

GENESIS 1-3; MOSES 1-4; ABRAHAM 4-5

Lesson 1, Old Testament, Adult Religion Class, Tuesday, 30 Aug 2011

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GENERAL INTRODUCTION

The collections of books called the “Old Testament” by Latter-day Saints and other Christian churches is not a single collection of identical texts throughout the world or over time. Compiled over hundreds or even thousands of years, the books were first written on scrolls and thus handled individually. It was not until the Christian era that people began to put them in codices or books, ultimately resulting in a single book called “The Bible,” though different groups selected different scrolls and gave them ‘scripture’ status, resulting in different Bibles around the world, such as the sample below:

Jewish	Protestant / LDS	Catholic	Eastern Orthodox	Alexandrinus (5 th cent Greek mss)
<i>Torah (Instruction)</i>	<i>Law or Pentateuch</i>			
Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
<i>Nevi'im (Prophets)</i>	<i>History</i>			
Joshua	Joshua	Joshua		Joshua
Judges	Judges	Judges		Judges + Ruth
	Ruth	Ruth		
Samuel	1 Samuel	1 Samuel		Samuel
	2 Samuel	2 Samuel		
Kings	1 Kings	1 Kings		Kings
	2 Kings	2 Kings		
	1 Chronicles	1 Chronicles		Chronicles
	2 Chronicles	2 Chronicles		
			1 Esdras	1 Esdras
	Ezra	Ezra	2 Esdras	Ezra + Nehemiah
	Nehemiah	Nehemiah		
		Tobit		Tobit
		Judith		Judith
	Esther	Esther	Esther	Esther
		1 Maccabees	1 Maccabees	1 - 4 Maccabees
		2 Maccabees	2 Maccabees	
			3 Maccabees	
			4 Maccabees	
	<i>Wisdom</i>			
	Job	Job	Job	Job
	Psalms	Psalms	Psalms	Psalms
			Odes	
	Proverbs	Proverbs	Proverbs	Proverbs
	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
	Song of Songs	Song of Songs	Song of Songs	Song of Songs + Wisdom

Jewish	Protestant / LDS	Catholic	Eastern Orthodox	Alexandrinus (5 th cent Greek mss)
		Wisdom	Wisdom	
		Sirach	Sirach	
				Ecclesiasticus
Prophets				
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah + Baruch
		Baruch	Baruch	
	Lamentations			Lamentations + Letter of Jeremiah
			Letter of Jeremiah	
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Daniel	Daniel	Daniel	Daniel + Susanna + Bel & the Dragon
Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi
<i>Kethuvim (Writings)</i>				
Psalms				
Proverbs				
Job				
Song of Songs				
Ruth				
Lamentations				
Ecclesiastes				
Esther				
Daniel				
Ezra/Nehemiah				
Chronicles				

In the Hebrew, the Bible is divided into three sections called *Torah* (Instruction), *Nevi'im* (Prophets), and *Kethuvim* (Writings). In their scriptures, the *Kethuvim* come last and include books that Christians generally consider Prophets or History, with the *Nevi'im* including what Christians consider historical books. Taking the first letter of each section, Jews often refer to the Bible as *Tanak* (or *Tanakh*). The Western Christian Bible typically groups the books into four sections—Pentateuch (the Greek name for the Torah, meaning ‘five scrolls,’ a term still commonly used today), History, Wisdom, and Prophets. In both works, there are the major prophets (Isaiah, Jeremiah, Ezekiel) and minor prophets (Hosea, Joel, Amos, etc., often called the Twelve because of their number and grouping).

INTRODUCTION

The accounts of the creation and the Fall are among the most symbolic and figurative scriptures we possess. They are meant to teach a variety of lessons about God, Satan, man, sin, the Atonement, and more. This is surely why these same accounts are part of the temple endowment ceremony—our most symbolic ordinance.

Creation and Fall stories are part of many ancient cultures, and the ones in Genesis bear resemblances to others found in the ancient Near East. But they also bear striking and significant differences found in no other accounts. We should not be surprised by either of these things. In the Doctrine and Covenants, the Lord explains that his commandments are “given unto my servants in their weakness, after the manner of their language, that they might come to understanding” (D&C 1:24).

When Moses received the revelations recorded in the early chapter of Genesis and Moses, he would have drawn upon his own personal experiences and cultural background to convey his understanding of the Creation and Fall in a way that he and the children of Israel could understand. Growing up in the courts of Pharaoh, he knew the Egyptian and probably the Mesopotamian creation myths (see the Appendix for portions of the Akkadian myth), and would have expressed his new knowledge in the context of that existing thought, just as we use our understanding of science, geology, and tectonics to discuss the creation today. His listeners, who also knew these stories from the cultures around them, would have thus related to what he was saying but would also have immediately noticed the dramatic differences from those other accounts. These contrasts would have been critical teaching points, showing how the God of Israel differed from the other gods of their neighbors, and how the message Moses was bringing from God was radically new compared to the messages of other cultures all around them.

Civilizations in the ancient near east explained the world from a polytheistic point of view, with a pantheon of gods for the various aspects of the world around them. But the gods they envisioned were imperfect, unreliable, volatile, and unpredictable. Thus people sought means to influence or even circumvent

the gods. Because gods in their view came from a higher realm, they believed that tapping into that meta-divine realm with magic and divination could give them that additional power. What Moses delivered debunks that entire world view. Elohim/Yahweh is not capricious or imperfect but rather is perfect, reliable, and someone that can be fully trusted. He is not subject to higher powers, so magic and divination do not have any influence. He does not work with other gods—sun, moon, stars, wind, rain, etc.—but rather controls those physical objects himself.

Moses’ portrayal of the creation is thus radical for his day. Though it draws on some of the concepts and images from other creation accounts, it differs dramatically in critical aspects and portrays a view of the universe and of God that was completely unique.

Though there are many more, three examples serve to illustrate these differences in Genesis and other creation accounts.

First, other accounts focus on the creation of the gods, their battles, and how one god came to rule over the others. In Genesis, there are no competing gods and we learn nothing of the background of God from the text. Second, other accounts explain that the creation of the earth was done with great effort and often involved the death of one or more gods. In Genesis, creation happens simply and powerfully through God’s spoken word and personal actions. Third, other accounts view humans as servants of the gods, with humans relieving the gods of many of the burdens of daily life, such as preparing food. In Genesis, humans are the pinnacle of God’s creative efforts and the reason for the rest of the universe’s existence.

These first chapters of Genesis do not serve as a handbook of creation. They are not a video recording of actual events. They are not a scientific explanation of how the world came to be. This story is an attempt to describe the creation and the Fall in illustrative metaphor. As we read, we are to put ourselves in the place of Adam and Eve, see the world as they saw it, hear God’s voice speaking to us, recognize Satan’s lies and deceit, and choose to make our own covenants with God that if kept will help us overcome sin, find joy in our lives, and inherit peace and eternal life in the end.

OUTLINE

An outline for the book of Genesis overall is as follows:

- I. Early History (1-11)
 - a. Creation (1-2)
 - b. Fall (3)
 - c. Cain and Abel (4)
 - d. Genealogy (5)
 - e. The Flood (6-8)
 - f. Noah's descendants (9-10)
 - g. Tower of Babel and genealogy (11)
- II. Abraham (12-25:18)
 - a. Early years (12-14)
 - b. Covenant (15)
 - c. Ishmael (16)
 - d. Covenant II (17)
 - e. Visitors; Sodom and Gomorrah (18-19)
 - f. Abimelech (20)
 - g. Isaac born (21)
 - h. The offering (22)
 - i. Sarah's burial (23)
 - j. Isaac married (24)
 - k. Later years (25:1-18)
- III. Isaac (25:19 – 26:35)
 - a. Twin sons (25:19-34)
 - b. Abimelech II (26:1-11)
 - c. Covenant renewed (26:12-35)
- IV. Jacob (27-36)
 - a. The blessing (27)
 - b. Working for Laban (28-30)
 - c. Parting with Laban (31)
 - d. Wrestling and blessing (32)
 - e. Reconciliation with Esau (33)
 - f. Killing at Shechem (34)
 - g. Deaths (35)
 - h. Esau's family (36)
- V. Joseph (37-50)
 - a. Sold into slavery (37)
 - b. Judah and Tamar (38)
 - c. With Potiphar (39)
 - d. In prison (40)
 - e. Pharaoh's dream (41)
 - f. Brothers (42-47)
 - g. Blessings (48-49)
 - h. Joseph's last days (50)

An outline for this lesson is as follows:

- I. Prelude to Genesis: Moses' vision (Moses 1)
 - a. First encounter with God (1-11)
 - b. Encounter with Satan (12-23)
 - c. Second encounter with God (24-41)
 - d. Words to the translator (42)
- II. First Creation Account (Genesis 1:1 – 2:3; Moses 2:1 – 3:3; Abraham 4:1 – 5:3)
 - a. First period (Genesis 1:1-5; Moses 2:1-5; Abraham 4:1-5)
 - b. Second period (Genesis 1:6-8; Moses 2:6-8; Abraham 4:6-8)
 - c. Third period (Genesis 1:9-13; Moses 2:9-13; Abraham 4:9-13)
 - d. Fourth period (Genesis 1:14-19; Moses 2:14-19; Abraham 4:14-19)
 - e. Fifth period (Genesis 1:20-23; Moses 2:20-23; Abraham 4:20-23)
 - f. Sixth period (Genesis 1:24-31; Moses 2:24-31; Abraham 4:24-31)
 - g. Seventh period (Genesis 2:1-3; Moses 3:1-3; Abraham 5:1-3)
- III. Second Creation Account (Genesis 2:4-25; Moses 3:4-25; Abraham 5:4-21)
 - a. Spiritual creation and creation of man (Genesis 2:4-7; Moses 3:4-7; Abraham 5:4-7)
 - b. Man placed in Eden (Genesis 2:8-17; Moses 3:8-17; Abraham 5:8-17)
 - c. Creation of woman (Genesis 2:18-25; Moses 3:18-25; Abraham 5:14-21)
- IV. The Fall (Genesis 3; Moses 4)
 - a. Satan's rebellion (Moses 4:1-4)
 - b. Eating the fruit (Genesis 3:1-7; Moses 4:5-13)
 - c. Accountability (Genesis 3:8-19; Moses 4:14-25)
 - d. Expulsion (Genesis 3:20-24; Moses 4:26-31)
 - e. Instructions to the translator (Moses 4:32)

PRELUDE TO GENESIS: MOSES' VISION (MOSES 1)

INTRODUCTION

After the Book of Mormon was published in 1829-1830 and the Church was organized on 6 April 1830, Joseph Smith returned to his small farm in Harmony, Pennsylvania. About two months later, in June 1830, he received a revelation that not only taught him much about Moses, God, and Satan, but it launched a three-year effort to produce a new version of the Bible. In his two manuscripts, the Prophet simply called this chapter "A Revelation given to Joseph Smith the Revelator" and "A Revelation, given to Joseph the Seer."

The story takes place after the burning bush episode but before the full Exodus story has begun to unfold.

As Genesis is the preface to the history of Israel and thus the Biblical story, so Moses 1 is the preface to Genesis, the story that lays the foundation for the history. It helps explain why Moses wrote Genesis and what the key messages are that should be taken from that first book of the Pentateuch.

COMMENTARY

FIRST ENCOUNTER WITH GOD (MOSES 1:1-11)

In the first vision recounted in this chapter, "Moses was caught up into an exceedingly high mountain" (compare Exodus 19:2, 20; 24:15; 34:4; 1 Nephi 11:1; 16:30; 17:7; 18:3; 1 Kings 19:8-11; Moses 7:3; John 21:10; Ether 3:1; Jesus followed the same pattern of going up into mountains to commune with God: Matthew 5:1; 14:23; 15:29; Mark 3:13; 6:46; 9:2; Luke 6:12; 9:28; John 6:3, 15). There he conversed with God "face to face" (not a frequent occurrence in the scriptures: Genesis 32:30; Ether 12:39; D&C 17:1; Moses 7:4; Abraham 3:11; Deuteronomy 5:4). Moses was promised to see a vision of God's works, "but not all," for such a comprehensive experience would require him to leave the earth. He learned about the Savior, the Only Begotten, who "is full of grace and truth," and in whose similitude Moses is. He saw a vision of this world "and all the children of men."

Moses' reaction after the vision, recorded in verses 9-11, shows that an encounter with God is an exhausting experience. This is not often shown in scripture but is present (see Acts 9:4; Ezekiel 3:1-516; Joseph Smith-History 1:20).

Moses' first conclusion ("man is nothing, which thing I had never supposed") is later corrected by the Lord (verses 37-39), but for now humility was appropriate for this man raised in Pharaoh's court where the might of man was everything.

ENCOUNTER WITH SATAN (MOSES 1:12-23)

After his first encounter with God, Satan came to test (tempt) Moses, commanding Moses to worship him and that he (Satan) was the true only begotten son. But Moses saw through the deception, recognizing that Satan had no glory like God. Four times Moses commanded Satan to depart before he finally did, while the contrast between Satan and the bitterness of hell and God's glory and power served to prepare Moses for the second encounter with God.

SECOND ENCOUNTER WITH GOD (MOSES 1:24-41)

The Lord returned to Moses after Satan's departure. First Moses just heard his voice and saw a vision, then the Lord again spoke to him face to face. Moses miraculously comprehended the entire earth and all its inhabitants, then asked two questions: 1) Why did God create the earth; and, 2) Who did it (based on the JST manuscripts). The Lord answered the second question first,

saying that it was created by the Only Begotten Son—and not just this world but “worlds without number.” The ‘why’ was then answered as God said it was all done “to bring to pass the immortality and eternal life of man.” Moses was commanded to write these things. He was told that they would be lost but one day restored among those who believe.

WORDS TO THE TRANSLATOR (MOSES 1:42)

In a postlude that steps away from Moses’ experience but speaks directly to Joseph Smith, the Lord explained that this chapter was the fulfillment of that promise to Moses of the restoration of his writings.

FIRST CREATION ACCOUNT (GENESIS 1:1 – 2:3; MOSES 2:1 – 3:3; ABRAHAM 4:1 – 5:3)

INTRODUCTION

There are two creation stories in Genesis, one immediately following the other. The first one is Genesis 1:1 – 2:3, the second Genesis 2:4-25. The same two stories with variant readings are also contained in Moses 2:1 – 3:3 / 3:4-25 (which is a version of the Joseph Smith Translation of those chapters) and Abraham 4:1 – 5:3 / 5:4-21 (the second Abraham account is incomplete as the publication of Abraham ended in the middle of the section). A study of these accounts shows interesting differences in the narration of the events.

The narrator of the Genesis accounts is man, recounting in the third person what happens (God = “he”). In Moses, it is the first-person voice of God (God = “I”) speaking directly to Moses. But in Abraham, the narrator is again man, relating to us what “the Gods” did and said during creation. The point of view of the first account, though, is the Lord’s; everything that happens is from heaven looking down on this creation. It is at a macro level—when man is created, they are unnamed and as generic as the animals, though they are clearly given a superior status.

In the first Genesis account, God speaks and is obeyed (the Hebrew word “said” also has the meaning of ‘commanded’ [Rasmussen 3]). He carefully walks through each step of creation, commanding it to happen and doing it in a way that pleases him. In the Moses version of this same account, the power of the spoken word of God is further emphasized with multiple added phrases

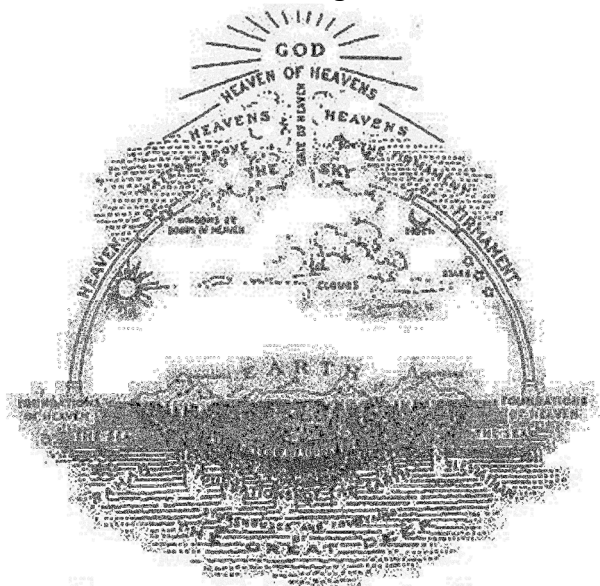
such as, “...and it was so, even as I spake” (Moses 2:6) and that things were “made even according to my word” (Moses 2:16). God proclaims that he creates “by the word of my power, and it was done as I spake” (Moses 2:5). The first verse of Moses 2 explains that “by mine Only Begotten I created these things.” Moses 1 previously declared that “the word of my power” is “mine Only Begotten Son” (Moses 1:32). The Doctrine and Covenants, in a revelation given shortly after Moses 2 was revealed, expands that and also equates “the word of my power” with “the power of my Spirit” (D&C 29:30). Abraham tells the same story but uses different words: the Gods “organized and formed” (Abraham 4:1) rather than created; they did not just see the light but “comprehended” it (Abraham 4:4); and the firmament of water becomes “an expanse” (Abraham 4:6-8).

The individual periods of creation are not called days in Abraham as they are in Genesis and Moses, but “the second time,” “the third time,” etc. (Abraham 4:8, 13), though the language still implies a day and a night. The Gods did not just say but they “ordered” things to be and “saw that they were obeyed” (e.g., Abraham 4:9). For acts that take longer, such as the sun, moon, and stars, “the Gods watched those things which they had ordered *until* they obeyed” (Abraham 4:18, italics added) or with animals that were to multiply into the future, “the Gods saw that they *would be* obeyed” (Abraham 4:21, italics added). Finally, the Abraham version is the strongest evidence that this first account is a planning activity: “And thus

were their decisions at the time that they counseled among themselves to form the heavens and the earth” (Abraham 5:3).

In Genesis, God sees that his acts of creation are “good,” while in Moses, God sees “that all things which I had created were good” (Moses 2:21). In other words, he is not just pleased with the incremental improvement but surveys it all and declares the totality good. In both accounts, when the work of creation is concluded, the work is called “very good” (Genesis 1:31; Moses 2:31).

The seven creation periods in the first account provide a structure that displays parallelism and reflects the worldview of the people of that time, as illustrated in the drawing below.



THE ANCIENT HEBREW CONCEPTION OF THE UNIVERSE

TO ILLUSTRATE THE ACCOUNT OF CREATION AND THE FLOOD

Illustration from George L. Robinson, *Leaders of Israel* (New York: NY: Association Press, 1913), p. 2.

The creation periods can be aligned as follows (from *JSB* 12 and Alexander 136):

1: Light	4: Lights (sun, moon, stars)
2: Sky/firmament separating waters	5: Birds and water creatures
3: Land and plants	6: Animals and humans
7: Sabbath and rest	

Thus the first three days create light (emanating from God), then a firmament (or an expanse) that separated the waters above from the waters below to create a place for earth, then land and plants as the basis for the rest. These three are the resources needed by life. The parallel next three days see the creation of the lights that are at the top of the firmament (sun, moon, and stars), followed by birds that live in the firmament and fish that live in the waters below, concluding with animals and humans that live on the land and eat the plants. In other words, it places the consumers of the resources in their created environments.

This view of the structure of the universe continues throughout the Old Testament and is reflected in many texts, such as the flood account where “the great deep [was] broken up” and “the windows of heaven were opened” (Genesis 7:11), meaning that the firmament was opened by God to let waters come from above and below and recover the land, as it was prior to the second creation period.

COMMENTARY

FIRST PERIOD (GENESIS 1:1-5; MOSES 2:1-5; ABRAHAM 4:1-5)

Genesis and Moses use “created” while Abraham uses “organized and formed.” There has been much debate about the nature of God’s creation, resulting in the concept of creation *ex nihilo* (out of nothing), but the Hebrew meaning for the word “created” implies not creation from nothing but

giving a name and a function to something already in existence. Thus God’s creative power is in the act of naming and putting something to work (Zondervan 1:11; D&C 93:33; TPJS 350-352).

In the first period of creation, the earth itself was created and lighted, though the source of the light is not named (the sun and moon specifically are not mentioned until the fourth day). The earth is “without form, and void” (Genesis 1:2, *tohu va*

bohu), better translated ‘empty and desolate’ (Rasmussen 3). Abraham adds that “darkness reigned” and that the Spirit “was brooding” (an excellent rendering of the Hebrew word *merahepet*, translated “moving” in Genesis, which has the sense of a chicken sitting on her eggs) upon the empty and dark waters before light was added (see Student Manual 30).

Abraham also explains that “from the evening until morning” was night and “from the morning until the evening” was day. In Genesis and Moses, it’s even more simple: “the evening and the morning were the first day” (Genesis 1:5; Moses 2:5). That the terms are given in that order reflects the Hebrew view of the time: the day began and ended at sunset, so night came first, then day.

Genesis 1:1 ***In the beginning***. This phrase gives the sense of the start of time, but that is not the meaning of the Hebrew, as reflected in the JSB: “When God began to create heaven and earth...” The meaning implies not the beginning of all time but the beginning of the creation of the earth.

Joseph Smith took yet another interpretation of this phrase:

I shall comment on the very first Hebrew word in the Bible...*Berosheit*. I want to analyze the word. *Baith*—in, by, through, and everything else. *Rosh*—the head. *Sheit*—grammatical termination. When the inspired man wrote it, he did not put the *baith* there. An old Jew without any authority added the word; he thought it too bad to being to talk about the head! It read first, “The head one of the God brought forth the Gods.” That is the true meaning of the words (TPJS 348).

Genesis 1:2 ***the deep***. There actually is no article in the Hebrew, which reads ‘darkness was upon the face of Deep,’ as if it is a proper name. This refers to the primeval waters (Rasmussen 3), and the name makes the tie even stronger. The Hebrew word is *tehom*, which is grammatically related to the Akkadian name *Tiamat* (the monster-god of the waters below).

SECOND PERIOD (GENESIS 1:6-8; MOSES 2:6-8;
ABRAHAM 4:6-8)

In the second creation period, the firmament (or “expanse” in Abraham, which is an excellent rendering of the Hebrew *raqia*) was divided into waters above and beneath. In Hebrew cosmology, this refers to the primeval sea surrounding the earth which was divided above the earth (*samayim*, translated heaven but also skies) and below (*Sheol*) to make a place for man between them (Zondervan 1:13; Student Manual 30). “Firmament” comes from the Greek translation of this verse in the Septuagint, which portrays it as something solid (*stereoma*). This reflects the Hebrew notion that the dome over the sky was something hard, a dome protecting the land below from the waters above.

Note that this (and the seventh) period do not contain the pronouncement from God that it was “good”; there are seven such statements in total because the third and sixth periods each have two, reflecting the division of these two parallel periods into two major activities each.

THIRD PERIOD (GENESIS 1:9-13; MOSES 2:9-13;
ABRAHAM 4:9-13)

The third creation period is when God brings forth dry land and the first plants—grass, herbs, and trees. Though this may feel like two separate acts, they are actually related—the land is prepared and the plants are made to grow. This distinction is even more obvious in Abraham where the Gods “prepare the earth,” plants seeds, and then see that “they were obeyed.”

FOURTH PERIOD (GENESIS 1:14-19; MOSES 2:14-19;
ABRAHAM 4:14-19)

The earth already had light in the first period from an unnamed source (presumably God himself); now the stars and two specific lights—sun and moon—were put into place for the benefit of the earth. By virtue of their placement also, years, seasons, and days came into existence—time began to be counted. The sense of a long period of time passing comes from Abraham: “the Gods

watched those things which they had ordered until they obeyed.”

FIFTH PERIOD (GENESIS 1:20-23; MOSES 2:20-23;
ABRAHAM 4:20-23)

The fifth period was the creation of animal life in the sea and in the air (in the waters above and below). They are commanded to multiply and fill their spaces, reproducing after their “kind” or species. In Abraham, the Gods first prepared the waters, then brought forth the animals, just as the land was first prepared for plant life.

SIXTH PERIOD (GENESIS 1:24-31; MOSES 2:24-31;
ABRAHAM 4:23-31)

In the sixth period of creation, God created wild and domestic animals and then man. In this first creation account, man was created after the Father and the Son counseled together, and both male and female are formed “in the image of God” or specifically “in the image of mine Only Begotten” and after their “likeness.” “Image” (*tselem*) means a representation and “likeness” (*demuwth*) has the sense of a comparison or

appearance. It takes much effort to say that these terms mean anything other than what their meaning—that man looks like God.

The humans and the animals are together instructed to be fruitful and multiply but man is given dominion over the other creatures—to subdue, master, govern, dominate. The fruit and plants of the earth are given to them for “meat.” The whole of creation is pronounced “very good.” This section concludes in Abraham with a statement that demonstrates the planning nature of the first creation account: “And the Gods said: We will do everything that we have said.”

SEVENTH PERIOD (GENESIS 2:1-3; MOSES 3:1-3;
ABRAHAM 5:1-3)

In the seventh period, God ceased to create and surveyed the whole effort, declaring it good. In Abraham, the first creation account, written in the future tense (“we will finish”), concluded the planning phase (“And thus were their decisions at the time that they counseled among themselves”) and moved into the second account where the work that they had finished planning out was accomplished.

SECOND CREATION ACCOUNT (GENESIS 2:4-25; MOSES 3:4-25; ABRAHAM 5:4-21)

INTRODUCTION

In this, the second creation account, the focus is on man’s creation, an event described in the first account but only in general terms. If the first account is written from heaven’s perspective, the second is written from man’s. We get significant details about the event, a description of man’s first home, and a clear explanation of the terms of their inhabiting it, all of which prepares us for the events of the Fall in the next chapters. This second account breezes through the early steps of creation that were so detailed in the first account, with no mention of days or time periods. The heavens, earth, and plants are created first. Next, man is formed from the “dust of the ground” (Genesis 2:7) with life breathed into him by God

(*neshamah* means wind or breath but also intellect)—or as Abraham says, they “took his spirit (that is, the man’s spirit), and put it into him” (Abraham 5:7). Moses makes clear that he is “the first flesh upon the earth, the first man also” (Moses 3:7). To benefit this man, God provides a garden in the land of Eden that includes trees for beauty and for food. One of those trees was “the tree of the knowledge of good and evil.” The man was told not to eat of this particular tree; the penalty for doing so was death, though he was instructed, “nevertheless, thou mayest choose for thyself” (Moses 3:17). Abraham hints that the time Adam spent in the garden may have been long: “it

was after the Lord's time, which was after the time of Kolob" (Abraham 5:13).

After an unknown period of time, the Gods decided that the man needed "an help meet" (Genesis 2:18), so beasts were created and paraded before the man, who gave them names. But he saw no help meet among them. The Hebrew term translated "help meet" has the meaning of 'a helper worthy of and compatible to him,' someone who is fully his equal and his partner (Olson 9). In other words, the man sees no compatible companion among the animals—surely a lesson to him and not a surprise to God, as some modern commentaries portray. So God symbolically caused the man to sleep (or put him in a trance) and took a rib, from which he created a new creature who was presented to the man. He immediately recognized that she was his compatible helper, and named her *ish-shah* (woman), because she was taken from *ish* (man). He declared that such a helper would cause a man to leave father and mother—an ironic declaration if the man had no understanding of parents, so the implication is that he did—and "cleave" unto her. To *cleave* is to pursue and also be joined together; the man will both work hard to get her and stay very close once that happens. Such a couple becomes "one flesh," which has the meaning of united and now related; a new family unit has been formed.

There is also a clear indication in these second creation accounts in Moses and to a lesser extent in Abraham of a spiritual creation: "I, the Lord God, created all things, of which I have spoken,

spiritually, before they were naturally upon the face of the earth" (Moses 3:5), and "all things were before created; but spiritually were they created and made" (Moses 3:7). This spiritual creation is an actual, physical creation but the final result is not yet mortal or natural. That state comes later after the Fall.

The two creation accounts differ in the name of God used. In the first one, the Hebrew is *elohim*, which is the plural word for 'gods' but it used with singular verbs, thus making it a name for God himself. In the second account the dominant name (seen for the first time in Genesis 2:5) is *yhwh* (often transcribed as *Yahweh* today and written as "Jehovah" in the King James Version) known as the *Tetragrammaton* (Greek for four letters) which is the proper name of the God of Israel. In the King James Version, *elohim* is usually written as "GOD" and *yahweh* as LORD.

Another major distinction is the method of creation in the two accounts. In the first, God speaks and it happens; in the second account, God performs physical actions—he forms, he breathes, he makes. Scholars attribute these and other differences to there being two distinct creation traditions among the Jews that an editor at a later date combined. The JST/Moses and Abraham versions enhance that perspective, though, by highlighting the spiritual aspect of the first account and the physical nature of the second. In other words, the two accounts are supplied not because there are two schools of thought but because there were two separate approaches to the creation experience.

COMMENTARY

SPIRITUAL CREATION AND CREATION OF MAN (GENESIS 2:4-7; MOSES 3:4-7; ABRAHAM 5:4-7)

The JST (Moses) account especially shows in this section that the first account is the spiritual creation, that "all things, of which I [God] have spoken" were created "spiritually, before they were naturally" on the earth. Even "all the children of men" were created spiritually "in heaven" because even the water or the air was

made. Abraham adds that before it ever even rained on the earth, the Gods "counseled to do them." This discussion sets up the physical creation of many, who was formed "from the dust of the ground" and came alive when God breathed into him "the breath of life," a very intimate creative act.

MAN PLACED IN EDEN (GENESIS 2:8-17; MOSES 3:8-17; ABRAHAM 5:8-13)

The newly created man was placed in a garden that was part of the land named “Eden,” which means enjoyment, delight, and fertility (TWOT, 646-647; JSB 15). The text seems to attempt to locate the garden by naming nearby rivers, but the exact rivers referred to are uncertain. Like so much else in the story, the rivers are likely symbolic, four representing the entire earth and the flowing water representing vitality and strength; life flows from Eden, through the garden and out to the entire world (“heads” means ‘branches’). Interestingly, the Abraham account leaves the whole discussion about rivers out, perhaps because it was irrelevant to his Egyptian audience. Joseph Smith is said to have taught that the garden was in what is now Missouri (Ludlow 110). The statement that the garden was “eastward” is also symbolic; the east was the dwelling place of God in the ancient world, so saying the garden was eastward is saying it was in God’s presence.

The two trees that receive our attention are both “in the midst of the garden,” meaning they are in the middle of everything. At the center of their world, the man and his wife were forced to confront them, setting us up for the choice they have to make. The middle is also the most sacred spot (Draper 42).

Adam was told he could eat of any tree but “the tree of the knowledge of good and evil.” Moses adds that he could nevertheless choose for himself but that it was forbidden by God. Abraham hints that the length of time Adam was in the garden might have been long, because it was “after the Lord’s time.”

CREATION OF WOMAN (GENESIS 2:18-25; MOSES 3:18-25; ABRAHAM 5:14-21)

The Father and the Son (according to Moses) decided together that the man needed a companion. They first brought animals to him but no suitable companion was found, so they created a woman who was immediately recognized by Adam as his true companion. Note that the verses are ordered differently in Abraham, with God creating and the man naming the beasts *after* the woman was created.

An alternate translation of verses 18-24 from Genesis is offered below (with the Hebrew word behind certain ones in English indicated in parentheses and italics):

And Yahweh Elohim said, It is not good that the man (*h'adham*) should be alone. I will fashion a helper that is compatible with him. And Yahweh Elohim formed out of the soil everything that lives on the ground, and everything that flies in the sky, and brought them to the man (*h'adham*) to see what he would name them; and whatever the man named the living things, that was its character. And so called out the man (*h'adham*) names to every animal—to everything that flies in the sky, and to everything that lives on the ground. But for the man (*h'adham*) there did not appear a companion that was compatible with him. And Yahweh Elohim made a trance fall upon the man (*h'adham*), and he slept. And he took his first rib, and closed up the flesh in that place. And Yahweh Elohim made with the rib which had been taken from the man (*h'adham*) a woman (*ishshah*) and they came to the man (*h'adham*). And the man (*h'adham*) said, This footstep [I hear] is bone from my bone and flesh from my flesh, and she will be called woman (*ishshah*), for she was taken out of man (*ish*). So because of this shall a man (*ish*) depart from father and mother to pursue a woman (*ishshah*), that they become a family.

The creation accounts in the early chapters of Genesis say things like, “God created man in his own image.” The word “man” there is almost always written *h'adham*, meaning “the man” but in a universal sense (‘the human race’). It is related to the word for earth, *adamah*, tying it back to the dust from which the man was created. Though the same term is used all through the early Genesis chapters, in Gen 2:19 the KJV translators (following the lead of the Septuagint, the Vulgate, and William Tyndale) started transliterating it—creating the name “Adam.” But the Hebrew is the same there as it is other places—*h'adham*, “the man.” For example, Gen 3:9 reads, “And YHWH Elohim called unto the man [*h'adham*], and said unto him, Where are you?”

So when Genesis reads "Adam" and when it says "the man" in English seems somewhat arbitrary. For example, Genesis 1:26-27 could validly be read: 'And Elohim said, Let us make Adam in our image, after our likeness...So Elohim created Adam.' Or the same scripture could apply to all men and all women (compare Moses 1:34).

By contrast, the woman will later have a definite name—Eve. She appears on the scene in Genesis 2:22 but is not given that name until 3:20, after the Fall: "And Adam called his wife's name Eve; because she was the mother of all living." 'Eve' in Hebrew is *chavah* (incidentally, Tevya's third daughter in *Fiddler on the Roof*; Tyndale translated it "Heva" which became Eve in subsequent translations). *Chavah* means 'life giver.' The KJV in that verse could also be rendered, "And the man [*adham*] called the female human [*ishshah*] the life-giver [*chavah*], because she would now be the mother [the origin] of all life."

At least two things are worth noting. First, she would *now* be. Lehi teaches, of course, that Adam and Eve could not have children before the fall (2 Ne 2:23; also Moses 5:11). Before the fall, she was simply 'woman.' In declaring her name as Eve after the fall, Adam is emphasizing that fact—*now* she will take on this new role, not before.

Second, she is "the mother of all living." 'Living' is *chay*, which means more than just having children;

it means to have life, sustain life, to live prosperously, to live forever, to revive from sickness, discouragement, and even from death. It is health, prosperity, and vitality—body, mind, and spirit in a unified whole.

In Genesis 2:23 "the man" makes a pun when he says (in the KJV), "...she shall be called Woman, because she was taken out of Man." Man here is not *adham* but *ish*, meaning a male human. The word woman here is *ish-shah*, the opposite of *ish* and thus a female human. Verse 24 is widely used to teach something about sex between a husband and wife being proper—a true doctrine, but perhaps not really the point here. One meaning behind the text, "they shall be one flesh," is that they shall create a new family unit, separate and distinct from the ones they came from. Thus a better translation of the verse might be, 'So because of this shall a man depart from father and mother to pursue and unite with a woman, that they become a family.'

So the man pursued his opposite, the woman, that they might unite to form a new family unit, and thus they and their children could live well and live forever. It is only through the family that we have health, prosperity, happiness, and life in every sense of the word—now and in eternity.

THE FALL (GENESIS 3; MOSES 4)

INTRODUCTION

"Perhaps no doctrine has been more misunderstood, and no historical event more misinterpreted, than the Fall of Adam and Eve" (Gaskill 1). Joseph Fielding McConkie added, "From Genesis to Revelation no story in scripture has been the source of more theological mischief than the story of Eden. It is the prime example of scriptural misuse and abuse" (*ibid.*). Outside of the Church, the Fall is seen as a tragic act, a "painful episode" that "created a state of rebellion between the creation and the Creator." This leads to the false doctrine of original sin ("A person is a sinner

before he has the opportunity to sin" [MacArthur 17]) and total depravity ("They knew good, but they were unable to do it; they knew evil, but they were unable to resist it" [Thomas Nelson 25]).

But in the LDS Church, we do not accept those doctrines nor see the Fall as tragic. "In my fullest belief," said Brigham Young, "it was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam knew all about it before he came to this earth. I believe there was no other way leading to thrones and dominions only for him to transgress" (Gaskill 5).

Wilford Woodruff adds, “Adam and Eve came to this world to perform exactly the part that they acted in the garden of Eden; and I will say, they were ordained of God to do what they did, and it was therefore expected that they would eat of the forbidden fruit in order that man might know both good and evil” (*ibid.* 6). They understood the consequences of their choice before they made it, otherwise God could not have held them accountable for it. One author suggested that God carefully explained their choices: stay in the garden with no cares but no growth, or eat the fruit and leave the garden, become mortal, die, be separated from God—but open the door to eternal life for themselves and all mankind (Gaskill 15, quoting Roger Keller).

That the episode is highly symbolic and full of metaphor should always be remembered. The man and woman were real people who personally interacted with God. There was a garden. Satan sought to defy God and overthrow his plans. And a Fall did take place. Symbols are designed to teach us important facts, and we are to put ourselves in the place of Adam and Eve. What should we learn about man being made from dust and woman from one of his ribs, about God asking questions he already knew the answer to (where were they; had they eaten the fruit, etc.), and about the consequences given to the three players in the story after the event.

COMMENTARY

SATAN’S REBELLION (MOSES 4:1-4)

The Book of Moses (the JST) has a lengthy addition at the beginning of this section, with the Lord explaining to Moses some background information about Satan, which prepared Moses and preps us for the story of the Fall. Satan, the being Moses encountered in Moses 1, came to the Father and proposed that he be the son that would save all mankind. He claimed that he would redeem everyone and thus wanted all the honor. But the “Beloved and Chosen from the beginning” said that he would do the Father’s will and give the glory to God. He was chosen and Satan rebelled and was cast down, thus becoming the adversary (the meaning of “Satan”) and the devil (a word not found in the Old Testament but in the New meaning slanderer or accuser). I heard a minister preach once that Mormonism was false because we taught the pre-existence of Satan, but early church leaders (such as Augustine) taught the same thing (Gaskill 65).

Satan’s phrase, “Behold, here am I, send me” originally read “Behold, I, send me”; the “here am” was added by James Talmage. It reflects the Hebrew *hinneh shalach* also found in Isaiah 6:8. *Shalach* is the root of *shaliah*, a ‘sent one’ or vested representative, which became the Greek word *apostolos* (apostle) in the New Testament. So

Lucifer was saying, ‘Behold, me, make me your chosen representative, your son.’

EATING THE FRUIT (GENESIS 3:1-7; MOSES 4:5-13)

Satan, speaking by the mouth of the serpent, asked the woman about the tree. In both the Genesis and Moses accounts, she was not yet created when God gave the commandment not to eat of the tree. The presumption is that she heard this from Adam, because she gives it differently: not only could she not eat it but she wasn’t even supposed to touch it or she would die. Rabbinic tradition is that the serpent then touched the tree and shook it until the fruit fell, which was an important way he deceived her, because doing so, he did not die (JPS 17). Another legend says the serpent pushed Eve against the tree, showing her that touching it did not make her die. Then he ate a fruit, showing that it didn’t harm him. She then took a fruit and ate just a small piece of skin. Seeing she was still alive, she took a full bite (Gaskill 66).

Satan attempted to “destroy the world” by beguiling Eve, but in the end he was the only one truly beguiled, “for he knew not the mind of God.” There have been many prophetic statements that Adam and Eve acted deliberately and were not deceived; see Student Manual 40-41 and Gaskill 19-21, which includes this statement by Elder

Jeffrey R. Holland: “Adam and Eve made their choice for an even more generous reason than those of godly knowledge and personal progress. They did it for the one overriding and commanding reason basic to the entire plan of salvation and all the discussions ever held in all the councils of heaven. They did it ‘that men might be.’” The woman first ate of the fruit, then gave it to her husband, who also ate. Realizing now that being naked is not okay, they covered their bodies with aprons (loin cloths) made of leaves, then hid from God when they heard his voice.

Genesis 3:1; Moses 4:5 **they were both naked.** There is a play on words in Genesis 2:25 and 3:1 – the man and woman are “naked” (Hebrew *’ārûmîm*, meaning innocent or prudent) and the serpent is described as “subtle” (Hebrew *’ārûm*), taking in both meanings of the same word (TWOT 697-698).

Before she acted, the woman “saw,” using the same Hebrew word applied toward God in the creation: “And God saw...” The sense of the word is comprehending, perceiving, and understanding, implying that at that moment, the woman fully understood the meaning of the fruit (Draper 42).

ACCOUNTABILITY (GENESIS 3:8-19; MOSES 4:14-25)

Some believe that Adam and Eve tried to pass on the blame for their act to another, but in both cases they appear more to offer an explanation, then freely acknowledge, “and I did eat.” Consequences were given to each, first the serpent/Satan who is cursed to be on his belly all his life and told her may bruise (or “crush” in the NIV) the woman’s seed’s heel but that same heel will bruise his head. The woman is told she will bear children “in sorrow” and the man is relegated to work by the sweat of his face, also in sorrow.

Genesis 3:16; Moses 4:22 **multiply thy sorrow and thy conception...thy desire shall be to thy husband.** Not a curse or punishment, God instead “is making her aware that her newly mortal body will experience pain in the process of childbirth.” Also, “God gave Eve—and all her daughters—the gift of a glorious, passionate love between her husband and herself....It would be difficult for a

woman to find happiness in a marriage, in her assignment to bear and rear children, if her heart and body were not reaching out in love towards her partner in this assignment” (Campbell 102-104).

EXPULSION (GENESIS 3:20-24; MOSES 4:26-31)

Father and Son clothe the man and his wife, give her a name, and drive them from the garden, putting cherubim and a flaming sword to block the way to the tree of life. Cherubim (singular *cherub*) are guardian creatures that later in Jewish thinking became part human and part beast with large wings. Here they held a sword and stopped the man and woman from eating the tree of life, which prior to the Fall they appear to have had free access to.

In a fascinating essay (Welch and Parry 1-24; see also Parry 126-151 for additional details), Don Parry explains how the structure of the garden of Eden parallels that of the temple, with the tree of life and the tree of the knowledge of good and evil in the center (the Holy of Holies), with a path that leads to the trees (the path from the east leading into the various courtyards and ascending to the Holy of Holies), an enclosed space (the word for “garden” in Hebrew implies the use of a wall or fence to delineate and protect the area; the temple had clear demarcations for its various progressively sacred areas), and cherubim blocking the way to anyone who has not gone through the necessary “gestures of approach” (cherubim were on the temple veil leading into the Holy of Holies and guarding the ark itself). The “gestures of approach” included removing profane clothing, washing, anointing, sacrifices, and putting on special clothing. Revelation 22:1-5 ties the two images together, picturing the tree of life (twelve of them, actually) in the midst of the heavenly temple.

Genesis 3:20; Moses 4:26 **Adam called his wife’s name Eve.** See commentary on Eve’s name, Genesis 2:18-24 above. Note that in Moses/JST, the Lord gave Eve her name and then Adam accepted it. Coupled with the pronouncement that she would bear children in sorrow after the Fall,

Eve's name indicates her unique mission to bear children and so much more—she is a life giver.

Genesis 3:21; Moses 4:27 **coats of skins**. Stephen D. Ricks (Parry 705-739) explores many aspects of these garments given to Adam and Eve by God. Rabbinic tradition says that God gave other garments to the pair prior to the Fall but they were “garments of light” (the Hebrew terms for ‘skin’ and ‘light’ are only one minor character different and sound the same). These Edenic garments of light gave off radiance like a torch, smooth as a fingernail and beautiful like a jewel. When they ate the fruit, they lost their garments of light and realized they were then naked. Thus God made them garments of skin, both to cover their nakedness and as a symbol of the covenant they now had made with God. Muslim tradition is similar except that Adam was covered with long hair which fell off when he transgressed. The garment of light might have come from the defeated Leviathan (similar to the Tiamat story of the Akkadians) since Leviathan’s skin shone like light.

Adam’s garment from God was seen as a source of authority and power by the rabbis as well. Handed down from father to oldest son, it allowed them to sacrifice properly before the Lord. It continued, they say, all the way until the time of Noah, who took it in the ark. It ended up with Nimrod who used it to become a great hunter but finally had it stolen by Esau, who then sold it to Jacob for a bowl of soup. Joseph finally received it and it was damaged when he was sold as a slave (a concept alluded to in Alma 46:24). Such garments play a role in many later scriptural and pseudepigraphal works, such as Ezekiel, Revelation, 3 Enoch, the Community Rule, and 4 Ezra.

The symbolism of the clothing is rich. “Coats” is better rendered ‘garment’ or ‘tunic,’ meaning the

clothing word closest to the skin. It served as a reminder of (Gaskill 90-92):

- Their fallen state
- Their covenant to seek after God
- The atonement that ‘covers’ their nakedness (‘to cover’ is the meaning of the Hebrew word translated ‘atonement’)
- Their taking upon themselves the name of Christ, remaking themselves in his likeness
- God’s love for them

Animals had to be killed for their garments, thus introducing death to them; many believe the animals were lambs, increasing the symbolism of Christ (Gaskill 177).

INSTRUCTIONS TO THE TRANSLATOR (MOSES 4:32)

This parenthetical postlude was the Lord speaking directly to Joseph Smith, giving teaching (these true words were spoken to Moses) and instruction (don’t show them to anyone yet, except believers). Joseph followed these instructions and shared his work on the Bible only with his closest associates until it was complete, then published some excerpts and tried to prepare the entire work for publication, but didn’t complete the task before Carthage. The first publication of the whole work was in 1867 by the Reorganized Church of Jesus Christ of Latter Day Saints (now Community of Christ). Most members of the Church of Jesus Christ of Latter-day Saints did not use the translation until the 1979 publication of the LDS KJV Bible, which included excerpts in the footnotes and in a section in the back. Today anyone can fully access the translation manuscripts in electronic or printed form.

CONCLUSION

A correct understanding of the creation, the Fall, and the Atonement—what Elder Bruce R. McConkie called “the three pillars of eternity” (<http://speeches.byu.edu/reader/reader.php?id=6800>)—are essential to our salvation. Many consider

the actions of the man and the woman in Eden to have doomed the human race to misery and suffering, but they lack the teachings of modern prophets and passages such as 2 Nephi 2:19-25 which explains the importance of opposition, that

Adam fell that humans might come to earth and find joy in a world filled with misery. The next verses then focus on the Atonement, the redemption offered by Christ that we are “free to choose” (v. 27) because of the Fall. One author explains that if we have experienced misery that turned into blessings, we “have encountered a sense of what it was like for Adam and Eve to live in the beauty of the Garden of Eden but then to leave the garden and enter the

fallen world....Once we leave the beauty of the garden and enter the lone and dreary world, we sometimes make the mistake of resenting our fallen condition and yearn to return to the garden. The answer, of course, is to move forward from the Garden of Eden to the Garden of Gethsemane and experience the blessings made possible through the atonement of Jesus Christ” (Judd 58).

APPENDIX

AKKADIAN CREATION EPIC: ENUMA ELISH

(From Pritchard 60-72)

When on high the heaven had not been named,
Firm ground below had not been called by name,
Naught but primordial Apsu, their begetter,
(And) Mummu-Tiamat, she who bore them all,
Their waters commingling as a single body;
No reed hut had been matted, no marsh land had
appeared,
When no gods whatever had been brought into
being,
Uncalled by name, their destinies undetermined—
Then it was that the gods were formed within
them....

The divine brothers banded together,
They disturbed Tiamat as they surged back and
forth,
Yea, they troubled the mood of Tiamat
By their hilarity in the Abode of Heaven....

Apsu, opening his mouth,
Said unto the resplendent Tiamat:
“Their ways are verily loathsome unto me.
By day I find no relief, nor repose by night.
I will destroy, I will wreck their ways,
That quiet may be restored. Let us have rest!”

When Tiamat heard this,
She was like one possessed; she took leave of her
senses.
In fury Tiamat cried out aloud.
To the roots her legs shook both together.
She recites a charm, keeps casting her spell,
While the gods of battle sharpen their weapons.

They joined issue Tiamat and Marduk, wisest of
gods.
They strove in single combat, lock in battle.
The lord spread out his net to enfold here,
The Evil Wind, which followed behind, he let loose in
her face.
When Tiamat opened her mouth to consume him,
He drove in the Evil Wind that she close not her lips.
As the fierce winds charged her belly,
It cut through her insides, splitting the heart.
Having thus subdued her, he extinguished her life.
He cast down her carcass to stand upon it.
After he had slain Tiamat, the leader,
Her band was shattered, her troupe broken up;
And the gods, her helpers who marched at her side,
Trembling with terror, turned their backs about,
In order to save and preserve their lives....

He constructed stations for the great gods,
Fixing their astral likenesses as the Images.
He determined the year by designating the zones:
He set up three constellations for each of the twelve
months....
The moon he caused to shine, the night (to him)
entrusting.
He appointed him a creature of the night to signify
the days:...

“Blood I will mass and cause bones to be.
I will establish a savage, ‘man’ shall be his name.
Verily, savage-man I will create.
He shall be charged with the service of the gods
That they might be at ease!...”
“It was Kingu who contrived the uprising,

And made Tiamat rebel, and joined battle.”
They bound him, holding him before Ea.
They imposed on him his guilt and severed his blood
(vessels).

Out of his blood they fashioned mankind.
He imposed the service and let free the gods.
After Ea, the wise, had created mankind,
Had imposed upon it the service of the gods—...

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