



Creation, Fall, and the Need for Redemption

CREATION NARRATIVES. THE NAME TITLES ELOHIM AND YHWH IN GENESIS 1-2. SPIRITUAL AND PHYSICAL DEATH. THE PLAN OF SALVATION.

Genesis 1-3; Moses 1-4, 6:48-68; Abraham 4-5; 2 Nephi 2; 9:5-26;
Alma :38-46; 12:12-37; 40.

Walter Rane, "Jehovah Creates the Earth"

“All Creatures of our God and King” (hymn no. 62)

1. All creatures of our God and King
Lift up your voice and with us sing,
Alleluia! Alleluia!

Thou burning sun with golden beam,
Thou silver moon with softer gleam!

Refrain:

O praise Him! O praise Him!
Alleluia! Alleluia! Alleluia!

2. Thou rushing wind that art so strong
Ye clouds that sail in Heaven along,
O praise Him! Alleluia!

Thou rising moon, in praise rejoice,
Ye lights of evening, find a voice!

3. Thou flowing water, pure and clear,
Make music for thy Lord to hear,
O praise Him! Alleluia!
Thou fire so masterful and bright,
That givest man both warmth and light.

4. Dear mother earth, who day by day
Unfoldest blessings on our way,
O praise Him! Alleluia!
The flowers and fruits that in thee grow,
Let them His glory also show.

The Creation



Sources

- **Old Testament (Hebrew Bible, First Testament)**
 - The *received* version of early scripture received by Israelite lawgivers, prophets, historians, and poets
 - Often has a complex compositional and literary history (sometimes the text has been changed, rewritten, or reinterpreted by subsequent scribes)
 - The Law (*Torah* or “teaching”), Prophets (both histories and named prophetic books), Writings (poetic and later books)
- **New Testament (Greek New Testament)**
 - Letters of Paul and other early church leaders, four gospels, history of the early church (Acts), Revelation
- **Joseph Smith’s New Translation (Inspired Version, JST)**
 - “translation” in the early nineteenth century has broader meanings than today—could include transmission, revisions, and renditions
 - Begun in 1831, largely completed by 1833, but Joseph Smith did not consider it “finished” at his death in 1844
 - Types of changes: restoration of lost text; inspired commentary, correction, additions, and expansions; common sense changes, grammatical changes and clarifications, harmonizations
- **Book of Mormon, Doctrine and Covenants, Pearl of Great Price/esp. Abraham** (revealed text about Abraham and his prophetic experiences)

Sources for the Creation

- **Received biblical account(s): Genesis 1–2**
 - Complex compositional history, with the original story perhaps having come to us through the hands of different editors and versions
 - Two accounts differentiated by **the names of God used** (see slide 7 below)
 - Each with **different emphases and themes**
- **Moses 1–3**
 - Joseph Smith’s New Translation (JST), including both a restored “preface” in Moses 1 and an inspired rendition of the creation accounts in Moses 2–3 (revision or expansion?)
- **Abraham 4–5**
 - Restored account of the creation story given to Abraham that *emphasizes planning and collaboration*
- **Various Book of Mormon References**

Overview and Structure of Genesis

- **Genesis is the first of 5 books traditionally ascribed to Moses**
 - Known as **Torah** or “**The Law**” in Hebrew, better “Teaching”
 - In the Septuagint (LXX or Greek translation of the Hebrew Bible) these books are also called **Pentateuch** or “**Five Scrolls**”
- **Genres**
 - **Narrative** – majority of the text is told in the 3rd person
 - **Genealogy lists** – important to tie the Jews/Israelites to the Narrative
 - **Poetry** – e.g. Jacob’s blessing in Gen 29:2-47
- **Origins of the Cosmos and Mankind (1:1–11:26)**
 - **Creation of the World (1:1–2:25)**
 - **The First Sin and Its Punishment (3:1–24)**
 - Beginnings of Civilization (4:1–5:32)
 - History of Noah (6:1–9:29)
- **Patriarchal Narratives (11:27–50:26)**
 - Descendants of Noah and the Tower of Babel (10:1–11:26)
 - History of Abraham (11:27–25:11)
 - Descendants of Ishmael (25:12–18)
 - History of Isaac and his Sons (25:19–36:43)
 - History of Joseph (37:1–50:26)

Details on the Name-Titles of God in Genesis

- **אֱלֹהִים** or *Elohim*
 - Plural of the Hebrew *El*, which means “God,” it could be translated “gods”
 - Although a plural noun, it almost always appears with a singular verb, leading to the grammatical explanation that it is a “plural of plentitude” or “plural of majesty” → *Elohim* = “the” God
 - Cf. this with the Book of Abraham in the Kirtland Era and then Navuoo-era ritual developments
 - *Elohim* seemed to be the preferred name for Deity used by writers from the northern kingdom (E) as well as a priestly writers (P, before Exodus 3:14)
- **יְהוָה** or *YHWH*
 - Four consonants written without vowels so that original pronunciation is uncertain
 - Related to the Hebrew verb meaning “to be” and “to cause to be”; preferred by writers of the southern kingdom of Judah (J)
 - Jewish tradition forbade its pronunciation, so when aloud, it was always replaced with *adonay* or “Lord”
 - English translations usually follow this tradition by translating *YHWH* with **LORD** (in small caps)
 - **Combining the consonants of YHWH with the vowels of *adonai* gives YaHoWah → Jehovah**
- **LORD God**, to weave different accounts or strands together, **R** seems to have combined the titles *YHWH Elohim*

Creation Accounts

- “Science tries to explain the *how* of creation, scripture the *why* . . .” (paraphrased from *The Old Testament for Latter-day Saint Families*)
- **Seeming doublet in 1:1–2:4a and 2:4b–25, sometimes complementary, often contradictory**
 - Exposition: Moses 3:5 (an expansion of Genesis 2:4) suggests a “spiritual” (not necessarily a “spirit” but immortal state quickened by spirit rather than blood) and then a temporal creation (usually understood as “flesh and blood”)
 - Exegesis: Taken by themselves, **Genesis 1–2 show signs of the same story used to emphasize different points** (or Moses’ original may have been misunderstood and subsequently used in two new ways)
- **First Account (1:1–2:4a)**: uses the generic name *Elohim* (God); focuses on cosmic order; man and woman created together in the image of (the) Elohim; stresses order, repetition, division, and the Sabbath
 - *Represents a priestly reworking of the original material? (P)*
- **Second Account (2:4b–25)**: uses the name *YHWH* (but paired with *Elohim* for “LORD God”); focuses on humanity, beginnings of relationships/society, morality/sin (J)
 - *Represents a southern version?* (perhaps with an editor trying to smooth over the differences by using both divine titles)

The First Account (1:1–2:4a, “P”)

- Beginning of Creation (1:1–2)
- **Realms**
 - Day 1: Light and Darkness divided (1:3–5)
 - Day 2: water and heaven divided (1:6–8)
 - Day 3a: water and dry land divided (1:9–10)
 - Day 3b: vegetation (1:11–13)
- **Occupants**
 - Day 4 (1'): lights in the heavens (1:14–19)
 - Day 5 (2'): fish and birds in water and heavens (1:20–23)
 - Day 6a (3a'): land creatures on the dry land (1:24)
 - Day 6b (3b'): mankind created (male and female!) (1:26–31)
- Day 7: God “ceased” (*shabbat*) his labor (2:1–4a)
 - ***Seven is the number of completion and perfection***

The Second Account (2:4b–25, “J”)

- **Man created from the dust (2:4b–7)**
 - Wordplay: “And the LORD God formed man [*adam*] of the dust of the ground [*adamah*].” (Genesis 2:7)
- **Garden prepared (2:8–17)**
 - A place where man can be with God, **rivers of life-giving water** flow out of it, it is the site of **the Tree of Life** (a feminine image of life and fertility in the ancient Near East)
 - **Tree of knowledge of good and evil**
 - Exposition: the Book of Mormon teaches that “death” is as much spiritual death or *separation from God*
- The search for a companion (2:18–20)
 - Adam names the animals, showing his authority over them
- **Woman, a fitting companion, created (2:21–25)**
 - Adam names her “Woman” (*’ishah*) and renames himself Man (*’ish*)
 - Exposition “The story of the rib, of course, is figurative.” (Spencer W. Kimball, “The Blessings and Responsibilities of Womanhood,” *Ensign* (March 1976, 71).

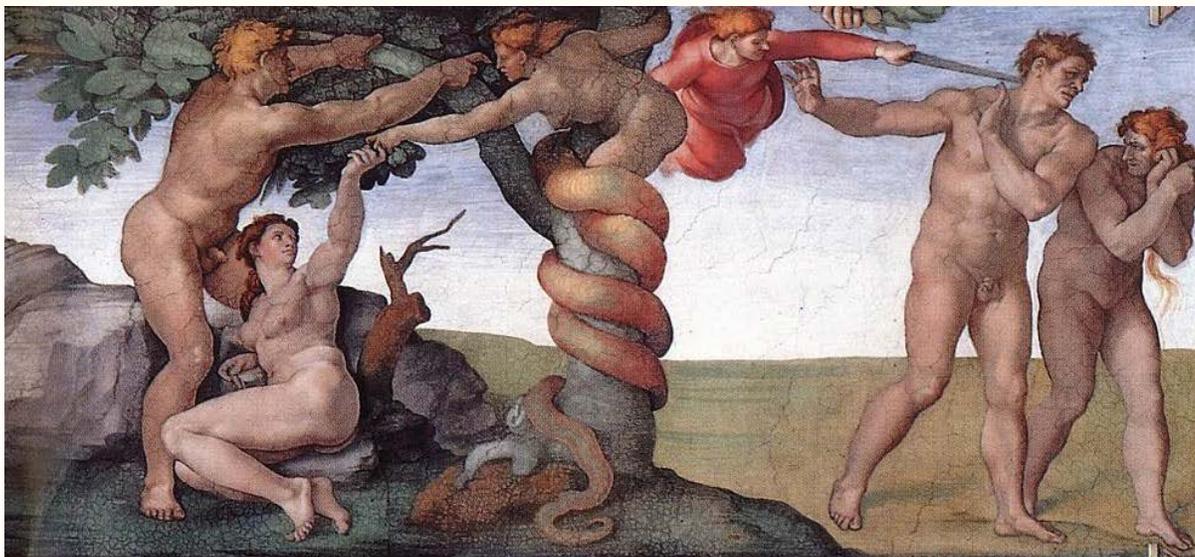
The Fall



The First “Sin” and Its Punishment

(Genesis 3:1–24; Moses 4:5–32)

- The Genesis 2 creation account continues with the introduction of the serpent
 - **Serpents/dragons were the agents chaos and opponents of creators in NE mythology**
 - Nonetheless, serpents were originally “chthonic” symbols of **the cycle of birth, life, death, and especially rebirth** → Christ-figures! (think of brazen serpent, etc.)
 - Exposition: **Satan as a “false Christ?”**
- ***Moses adds that Genesis dialogue was actually spoken between the LORD God and his “Only Begotten”***
- **The issue of knowledge**: innocence versus “knowing good from evil” (3:5)
 - Exposition: knowledge comes from the experience of opposites (see 2 Nephi 2)
 - ***Morality (choosing right from wrong) was a major concern for southern author (J)***
- **Nakedness now equals guilt** (3:7; before they had been unashamed)
 - Aprons: attempts to cover guilt with the work of their own hands



Effects of the Fall

- Without understanding the full purpose of the Fall, the final editors of Genesis were somewhat handicapped → **they only saw it as the wrong use of moral agency** (Adam and Eve sinned)
- Exposition: the fuller account in Moses and the Book of Mormon make it clear that **the Fall was necessary** and that **the Atonement was planned from the beginning to overcome its negative effects** (see esp. Moses 5:1–12, 6:48–68; 2 Nephi 2:14–29)
 - **Death, sin, sickness, and hardship entered the world**
 - **So did the opportunity to make further choices, grow, and have offspring**
 - **The gospel was taught and Adam and Eve were baptized**

- **Being cast out and “separated” from the Tree of Life**
 - Exegesis: ***J is concerned with society and relationships: the Fall severs Adam and Eve’s relationship with God***
 - Exposition: ***now access to the Tree of Life is through Christ (see 1 Nephi 11); all of us our separated from heavenly parents at birth***
 - **The subsequent narrative illustrates the continued effect of sin** (not necessarily Adam’s transgressions but of individual’s wrongly using their moral agency)

Lehi on the Fall and Redemption (2 Nephi 2)

- “There is an opposition in all things . . .” (2 Nephi 2:11)
 - Law demarcates righteousness and sin (2 Nephi 2:13)
 - The Beginning of Opposition: **the Creation**, **the Devil**, and **the Forbidden Fruit** (2:15–18)
- **Results and Nature of the Fall** (2 Nephi 2:19–25)
 - Cast out of God’s presence
 - *Garden of Eden a type of our being with heavenly parents before birth*
 - **Mortality with the attendant effects of “slow death” such as sickness and pain**
 - **Procreation** (2:20)
 - **Probationary estate** (2:21, 23b)
 - *Increased opportunities “to act for oneself,” increased opposition, contrasts between joy and misery, etc.*
- **The Messiah and “Great Mediator” Overcomes the Fall and Makes Men and Women Free to Choose Eternal Life** (2 Nephi 2:26–30)

Jacob on the Fall (2 Nephi 9)

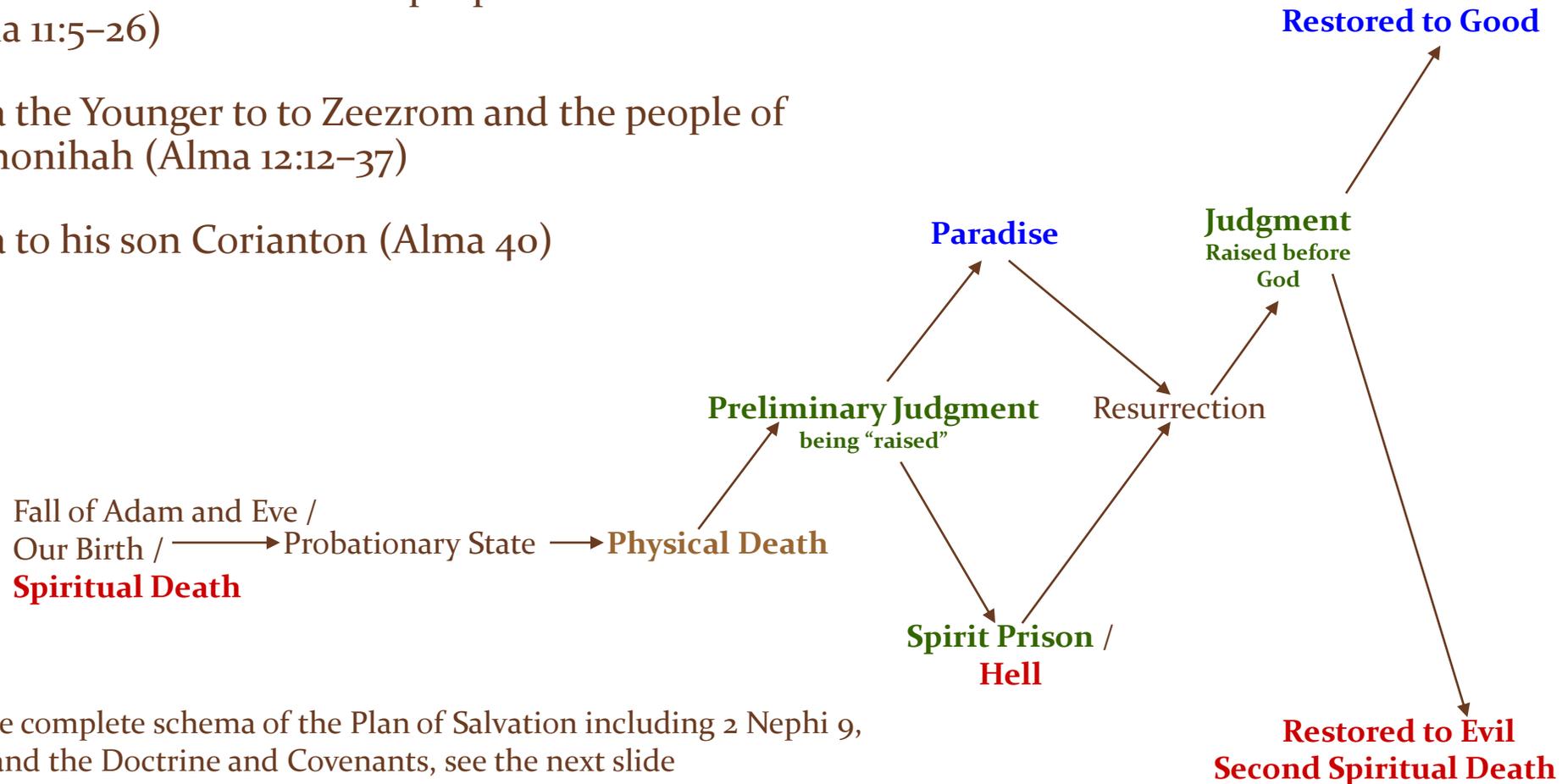
- **An infinite atonement—the plan of the great Creator (2 Nephi 9:6–9)**
- **That awful monster, death and hell (2 Nephi 9:10–12)**
 - Working definition of “death”—separation
 - **Physical death:** separation of the spirit from the body
 - **Spiritual death:** separation of the person from God
- **Atonement (2 Nephi 9:26)**
 - Literally “at-one-ment,” the Messiah—or “Holy One of Israel”—enables become more like the Father
 - **Answers the demands of justice**
 - The Twin Pillars of the Atonement
 - **Resurrection: overcoming physical death through the free gift of eventual immortality, bringing us before god for judgment**
 - **Redemption: overcoming spiritual death through faith in Christ, repentance, and forgiveness**
 - *Additionally—the healing, strengthening, enabling, and transforming powers of Jesus Christ!*

The Plan of Salvation



The Plan of Salvation as Taught by the Book of Mormon

- Amulek to Zeezrom and the people of Ammonihah (Alma 11:5–26)
- Alma the Younger to Zeezrom and the people of Ammonihah (Alma 12:12–37)
- Alma to his son Corianton (Alma 40)



For a more complete schema of the Plan of Salvation including 2 Nephi 9, Alma 12, and the Doctrine and Covenants, see the next slide

Summary of the Full Plan of Salvation

