

have said, and organize them; and behold, they shall be very obedient.” And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day. And they numbered the sixth time.

### THE SEVENTH TIME: THE GODS CONCLUDE THE CREATION

**5** “And thus we will finish the heavens and the earth, and all the hosts of them.” <sup>2</sup> And the Gods said among themselves, “On the seventh time we will end our work, which we have counseled; and we will rest on the seventh time from all our work which we have counseled.” <sup>3</sup> And the Gods concluded upon the seventh time—because that on the seventh time they would rest

from all their works which they (the Gods) counseled among themselves to form—and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

### THE GENERATIONS OF THE HEAVENS AND OF THE EARTH (GENESIS 2:4–25; MOSES 3:4–25)

<sup>4</sup> And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, <sup>5</sup> according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew. For the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed

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ity. At Abraham 3:25 the Lord declares that one of the purposes of sending the premortal intelligences to earth is to see if they will be obedient to the commandments given to them while in a probationary state.

**5** The concluding chapter of the book of Abraham ends abruptly with Adam giving names to the animals in the garden. In an unpublished editorial dated March 1, 1842, Joseph Smith signaled his intention to “contin[ue] to translate & publish [the rest of the book of Abraham] as fast as possible till the whole is completed.” Eleven months later, John Taylor, acting as editor of the *T&S*, published a notice in the paper that the Prophet “promise[d] . . . to furnish us with further extracts from the Book of Abraham.” Joseph’s death on June 27, 1844, put an end to the translation and publication of any additional material from the book of Abraham. **5:1** The chapter begins with a direct quotation from the gods without the customary quotation formula (“And the Gods said . . .”) that is found throughout the previous chapter. This oddity might be explained as either a scribal error in the transmission of the book of Abraham or a typographical error on the part of the printers of the *T&S*. There is no extant manuscript for any text beyond 3:26, however, so this hypothesis is impossible to prove. **5:2–3** Once again the verb “counsel” is used to indicate the deliberateness behind the gods’ activity. The “time that they counseled among themselves to form the heavens and the earth” appears to refer to the council scene in 3:24–26, thereby reinforcing the narrative continuity of the text and making the presence of the divine council in this text unambiguous. **5:4** As with Genesis 2:4 and Moses 3:4, this verse marks the commencement of a second Creation account. See the commentary at Moses 3:4. **5:7** Another gloss explains that the human’s spirit as well as the breath of life (compare Genesis 2:7; Moses 3:7) is what constitutes a living soul (compare

a man to till the ground. <sup>6</sup> But there went up a mist from the earth, and watered the whole face of the ground.

### THE GODS FORM A MAN AND PLANT A GARDEN

<sup>7</sup> And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him, and breathed into his nostrils the breath of life, and man became a living soul. <sup>8</sup> And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. <sup>9</sup> And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. <sup>10</sup> There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.

### THE GODS PLACE THE MAN IN THE GARDEN

<sup>11</sup> And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it. <sup>12</sup> And the

Gods commanded the man, saying, "Of every tree of the garden thou mayest freely eat, <sup>13</sup> but of the tree of knowledge of good and evil, thou shalt not eat of it. For in the time that thou eatest thereof, thou shalt surely die." (Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob, for as yet the Gods had not appointed unto Adam his reckoning.)

### THE GODS CREATE A HELPER AS A COMPANION FOR THE MAN

<sup>14</sup> And the Gods said, "Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him." <sup>15</sup> And the Gods caused a deep sleep to fall upon Adam, and he slept. And they took one of his ribs, and closed up the flesh in the stead thereof. <sup>16</sup> And of the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. <sup>17</sup> And Adam said, "This was bone of my bones, and flesh of my flesh. Now she shall be called Woman, because she was taken out of Man." <sup>18</sup> Therefore shall a man leave his father and his mother, and shall

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Doctrine and Covenants 88:15). The detail of the human's spirit being a component to a living soul is missing from the Genesis and Moses accounts. **5:10** The text is missing the names of the four branches of the river that flows out of Eden: the Pishon, the Gihon, the Tigris, and the Euphrates (see the commentary at Moses 3:11). The omission is likely deliberate, but the reason for such is not clear. **5:11** Adam's responsibility to dress and keep the garden parallels humanity's dominion over the animals. Both cases include an implicit sense of responsibility to preserve and protect Creation. **5:13** Here the gloss is clearly coming from Abraham and explains that Adam was not yet aware of the fact that the gods had appointed celestial objects to be used for keeping time. As such, the only point of temporal reckoning available to Adam was Kolob (having just come down from the premortal council adjacent thereto). As explained at Abraham 3:4, "one revolution [of Kolob] was a day unto the Lord" and was equivalent to one thousand years on earth. **5:14** On the woman as a help meet for Adam, see the commentary at

cleave unto his wife, and they shall be one flesh.”<sup>19</sup> And they were both naked, the man and his wife, and were not ashamed.

#### ADAM NAMES THE ANIMALS

<sup>20</sup> And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought

them unto Adam to see what he would call them. And whatsoever Adam called every living creature, that should be the name thereof.<sup>21</sup> And Adam gave names to all cattle, to the fowl of the air, to every beast of the field. And for Adam, there was found an help meet for him.

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Moses 3:18. 5:20–21 In the biblical account, Adam names the animals at Genesis 2:19–20 before he is put to sleep and has one of his ribs removed to create the woman. As told in Genesis 2, the reason the woman was created was because none of the animals named by Adam were found to be suitable partners, hence reinforcing the ontological distinction between human and beast. Here the text significantly rearranges the order of events, placing the naming of the animals after the creation of the woman. The logic here seems to be that the creation of woman was not some afterthought or accident but took preeminence. The text does not hint that the woman was only created after the other animals were seen as incompatible partners for Adam, as it is in the biblical account. The sudden end of the narrative is unfortunate since the last sentence seems to be gearing up to provide important details about the relationship between Adam, Eve, and the animals. *Adam names the angels*. In the Quran (2:30–33), Adam does not name the animals but is asked to name God’s angels as a test of his piety and knowledge of the secrets of heaven.