



Come Follow Me 2022
Moses 2-3



1400 BC

1000 BC

600 BC

200 BC



AD 200

AD 600

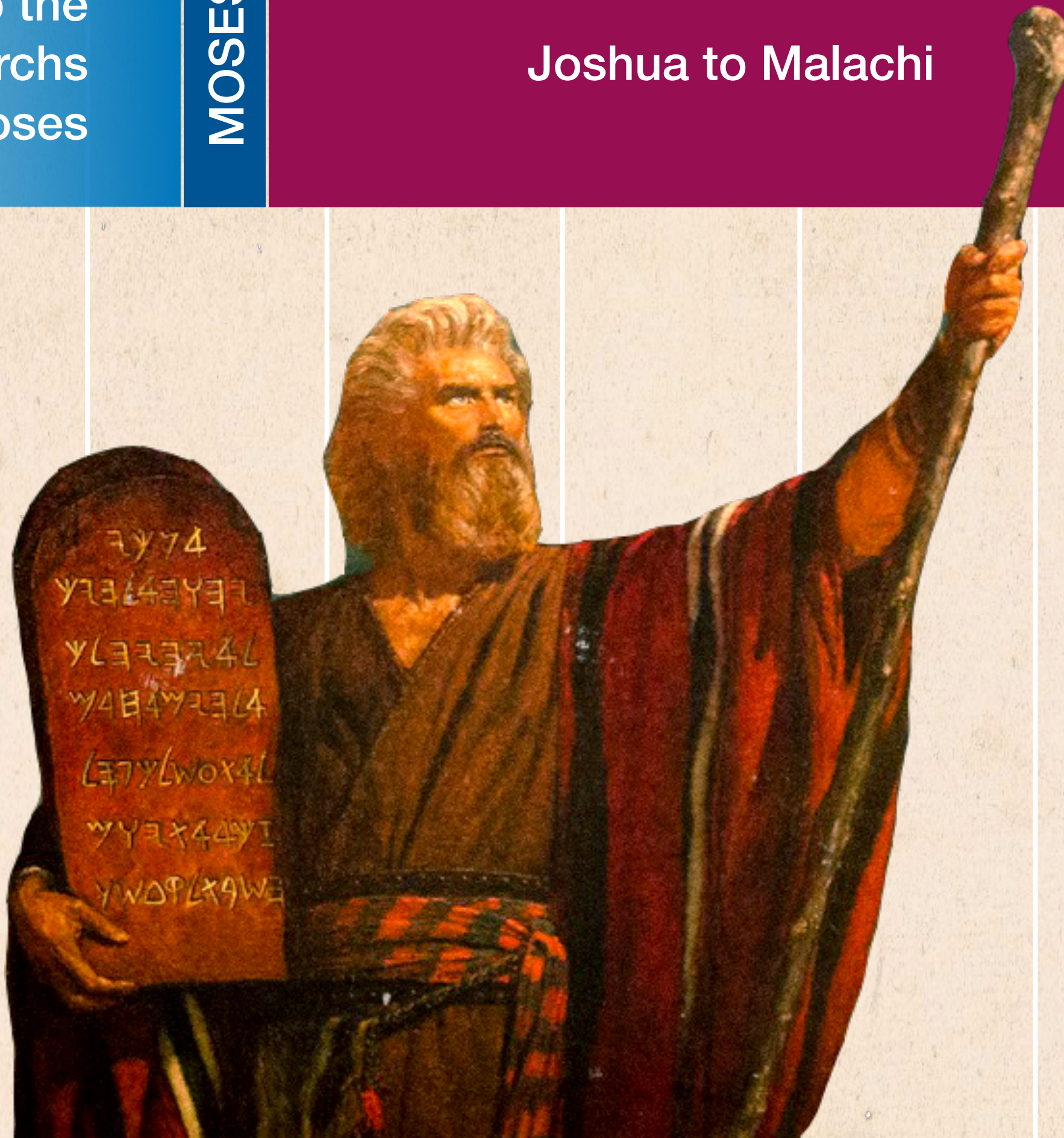
WRITTEN IN HEBREW

Creation to the Patriarchs as told by Moses

MOSES

Joshua to Malachi

Saw in vision or also had access to other records
Moses 1:40; 2:1;
Abraham 1:31;
Moses 6:5



THE NAMES AND ORDER OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENTS

The Books of the Old Testament

LAW	Genesis 1	Ecclesiastes 845	POETRY
	Exodus 79	Song of Solomon 856	
	Leviticus 146	Isaiah 861	
	Numbers 190	Jeremiah 942	
	Deuteronomy 252	Lamentations 1020	
HISTORY	Joshua 308	Ezekiel 1027	
	Judges 343	Daniel 1099	
	Ruth 377	Hosea 1122	
	1 Samuel 382	Joel 1133	
	2 Samuel 426	Amos 1137	
	1 Kings 463	Obadiah 1146	
	2 Kings 507	Jonah 1147	
	1 Chronicles 548	Micah 1150	
	2 Chronicles 587	Nahum 1156	
	Ezra 634	Habakkuk 1159	
	Nehemiah 648	Zephaniah 1162	
	Esther 668	Haggai 1166	
POETRY	Job 678	Zechariah 1168	
	Psalms 714	Malachi 1180	
	Proverbs 811		

PROPHETS

Seminary Teacher Manual

Genesis provides the Old Testament's only record of many important events, including the Creation, the Fall of Adam and Eve, the Flood, and the establishment of the Abrahamic covenant. However, Genesis does not focus on these periods equally: only 11 chapters of Genesis are dedicated to the time from the Creation of the earth to Abraham, while 39 chapters are dedicated to the lives of Abraham, Isaac, Jacob, and Jacob's 12 sons. This emphasis suggests that Moses desired to teach the children of Israel about the covenants the Lord made with their forefathers, through which Israel would join Him in the work of blessing all the nations and families of the earth (see Genesis 12:2–3). The accounts of the lives of these patriarchs and their wives also illustrate that although the Lord's covenant people will be tested, the Lord will be with them as they remain faithful to Him.

Come Follow Me Manual

These books, which are attributed to Moses, probably passed through the hands of numerous scribes and compilers over time. Still, the books of Moses are the inspired word of God, even though they are—like any work of God transmitted through mortals—subject to human imperfections (see Moses 1:41; Articles of Faith 1:8). The words of Moroni, referring to the sacred Book of Mormon record that he helped compile, are helpful here: “If there are faults they are the mistakes of men; wherefore, condemn not the things of God” (title page of the Book of Mormon). In other words, a book of scripture need not be free from human error in order to be the word of God.

COME FOLLOW ME: OLD TESTAMENT



ALSO GENESIS 1 AND ABRAHAM 4

CHAPTER 2
(June–October 1830)

*God creates the heavens and the earth—
All forms of life are created—God
makes man and gives him dominion
over all else.*

AND it came to pass that the Lord spake unto Moses, saying: Behold, I ^areveal unto you concerning this ^bheaven, and this ^cearth; ^dwrite the words which I speak. I am the Beginning and the End, the ^eAlmighty God; by mine ^fOnly Begotten I ^gcreated these things; yea, in the beginning I ^hcreated the ⁱheaven, and the earth upon which thou standest.

2 And the earth was without ^aform, and void; and I caused ^bdarkness to come up upon the face of the deep; and my ^cSpirit ^dmoved upon the face of the water; for I am God.

3 And I, God, said: Let there be ^alight; and there was light.

4 And I, God, saw the light; and that light was ^agood. And I, God, divided the ^blight from the darkness.

5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the ^aword of my power, and it was done as I ^bspake; and the evening and the morning were the first ^cday.

6 And again, I, God, said: Let there be a ^afirmament 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;

7 And I, God, made the firmament and divided the ^awaters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.

8 And I, God, called the firmament ^aHeaven; and the evening and the morning were the second day.

9 And I, God, said: Let the ^awaters under the heaven be gathered together unto ^bone place, and it was so; and I, God, said: Let there be dry land; and it was so.

10 And I, God, called the dry land ^aEarth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.

11 And I, God, said: Let the earth bring forth ^agrass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.

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

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

14 And I, God, said: Let there be ^alights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and

for seasons, and for days, and for years;

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

16 And I, God, made two great lights; the greater ^alight to rule the day, and the lesser light to rule the night, and the ^bgreater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.

17 And I, God, set them in the firmament of the heaven to give light upon the earth,

18 And the ^asun to rule over the day, and the moon to rule over the night, and to divide the light from the ^bdarkness; and I, God, saw that all things which I had made were good;

19 And the evening and the morning were the fourth day.

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.

21 And I, God, created great ^awhales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.

22 And I, God, blessed them, saying: Be fruitful, and ^amultiply, and fill the waters in the sea; and let fowl multiply in the earth;

23 And the evening and the morning were the fifth day.

24 And I, God, said: Let the earth bring forth the living creature after

his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;

25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

26 And I, God, said unto mine ^aOnly Begotten, which was with me from the ^bbeginning: Let ^cus ^dmake man in our ^eimage, after our likeness; and it was so. And I, God, said: Let them have ^fdominion 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.

27 And I, God, created man in mine own ^aimage, in the image of mine Only Begotten created I him; male and female created I them.

28 And I, God, blessed them, and said unto them: Be ^afruitful, and ^bmultiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

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 ^ameat.

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.

2 1a Moses 1:30 (30, 36).

b TG Heaven.

c Moses 1:8.

d D&C 76:80.

TG Record Keeping;

Abr. 4:2.

3a D&C 88:7 (6–13).

TG Light [noun].

4a Gen. 1:4; Abr. 4:4.

b TG Light [noun].

beyond are generically here called “Heaven.” The same word is also used sometimes to refer to paradise, to the

CHAPTER 2
(June–October 1830)

*God creates the heavens and the earth—
All forms of life are created—God
makes man and gives him dominion
over all else.*

Genesis 1:1

**In the beginning God created the
heaven and the earth.**

AND it came to pass that the Lord spake unto Moses, saying: Behold, I ^areveal unto you concerning this ^bheaven, and this ^cearth; ^dwrite the words which I speak. I am the Beginning and the End, the ^eAlmighty God; by mine ^fOnly Begotten I ^gcreated these things; yea, in the beginning I ^hcreated the ⁱheaven, and the earth upon which thou standest.

2 And the earth was without ^aform, and void; and I caused ^bdarkness to come up upon the face of the deep; and my ^cSpirit ^dmoved upon the face of the water; for I am God.

3 And I, God, said: Let there be

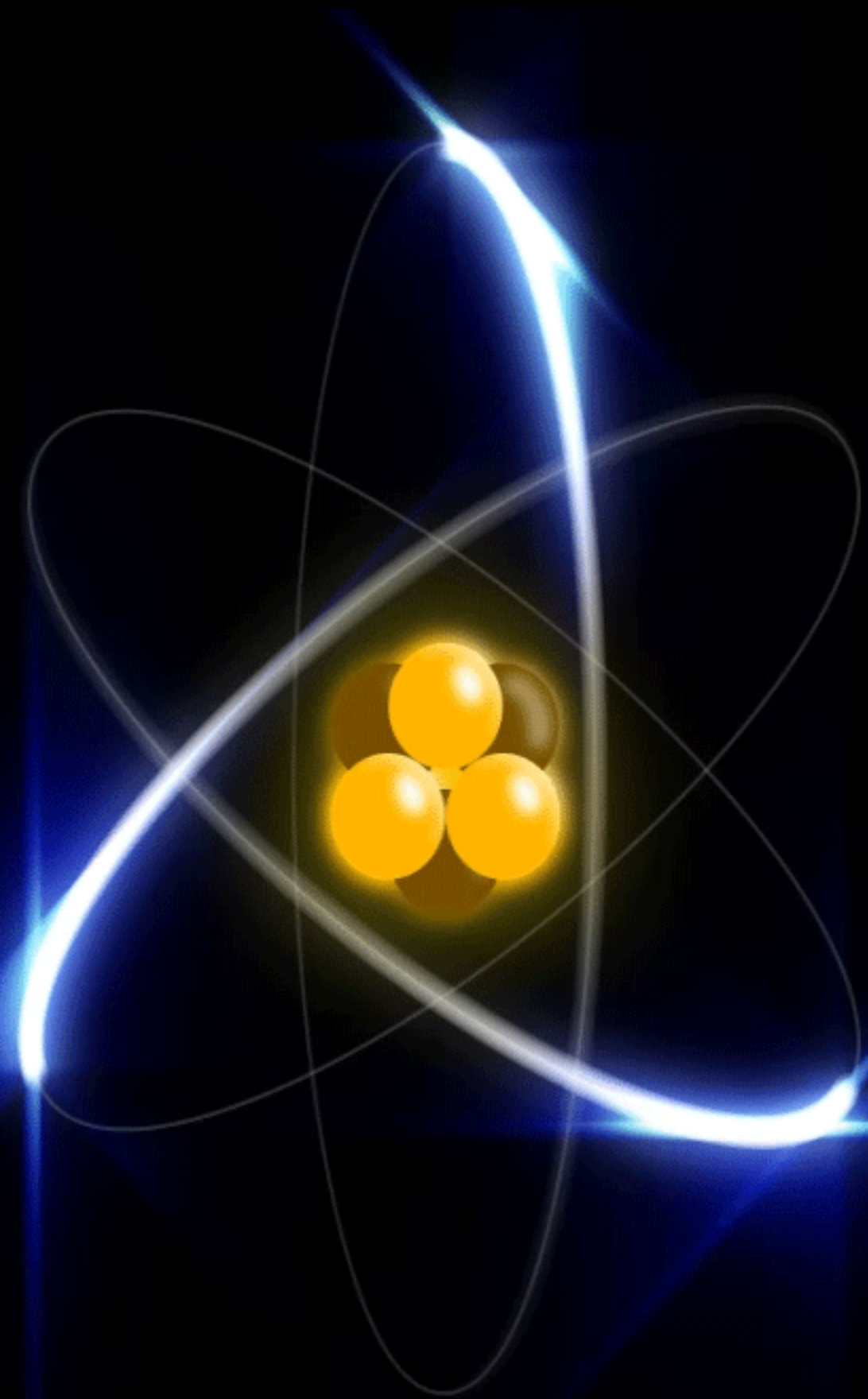
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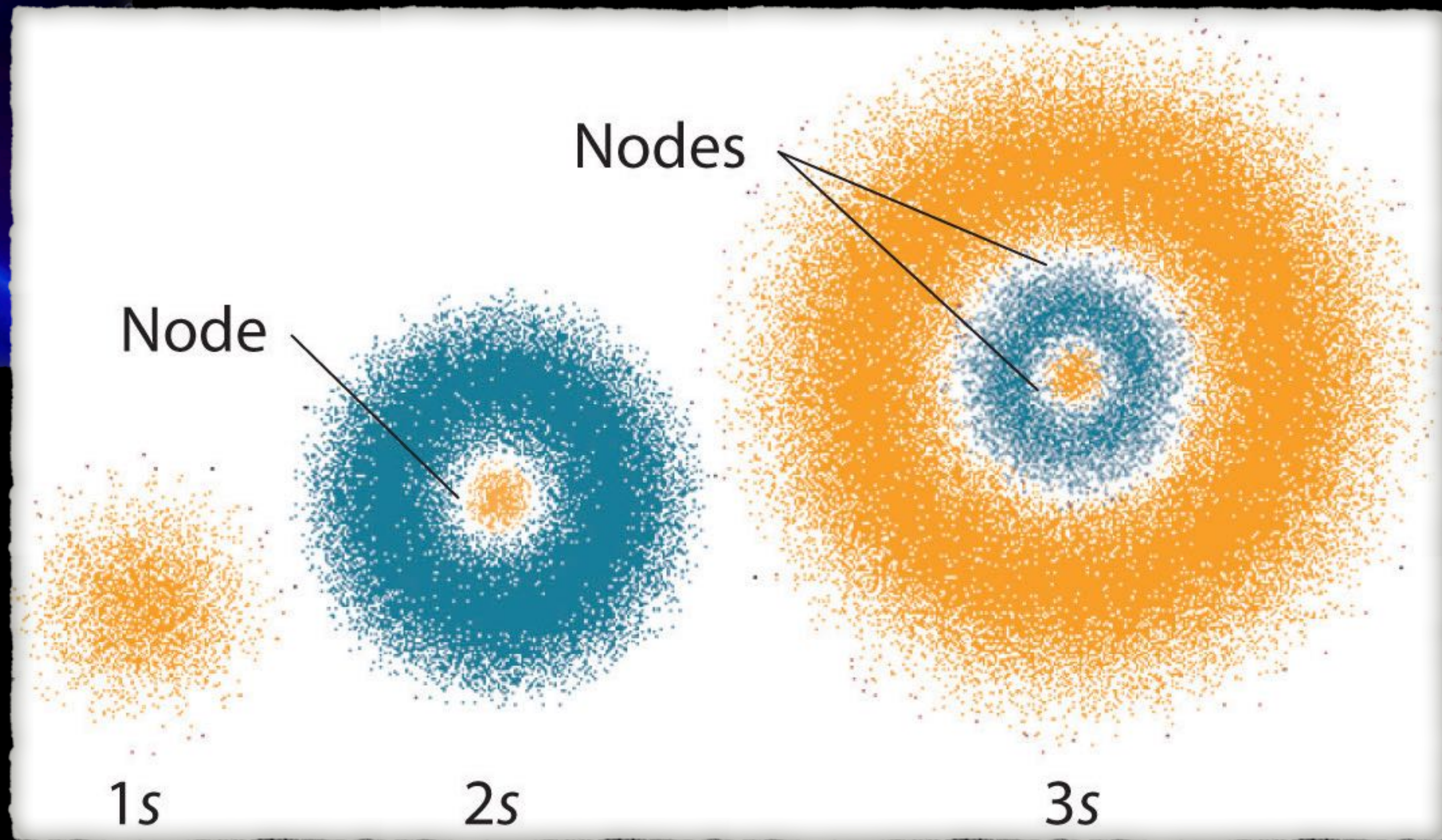
Pearl of Great Price Institute Student Manual

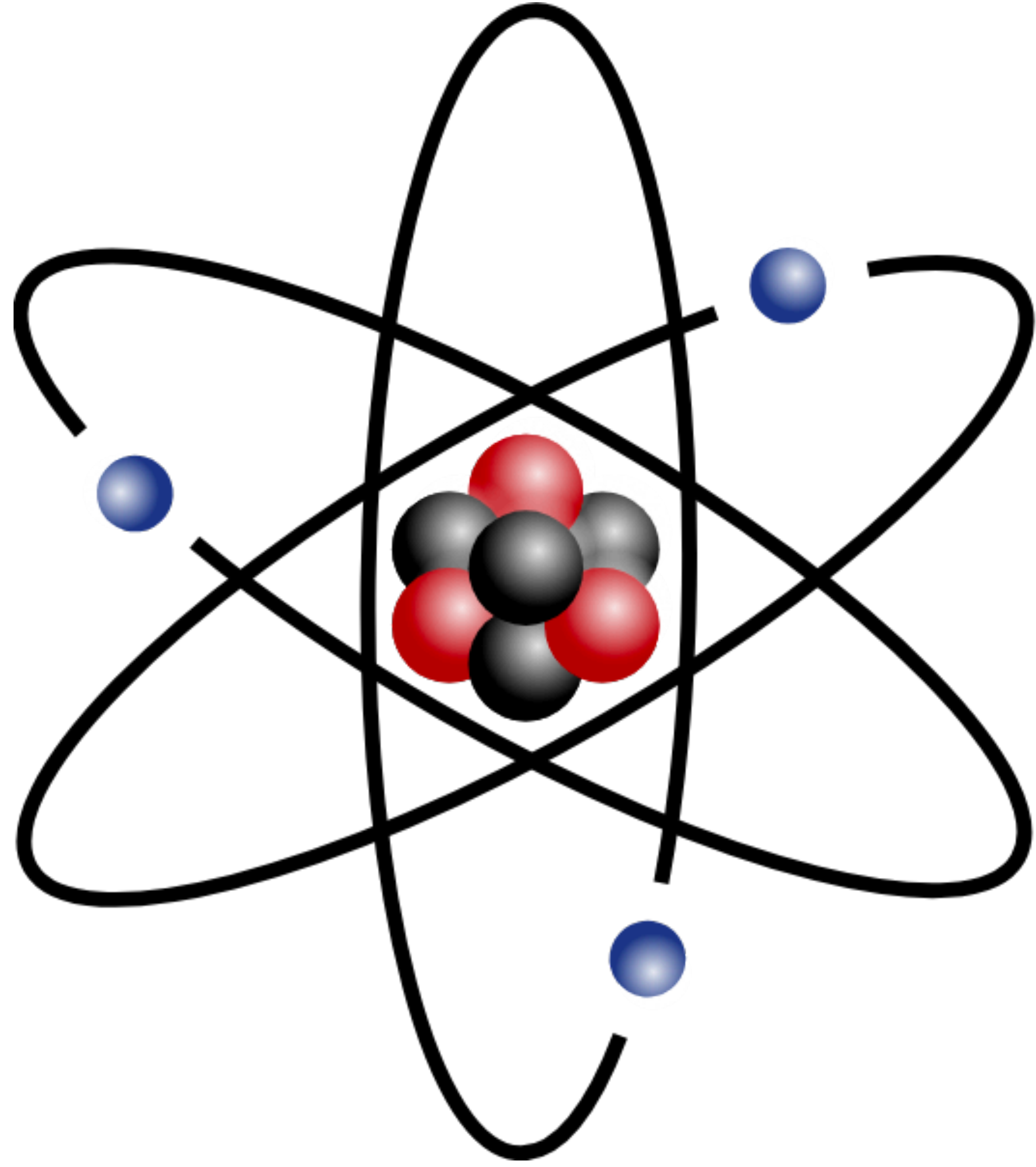
First, beginning is a relative term and does not mean the starting point of all eternity, if indeed there can be such a thing. The Lord told Moses that He would speak only concerning this earth (see Moses 1:40). The creations of God are too many for man to number (see Moses 1:37; 7:30), and many other worlds have already “passed away” (Moses 1:35). Thus, “in the beginning” refers only to this world’s beginning. President Brigham Young explained:

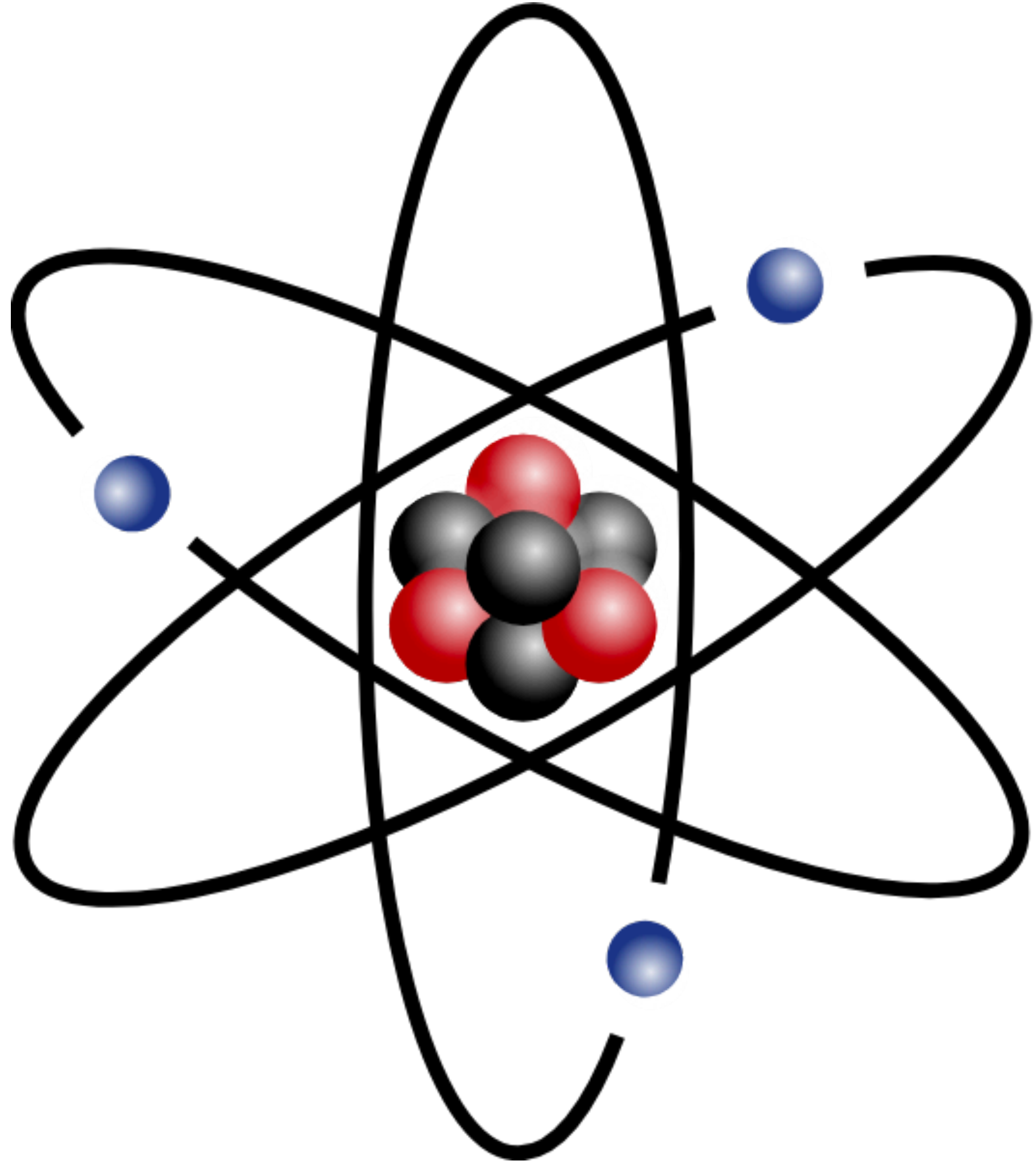
“When was there a beginning? There never was one; if there was, there will be an end; but there never was a beginning, and hence there will never be an end; that looks like eternity. When we talk about the beginning of eternity, it is rather simple conversation, and goes far beyond the capacity of man.” (Discourses of Brigham Young, p. 47.)

Second, the creation of this world was not the real beginning for those who would come to live here. Before the foundations of the earth were laid, we lived as spirit children of heavenly parents in a premortal state of existence.









there were many of the ^bnoble and great ones;

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast ^achosen before thou wast born.

24 And there stood ^aone among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and ^bwe will make an earth whereon these may ^cdwell;

CHAPTER 4

The Gods plan the creation of the earth and all life thereon—Their plans for the six days of creation are set forth.

AND then the Lord said: Let us go down. And they went down at the beginning, and they, that is the ^aGods, ^borganized and formed the ^cheavens and the earth.

2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and ^adarkness reigned upon the face of the deep, and the Spirit of the Gods ^bwas brooding upon the face of the waters.

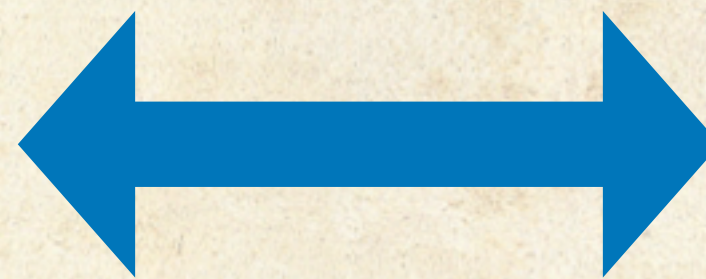
3 And they (the Gods) said: Let there

Pearl of Great Price Institute Student Manual

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles explained: “In the ultimate and final sense of the word, the Father is the Creator of all things. That he used the Son and others to perform many of the creative acts, delegating to them his creative powers, does not make these others creators in their own right, independent of him. He is the source of all creative power, and he simply chooses others to act for him in many of his creative enterprises” (A New Witness for the Articles of Faith [1985], 63).

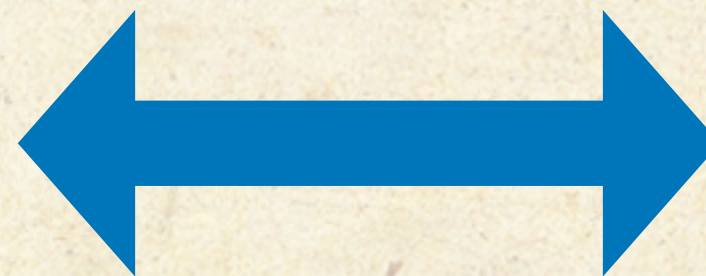
WISDOM

Day 1
Light and Dark



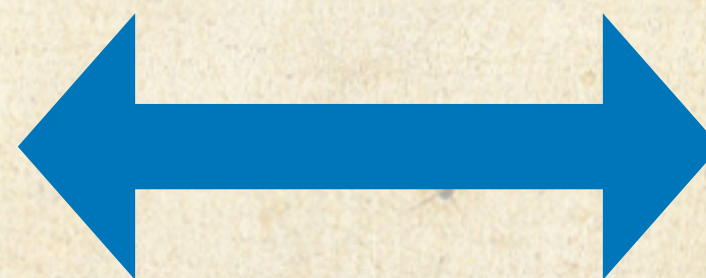
Day 4
Sun and Moon & Stars

Day 2
Heavens and Sea



Day 5
Birds and Sea Creatures

Day 3
Land and Plants



Day 6
Animals and Man

“The earth begins as a mass of preexistent matter, with four of the five key words listed in verse 2 (unformed, void, darkness, deep) symbolic of chaos and evil.”

(Gary A. Rendsburg, Ph.D., Professor of Jewish Studies, Rutgers University, “The Book of Genesis,” The Great Courses).

AND it came to pass that the Lord spake unto Moses, saying: Behold, I ^areveal unto you concerning this ^bheaven, and this ^cearth; ^dwrite the words which I speak. I am the Beginning and the End, the ^eAlmighty God; by mine ^fOnly Begotten I ^gcreated these things; yea, in the beginning I ^hcreated the ⁱheaven, and the earth upon which thou standest

2 And the earth was without ^aform, and void; and I caused ^bdarkness to come up upon the face of the deep; and my ^cSpirit ^dmoved upon the face of the water; for I am God.

3 And I, God, said: Let there be ^alight; and there was light.

4 And I, God, saw the light; and that light was ^agood. And I, God, divided the ^blight from the darkness.

5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the ^aword of my power, and it was done as I ^bspake; and the

Come Follow Me Manual

Because the world around us is so beautiful and majestic, it is hard to imagine the earth when it was “without form, and void,” “empty and desolate” (Genesis 1:2; Abraham 4:2). One thing the Creation story teaches us is that God can make something magnificent out of something unorganized. That’s helpful to remember when life seems chaotic.



Seminary Manual

“The physical Creation itself was staged through ordered periods of time. In Genesis and Moses, those periods are called days. But in the book of Abraham, each period is referred to as a time [see Abraham 4:8–5:3]. Whether termed a day, a time, or an age, each phase was a period between two identifiable events—a division of eternity”

(Russell M. Nelson, “The Creation,” GC Apr. 2000, Ensign, May 2000, 85).











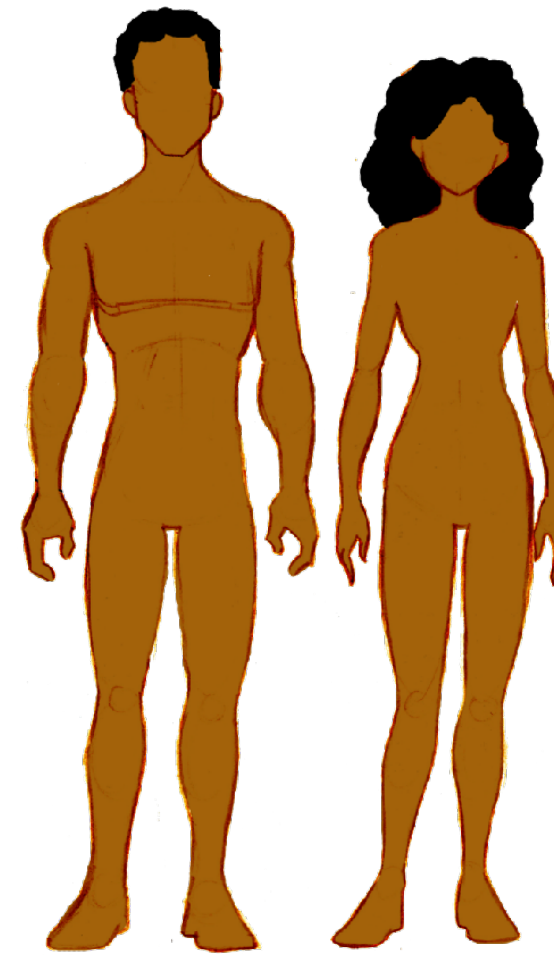


Pronounced “Good”

Light, earth, plants, birds, fish, animals

(Moses 2:10, 12, 18, 21, 25)

Good...

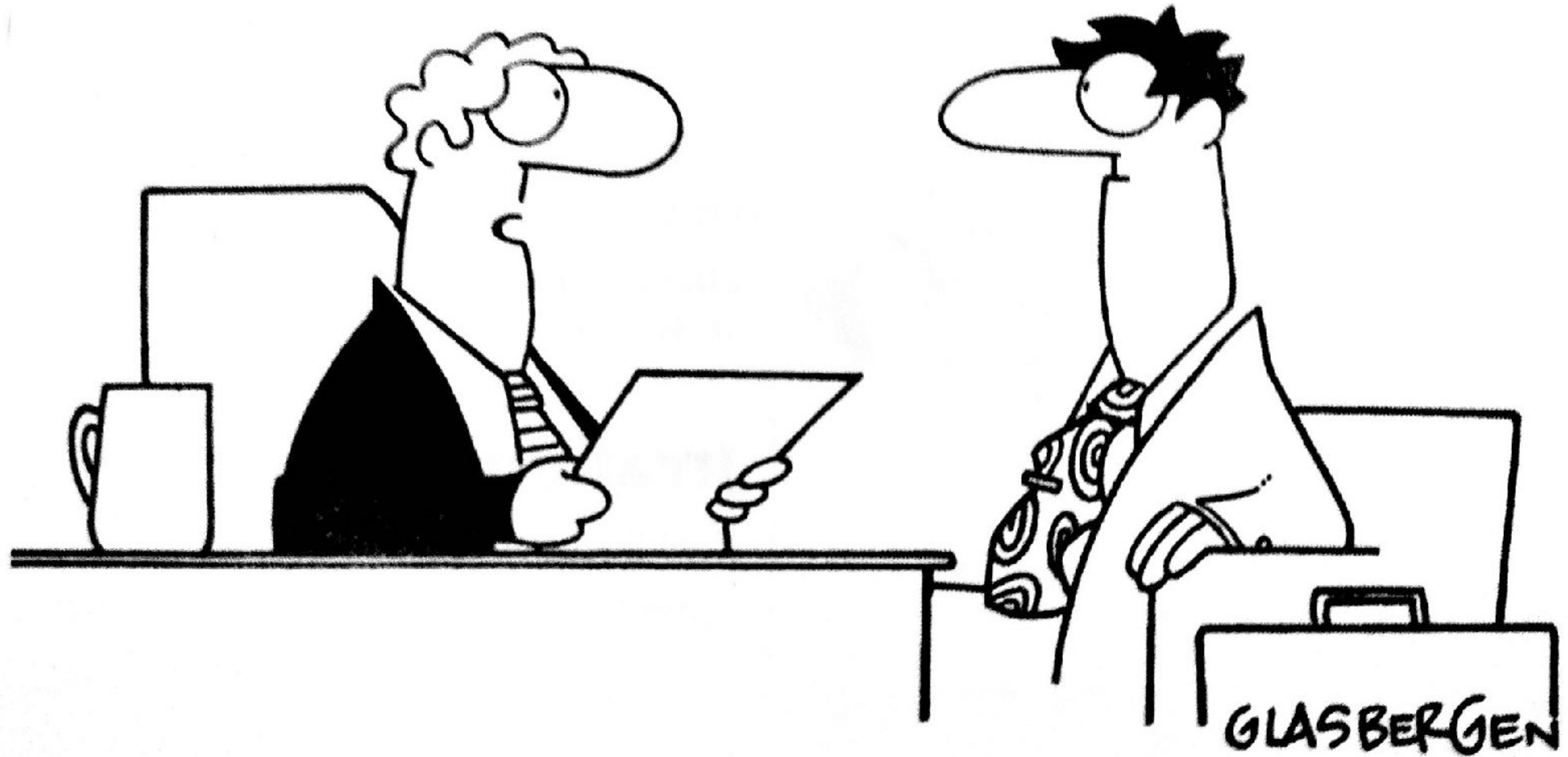


...Or Not

Human's have moral agency to choose.

Elder Sikahema of the Seventy taught us in this last General Conference (October 2021):

“The sequential order in which the earth was created gives us a glimpse not only of what is most important to God but also why and for whom He created the earth.”



*"It says on your résumé that you were created in
God's image. Very impressive."*

16 And I, God, made two great lights; the greater ^alight to rule the day, and the lesser light to rule the night, and the ^bgreater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.

17 And I, God, set them in the firmament of the heaven to give light upon the earth,

18 And the ^asun to rule over the day, and the moon to rule over the night, and to divide the light from the ^bdarkness; and I, God, saw that all things which I had made were good;

19 And the evening and the morning were the fourth day.

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.

which creepeth upon the earth after his kind; and I, God, saw that all these things were good

26 And I, God, said unto mine ^aOnly Begotten, which was with me from the ^bbeginning: Let ^cus ^dmake man in our ^eimage, after our likeness; and it was so. And I, God, said: Let them have ^fdominion 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.

27 And I, God, created man in mine own ^aimage, in the image of mine Only Begotten created I him; male and female created I them.

28 And I, God, blessed them, and said unto them: Be ^afruitful, and ^bmultiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every

Genesis 1:27

Parallelism

The strawberry Poptart is almost gone
The breakfast pastry is nearly consumed.

Genesis 1:27

Parallelism

So God created man in his own image,
in the image of God created he him;
male and female created he them.

Genesis 1:27

Parallelism

Subject (1) Verb (2) Object (3) Quality (4)

So God created man in his own image,

in the image of God created he him;

male and female created he them.

Genesis 1:27

Parallelism

Subject (1) Verb (2) Object (3) Quality (4)

So **God** **created** **man** in **his own image**,

Quality (4) Verb (2) Subject (1) Object (3)

in the image of God created he him;

male and female created he them.

Genesis 1:27

Parallelism

Subject (1) Verb (2) Object (3) Quality (4)
So **God** **created** **man** in **his own image**,

Quality (4) Verb (2) Subject (1) Object (3)
in **the image of God** **created** **he** **him**;

Quality (4) Verb (2) Subject (1) Object (3)
male and female **created** **he** **them**.

Genesis 1:27

Parallelism

Subject (1) Verb (2) Object (3) Quality (4)
So **God** **created** **man** in his own image,

Quality (4) Verb (2) Subject (1) Object (3)
in the image of God **created** **he** **him**;

Quality (4) Verb (2) Subject (1) Object (3)
male and female **created** **he** **them**.

Come Follow Me Manual

Heavenly Father and Jesus Christ are Creators, and Their creative work with us is not finished. They can make light shine in dark moments in our lives. They can form solid ground in the midst of life's stormy seas. They can command the elements, and if we obey Their word like the elements did, They can transform us into the beautiful creations we were meant to be. That's part of what it means to be created in God's image, after His likeness (see Genesis 1:26). We have the potential to become like Him: exalted, glorified, celestial beings.

COME FOLLOW ME: OLD TESTAMENT



ALSO GENESIS 2 AND ABRAHAM 5

given every green herb for ^ameat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very ^agood. And the evening and the morning were the ^bsixth day.

CHAPTER 2

The Creation is completed—God rests on the seventh day—The prior spirit creation is explained—Adam and Eve are placed in the Garden of Eden—They are forbidden to eat of the tree of knowledge of good and evil—Adam names every living creature—Adam and Eve are married by the Lord.

THUS the heavens and the ^aearth were finished, and all the ^bhost of them.

2 And on the seventh day God ended his work which he had ^amade; and he ^brested on the seventh day from all his ^cwork which he had made.

3 And God blessed the ^aseventh day, and ^bsanctified it: because that in it he had ^crested from all his work which God ^dcreated and made.

4 ¶ These *are* the generations of the heavens and of the earth when they were ^acreated, in the day that

the ^bLORD God made the earth and the heavens,

5 And every ^aplant of the field ^bbefore it was in the ^cearth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a ^dman to till the ^eground.

6 But there went up a ^amist from the earth, and watered the whole face of the ground.

7 And the LORD God ^aformed ^bman of the ^cdust of the ground, and breathed into his nostrils the ^dbreath of life; and ^eman became a living ^fsoul.

8 ¶ And the LORD God planted a garden eastward in ^aEden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the ^asight, and good for ^bfood; the ^ctree of ^dlife also in the midst of the garden, and the tree of ^eknowledge of good and evil.

10 And a river went out of ^aEden to water the garden; and from thence it was ^bparted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which ^acompasseth the

Creation Continues



והוא יתן לנו חסד ורחמים
ועליו נשען כל צדקינו
ועליו נשען כל צדקינו
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Stephen Langton

(1150 - 1228)

A professor of theology in Paris and later the archbishop of Canterbury. Langton introduced his chapter numbers into the Latin Bible—the Vulgate—in 1205



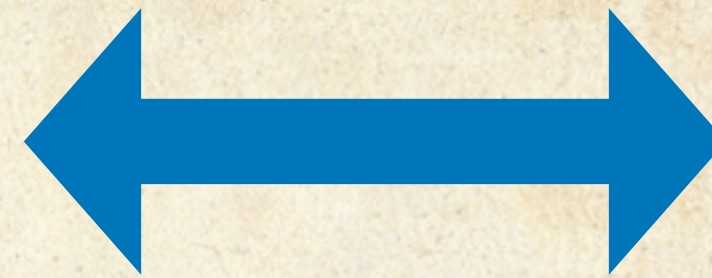
How we got THE BIBLE

Ancient Manuscripts to
the King James Version

Part 2

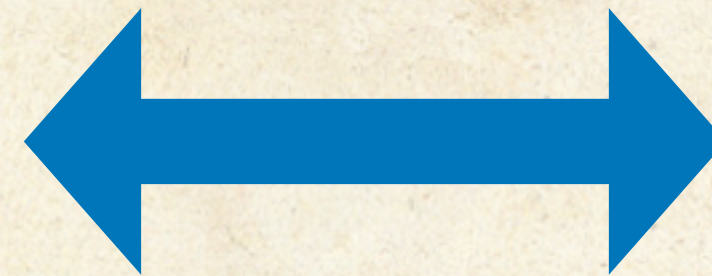
WISDOM

Day 1
Light and Dark



Day 4
Sun and Moon & Stars

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Heavens and Sea



Day 5
Birds and Sea Creatures

Day 3
Land and Plants



Day 6
Animals and Man

The Seventh Day

“The only thing God created on the seventh is the day itself. This is a creation not in space, but in time [that was a truly unique feature of the Hebrew creation story]. For six days, God created in three dimensions, and on the seventh, God created in the fourth. He also made the seventh day holy.

“Judaism came to think of the Sabbath as a location in time. On Friday evening, as the Sabbath begins, a worshiper prepares to enter the Sabbath. Twenty-four hours later, the worshiper leaves it.

“Genesis was written at a time when Israel had already been practicing the Sabbath. The first Israelites to ever read this passage had been keeping the Sabbath all their lives. This wasn’t written to introduce a new holiday. Imagine that you’ve been practicing the Sabbath all your life, and for the first time, you encounter these verses. You realize that when you have kept the Sabbath, you have been emulating God. You have been imaging God.”

(Professor Robert D. Miller II, The Catholic University of America. “Understanding the Old Testament,” Great Courses).

Come Follow Me Manual

Elder David A. Bednar taught, “The Sabbath is God’s time, a sacred time specifically set apart for worshipping Him and for receiving and remembering His great and precious promises” (“Exceeding Great and Precious Promises,” GC Oct 2017, Ensign or Liahona, Nov. 2017, 92).

CHAPTER 3 (June–October 1830)

God created all things spiritually before they were naturally upon the earth—He created man, the first flesh, upon the earth—Woman is a help meet for man.

THUS the ^aheaven and the earth were finished, and all the ^bhost of them.

2 And on the seventh day I, God, ended my work, and all things which I had made; and I ^arested on the ^bseventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;

3 And I, God, ^ablessed the seventh day, and ^bsanctified it; because that in it I had rested from all my ^cwork which I, God, had created and made.

4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they

of men; and not yet a man to till the ^eground; for in ^fheaven ^gcreated I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

6 But I, the Lord God, spake, and there went up a ^amist from the earth, and watered the whole face of the ground.

7 And I, the Lord God, formed man from the ^adust of the ground, and breathed into his nostrils the ^bbreath of life; and ^cman became a living ^dsoul, the ^efirst 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.

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

9 And out of the ground made I, the Lord God, to grow every tree, ^anaturally, that is pleasant to the sight of man; and man could behold it. And it became also a ^bliving

Genesis 1 and 2 - Two different creation stories?

1. Different names for the deity are used: Elohim ("God") in the first story and Yahweh ("LORD") in the second story, though actually in a combined form, Yahweh Elohim ("LORD God" beginning in Gen. 2:4).
3. The method of creation is different: creation by fiat (the spoken word) in the first story (Gen. 1), versus creation by physical means in the second story (Gen. 2); For example, God formed man and breathed life into him (v. 7), planted a garden (v. 8), made trees to grow (v. 9), took and put the man in the garden (v. 15).
5. The order of creation is different: The first story progresses from vegetation to animals to humans, while the second story begins with humankind (only male, though (v. 7)), then comes the vegetation (in the form of the Garden of Eden (v. 8)), and finally, comes the animal kingdom (v. 19).
7. In the first story, male and female are created at once (1:26), while in the second story, male alone is created first, with female following later.

given every green herb for ^ameat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very ^agood. And the evening and the morning were the ^bsixth day.

CHAPTER 2

The Creation is completed—God rests on the seventh day—The prior spirit creation is explained—Adam and Eve are placed in the Garden of Eden—They are forbidden to eat of the tree of knowledge of good and evil—Adam names every living creature—Adam and Eve are married by the Lord.

THUS the heavens and the ^aearth were finished, and all the ^bhost of them.

2 And on the seventh day God ended his work which he had ^amade; and he ^brested on the seventh day from all his ^cwork which he had made.

3 And God blessed the ^aseventh day, and ^bsanctified it: because that in it he had ^crested from all his work which God ^dcreated and made.

4 ¶ These are the generations of the heavens and of the earth when they were ^acreated, in the day that

the ^bLORD God made the earth and the heavens,

5 And every ^aplant of the field ^bbefore it was in the ^cearth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a ^dman to till the ^eground.

6 But there went up a ^amist from the earth, and watered the whole face of the ground.

7 And the LORD God ^aformed ^bman of the ^cdust of the ground, and breathed into his nostrils the ^dbreath of life; and ^eman became a living ^fsoul.

8 ¶ And the LORD God planted a garden eastward in ^aEden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the ^asight, and good for ^bfood; the ^ctree of ^dlife also in the midst of the garden, and the tree of ^eknowledge of good and evil.

10 And a river went out of ^aEden to water the garden; and from thence it was ^bparted, and became into four heads.

11 The name of the first is Pison: that is it which ^acompasseth the

31 And I, God, saw everything that I had made, and, behold, all things which I had made were very ^agood; and the evening and the morning were the ^bsixth day.

CHAPTER 3
(June–October 1830)

God created all things spiritually before they were naturally upon the earth—He created man, the first flesh, upon the earth—Woman is a help meet for man.

THUS the ^aheaven and the earth were finished, and all the ^bhost of them.

2 And on the seventh day I, God, ended my work, and all things which I had made; and I ^arested on the ^bseventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;

3 And I, God, ^ablessed the seventh day, and ^bsanctified it; because that in it I had rested from all my ^cwork which I, God, had created and made.

4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were ^acreated, in the day that I, the Lord God, made the heaven and the earth,

5 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, ^acreated all things, of which I have spoken, ^bspiritually,

before they were ^cnaturally 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 ^dcreated all the children of men; and not yet a man to till the ^eground; for in ^fheaven ^gcreated I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

6 But I, the Lord God, spake, and there went up a ^amist from the earth, and watered the whole face of the ground.

7 And I, the Lord God, formed man from the ^adust of the ground, and breathed into his nostrils the ^bbreath of life; and ^cman became a living ^dsoul, the ^efirst 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.

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

9 And out of the ground made I, the Lord God, to grow every tree, ^anaturally, that is pleasant to the sight of man; and man could behold it. And it became also a ^bliving 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 ^ctree of life also in the midst of the garden,

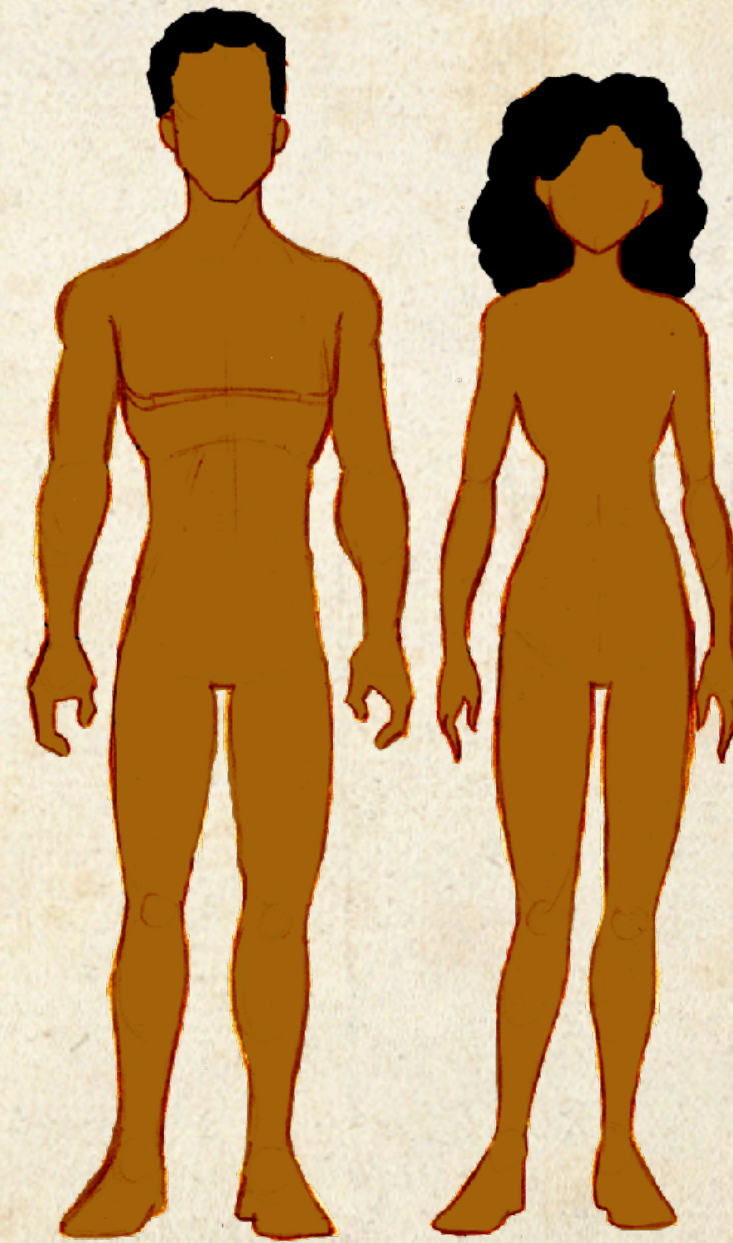
Genesis 1

Heaven Centered



Genesis 2

Man Centered



“Elsewhere in the ancient Near East, deities were associated with nature, and thus, there was a distance between the gods and humankind. In Israel, by contrast, God was seen in close relationship with humankind, as illustrated, in the mind of the Israelites, by the covenant concept.”

(Gary A. Rendsburg, Ph.D., Professor of Jewish Studies, Rutgers University, “The Book of Genesis,” The Great Courses, pg. 14).

31 And I, God, saw everything that I had made, and, behold, all things which I had made were very ^agood; and the evening and the morning were the ^bsixth day.

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God created all things spiritually before they were naturally upon the earth—He created man, the first flesh, upon the earth—Woman is a help meet for man.

THUS the ^aheaven and the earth were finished, and all the ^bhost of them.

2 And on the seventh day I, God, ended my work, and all things which I had made; and I ^arested on the ^bseventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;

3 And I, God, ^ablessed the seventh day, and ^bsanctified it; because that in it I had rested from all my ^cwork which I, God, had created and made.

4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were ^acreated, in the day that I, the Lord God, made the ^bheaven and the earth,

5 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, ^acreated all things, of which I have spoken, ^bspiritually,

before they were ^cnaturally 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 ^acreated all the children of men; and not yet a man to till the ^eground; for in ^fheaven ^gcreated I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

6 But I, the Lord God, spake, and there went up a ^amist from the earth, and watered the whole face of the ground.

7 And I, the Lord God, formed man from the ^adust of the ground, and breathed into his nostrils the ^bbreath of life; and ^cman became a living ^dsoul, the ^efirst 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.

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and also the tree of knowledge of good and evil.

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

11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of ^aHavilah, where I, the Lord God, created much gold;

12 And the gold of that land was good, and there was bdellium and the ^aonyx stone.

13 And the name of the second river was called Gihon; the same that compasseth the whole land of ^aEthiopia.

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.

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

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

17 But of the tree of the ^aknowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest ^bchoose for thyself, for it is given unto thee; but, remember that I ^cforbid it, for in the ^dday thou eatest thereof thou shalt surely ^edie.

18 And I, the Lord God, said unto mine ^aOnly Begotten, that it was not good that the man should be ^balone; wherefore, I will make an ^chelp meet for him.

19 And out of the ground I, the Lord God, formed every ^abeast 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 ^bbreath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

20 And Adam gave ^anames to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.

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 ^awoman, and brought her unto the man.

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

24 Therefore shall a man leave his father and his mother, and shall ^acleave unto his ^bwife; and ^cthey shall be ^done flesh.

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

CHAPTER 4 (June–October 1830)

How Satan became the devil—He tempts Eve—Adam and Eve fall, and death enters the world.

31a Gen. 1:31; Moro. 7:12;
D&C 59:17 (16, 20)

Abr. 5:4 (4–5).
b Neb. 9:6

6a Gen. 2:6.
7a Gen. 2:7.

“Readers are supposed to understand these events as taking place in real places. This isn’t something that happened in a completely alternate reality. That, in turn, means the decisions that Adam and Eve make are intimately related to decisions real-life people may or may not make.”

(Professor Robert D. Miller II, The Catholic University of America. “Understanding the Old Testament,” Great Courses).

13 And the name of the second river was called Gihon; the same that compasseth the whole land of ^aEthiopia.

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.

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

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

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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 ^awoman, and brought her unto the man.

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

24 Therefore shall a man leave his father and his mother, and shall ^acleave unto his ^bwife; and ^cthey shall be ^done flesh.

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CHAPTER 4

(June–October 1830)

How Satan became the devil—He tempts Eve—Adam and Eve fall, and death enters the world.

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

24 Therefore shall a man leave his father and his mother, and shall ^acleave unto his ^bwife; and ^cthey shall be ^done flesh.

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

CHAPTER 4

(June–October 1830)

How Satan became the devil—He tempts Eve—Adam and Eve fall, and death enters the world.

“Help Meet”

HEB - *Ezer Kenegdo*

“Help” is translated from a combination of two Hebrew roots, one meaning to rescue or save, and the other meaning to be strong or powerful.

“Meet” is translated from a Hebrew word suggesting suitable and equal. Thus, a “help meet” is a suitable and equal companion possessing power to save.

(Howard W. Hunter, “Being a Righteous Husband and Father,” Ensign, Nov. 1994, 51.)

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CHAPTER 4

(June–October 1830)

How Satan became the devil—He tempts Eve—Adam and Eve fall, and death enters the world.

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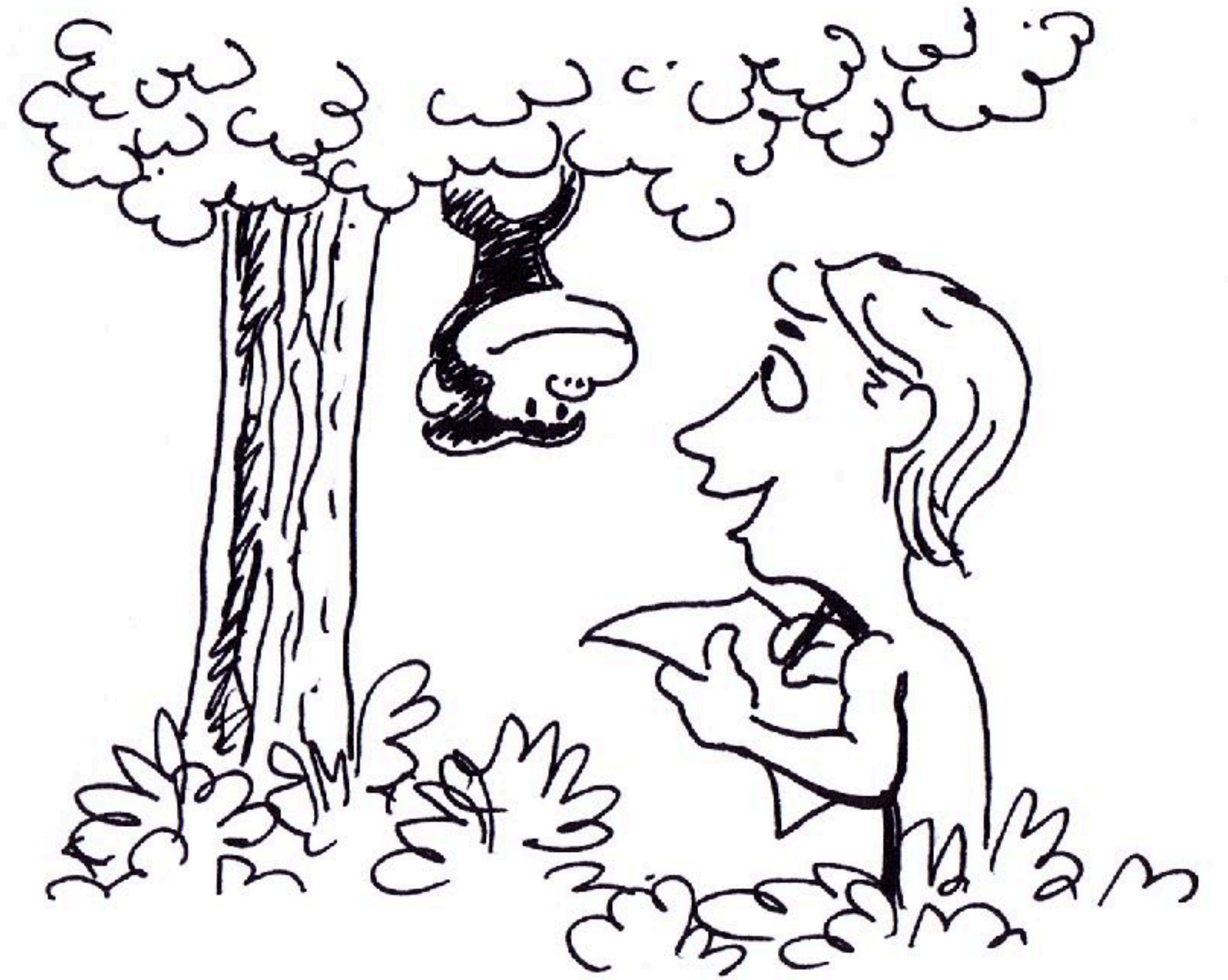
field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the ^bbreath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

20 And Adam gave ^anames to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.

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

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



God told me I'm to name all the creatures.
How does Herbert strike you?

that whatsoever Adam called every living creature, that should be the name thereof.

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24 Therefore shall a man leave his father and his mother, and shall ^acleave unto his ^bwife; and ^cthey shall be ^done flesh.

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

President Spencer W. Kimball taught that “the story of the rib, of course, is figurative”

(“The Blessings and Responsibilities of Womanhood,” Ensign, Mar. 1976, 71).

“The rib, coming as it does from the side, seems to denote partnership. The rib signifies ... a lateral relationship as partners, to work and to live, side by side”

(Russell M. Nelson, “Lessons from Eve,” Oct 1987 GC, Ensign, Nov. 1987, 87).

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man and his wife, and were not
ashamed.

CHAPTER 4 (June–October 1830)

“Two compelling doctrinal reasons help us to understand why eternal marriage is essential to the Father’s plan.

“Reason 1: The natures of male and female spirits complete and perfect each other, and therefore men and women are intended to progress together toward exaltation.

“... For divine purposes, male and female spirits are different, distinctive, and complementary.

“... The unique combination of spiritual, physical, mental, and emotional capacities of both males and females were needed to implement the plan of happiness. Alone, neither the man nor the woman could fulfill the purposes of his or her creation.

“... Because of their distinctive temperaments and capacities, males and females each bring to a marriage relationship unique perspectives and experiences. The man and the woman contribute differently but equally to a oneness and a unity that can be achieved in no other way. The man completes

experiences. The man and the woman contribute differently but equally to a oneness and a unity that can be achieved in no other way. The man completes and perfects the woman and the woman completes and perfects the man as they learn from and mutually strengthen and bless each other. 'Neither is the man without the woman, neither the woman without the man, in the Lord' (1 Corinthians 11:11; italics added).

“Reason 2: By divine design, both a man and a woman are needed to bring children into mortality and to provide the best setting for the rearing and nurturing of children. ...

“A home with a loving and loyal husband and wife is the supreme setting in which children can be reared in love and righteousness and in which the spiritual and physical needs of children can be met. Just as the unique characteristics of both males and females contribute to the completeness of a marriage relationship, so those same characteristics are vital to the rearing, nurturing, and teaching of children”

(David A. Bednar, “Marriage Is Essential to His Eternal Plan,” Ensign, June 2006, 82–84; see also “The Family: A Proclamation to the World,” Apr 2017 GC, Ensign or Liahona, May 2017, 145).

COME FOLLOW ME: OLD TESTAMENT



Appendix

Institute Manual Theories of the Age of the Earth

Theory 1

The creation periods were each 24 hours, as we would recognize hours today, making the earth approximately 6,000 years old. This is often justified from a more literal reading of the text (i.e., Genesis and Moses use the word “day”). This is also in line with the Jewish calendar.

Institute Manual Theories of the Age of the Earth

Theory 2

The creation periods were each 1,000 years (as we would recognize years today), making the earth approximately 13,000 years old. This is often supported by the Creation account in Abraham, which not only defines each period as a “time”, but also references to the astronomy lesson Abraham receives prior, in relation to Kolob.

HEB - *Yom*: can refer to a 24-hour period or a broad expanse of time

Institute Manual Theories of the Age of the Earth

Helaman 8:18 describes that the Atonement of Christ was known and taught by holy prophets that “it should be shown unto the people, a great many thousand years before his coming...”

The institute manual has an enrichment section about “The Problem of Large Numbers in the Old Testament”

Institute Manual Theories of the Age of the Earth

Theory 3

The creation periods were each indefinite periods of time (as we would measure it) and may or may not be the same amount of time for each. This could make the earth thousands, millions, or billions of years old, depending on other factors. As in theory 2, the ambiguity of the word “yom” is pointed out, and also, the generality of Abraham’s use of “time.” This currently aligns more closely with modern popular scientific theories regarding the age of the earth.

HOW OLD IS THE EARTH?

BY PAUL CRACROFT
ALUMNI DIRECTOR
UNIVERSITY OF UTAH

its waters filled the chasm formed between the major continental blocks to give us our Arctic and Atlantic basins.

Instead of taking aeons, however, this event occurred quickly and according to Dr. Cook was precipitated by or occurred simultaneously with the great flood of Noah's day. While heavy rain could well have accompanied such a violent upheaval, the flood, as viewed by Noah, but perhaps not fully comprehended by him, accompanied the rupture of the ice cap and the land mass. The event is described biblically and accurately, Dr. Cook thinks, in Genesis 7:11.

"In the six hundredth year of Noah's life, in the second month, seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."
(Italics added.)

Years later when it became apparent to Noah and his family that the earth had changed its appearance, they marked the event simply by giving one of the sons of Eber the name of Peleg, which means division. Moses, the chronicler of these early events, noted, "for in his days was the earth divided." (Ibid., 10:25.)

Dr. Cook readily admits that his ideas conflict with traditional thought on geologic time. Nor do they agree with the long-held theory of "superposition," the concept that the earth's sediments were deposited layer on layer in orderly and chronologically

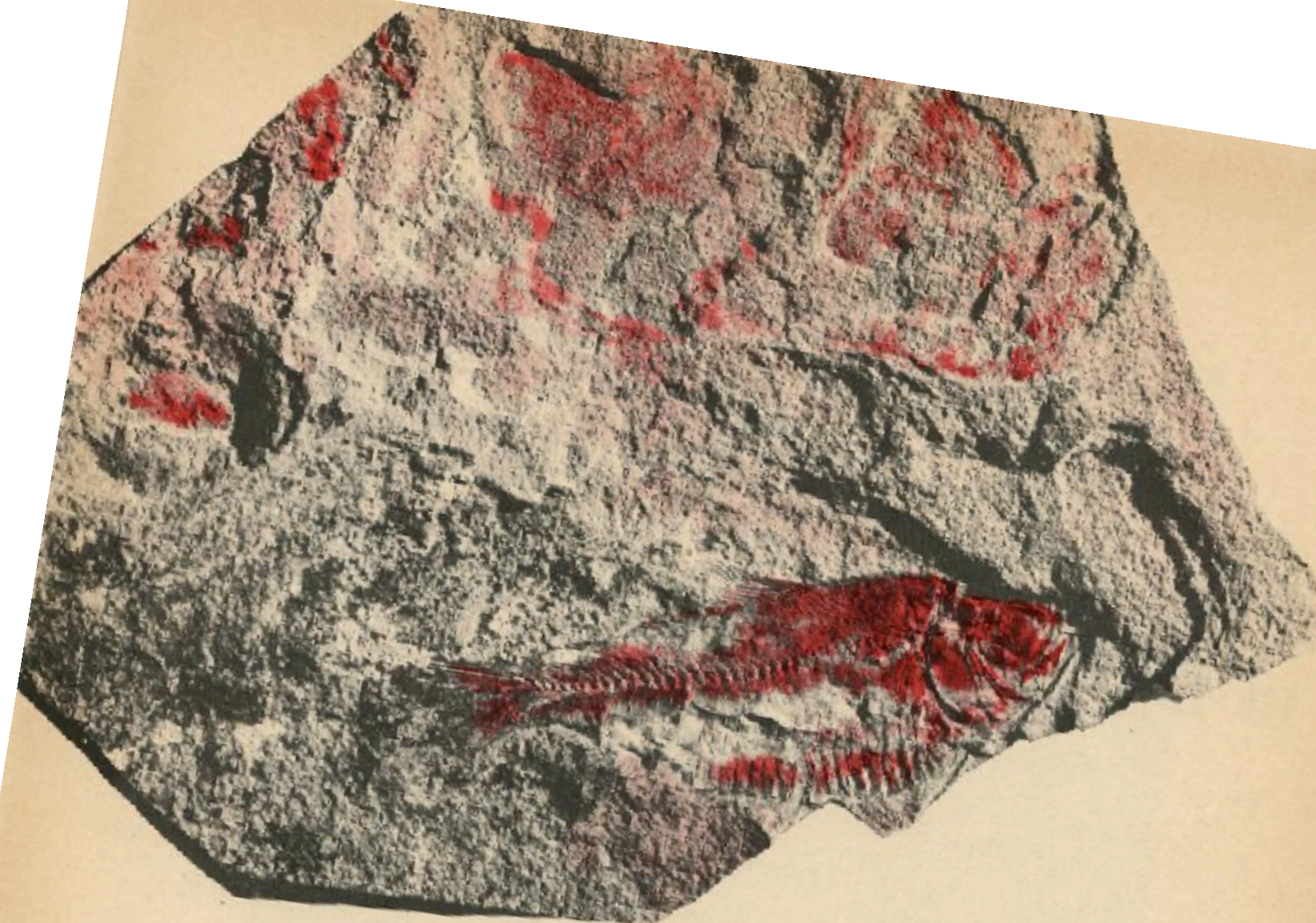
slow succession. Dr. Cook would compress time and speed up sedimentation. He believes that sedimentation is largely due to the effects of an original, rapid solidification of the Earth's crust, followed by a vast breaking-up and relocation of its upper strata under thrusts of ice sheets and the drift of the continents. He would agree that there has been a considerable amount of slow erosion and deposition but not as much, he believes, as conventional geological thinking might indicate. He uses examples of present-day measurable erosion to prove his point.

For example, the Mississippi River is now carrying nearly a cubic mile of sediments into the Gulf of Mexico each year. The Colorado River is currently moving at least a cubic mile of sediments from the Grand Canyon every five years. Niagara Falls has been cut by erosion during only the past few thousand years, beginning, significantly enough, about the same time assigned by the ice cap model to continental drift. This is based on the current rate of the wearing back of the falls. Dr. Cook is convinced that if the erosion process, as measured in these three key areas, had been going on at the same rate for as many years as his colleagues claim, the Mississippi River would have gorged out a deep mid-country chasm, the Grand Canyon would be far "grander" than it is, and Niagara Falls would have worn back to give honeymooners a much different sight than they now see.

To substantiate his thinking, Dr. Cook points to two

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OCTOBER 1964



The Gospel and the Age of the Earth

BY HENRY EYRING
DEAN OF THE GRADUATE SCHOOL, UNIVERSITY OF UTAH

NOTE

The age of the earth is a fascinating study and has been so since it was first anciently debated. The discussion is opened again each time an old truth is rediscovered or a new theory is applied. "How Old Is the Earth?" (The Improvement Era, October 1964, page 828) by Paul Cracraft presented one viewpoint on the subject, expressed by Dr. Melvin A. Cook, professor of metallurgy at the University of Utah. Here is presented a viewpoint by Dr. Henry Eyring, Dean of the Graduate School, University of Utah, another Latter-day

Saint whose contributions in the field of science are known and sought for world-wide. As far as is known The Church of Jesus Christ of Latter-day Saints has never taken an official stand on the age of the earth. DLG

Recorded history spans scarcely a moment out of eternity. The scriptures record God's dealing with his children back to a "beginning" some six thousand years ago, but dismiss the long prologue in a few short paragraphs. The scriptural information which is given to us concentrates on the accepted plan for our earthly pilgrimage and unfolds a program of

GOD

THE IMPROVEMENT ERA

Come Follow Me Manual

“Whatever the details of the creation process, we know that it was not accidental but that it was directed by God the Father and implemented by Jesus Christ”

(Elder D. Todd Christofferson, “Why Marriage, Why Family,” Ensign or Liahona, May 2015, 51).

“What does the Church believe about evolution?”

New Era, Oct. 2016

The Church has no official position on the theory of evolution. Organic evolution, or changes to species' inherited traits over time, is a matter for scientific study. Nothing has been revealed concerning evolution. Though the details of what happened on earth before Adam and Eve, including how their bodies were created, have not been revealed, our teachings regarding man's origin are clear and come from revelation.

“What does the Church believe about evolution?”

New Era, Oct. 2016

Before we were born on earth, we were spirit children of heavenly parents, with bodies in their image. God directed the creation of Adam and Eve and placed their spirits in their bodies. We are all descendants of Adam and Eve, our first parents, who were created in God’s image. There were no spirit children of Heavenly Father on the earth before Adam and Eve were created. In addition, “for a time they lived alone in a paradisiacal setting where there was neither human death nor future family.” They fell from that state, and this Fall was an essential part of Heavenly Father’s plan for us to become like Him. (See Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, “Where Justice, Love, and Mercy Meet,” Apr. 2015 general conference.)



“The entire Creation was planned by God. ...

“I testify that the earth and all life upon it are of divine origin. The Creation did not happen by chance. ... The Creation itself testifies of a Creator”

(Russell M. Nelson, “The Creation,” GC Apr. 2000, Ensign, May 2000, 84–85).