

Moses 2 — I, God, Created — the Restored Creation, the Only Begotten as Agent, and the Seven Days

Moses 2: the seven-day creation account, written by Moses from the vision of Moses 1; the restored Genesis 1, now in the first-person voice of God, with the Only Begotten named as the agent of creation.

Moses 2 is the restored Genesis 1. The bones are the same — seven days, the same sequence — but three things change. The voice goes first-person: <i>I, God, created.</i> The agent is named: <i>by mine Only Begotten I created</i> — the truth John and Paul spend the New Testament insisting on, sitting in verse 1. And little seams look ahead: “as many as obeyed my voice” is the council of heaven hiding in the grammar of Genesis, before Moses 4 introduces the ones who did not obey.

Insights

- 1. 2:1 — the agent named.** Genesis says only that God created. Moses 2 says *by mine Only Begotten I created* — the Christ-agency welded into the first verse. He was the agent of creation long before he was the agent of redemption. No other Bible says this in Genesis 1.
- 2. 2:2 — the brooding Spirit.** “My Spirit moved upon the face of the water” — the verb *rachaph* means to brood or hover, like a mother bird over the nest (Deut. 32:11). The same Spirit comes down “like a dove” at Christ’s baptism. Creation begins with tenderness, not conquest.
- 3. 2:6-10 — creation by separating.** Light from darkness, waters from waters, sea from dry land — creation proceeds by *separation*. The same Hebrew grammar of dividing (*havdalah*) becomes the grammar of holy from common, clean from unclean, Sabbath from weekday. One habit of mind, running from the cosmos down into the covenant.
- 4. 2:14 — the lights demoted.** Day four makes the sun and moon and refuses to name them — just “the greater light” and “the lesser light.” Israel’s neighbors worshipped these as gods; Genesis reduces them to timekeepers for the feasts. The most-worshipped objects in the sky become a clock.
- 5. 2:27 — the image of Christ.** *In the image of mine Only Begotten created I him; male and female created I them.* The image of God is the image of Christ — look at him to see what a human being is for. And the image is carried by male and female together, not either alone.
- 6. 2:31 — very good.** God looks at all of it and calls it *tov me’od*, “very good.” Creation starts good. The Fall in the next chapters complicates that; it never cancels it. Keep verse 31 in your pocket when the Garden goes wrong.

Hebrew Word Studies

bereshit / bara (בְּרֵשִׁית / בָּרָא) — in the beginning / he created v. 1. Two words open the Hebrew Bible. *Bereshit*, “in the beginning” — and it’s a slippery little word, grammatically; it can mean “in the beginning” or “in the beginning of,” which is part of why the question of creation-from-nothing has never been settled from this verse alone. And *bara*, “created” — a verb the Old Testament only ever uses with God as the subject. People *make* things (the verb is *asah*) and *form* things (*yatsar*), but only God *bara*’s. It’s the divine-prerogative verb. Here’s where the Restoration adds something quietly enormous: the *bara* of Genesis 1:1 is done “by mine Only Begotten.” The Christ-agency isn’t tacked onto the end of the story; it’s welded into the foundational verb. And notice — when Joseph translates Abraham a few years later, he gets a complementary picture: “the Gods organized and formed the heavens and the earth” (Abr. 4:1), organization out of existing material rather than creation out of nothing. The two accounts together give the Latter-day Saint reading: God organizes eternal matter, and the word for what only he can do is still *bara*. Hold both. They’re not fighting.

ot u-mo’ed (אוֹת וּמוֹעֵד) — a sign and an appointed time / a festival v. 14. The lights are set for *ot* and *mo’ed*. *Ot* is “sign” — the same word as the rainbow after the flood (Gen. 9:13), circumcision (Gen. 17:11), the blood on the doorposts (Ex. 12:13). And *mo’ed* is an “appointed time,” the very word for the holy festivals — “these are my feasts (*mo’adim*),” the Lord says in Leviticus 23:2. So put it together: the sun and moon aren’t lords to be feared, they’re timekeepers for worship. The cosmos is, among other things, a liturgical calendar. The heavens keep the appointments for the feasts. Paul knew the festivals were “a shadow of things to come; but the body is of Christ” (Col. 2:17) — the rhythm was always pointing somewhere. Miss the *mo’adim* and you miss the rhythm, and the rhythm itself was a kind of revelation.

tzelem / demut / zakhar u-neqevah (צֶלֶם / דְּמוּת / זָכָר וּנְקֵבָה) — image, statue / likeness / male and female v. 27. Three words carry the doctrine of what a human being is. *Tzelem* is “image” — but its everyday meaning is a *statue*, specifically a king’s

statue, the kind set up in every province to announce who reigns there (Daniel's "image" of Nebuchadnezzar is a *tzelem*, Dan. 3:1). So here's the claim: every human being is God's statue, set up in his world to declare his reign. That's why honoring a person and honoring God turn out to be the same act — you're looking at his image either way. *Demut*, "likeness," is the word from Moses 1:6, the Christ-likeness. And *zakhar u-neqevah*, "male and female" — the image isn't carried by one sex alone; it's realized in the two together. Paul keeps the balance exactly: "neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11). The Restoration grounds its teaching that gender is eternal right here, in a verse that makes male and female together the full image of God.

Apocryphal Correlations — the old books beside the restored text

Wisdom of Solomon 7:25-26; Sirach 24:1-9. The Jewish Wisdom literature pictures a divine agent "through whom God made all things," present "from the beginning" — close to Moses 2's Only Begotten. Honest note: both were printed in the King James Apocrypha, so this idea WAS within Joseph's reach. The restored move is to name the agent outright in Genesis itself.

Jubilees 2:2. On day one God creates "all the spirits which minister before him" — the angels, made first. A match for Moses 2:1's odd phrase "as many as obeyed my voice," the council present at creation. No English until 1888 — unavailable to Joseph.

2 Enoch 24-30. God personally tells Enoch how he founded the cosmos from the unseen — the same first-person "I, God" creation-from-within Moses 2 gives. Slavonic; unknown in the West until 1896.

Canon = Moses, the Bible, the Book of Mormon, the Doctrine and Covenants. The books above are extra-canonical witnesses, not scripture; the Church takes no position on them. Read per D&C 91 — keep what the Spirit confirms. The Wisdom books were available to Joseph; Jubilees and 2 Enoch were not. What is distinctly his is naming the agent — the Only Begotten — in Genesis 1.

Where the threads lead

Christ as agent of creation. Moses 2:1; John 1:1-3; Colossians 1:15-17; Hebrews 1:2 — all things made through the Son, now stated in Genesis itself.

Order, not nothing. Moses 2:2 (*tohu va-vohu*, formless and void) with Abraham 4:1 (the Gods "organized" the earth) — the Restoration reads creation as God organizing eternal matter.

The image and the council. Moses 2:26-27; Genesis 1:26; Job 38:7 (the sons of God shout for joy) — "let us" is the council, and we bear the image of Christ.

Creation starts good. Moses 2:31 (*tov me'od*); 1 Timothy 4:4 ("every creature of God is good"); D&C 59:18-19 — the earth and the body are gifts to be received with thanksgiving, not escaped.

How the chapter changes the reader

Moses 2 hands you a cosmology to live inside. If creation is by the Only Begotten, the world is not neutral scenery but Christ's handiwork — sacramental, not empty. If the image of God is the image of Christ, every person is carrying his statue, and to dishonor a human being is to deface the King's image. And if it all began "very good," the work is not to escape the earth or the body but to help recover the goodness they started with. The Christ who made the world is the Christ who remakes you — same word, same power.