

## Endnotes

3-1 Sailhamer aptly summarizes the situation when he writes that “Genesis is characterized by both an easily discernible unity and a noticeable lack of uniformity... The unity of the Book of Genesis... should be seen in its compositional strategy as a whole rather than in an absolutely smooth and uniform narrative... The picture of the narratives of Genesis that emerges... is that of a carefully wrought account of Israel’s history fashioned from the narratives and genealogical tables of Israel’s own ancestral archives.”<sup>672</sup> Such an idea should not be foreign to readers of the Book of Mormon, where inspired editors have explicitly revealed their weaving of separate overlapping records into the finished scriptural narrative.<sup>673</sup> In contrast to the carefully controlled prophetic redaction of the Book of Mormon, however, we do not know how much of the subsequent editing of the Old Testament may have taken place “with less inspiration and authority.”<sup>674</sup>

3-2 The best summary of the diverse range of views and major issues from an LDS point of view is K. L. Barney, *Reflections*. Other LDS perspectives include P. L. Barlow, *Bible*, pp. 103-147; S. K. Brown, *Approaches*; R. D. Draper *et al.*, *Commentary*, pp. 413-419; A. A. Hutchinson, *Midrash*; G. Potter, *Bible Scholarship*; J. L. Sorenson, *Brass Plates*. See, e.g., T. L. Brodie, *Dialogue*, pp. 495-501 for a critique of the Documentary Hypothesis.

3-3 Apart from source considerations, arguments from literary analysis have been made to explain the seeming duplication and reversal of Creation events in Moses 3. For example, Rashi insists that such repetition is consistent with the rules of expounding *Torah*: “In the case of a general statement that is followed by a narrative, [the narrative] is a detailed account of the first, broad statement... One... is under the impression that [the second account of the creation of man] is a different incident than the earlier mention of his creation, yet it is nothing but a detailed account of the first mention.”<sup>675</sup> Faulconer concludes:

There may be contradictions within the text, but the more obvious those contradictions are, the less likely it is that they are contradictions that undo the text. It is too much to assume that the redaction of Genesis was a product of blindness. A considerable amount of “cut and paste” work was surely involved in the creation of the Genesis story, but unless we can come to no other reasonable conclusion, we should assume that the text is cut and pasted in this way rather than some other for a reason. Thus, it would be a mistake to think that the elements of the narrative merely contradict each other. The story we have before us is one text that calls to be read as such...<sup>676</sup>

For more detailed analyses of literary arguments for the unity of the final form of the records that make up the book of Genesis, see U. Cassuto, *Documentary*; U. Cassuto, *Adam to Noah*, pp. 84-94; and I. M. Kikawada, *et al.*, *Before Abraham*.

3-4 The Prophet’s revelations usually came as a result of wrestling with problems or the need for answers to specific inquiries. In this case, we are specifically told that a revelatory answer was requested because members were “seeing somewhat different[ly] upon the death of Adam (that is his transgression).”<sup>677</sup>

3-5 Robinson and Garrett provide an explanatory summary of this verse:

In the beginning, God spiritually created man—Adam and Eve. This means, on the one hand, that He created their spirits, but it also refers to their physical creation in Paradise or Eden, where they were not yet mortal, and where they were governed by and in communion with Him. With the Fall, humanity became mortal and temporal—physical, or “of the flesh,” in the full sense. Being “in the flesh,” or in mortality, they could also have children, and the great plan was set in motion. Thus, bringing humanity from its celestial, spiritual home down to a telestial, mortal world was the beginning of Christ’s work.

At the end of his work, however, Christ will take fallen and temporal humanity and raise it back up again to glory in the Resurrection. The resurrected body is a spiritual body (not a spirit body) in the sense that it is immortal and is permanently infused with the spirit that governs it. This differs from our mortal condition in which our spirit is only a temporary tenant of our body and is often ignored. The beginning of Christ’s work—Creation—is to get us here, to bring us from the

672 J. H. Sailhamer, *Genesis*, p. 5.

673 K. P. Jackson, *Genesis*, pp. 58-61. For a summary of Jewish sources documenting the idea that Moses used previously extant records in composing Genesis, see A. J. Heschel, *Heavenly Torah*, pp. 650-653.

674 *Ibid.*, p. 63.

675 Rashi, *Genesis Commentary*, p. 24. See also U. Cassuto, *Documentary*, pp. 91-92.

676 J. E. Faulconer, *Adam and Eve*, 3.

677 John Whitmer’s historical heading for D&C 29, reproduced in J. Smith, Jr., *Papers 2008-*, Revelations and Translations, Manuscript Revelation Books, BCR 36, p. 43, spelling modernized. For other examples of how revelations came in answer to questions and problems, see, e.g., M. V. Backman, Jr., *et al.*, *JS and D&C*.