

a genuine possibility because God could have guaranteed by his eternal decree that all persons would be saved.<sup>1749</sup>

On the other hand, the view on agency adopted by Mormonism disallows the compatibilist option *a priori*.

- E-89** In the case of the exercise of this power by the righteous, Madsen clarifies that this is not “a dominating, exploiting, enslaving power. ‘Power over’ means more advanced, more Christ-like.”<sup>1750</sup> However, it seems that the fate of the never-embodied Satan and the resurrected Cain, for example, is to be eternally locked together in the utterly destructive embrace of unrighteous dominion.<sup>1751</sup>
- E-90** The means by which Adam and Eve, in their fallen state, could have received an immortal body and “lived forever” prior to the resurrection of Jesus Christ, the “firstfruits of them that slept,”<sup>1752</sup> is not explained in scripture.
- E-91** This period of probation also extends for a time in the spirit world where repentance is also possible,<sup>1753</sup> possibly with more difficulty.<sup>1754</sup>
- E-92** According to the teachings of the Kurdish Yazidi religion, it was the Peacock Angel (*Melek Taus*) who, as leader of the archangels, righteously refused to bow to Adam. This is understood as a test where he was forced to determine whether he would submit to anyone besides God. Having passed the test, he received God’s commendation. Due to their favorable view of the main character of this story, the Yazidi are sometimes accused of being Devil worshippers, a claim which the Yazidi themselves vehemently deny.<sup>1755</sup>
- E-93** Additional confusion about the roles of Michael, Jehovah, and Christ is described by Seach:  
 Late Judaism and “orthodox” Christianity both assumed Michael to be the leader of the Host of Heaven. N. Schmidt, however, correctly recognized that monotheistic Judaism had split the lone Yahweh into two halves, the higher remaining “God” (to replace *El*), and the lower becoming “Michael,” the new leader of Yahweh’s Host.<sup>1756</sup> That this late, intertestamental “Michael” was originally Yahweh, is further shown by the fact that the Church still frequently confused Michael with Christ.<sup>1757</sup> [John J.] Collins thus concludes that while the “Son of man” was thought by Jews to have been Michael, we are actually dealing with “an example of angelic Christology,” wherein “the role allotted to Michael... in Jewish texts is... allotted to Christ” by the Church.<sup>1758</sup>
- E-94** An Islamic legend likewise records that Adam “shall call every man by name in the day of the resurrection, and pronounce his sentence according as the balance of justice shall decide.”<sup>1759</sup>
- E-95** Barker concludes that transformations of an “animal” to a “man” in this story represent the acquiring of “angelic” status: “Noah [was] transformed from a bull into a ‘man’ after an archangel had taught him a mystery,<sup>1760</sup> and... Moses [was] transformed from a sheep into a man after he had been with the Lord on Sinai.”<sup>1761</sup> On the other hand, “the traditional interpretation of *1 Enoch* 8:1<sup>1762</sup>—that the fallen angels taught ‘the changing of the world’—is that they taught how to change men into animals, that is, angels into mortals.”<sup>1763</sup>

1749 B. Ostler, *Theism*, pp. 7-8.

1750 T. G. Madsen, *LDS View*, p. 101.

1751 See *Commentary* 5:23-c, p. 374.

1752 1 Corinthians 15:20.

1753 1 Peter 4:6; Alma 42:10.

1754 M. J. Ballard, *Three Degrees* 1949, p. 241.

1755 E. S. Drower, *Peacock*, p. 92; *Yazidi*. For more on this story, see *Commentary* 1:12-d, p. 53; the overview of Moses 4, p. 225; *Excursus 8: The Origin and Premortal Existence of Human Spirits*, p. 540; *Excursus 21: The Power and Premortal Status of Satan*, p. 575.

1756 N. Schmidt, *Son of Man*.

1757 E.g., C. Osiek, *Shepherd*, 8:3(69):3, p. 195, and 9:12(89):7-8, p. 230, where the “Michael” is explicitly identified as the Savior. See also Revelation 12:10, where “Michael” slays the dragon, but Christ receives the spoils.

1758 J. E. Seach, *Ancient Texts* 1995, p. 205 n. 309; cf. J. J. Collins, *Son of Man*, pp. 64-65. See also J. Daniélou, *Theology*, pp. 121-127 for early Christian confusion of Michael with Christ.

1759 G. Weil, *Legends*, p. 40.

1760 G. W. E. Nickelsburg, *1 Enoch*, 89:1, p. 364.

1761 M. Barker, *Hidden*, p. 45.

1762 G. W. E. Nickelsburg, *1 Enoch*, 8:1, p. 188.

1763 M. Barker, *Hidden*, p. 46; cf. *Commentary* 4:24-b, p. 271; 4:25-a, p. 272.