

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.”

### THE SEVENTH DAY: GOD COMPLETES CREATION AND RESTS

**3** “Thus the heaven and the earth were finished, and all the host of them. <sup>2</sup> 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. <sup>3</sup> 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.

### COMMENCEMENT OF A SECOND ACCOUNT OF CREATION

(GENESIS 2:4-25; ABRAHAM 5:4-212)

<sup>4</sup> “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. <sup>5</sup> And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. (For I, the Lord God, had not caused it to rain upon the face of the earth.) And I, the Lord God, had created all the children of men, and 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. <sup>6</sup> But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. <sup>7</sup> And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life. And man became a living soul, the first flesh upon the earth, the first man also. Nevertheless, all things were before created, but spiritually were

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**3** Following the structure of the King James Version of Genesis, the book of Moses begins this chapter by concluding the final day of the first Creation account and commencing a second Creation account that brings the focus onto the creation of Adam and Eve and the planting of the Garden of Eden. **3:2-3** God “rested” (*šābat*) on the seventh (*šēbī’ī*) day, forming a phonetic play on the Hebrew words that captures the significance of God completing His work of Creation on the seventh day. **3:4** This verse marks a second Creation account that zooms up more closely and intimately on the creation of humanity. Whereas the preceding account describes Creation on a broad, cosmic scale, this account focuses on the formation of humanity and the placement of Adam and Eve in the garden. **3:5** In a detail unique to the book of Moses, the Lord indicates that He had created all things “spiritually” before creating them “physically” (compare Moses 3:7, 9). The full implication of this declaration has yet to be completely explicated. What, precisely, does “spiritual” Creation look like? And why did the order of spiritual Creation depicted in the previous chapter differ from the order of “physical” (presumably) Creation depicted here? From modern revelation (Doctrine and Covenants 131:7-8), Latter-day Saints affirm that there is some kind of physical property to spirit, yet many questions remain about the nature of spirit and its relationship to the material world.

they created and made according to my word.

### GOD PLANS A GARDEN IN EDEN

<sup>8</sup> “And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. <sup>9</sup> 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.

<sup>10</sup> 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. <sup>11</sup> 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. <sup>12</sup> And the

gold of that land was good, and there was bdellium and the onyx stone.

<sup>13</sup> And the name of the second river was called Gihon; the same that compasseth the whole land of Ethiopia.

<sup>14</sup> And the name of the third river was Hiddekel; that which goeth toward

the east of Assyria. And the fourth river was the Euphrates.

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**3:8** The garden God plants is eastward (*miqedem*) in a land called Eden. (Note that the garden itself is not designated as “Eden” in the text.) Scholars have proposed various etymologies for the name Eden, ranging from roots meaning “steppe, plain” to “pleasure, luxury” and “bountiful, abundance.” That the garden was intended to be envisioned as a place of paradisiacal luxury and abundance is reinforced by the ancient Greek translation of the Hebrew Bible known as the Septuagint, which renders the word for “garden” in Genesis 2:8, 15 as *paradeisos*. **3:10** The beginning of this verse (“I, the Lord God, caused”) was inserted in OT2. OT1 originally read that “a river went out of Eden” without indicating that God was the causative agent of its existence and course. *River out of Eden*. The land of Eden is said to have a river flowing out of it that splits into four branches. This indicates that the land is elevated since the rivers flow away from it. Eden’s setting on a mount, or hill, evokes temple overtones. Indeed, based on this and other details, multiple scholars have persuasively argued that the Garden of Eden functions as a prototypical temple and Adam as a prototypical temple priest. **3:11** OT1 and OT2 originally both read, “Where there were created much gold.” The text was modified in OT2 to include “the Lord” as the creative agent. The 1902 edition of the Pearl of Great Price inserts “God” after “the Lord,” which has been used in subsequent editions. **3:11–14** Of the four rivers named in this verse, the last two (the *hīdeqel* and the *pērāt*) have been widely identified with the Tigris and Euphrates Rivers of Mesopotamia, respectively. The identities of the first two rivers (the *pīšōn* and the *gīhōn*) are much less certain, and proposals since antiquity have ranged from the Nile in Egypt to the Ganges in India. The location of the land of Havilah is unknown, although the text depicts it as being rich in gold and precious stones. (Common proposals include locations throughout the Arabian Peninsula and Persian Gulf.) The Ethiopia (biblical Kush) of the King James Version is more approximate to modern southern Egypt, Sudan, and Eritrea along the Red Sea than actual modern Ethiopia. These disparate and somewhat ambiguous geographical references seem intended to simultaneously, and paradoxically, give the location of Eden a real-world feel while also keeping its location mysterious and vague. See

## GOD PLACES THE MAN IN THE GARDEN

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

<sup>16</sup> And I, the Lord God, commanded the man, saying, ‘Of every tree of the garden thou mayest freely eat, <sup>17</sup>but of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee, but remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.’

## ADAM NAMES THE ANIMALS

<sup>18</sup> “And I, the Lord God, said unto mine Only Begotten that it was not good that the man should be alone;

wherefore, I will make a help meet for him. <sup>19</sup> 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. <sup>20</sup> And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. But as for Adam, there was not found a help meet for him.

## GOD CREATES THE WOMAN

<sup>21</sup> “And I, the Lord God, caused a deep sleep to fall upon Adam. And he

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also Abraham 5:10 and its commentary. **3:16–17** In a significant departure from the biblical text, the book of Moses explicitly states that Adam and Eve were free to choose for themselves if they would follow the commandment to not eat the fruit of the tree of knowledge of good and evil. That their agency plays an indispensable role in God’s plan of salvation has been emphasized repeatedly by modern prophets and is affirmed by other books of Restoration scripture (see 2 Nephi 2:15–16). **3:18** *Help meet*. Although commonly treated as a noun in English (often rendered helpmeet or help-meet, meaning a companion or partner), in fact this phrase comprises a noun (“help”) modified by an adjective (“meet”). The Hebrew phrase in Genesis 2:18, 20 means something like “suitable helper,” “a helping counterpart,” or even “a powerful counterpart” (*‘ēzer kēnegēdō*). This last rendering is especially attractive since it both works in context (the woman is meant to be Adam’s coworker and partner to help him in ways the other animals are not suitable for) and elevates Eve above her traditionally devalued status. In any case, with this descriptor the woman is decreed to be the man’s suitable corresponding opposite. **3:19** *Commanded . . . unto Adam*. OT1 and OT2 both originally read that the animals were commanded by the Lord to “be brought” to Adam, but they do not specify the agent bringing the animals. The Hebrew of Genesis 2:19 indicates that God brought the animals to Adam in that version of the narrative as captured by the King James Version, but the text here seems to indicate God is commanding someone else to bring the animals. The change from the passive to the active voice in the book of Moses (“that they [the animals] should come”) was likely made to resolve the perplexing nature of this passage as it originally read. *Living souls . . . into them*. In OT1 the passive voice is used (“ . . . it was breathed into them the breath of life”). In OT2 this was revised to the active voice by inserting God as the verbal subject (“For I, God, breathed into them . . .”). **3:21–25** The creation of the woman as the “corresponding helper” for Adam caps off this chapter and prepares the narrative to focus on their experience together in the garden. *Deep sleep*. The ancient Greek translation of the

slept, and I took one of his ribs and closed up the flesh in the stead thereof. <sup>22</sup> And the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man. <sup>23</sup> 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. <sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.’ <sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.”

#### THE FALL OF LUCIFER

**4** And I, the Lord God, spake unto Moses, saying, “That Satan whom thou hast commanded in the name of mine Only Begotten is the same which was from the beginning. And he came before me,

saying, ‘Behold, here am I, send me. I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it. Wherefore give me thine honor.’ <sup>2</sup> But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me, ‘Father, thy will be done, and the glory be thine forever.’ <sup>3</sup> Wherefore, because that Satan rebelled against me and sought to destroy the agency of man which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten I caused that he should be cast down. <sup>4</sup> And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

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Hebrew Bible reads that God threw a “trance, vision” (*ekstasis*) on Adam before taking the rib to create the woman. This intriguing interpretation of the Hebrew *tardēmā* (“deep sleep, slumber”) suggests that the removal of Adam’s rib was a visionary experience rather than a physical one. *Adam’s rib*. The word used at Genesis 2:21–22 has traditionally been rendered “rib” based in part on the ancient Greek (*pleura*) and Latin (*costa*) translations of this passage. But another possible translation is simply “side” (*ḡēlā’*). Other anatomical referents for this word have accordingly been suggested since at least the Middle Ages. *Woman taken from man*. The Genesis text employs another pun to emphasize Adam’s relationship with his newly fashioned helper: the woman (*’iššā*) was taken from the man (*’iš*) and the two create a symbiotic, unified entity before God.

**4:1–4** Compare Abraham 3:24–28, which provides a similar account of the fall of Lucifer from the premortal council (compare Doctrine and Covenants 76:25–29). This material on the identity and origin of Satan is unique to the text and acts on both a narrative and theological level to introduce his character and purpose in the story. In the biblical account (Genesis 3:1, 14), a crafty or sly (*’ārūm*) serpent is the antagonist who beguiles Adam and Eve into transgression. However, this serpent is not positively identified as Satan in the biblical account, although this interpretation became standard in later Jewish and Christian tradition. (This trend was picked up later in Islam, with the Quran explicitly identifying Satan as the one who tempted Adam and Eve.) Restoration teachings, including the details revealed in this text, help clarify much of what is missing or unclear in the biblical account. **4:6–7** These verses appear to indicate that Satan is not the serpent itself but rather that he manipulated the serpent into