

greatness of [Satan’s] punishment is that he shall not have a tabernacle.”⁹⁶¹ D&C 138:50 says that “the dead [look] upon the long absence of their spirits from their bodies as a bondage,”⁹⁶² and, on the other hand, D&C 93:33-34 reads that: “spirit and element, inseparably connected, receive a fulness of joy; And when separated, man cannot receive a fulness of joy.” Therefore, when Lehi teaches that “Adam fell that men might be; and men are, that they might have joy,”⁹⁶³ it is no error to take the scripture in context as meaning to equate “a fulness of joy” with the blessing of a glorified resurrected body.

Truman G. Madsen has written:

In LDS theology, the physical body is not the muffling and imprisoning of the spirit. The body is the spirit’s enhancement. It is an instrument of redemption; and the instrument itself is to be redeemed. Indeed, in its most inclusive sense, “soul” is honorifically defined in Doctrine and Covenants 88:15-17 as spirit and body combined, “inseparably connected,” or fused. So, as the *Teachings* informs us, “The great principle of happiness consists in having a body”...⁹⁶⁴

This may be the inversion—some would say the misreading—of the classical reading of Plato that insists every sublimely true and good and beautiful thing is absolutely separate from the material world and even from particularity. Instead, apparently, even ideational realms of the most profound subtlety and nuance are beyond full apprehension and comprehension when we are not embodied. Further, what we see, hear, smell, taste, and touch on earth only foreshadows the expansion of sensate awareness in the world to come—hence the criticality of Christ’s resurrection, and through Him, our own.⁹⁶⁵

- 4-44 In a scene that recalls elements of the *protoevangelion*, Nibley notes that “the cat who split the *ished-tree* and released the god also beheads the god’s mortal enemy, the *Apophis* serpent, beneath the same *ished-tree*.”⁹⁶⁶ The cat’s paw rests heavily on the head of the serpent in accompanying illustrations.
- 4-45 Rasmussen gives an alternative explanation for Satan’s actions: “Apparently [the Devil] did not know the divine plan of Redemption as we know it.”⁹⁶⁷ For his own purposes, therefore, Satan sought to persuade the ancestors of the family of humankind to do a deed that would separate them from the presence of God in spiritual death and later separate their spirits from their bodies in physical death; then they would be like his unembodied spirit followers and be subject to him.”⁹⁶⁸
- 4-46 An example of preparatory redemption is given in Ether 3:13, where the brother of Jared is told in conjunction with his vision of the premortal Jesus Christ: “Because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.”
- 4-47 The door represents the entrance to the “road to Rosetjau,”⁹⁶⁹ the path through the Underworld or Netherworld that must be traversed by the dead. The nature of the journey is described by Assman:

The body of water that the deceased must cross in order to attain eternal life separates the two aspects of the netherworld as a place of death and a place of life. The idea of distancing from death is here turned into a matter of spaces, while the idea of the Judgment of the Dead turns it into a matter of ethics and law. In the conceptual horizon of the Judgment of the Dead, the deceased was obliged to distance himself from this guilt so as not to fall victim to the Devouress. Here, mortal danger threatened him from the guardians and “policemen” in the netherworld, whom Osiris had bidden to ward off evil. In the horizon of overcoming space, he was threatened by bird catchers

961 J. Smith, Jr., *Words*, 14 May 1843, p. 201; J. Smith, Jr., *Encyclopedia*, 14 May 1843, p. 187.

962 See also D&C 45:17; cf. the Mandaean idea of reunification of a spirit and body, exactly resembling one another, which is seen “as if [one] had come out of prison” (E. S. Drower, *Mandaeans*, p. 55).

963 2 Nephi 2:25.

964 J. Smith, Jr., *Teachings*, 5 January 1841, p. 181. *Ch-d-h*, one of the Hebrew roots for “joy” (as in e.g., Nehemiah 8:10: “the joy of the Lord”) has three meanings: “gladness; ... togetherness or being joined one with another; and ... something about the temple” (T. G. Madsen, *Joy*; F. Brown, *et al.*, *Lexicon*, p. 292 d). No doubt related to these meanings is the Book of Mormon dictum: “Man is that he might have joy” (2 Nephi 2:25; cf. D&C 42:61), and, in the Greek NT: “Enter thou into the joy of thy Lord” (Matthew 25:21; cf. *Commentary* 1:25-c, p. 60). See also 1 Chronicles 16:27; Y. Buxbaum, *Mystic Joy*, pp. 2, 249 n. 1, 250 n. 17.

965 T. G. Madsen, *LDS View*, p. 101.

966 H. W. Nibley, *Message 2005*, pp. 311-312. See *Commentary*, 4:21-d, p. 266.

967 2 Nephi 9:5-10.

968 E. T. Rasmussen, *OT Commentary*, p. 14; cf. 2 Nephi 9:8.

969 R. O. Faulkner, *Book of the Dead*, heading to Spell 117, p. 113.