

the size the Garden of Eden was). The plain testimony of scripture is that the entire earth and all created things were affected by the Fall, and thus recipients of the blessings of the Atonement.⁷⁵⁰

- 3-33 For relevant statements concerning the origin of man, see *Appendix*, pp. 785-803.
- 3-34 Such a view presumes that the bodies of Adam and Eve, having been prepared on earth and later placed in the Garden, were perfect physical bodies, maintained in a state of immortality because of the unique conditions of a terrestrial world that prevailed in the Garden. Likewise, the animals and plants in the Garden would have to be either of special kinds indigenous to Eden or, if of earthly origin, somehow maintained in an immortal (and presumably vegetarian) state until the time of the Fall.⁷⁵¹

Regarding the state of Adam's body at his creation, Robinson summarizes the views of ancient Jewish scholars:

The rabbis were divided on whether Adam was created mortal or immortal. It seems that there were three basic viewpoints. The first was that Adam was created immortal in the Garden but was punished with death, which was hereditary in his posterity. The second view was that Adam was created immortal but that his punishment was personal, not hereditary. That is, men die because of their own sins and not because of Adam's sin. Thus if a man were to live without sin, he would still be immortal. In fact, the rabbis pointed to Enoch and other translated individuals as examples of this kind of man. The third view was that Adam was created mortal and that his eventual death was inevitable; his sin, however, brought about violent, painful, and premature death. Had he not sinned, death would have been, after a long and happy life, a beautiful transition from this life to the next. More recent theologians have pointed out that Adam cannot be considered to have been "immortal" at his creation, at least not in the strict sense, since he had the ability to die in the event of his sinning. In this sense, the state of the first Adam parallels the state of the second Adam, Christ. For in their respective gardens, Eden and Gethsemane, each had the ability to die if they so chose, but neither was under the necessity of dying.⁷⁵²

- 3-35 This view must, of course, allow for the eventual renewal and sanctification of the earth that is now the home of mankind.⁷⁵³ It should be noted that neither D&C 88:26 nor Article of Faith 10 refer unambiguously to a Fall as a past event involving the physical earth itself. Article of Faith 10 simply asserts that: 1) the earth will be made new again (i.e., brought back again to whatever the earth's original state was—whether that state was celestial or terrestrial) and 2) that additionally it will "receive its paradisiacal glory," which seems most straightforwardly to imply that the earth will attain this status for the first time in the Millennium—the text does not say "again receive." Similarly, although D&C 88:26 speaks of the history and the future of the earth in terms that parallel human death and resurrection, both are referred to as being future rather than past events:⁷⁵⁴ "notwithstanding it shall die, it shall be quickened again... and the righteous shall inherit it."
- 3-36 Cryptic statements by some early church leaders also spoke of a process of transplantation to describe Adam and Eve's coming to earth.⁷⁵⁵ However, the adoption of such a view does not necessarily entail acceptance of Brigham Young's enigmatic teaching that Adam (the premortal Michael) came to earth as an already-resurrected being.⁷⁵⁶

Summarizing teachings from a variety of gnostic sources, Nibley describes the cosmos as:

... an infinity of dwelling-places (*topoi*), either occupied or awaiting tenants.⁷⁵⁷ These are colonized by migrants from previously established toposes or worlds, all going back ultimately to a single original center.⁷⁵⁸ The colonizing process is called "planting," and those spirits that bring their treasures to a new world are called "Plants," more rarely "seeds," of their father or "planter" in another world.⁷⁵⁹ Every planting goes out from a Treasure House, either as the essential material

750 J. F. McConkie, *Answers*, p. 161.

751 See also *Commentary* 2:29-b, p. 117.

752 S. E. Robinson, *Book of Adam*, pp. 138-139.

753 E.g., Revelation 21:1; D&C 63:21, 88:18-19, 130:9.

754 J. F. Smith, Jr., *Way 1945*, 1931, pp. 349-350.

755 E.g., B. Young, *28 August 1852*, p. 275; B. Young, *20 April 1856*, p. 319; B. Young, *9 October 1859*, pp. 285-286.

See also J. F. Smith, Jr., *Origin*, pp. 276-277; J. F. Smith, Jr., *Doctrines*, 1920, 1:139-140.

756 See *Excursus 30: Adam—God Theory and the Heavenly and Earthly Adam*, p. 603.

757 See, e.g., F. I. Andersen, *2 Enoch*, 49:2, p. 176-177.

758 See, e.g., D. M. Parrott, *Eugnostos*, 113:14-19, p. 239.

759 See, e.g., E. S. Drower, *Prayerbook*, 378, p. 283, 286; M. Lidzbarski, *Johannesbuch*, 14, 2:60 n. 6; cf. H. W. Nibley,