

of the light. Just as light cannot be divided into distinct parts, but is all one, so, too, the angels of Day One are in some sense one.<sup>826</sup>

- 3-54 For depictions of Christ appearing in the midst of the burning bush, see D. Jackson, *Marvellous*, p. 104 Figure 85; p. 105 Figure 86.

Recall also the description in Orson Pratt's remembrance of Joseph Smith's First Vision where, as the light drew nearer:

... it increased in brightness, and magnitude, so that, by the time that it reached the tops of the trees, the whole wilderness, for some distance around, was illuminated in a most glorious and brilliant manner. He expected to have seen the leaves and boughs of the trees consumed, as soon as the light came in contact with them.<sup>827</sup>

- 3-55 The *Gospel of Philip* seems to paint a similar picture of the olive tree as a secondary Tree of Life, separate from the original Tree of Life: "... the Tree of Life is in the middle of the garden. However, it is from the olive tree that we get the chrism, and from the chrism, the resurrection."<sup>828</sup> While Tvedtnes favors an interpretation that sees only one tree in this passage,<sup>829</sup> Ryen's view of two distinct trees seems more consistent with the text, since "it is not... said that the oil comes from the Tree of Life, but from the olive tree." Nevertheless, because the olive tree is seen as the source of resurrection, it "may therefore be correct to say that the olive tree is a Tree of Life as well."<sup>830</sup> Aphrahat, the Persian Sage, also distinguished between the sweet fruit of the eschatological Tree of Life—in his case seen as a grape vine—and Christ as the "Light-giving Olive," providing "the gift of healing," and by which "Christians, priests, kings, and prophets are made perfect."<sup>831</sup>

- 3-56 See Jones<sup>832</sup> for the view that "the bodies for man and other living things were indeed created or organized from the dust of the earth over eons of time before Adam, but that independent spirits were not placed into the bodies until Adam." In this sense, according to Jones, Adam then became the "first flesh."

- 3-57 Corresponding to the imagery of the Garden of Eden as a "way station," the temple is, as Nibley argues:<sup>833</sup>

... best thought of in terms of a tent, ...until the time comes when the saints "will no longer have to use a movable tent,"<sup>834</sup> according to the early Fathers, who get the idea from the New Testament...<sup>835</sup> It is now fairly certain, moreover, that the great temples of the ancients were not designed to be dwelling-houses of deity but rather stations or landing-places, fitted with inclined ramps, stairways, passageways, waiting-rooms, elaborate systems of gates, and so forth, for the convenience of traveling divinities, whose sacred boats and wagons stood ever ready to take them on their endless junkets from shrine to shrine and from festival to festival through the cosmic spaces. The Great Pyramid itself, we are now assured, is the symbol not of immovable stability but of constant migration and movement between the worlds; and the ziggurats of Mesopotamia, far from being immovable, are reproduced in the seven-stepped throne of the thundering sky-wagon.

Scripture makes a clear distinction between the fixed heavenly temple and its "portable" counterparts. For example, in Psalm 18<sup>836</sup> and D&C 121:1, the "pavilion" (i.e., booth or canopy; Hebrew *sukkah*) of "God's hiding place" should not be equated with the celestial "temple" (i.e., palace; Hebrew *hekal*) to which the prayers of the oppressed ascend,<sup>837</sup> but rather as a representation of a movable

826 M. Barker, *Angels*, p. 13.

827 D. C. Jessee, *First Vision*, p. 21; cf. D. Jones, *History*, p. 15; William Smith, 1883, in D. Vogel, *Early*, 1:495.

828 W. W. Isenberg, *Philip*, 73:15-19, p. 153.

829 J. A. Tvedtnes, *Olive Oil*, p. 429.

830 J. O. Ryen, *Mandaean Vine*, p. 214.

831 R. Graffin, *Patrologia Syriaca*, 2, 8:17-20, cited in R. Murray, *Symbols*, p. 115.

832 S. E. Jones, *Death*.

833 H. W. Nibley, *Tenting*, pp. 42-43.

834 See Origen, *John*, 10:23, p. 404. "The pitching of the tent outside the camp represents God's remoteness from the impure world" (H. W. Nibley, *Tenting*, p. 79 n. 40).

835 E.g., "John 1:14 reads literally, 'the logos was made flesh and pitched his tent [*eskenosen*] among us'; and after the Resurrection the Lord 'camps' with his disciples, Acts 1:4. At the Transfiguration Peter prematurely proposed setting up three tents for taking possession (Matthew 17:4; Mark 9:5; Luke 9:33)" (H. W. Nibley, *Tenting*, p. 80 n. 41).

836 Cf. 2 Samuel 22.

837 Psalm 18:6; D&C 121:2. J. F. McConkie, *et al.*, *Revelations*, p. 945 mistakenly identifies the "pavilion" of D&C 121:1 as God's heavenly residence, while S. E. Robinson, *et al.*, *D&C Commentary*, 4:151 correctly identifies the "pavilion" as a "movable tent."