 20/20 Rule

In scripture there is the 20/20 rule: 20 verses before and 20 verses after in order to see things in its proper and complete context. Okay? We're skipping back just a little bit so you can see things in its proper context.

22 And <b>I, God, blessed them</b> , saying: Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth;	22 And the Gods said: <b>We will bless them, and cause them to be fruitful and multiply</b> , and fill the waters in the seas or great waters; and <b>cause</b> the fowl to multiply in the earth.
24 And I, God, said: Let the earth bring forth the living creature <u>after his kind</u> , cattle, and creeping things, and beasts of the earth <u>after their kind</u> , and it was so;	24 And <b>the Gods prepared the earth</b> to bring forth the living creature <u>after his kind</u> , cattle and creeping things, and beasts of the earth <u>after their kind</u> ; and it was so, as they had said.
25 And I, God, made the beasts of the earth <u>after their kind</u> , and cattle <u>after their kind</u> , and every-thing which creepeth upon the earth <u>after his kind</u> ; and I, God, saw that all these things were good.	25 And <b>the Gods organized the earth</b> to bring forth the beasts after their kind, and cattle <u>after their kind</u> , and every thing that creepeth upon the earth <u>after its kind</u> ; and <b>the Gods saw they would obey</b> .
26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us <u>make man in our image, after our likeness</u> ; and it was so. And I, God, said: <u>Let them have dominion</u> over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.	26 And <b>the Gods took counsel among themselves</b> and said: <b>Let us go down and form man in our image, after our likeness</b> ; and <u>we will give them dominion</u> over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In V 22, we see that all the birds and fishes were blessed with the ability to reproduce. Still in the context of Creation, in Abraham, the Gods said:

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

Moses gives us the same three concepts: they're **blessed** to be fruitful, **blessed** to multiply and **blessed** to fill the earth. These are aspects of their creation. They are blessed with the same potential as was given to the fowls and fishes, creeping things and other beasts of the earth. Abraham tells us that the Gods “**will bless them**. And **will cause them to be fruitful and multiply, and replenish the earth**, and **subdue it**, and **to have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” (**Abr 4:28**) In the context of creation they have that power or potential within them.

## The Abrahamic Covenant

In the first chapter of Abraham he tells us that he sought for the blessing of the fathers and the right to be ordained, and the right to administer that same ordination to his posterity and other people. He tells us what the Abrahamic covenant really is. The basic elements of the Abrahamic covenant are **Priesthood, Posterity and Inheritance**.

Abraham was told he would have multiple posterity, and that the power in him and in his posterity will be the Priesthood that administers the Gospel. When he travels to the land of Canaan, he is told this land would be his inheritance. Turn real quick to **Abr 1: 2- 4**.

<p style="text-align: center;">BHP Commentary</p> <p>(a) Anytime you see the phrases, “blessings of the fathers”, “rights of the fathers” or “covenants of the fathers”, it is generally talking about the blessings of the endowment. (b) He wanted to have the ability to pass that endowment on to other people. (c) desired posterity; (d) there is only two others in scriptures called the prince of peace – one is Christ and other is Melchizedek. (e) Becoming a rightful heir = inheritance. (f) He received the Priesthood</p> <p>(g) It = that blessing of the fathers or those covenants of the fathers, i.e., the endowment of power conferred upon Adam and the previous patriarchs.</p> <p>Abraham is seeking for : Priesthood, Posterity and Inheritance</p>	<p><b>2</b> And, finding there was greater happiness and peace and rest for me, I sought for (a) <b>the blessings of the fathers</b>, and (b) the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and (c) to be a father of many nations, (d) a prince of peace, and desiring to receive instructions, and to keep the commandments of God, (e) I became a rightful heir, (f) a High Priest, holding <b>the right belonging to the fathers</b>. [see (a) above]</p> <p><b>3 (g) It</b> was conferred upon me from the fathers; <b>it</b> came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, <b>even the right of the firstborn</b>, or the first man, who is Adam, or first father, <b>through the fathers</b> unto me.</p> <p><b>4</b> I sought for mine appointment unto the Priesthood according to the appointment of God <b>unto the fathers</b> concerning the seed.</p>
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In these few verses we see that Abraham is seeking for the “blessings of the fathers, which involves **Priesthood, Posterity and Inheritance**.

He tells us that these things did not begin with him but that they came down from the fathers, through the patriarchs, even from the first father, who was Adam, and Adam received these things from God.

## Context is the Key

Now, when Adam and Eve come into being God **blessed them** and said unto them: "Be fruitful, multiply and replenish the earth, subdue it and have dominion." Being fruitful is to have **posterity**; to subdue the earth is to make one's own or create an **inheritance**, and to have dominion is to have authority (priesthood) to do these things. So, Abraham is telling us that he received Priesthood, Posterity and Inheritance all the way back from the first fathers or Adam, who received it from God. The key to understanding this vital concept is viewing all this in the context of their creation. We saw this in **Abr 4: 28**:

28 And the Gods said: We will bless them. And the Gods said: We will cause them

- (1) to be fruitful and multiply, and replenish the earth, and
- (2) [to] subdue it, and
- (3) to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Priesthood is the power to bless, not control. God giving them dominion is giving them the power to bless and take care of their new environment and everything therein.

## A Blessing – NOT a Command

Look at those three blessings above. They are all aspects of their creation. Do you see anywhere in that verse where the Gods commanded them to be fruitful? Or commanded them to subdue the earth? Or commanded them to have dominion over every living thing that moveth upon the earth? No. You do not see anywhere where they are commanded. They are, however, given the potential and the capability to do those things. That's why it is called a blessing! God blesses them to be fruitful, to subdue the earth and to have dominion. He is not compelling them.

## The Actual Reality

When did the actual realization of these blessings take place? In the Garden? Before the Fall? Or after their Fall? For the answer we must go to Moses chapter 5.

1 And it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, [= subdue] and to have dominion [= priesthood] over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him.

2 And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. [= posterity]

The blessings given them in the Garden are not realized or fulfilled until after the FALL.

The potential that was inherent within them at the time of their physical creation was not, nor could be, realized until after the FALL. It was not a command! It was an aspect of their creation that they were blessed with. Adam and Eve had the intellect and the ability, the potential within their physical creation, to have posterity, to subdue the earth and to have dominion over every living thing.

### Questions about Traditional Statements

The questions arise on how to reconcile what we are reading in these scriptures and what has been proposed elsewhere or in our Gospel Doctrine classes. It has been traditionally taught that Adam and Eve were commanded to multiply, ... etc. Let's look at it from another perspective: if they were given a commandment, and they could not reproduce until after the Fall, then there exists two conflicting commandments in our scriptures. One is to not partake of the fruit and the other is to have posterity. As our scriptures plainly teach, they were not given a command to multiply. It was only an aspect of their creation.

Because we have assumed that they were commanded to multiply, a plethora of false teachings have arisen around the concept that God gave Adam and Eve two conflicting commandments in the Garden that they could not keep.

**Question:** So how do we reconcile what has been taught by our leaders and what is in the Temple narrative?

This is why we are talking about this. You must understand that the Temple narrative is an abridgment. Chapters 2-5 of Moses was used in the Nauvoo Temple Endowment. That ritual used to take a day and a half to complete, and now, because of the sake of time, it only takes about an hour and a half. The record has been abridged. Many of the details have been left out for the sake of time. For instance, let's read when the woman was first brought to Adam in **Moses 3: 21-23**:

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;**

**22 And the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man.**

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

See? Adam calls her, or names her, Woman. He does not call her Eve at this particular time. Before the Fall, could she have posterity? No. But after the Fall, (which is a change of environments) Adam calls his wife by a new name: she is now called, Eve, the mother of all living.

26 And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are many. (**Moses 4: 26**)



The dialogue in the Temple narrative has Adam calling the woman, “Eve” before the Fall. Why does Adam call her Eve? “Because”, he says, “she is the mother of all living.” She cannot become Eve until after the Fall because her name is not changed until then.

Scripturally, the event of the woman being formed and given the name “Woman” is a completely different event from the time Adam calls her by her new name. For the sake of time that context and detail has been abridged from the record in Moses. She is given one name when she was formed and another name after the Fall. (We always receive a new name when we change environments. This follows that same pattern.) After the Fall, her new name is “Eve”, and she can *now* become the “Mother of All Living”.

Go back to **Moses 3** for a minute. Look at the end of the chapter. The record says:

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

This verse gives us the insight that neither of them had any sexuality before the Fall. None. Abraham's record alerts us to the fact that the Gods would “cause them to be fruitful”. They could not be given a command to multiply because they had no idea how that process worked *before* the Fall. Thus, “They were both naked, ..., and were not ashamed”.

Our scriptures explain that the Gods “blessed” the man and the woman to be fruitful – they were not commanded. They were blessed with the potential to reproduce “after their own kind”, as an aspect of their creation, just like all the other living things that had seed in themselves.

### **A Justification (?) for the Fall**

The assumption that that God gave Adam and Eve two conflicting commandments in **Moses 2: 28**, has resulted in teachings by some to somehow explain or justify the Fall. Because of a misunderstanding of this one verse, a plethora of incorrect assumptions have been expounded to justify the reasons for the Fall.

One popular explanation is that Eve knew exactly what was going on. She wanted to have kids but knew she could not have kids in the Garden, so she would have to have kids outside the Garden of Eden. Others reason that Eve was extra intelligent, so she got the show on the road, and then she got Adam to partake so that they could have kids, all in order to fulfill the commandment to have posterity. These are just a few of the erroneous teachings that have crept into our tradition to justify the actions of Adam and Eve.

### **The Scriptures are Plain!**

In the scriptures we can see very plainly what each has to say for themselves. After the Lord called Adam and his wife from their hiding place after they had eaten of the fruit and Satan telling them that they were naked, the record says in **Moses 4**:

17 And I, the Lord God, said unto Adam: **Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?**

Adam answers, blaming it all on God:

18 **And the man said:** The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.

Notice: He did not say that he wanted to have kids.

The Lord asks the woman why she ate of the fruit:

19 And **I, the Lord God, said unto the woman: What is this thing which thou hast done?** **And the woman said:** The serpent beguiled me, and I did eat.

She did not say, "I just wanted to get the plan going. He wasn't doing what he was supposed to be doing, so I gave him some of the fruit because I wanted to have kids!"

What she did say was, "The serpent beguiled me, and I did eat."

We need to let the scriptures speak for themselves. A whole doctrine and tradition has been created out of an assumed belief of two conflicting commandments that don't exist. Tradition is stronger than doctrine and doctrine is found in the scriptures! When I was doing research for the Church, I was told I could only use the scriptures, the teachings of Joseph Smith, and the words of a prophet while he was prophet, and his words on a particular subject must agree with the other two, otherwise he was only stating his opinion.

After the Fall, the commandment to multiply is a natural event. Those who teach otherwise have taken what is an aspect of creation before the Fall and have sought to justify why there were two conflicting commandments, but if there was no commandment to multiply in **Moses 2: 28**, then there are not two conflicting commandments.

Eve herself tells us: "The serpent beguiled me". In **Moses 5: 11**, she says further:

Were it not for our transgression we  
never should have had seed, and  
never should have known good and evil, and  
[never should have known] the joy of our redemption, and  
[never should have] the eternal life which God giveth unto all the obedient.

Here she lets us know she had no knowledge of posterity or the Gospel before the Fall.
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If Eve wanted to get the show on the road, then one would have to reason Eve already knew and understood the Gospel, but what we just read tells us that she did not know anything of the Gospel or anything about having kids.

## IF — THEN

What is said in the Temple is, “IF they partake of the fruit, THEN a Savior will be provided.” There is no need for the Gospel or the sacrifice of Christ BEFORE the Fall. There is no Gospel plan before the Fall. The need for the Gospel does not exist before the Fall.

See? Two erroneous conclusions have resulted by the belief that there are two conflicting commandments: (1) Eve knew and understood the Gospel and wanted to get the plan started, and (2) she knew and understood the Gospel before the Fall. Scripturally speaking, if you let the scriptures and Adam and Eve speak for themselves, they tell us they did not know anything about redemption or the plan of salvation. We read what Eve said:

Were it not for our transgression we  
never should have had seed, and  
never should have known good and evil, and  
[never should have known] the joy of our redemption, and  
[never should have] the eternal life which God giveth unto all the obedient.

**Comment:** Whether they knew the Gospel or not, they knew the consequences.

They knew they would surely die, eventually. Eve said, “The Serpent beguiled me, and I did eat.” Well, what is the Serpent doing? Here's another 'tradition'. Where do you suppose the serpent is when he is trying to seduce her into partaking of the fruit? Where do you suppose he is speaking from? (**See Moses 4**)

5 And now **the serpent** was more subtle than any beast of the field which I, the Lord God, had made. 6 And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he **sought also to beguile Eve**, for he knew not the mind of God, wherefore he sought to destroy the world.

7 And **he said unto the woman**: Yea, hath God said—Ye shall not eat of every tree of the garden? (**And he spake by the mouth of the serpent.**)

8 And **the woman said unto the serpent**: We may eat of the fruit of the trees of the garden; 9 But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said—Ye shall not eat of it, neither shall ye touch it, lest ye die.

10 And **the serpent said unto the woman**: Ye shall not surely die; 11 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

The serpent has probably wrapped himself around the branches of the tree and the fruit, and says to Eve, “Look at me, ye shall not surely die.”

What else did he say that beguiled her? “This fruit looks really nice. You're the only Relief Society President here, Eve. It looks so good, it will make a great center piece on the table. Not only that, it tastes really good and your homemaking counselor is going to love it. The casserole you can make with this stuff is really great! Your education counselor will really like it because it will make everybody wise and really smart.”

12 And when the woman saw that the tree was **good for food**, and that it became **pleasant to the eyes**, and **a tree to be desired to make her wise**, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat.

Let the scriptures speak for themselves! Eve said: “The serpent beguiled me and I did eat.”

But...because it is said there were two conflicting commandments, they maintain Eve was really smart, and she knew what she wanted to do to get the show on the road because Adam wasn't quite up to it. (*much laughter*)

**Question:** Was there no other way to become like the Gods?

Joseph Smith said it was not part of the plan for Adam and Eve to partake of the fruit, but the plan was that they should die. (See *Words of Joseph Smith*, p 63)

**Comment:** According to v 7, it was the serpent who came to Eve. It was not Satan.

Yes, that is correct. Our scriptures are very explicit.

“now the serpent was more subtle than any beast of the field.”

“And Satan put it into the heart of the serpent”

“And he spake by the mouth of the serpent”.

In any context of getting Adam and Eve to partake of the fruit, it is always the serpent who deceives.

### **The Scriptures are our Standard**

Another 'tradition' pops up by placing Satan in the Garden of Eden where God walks in the “cool of the day” and where “no unclean thing can be in the presence of God”. The scriptures become our standard! Without a standard, we cannot even have a coherent discussion about these important truths. The prophets themselves have said if anyone in the church, high or low, say anything contrary to the scriptures we can be assured they are only giving their own opinion. Tradition, opinion and interpretation can become stronger than doctrine over time. The issue behind the Fall was not about having children — it was about eternal marriage! Adam explains his reasoning for partaking of the fruit:

“The woman thou gavest me, and **commandest** that she should remain with me, she gave me of the fruit of the tree and I did eat.”

We have taken this time to explore and discover the traditions and conclusions that have been made surrounding the misapplication of one scripture and the ignoring of one of the words in Abraham's record, that the Gods will "cause" them to be fruitful; it's all within the context of their creation...they were given their "pre-fall blessings" equally. Their blessings could not be realized until after the Fall.

Even though Satan was there trying "to deceive and to blind men", "speaking by the mouth of the serpent", "he knew not the mind of God", God can use whatever Satan does for the benefit of mankind (**Moses 4: 4-5**).

### **Knowledge – not Ordinance**

We need to keep in mind that the creation epics we have in our Temple and in our scriptures is to provide knowledge so that we can learn about the relationship we have with God, our fellowman and the environment in which we live, and also our relationship with evil and how to control it. The details may not all be there, or the details may be expanded or contracted, but it's an endowment of power, which is knowledge, not ordinance. We're supposed to learn how to exist in this dirty, rotten world where there is evil and death! How do we go about our daily lives if we never come to a knowledge that there is life after death or that we have a potential of exaltation? See, these are the concepts that give us power. This is what we're supposed to get from the Temple.

If you could go back to ancient endowments of many cultures – and every culture has these ancient endowments – you would see the common thread that they're there to help us understand our relationship and our position to this world in which we live.

We're still not out of the creation yet, so let's move on...

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 meat.	29 And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat.
30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.	30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.

We're still in the context of creation. We've talked about the beasts and all that has seed within itself. The Gods created man in their own image, and they will make sure that everything created on the earth is for the use and benefit of man.

The things in Moses 2 and Abraham 4 are in the context of the creation. These chapters are the previews to the movie – to the real events that will take place. They would be given their potentials, and would be given enough food to survive and live in their new environment.

We can see, given this entire context, that neither the man nor the woman were given a command to have posterity. If they were given two conflicting commandments, then Eve would have already known and understood the Gospel. Can you now see how many things can go wrong by a single misinterpretation of scripture?

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.	31 And the Gods said: <b>We will do everything that we have said, and organize them; and behold, they shall be very obedient.</b> And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered <b>the sixth time.</b>
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In v 31 of Abraham we see the Gods will do everything they have said...this is telling us these things are a preview of what shall occur or what will occur. This brings us to the end of the creation. After our break we will move to Moses 3 and Abraham 5.