



FIGURE 4-1. *Expulsion from the Garden of Eden, 1828*
Thomas Cole, 1801-1848

So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life (Moses 4:31). In his characteristic epic style, Thomas Cole depicted Adam and Eve being expelled from the lush garden to live in the relative wilderness of the mortal world. The image of the tiny couple is almost lost in the wide expanse of the landscape, emphasizing the greatness of the power of God and the grandeur of His Creation as compared with the forced humility of fallen mankind. The light emanating from the Garden contrasts with the darkness of the way ahead for Adam and Eve.

MOSES 4

The Fall

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Overview

FOLLOWING a rapid sweep across the vast panorama of the Creation and the Garden of Eden in Moses 1-3, the narrative slows to a more measured pace at the beginning of Moses 4—and with good reason, for it is at this point that the whole purpose of Creation begins to unfold. A statement attributed to Cardinal John Henry Newman sums up a message that can be taken from the juxtaposition of the accounts of the Creation and the Fall: “It is better that the whole universe disappear than that one little, little lie be spoken.”¹ In other words, the moral significance of the choice made in Eden—and of similar choices we make on a daily basis—outweighs in importance the entire amoral universe.

The pivotal nature of Adam and Eve’s choice is made clear in the structure of Moses 4 itself. Wenham sees the corresponding chapter in Genesis as a “masterpiece of palistropic writing, the mirror-image [chiastic] style, whereby the first scene matches the last, the second the penultimate and so on: ABCDC’B’A’... Not only does the literary structure move in and out in this fashion, but so does the action: it commences outside the Garden, the dialogues are conducted within the Garden, and the decisive act of disobedience takes place at its very center.”² In this way, the focal theme of “opposition in all things”³ reveals itself in both the content and the structure of the account.

A modified version of Wenham’s schema, as applied to the book of Moses, follows:

- A. 3:5-17: Adam and Eve are placed in the Garden and are given a commandment
- B. 3:18-25: The spiritual order of relationships before the Fall
 (4:1-4: Digression on Satan’s fall)
- C. 4:5-11: The dialogue between Eve and the serpent
- D. 4:12-14: Adam and Eve transgress the commandment
- C’ 4:15-19: The dialogue between Adam, Eve, and God
- B’ 4:20-27: The temporal order of relationships after the Fall
- A’ 4:28-31: Adam and Eve are driven out of the Garden

¹ J. M. Bradshaw, *AHK Notes*.

² G. J. Wenham, *Genesis 1-15*, p. 51. See *Endnote 4-1*, p. 298.

³ 2 Nephi 2:11.

Scenes A and A' feature God as the only actor and feature a vocabulary that is unique to this part of Genesis—"in the east" "tree of life" "garden of Eden" "till" and "guard." "In scene [A] man is made from 'the dust of the [ground] and placed in the garden,⁴ whereas in the final scene man is driven from the Garden, by implication back to the dust of the [ground] from which he was taken."⁵ In scenes B and B', God is the principal actor and the scenes are both "concerned with relationships between man and the rest of Creation"—first the ideal situation, then, by way of contrast, the situation after the Fall. "Finally both scenes end with statements about woman's role as wife and mother⁶ and about clothing."⁷ Scenes C and C' are dialogues about the eating of the fruit and its consequences that both take place in the center of the Garden. The three comments about the tree made by the serpent match the three questions God poses to Adam and Eve.⁸ Scene D stands apart—Adam and Eve "are alone: neither God nor the serpent is mentioned... The "crucial words 'and he ate' are... sandwiched between a twofold mention of the desired effects of the fruit: its ability to open eyes and to give knowledge."⁹

The Everlasting Covenant

Similar in function to the digression of Moses 3:5, the narrative aside of Moses 4:1-4 temporarily interrupts the flow of events in order to provide the interpretive framework for the story that follows.¹⁰ We learn that the real beginning of things was not in the first moment of Creation, but rather in a series of preparatory events with a premortal covenant at its crux. The Prophet Joseph Smith explained: "Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator, God the second, the Redeemer, and God the third, the witness or Testator."¹¹

Textual traces alluding to an everlasting covenant with universal scope have been explored by scholars. According to Murray, the central feature of this "cosmic covenant" was: "... a belief which ancient Israel shared with neighboring cultures... in a divinely willed order harmoniously linking heaven and earth. In Israelite tradition this was established at Creation, when the cosmic elements were fixed and bound to maintain the order... Human collaboration in this task was effected by maintaining justice with mercy and by ritual actions, in which kings played the leading part."¹²

Barker conjectures that a clue to the relationship between "creation" and "covenant" can be found in the etymology of the two terms:

The word *bara'* is similar in sound and form to the word for covenant, *berith*, and the Hebrew dictionary suggests that the root meaning of "covenant" is "to bind." This similarity of the words for covenant-and-binding and the uniquely divine creative activity leads me to suspect that is the key to the older Creation story, that the words had been related. [The first or "invisible" creation] was a process of binding into bonds, engraving limits and definitions, and then

4 Moses 3:7-8.

5 G. J. Wenham, *Genesis 1-15*, p. 50. See Moses 4:31; cf. 4:25.

6 Moses 3:24; 4:26.

7 G. J. Wenham, *Genesis 1-15*, p. 50. See Moses 3:25; 4:27.

8 G. J. Wenham, *Genesis 1-15*, p. 51.

9 *Ibid.*, p. 51.

10 See *Endnote 4-2*, p. 298.

11 J. Smith, Jr., *Teachings*, 16 May 1841, p. 190. See *Endnote 4-3*, p. 298.

12 R. Murray, *Cosmic*, p. xx. See *Endnote 4-4*, p. 298.

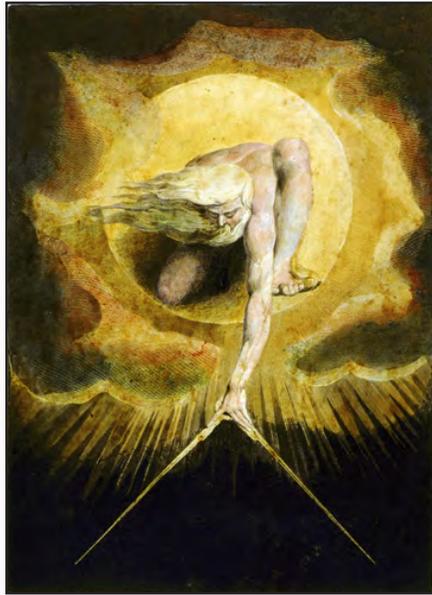


FIGURE 4-2. *God Creating the Universe, ca. 1794/1824*
William Blake, 1757-1827

SEE COLOR PLATE 4-2.

*When he prepared the heavens, I was there: when he engraved a circle upon the face of the deep... when he set for the sea its engraved mark... when he engraved the foundations of the earth.*¹ Joseph Smith anticipated with great longing the day when he, like the author of Proverbs, would be able to “gaze upon eternal wisdom engraved upon the heavens.”² Themes relating to these primordial “bounds” also appear in the Doctrine and Covenants³ and in other statements by Joseph Smith.⁴

Perhaps the best-known illustration by Blake, this picture often appears with the inaccurate title of “The Ancient of Days.” The solitary posture of the form seems to have been prescribed by Milton, who wrote of the moment when the Almighty “took the golden Compasses prepar’d... to circumscribe This Universe, and all created things: One foot he centred, and the other turn’d Round through the vast profunditie obscure.”⁵

Although the tools of an architect are frequently used in medieval depictions of the Creation to portray the geometry of the heavens, seas, and earth, Blake also may have been attracted to this symbol because of his acquaintance with Freemasonry while he was an apprentice engraver.⁶ An associate of Blake said that the artist saw the vision of this image hovering “at the top of his staircase; and he [was] frequently...

heard to say, that it made a more powerful impression upon his mind than all he had ever been visited by.”⁷ He worked and reworked this image continually, reportedly returning to it for a final effort in the last hours before his death.⁸

In the *Preludium* of Blake’s *Europe*, for which a version of this image forms the frontispiece, he asks, “And who shall bind the infinite with an eternal band? To compass it with swaddling bands?”⁹ In Blake’s mythology, Urizen—representing the “horizon” or “your reason,” with the emblem of the Eye—was identified with his view of Jehovah as a wrathful, law-giving creator-God. In another one of Blake’s prints, he pictures Isaac Newton using “the compasses in the same sense as a symbol of a defining, limiting creation by the reason unenlightened by the imagination.”¹⁰ Similarly, Urizen was portrayed as “a being who began in light, even though he ended in restriction, privation and dread. He may be able to cast off those States in which he has resided, and thus reclaim his true self, his true glory.”¹¹

1 Proverbs 8:27-29, following the translation of M. Barker, *Temple Theology*, p. 39; cf. Job 26:10.

2 J. Smith, Jr., *Documentary History*, 27 November 1832, 1:299.

3 E.g., D&C 88:34-38, 42-45; 121:30-32; 132:5, 11.

4 J. Smith, Jr., *Words*, 9 October 1843, p. 253; J. Smith, Jr., *Teachings*, 20 March 1842, pp. 197-198.

5 J. Milton, *Paradise Lost*, 7:224-228, p. 145; compare Blake’s *Urizen* (1794), where he: “... formed golden compasses / And began to explore the Abyss” (W. Blake, *Illuminated*, 7:8, p. 428); Chesterton called the figure “a monstrously muscular old man, with hair and beard like a snowstorm, but with limbs like young trees” (*William Blake*, p. 55).

6 P. Ackroyd, *Blake*, p. 377.

7 *Ibid.*, p. 378.

8 See *Endnote 4-82*, p. 321.

9 W. Blake, *Illuminated*, 2:13-14, p. 422.

10 M. Butlin, *Blake*, pp. 52-53; cf. W. Blake, *Illuminated Blake*, pp. 155-156.

11 P. Ackroyd, *Blake*, p. 379. See *Excursus 20: The Circle and the Square*, p. 571 and *Excursus 50: Fu Xi and Nü Gua*, p. 654.

using them to order the visible creation. When the Lord spoke to Job from the whirlwind and reminded him that he did not have the wisdom of those who had witnessed the Creation, He said: “Who... shut in the sea... and prescribed bounds [my “engraved thing”] for it... and said, ‘Thus far shall you come, and no farther...?’¹³ “Can you bind the chains of the Pleiades, or loose the cords of Orion?”¹⁴ “Do you know the ordinances [“engraved things”] of the heavens? Can you establish their rule [*mstr*] on the earth?”¹⁵ a word which does not appear elsewhere in the Hebrew Scriptures. This is significant as it clearly refers to the correspondence between earth and heaven...¹⁶

13 Job 38:8-11.

14 Job 38:31.

15 Job 38:33. See also G. W. E. Nickelsburg et al., *1 Enoch*, 69:16-25, pp. 90-91.

16 M. Barker, *Temple Theology*, p. 44. See Matthew 6:10.



FIGURE 4-3. *The Third Day of Creation, ca. 1504*
Hieronymus Bosch, ca. 1450-1516

SEE COLOR PLATE 4-3.

... the worlds were framed by the word of God.¹ Since ancient times, the circle and the square have been ubiquitous symbols of creation, the cosmos, and the covenants that relate them.² Though not a thoroughly accurate translation of the underlying Greek, the KJV reading of Hebrews 11:3 aptly evokes an image of a square enclosing a circle, as in the work by Bosch at left. Moreover, the KJV rendering of the Greek term *katartizo* as “framing” resonates in the modern ear as the sort of creation act that relies on the tools of the architect and the carpenter to circumscribe and bound the thing framed. The Greek term translated worlds is *aiones*—literally “eons” or “ages,” but here signifying the whole universe of space and time.³

“In Bosch’s image... the Creator [upper left] is outside the terrestrial sphere, with the inscription ‘He said and it was done; he commanded and they were created;’ and in a deliberate ambiguity the world is portrayed both as it was originally and as it was restored after the Flood (the two events being typologically connected).”⁴

1 Hebrews 11:3.

2 See *Excursus 20: The Circle and the Square*, p. 571.

3 F. F. Bruce, *Hebrews*, pp. 47-279.

4 D. Maclagan, *Myths*, pp. 34-35.

It is significant that this premortal engraving of bounds, limits, and ordinances not only pervades all of Creation, but also is said to be traced on the very garment of God: “And it is every part engraved from within and from without JHWH JHWH.”¹⁷

Related themes appear in the Doctrine and Covenants¹⁸ and in statements by Joseph Smith. For example, in 1842 the Prophet stated that “God set the sun, the moon, and the stars in the heavens, and gave them their laws, conditions, and bounds, which they cannot pass, except by His commandments; they all move in perfect harmony in their sphere and order; and are as lights, wonders and signs unto us. The sea also has its bounds which it cannot pass.”¹⁹ He also said that knowledge about “the organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings” and the “limits and bounds” that were irrevocably and “voluntarily subscribed to by themselves... can, and may be known, through the revelations of God in the way of his ordinances, and in answer to prayer.”²⁰

Just as the limits and bounds prepared prior to the physical creation were irrevocable, so also these “[o]rdinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed.”²¹ God said, respecting the obligations that He takes upon Himself conditional on our obedience to covenants: “I... am bound when ye do what I say; but when ye do not what I say, ye have no promise.”²²

17 *Hekhalot Rabbati* 3:4, cited in *Testament of Job*, p. 866 n. 48h; cf. Isaiah 49:16, Zechariah 13:6. See *Endnote 4-6*, p. 298.

18 E.g., D&C 88:34-38, 42-45; 121:30-32; 132:5, 11.

19 J. Smith, Jr., *Teachings*, 20 March 1842, pp. 197-198.

20 J. Smith, Jr., *Words*, 9 October 1843, p. 253.

21 J. Smith, Jr., *Teachings*, 11 June 1843, p. 308; cf. D&C 124:33, 40-41; 132:5, 11, 28; J. Smith, Jr., *Words*, 22 January 1843, p. 159; 11 June 1843, pp. 213, 215; 9 October 1843, p. 254; 12 May 1844, p. 368; B. Young, 8 October 1854, p. 89.

22 D&C 82:10.



FIGURE 4-4. Masjid al-Haram at Night

The photo shows the sacred mosque of Mecca during the Islamic month of *Dhu al-Hijjah*, the peak period of *hajj* (= pilgrimage).¹ As part of the ritual of *tawaf*, *hajj* pilgrims enact the symbolism of the circle and the square as they form concentric rings around the rectangular *Ka'bah* (= cube). Their counterclockwise circumambulation is performed seven times to demonstrate “the unity of the believers in the worship of the One God,” and to commemorate similar events in the lives of Muhammad and earlier prophets. Islamic tradition says that near this location Adam had been shown *al-Baytu l-Ma'mur* (the worship place of angels, sometimes called the “Visited House”), which was directly above the *Ka'bah* in heaven,² and that he was commanded to build a house for God in Mecca where he could, in likeness of the angels, “circumambulate... and offer prayer...”³

There [God] would offer him Iblis [= the Devil⁴] to stone as the angels had done when [Iblis had] refused to prostrate himself” before Adam.⁵ Tradition recounts that the first house of God had been built by the angels 2,000 years before Adam,⁶ and that since the time of Adam it was destroyed and rebuilt many times by prophets and other notables,⁷ including Ibrahim (Abraham) and Ishmael. A “diamond of paradise”⁸ that was “whiter than snow”⁹ was said to have been given to Adam after the Fall. Later, however, it turned black because of the misdeeds of mankind.¹⁰ The Black Stone (*al-hajar al-aswad*) associated with Adam, representing the primordial covenant between God and mankind,¹¹ is now located on the southeast corner of the *Ka'bah*, thus identifying the instrument of seership with both the foundation stone of creation and of the sacred structure.¹² The sacred rock beneath the Muslim Dome of the Rock (*Qubbat al-Sakhra*), built on the Temple Mount in Jerusalem, plays a similar role for that monument.¹³

1 See R. C. Martin, *Encyclopedia*, 2:529-533; G. D. Newby, *Encyclopedia*, pp. 71-72.

2 G. Weil, *Legends*, p. 83.

3 S. A. Ashraf, *Inner*, p. 125. See Endnote 4-7, p. 299.

4 From Greek *diabolos* (A. al-Tha'labi, *Lives*, p. 8 n. 12; cf. p. 56 and p. 56 n. 17).

5 M. al-Kisa'i, *Tales*, p. 61; cf. al-Tabari, *Creation*, 1:123-124, pp. 294-295; A. al-Tha'labi, *Lives*, p. 60; M. Ibn Ishaq ibn Yasar, *Making*, p. 38; I. Ibn Kathir, *Stories*, pp. 23-27; B. M. Wheeler, *Prophets*, pp. 30-32. See *Excursus 8: The Origin and Premortal Existence of Human Spirits*, p. 540. See Endnote 4-8, p. 299.

6 M. al-Kisa'i, *Tales*, pp. 61, 62, 66.

7 G. Weil, *Legends*, p. 42; cf. H. W. Nibley, *Drama*, p. 8. See also B. M. Wheeler, *Mecca*, pp. 45-46.

8 G. Weil, *Legends*, p. 83.

9 al-Tabari, *Creation*, 1:132-133, p. 303; A. al-Tha'labi, *Lives*, p. 61.

10 al-Tabari in G. D. Newby, *Encyclopedia*, *al-hajar al-aswad*, p. 71; B. M. Wheeler, *Prophets*, p. 27; cf. H. W. Nibley, *Message 2005*, p. 196; G. Weil, *Legends*, pp. 41-42; al-Tabari, *Creation*, 1:122, p. 293; 1:131, pp. 301-302; Revelation 2:17; D&C 130:10-11; *Commentary* 1:27-b, p. 62; and 3:19-b, p. 177. See Endnote 4-9, p. 299. See *Excursus 53: Comparative Explorations: Jewish and Christian Analogues*, p. 679.

11 M. Chebel, *Symboles*, p. 60.

12 H. W. Nibley, *Message 2005*, pp. 195-196. See Matthew 16:16-19, 1st John 1:42, and *Figure 3-10*, p. 146.

13 W. J. Hamblin et al., *Temple*, pp. 140-145. See also G. Strathearn et al., *Great Mosque*.

The annual Day of Atonement was given to ancient Israel in order to renew the everlasting covenant that has been repeatedly broken by man.²³ The power to repair, bind, or seal was vested in the high priest, whose role was to secure the bonds of the covenant. The high priest himself represented the seal or bond which held the covenant in place, the one who wore the Name with power to bind or loose the covenant bond on earth and in heaven.²⁴ The temple rites of the Old Testament anticipated fulfillment in the Atonement of Jesus Christ, the “mediator of the new covenant.”²⁵

The great premortal covenant had as its central purpose to provide the possibility of exaltation to the spirits that then lived in God’s presence. Wrote the Prophet Joseph Smith: “God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself.”²⁶ Bushman comments with the observation that “God did not present himself as sovereign but as teacher and father, offering to help the intelligences grow.”²⁷

Mankind is invited to join in the great collaborative process of salvation and exaltation through what is known in our day as the “New and Everlasting Covenant.”²⁸ In fact, writes Barker: “The great oath, the cosmic covenant and the eternal [i.e., new and everlasting] covenant are all the same thing...”²⁹

The Grand Councils

An unsigned editorial in the *Times and Seasons* explained that a “council of heaven³⁰ was had among the gods in the eternal world pertaining to... Creation, before ever [God’s creatures] were formed... and by him who comprehends the end from the beginning and before whom, and with whom, the present, the past, and the future are one eternal now.”³¹ Even at that time, God “fully understood... their organization, habits, propensities, the object of their creation, the position they would take in the order of that creation, and how, and by what means they would be made happy, and increase his glory.”³²

As part of the deliberations of the councils, the work to be performed was explained and the premortal spirits were organized and foreordained to help carry it out.³³ “Though the plan from first to last is entirely God’s own,” explains Nibley, “he discusses it with others, ‘consulting the souls of the righteous before deciding to create the world,’³⁴ not because he needs their advice, but because the plan concerns them and requires their maximum

23 Isaiah 24:4-6; D&C 1:11-16; G. W. E. Nickelsburg et al., *1 Enoch*, 65:10-11, 69:1-25, pp. 85, 90-91. See *Endnote 4-10*, p. 301.

24 M. Barker, *Temple Theology*, p. 50; cf. Matthew 16:19. See *Endnote 4-11*, p. 302.

25 Hebrews 12:24, D&C 107:19. See also M. Barker, *Atonement*; M. Barker, *Revelation*; M. Barker, *Great High Priest*.

26 J. Smith, Jr., *Teachings*, 7 April 1844, p. 354.

27 R. L. Bushman, *Mormonism*, p. 73.

28 See the overview of Moses 5, pp. 340-344 and *Excursus 48: The Nature and Scope of Premortal Covenants*, p. 649.

29 M. Barker, *Lost*, pp. 80-81. See *Endnote 4-12*, p. 302.

30 See *Endnote 4-13*, p. 302.

31 See *Endnote 4-14*, p. 302.

32 *The Gathering*, pp. 407-408; cf. J. Smith, Jr., *Teachings*, 15 April 1842, p. 220.

33 Abraham 3:22-23; D&C 138:38-39; see the overview of Moses 3, pp. 136-139 and *Excursus 9: The Premortal Organization of the Human Family*, p. 544.

34 See J. Neusner, *Genesis Rabbah 1*, 8:7:1, p. 80.

participation in it.”³⁵ As part of the proceedings of these councils, God “agree[d] to form them tabernacles”³⁶—i.e., physical bodies, and also to effect a physical creation resulting in an earth where these embodied spirits could live as mortal beings. The book of Abraham records that “one among them that was like unto God... said unto those who were with him: We will go down, for there is space there, and we will make of these materials, and we will make an earth whereon these may dwell;³⁷ And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.”³⁸

It was known in advance not only that Adam and Eve would take the forbidden fruit, but also that each member of the family of man—Jesus Christ excepted—would yield to sin “in similitude of Adam’s transgression.”³⁹ Thus, a Savior was required to bear the weight of an “infinite and eternal” atonement.⁴⁰ Jesus Christ, already known by all to be God’s “Beloved and Chosen from the beginning”⁴¹ and having the “right by inheritance,”⁴² was the only One who could adequately respond to God’s question: “Whom shall I send?” Indeed, Brent Top rightly observes that this question was intended as “an invitation for Jesus to publicly and voluntarily accept the calling and appointment that was his birthright as the Firstborn, the Preeminent One.”⁴³ It was a call for our commitment and common consent rather than a request for résumés.”⁴⁴

Both the nature of the premortal councils and their themes of discussion are witnessed in extracanonical sources. For example, according to Nibley, a major message of *Jubilees* was to show that the annual assemblies of Israel for great festivals were “the ritual repetition, not merely of the gathering at the foot of Sinai when Moses brought them together to counsel them, but specifically of the great assembly that met above at the Creation of the world.”⁴⁵ Citing the Jewish wisdom writings of *Ben Sirach*, he argued that while Noah and others participated in a *renewal* of the eternal covenant, its first establishment was a universal event to which all mankind were eyewitnesses in the beginning, when God “endowed them [i.e., the human race to-be] with the life-giving law. He established a perpetual covenant with them and revealed to them his decrees. Their eyes saw his glorious majesty, and their ears heard the glory of his voice.”⁴⁶

Additional Jewish texts broaden the concept of participation in these premortal councils to include others beyond the more commonly discussed “angels” or “sons of God.” For example, *Genesis Rabbah* records that God “took counsel with the souls of the righteous before creating the world”⁴⁷ and, again, that it was with the participation of the “souls of the righteous” who dwelt with God that He “decided to create the world.”⁴⁸ “Specifically named

35 H. W. Nibley, *Treasures*, p. 174.

36 J. Smith, Jr., *Words*, 28 March 1841, p. 68. See *Endnote 4-15*, p. 303.

37 See *Endnote 4-16*, p. 303.

38 Abraham 3:24-25. See *Excursus 23: The Roles of Christ, Adam, and Michael*, p. 582. See *Endnote 4-17*, p. 303.

39 Romans 5:14.

40 Alma 34:10-16, 2 Nephi 9:5-26.

41 Moses 4:2.

42 J. Smith, Jr., 6 April 1843, as reported in E. England, *Laub*, p. 22. See *Endnote 4-18*, p. 303.

43 Psalm 89:27; Colossians 1:15; Romans 8:29; Hebrews 1:6; D&C 93:21.

44 B. L. Top, *Life Before*, p. 109.

45 H. W. Nibley, *Expanding 1992*, p. 192; H. W. Nibley, *Teachings of the PGP*, 6, p. 72; cf. H. W. Nibley, *Expanding 1992*, p. 186. *Commentary* 1:25-e, p. 60. On the year-rite, see *Commentary* 1:25-e, p. 60; 5:47-a, p. 395; *Excursus 35: Lamech’s “Sword Song”*, p. 612; and the overview of Moses 6, p. 458. See *Endnote 4-21*, p. 304.

46 S Sandmel et al., *Ecclesiasticus*, 17:11-13, p. 133.

47 J. Neusner, *Genesis Rabbah 1*, 8:7:1, p. 80.

48 H. Freedman et al., *Midrash, Ruth* 2:3, 7:28. See *Endnote 4-19*, p. 303.

as being present are Adam, Noah, Abraham, and Moses.”⁴⁹ Likewise, the Gnostic *Second Treatise of the Great Seth* represents Christ as speaking about how “the whole multitude of the Assembly came together” “before the foundation of the world.”⁵⁰ In an earlier passage, the text has Christ saying:

“Let us gather an assembly together. Let us visit that creation of his. Let us send someone forth in it, just as he visited [the] Ennoias, the regions below. And I said these things to the whole multitude of the multitudinous assembly of the rejoicing Majesty. The whole house of the Father of Truth rejoiced that I am the one who is from them. I produced thought about the Ennoias which came out of the undefiled Spirit, about the descent upon the water, that is, the regions below. And they all had a single mind, since it is out of one. They charged me since I was willing. I came forth to reveal the glory to my kindred and my fellow spirits.”⁵¹

A significant passage relating to the Savior’s voluntary decision to redeem mankind is found in the early Christian *Discourse on Abbaton* where He describes the creation of Adam:

[The Father] took the clay from the hand of the angel, and made Adam in Our image and likeness, and He left him lying for forty days and forty nights without putting breath into him. And He sighed over him, saying, “If I put breath into this man he will suffer many pains.” “Put breath into him; and I will be his advocate.” And My Father said to me, “If I put breath into him, Thou must go down into the world and to suffer many pains for him, before Thou shalt have redeemed him and brought him back to his primal state.” And I said: “Put breath into him, and I will be his advocate, and I will go down into the world, and will fulfill Thy Covenant.”⁵²

A similar theme is attested in the Jewish *Pesikta Rabbati*, where God tells the Messiah what will befall him if he chooses to suffer for the sins of mankind:

“There are souls that have been put away with thee under My throne, and it is their sins which will bend thee down under a yoke of iron and make thee like a calf whose eyes grow dim with suffering, and will choke thy spirit as with a yoke; because of the sins of these souls thy tongue will cleave to the roof of my mouth. Art thou willing to endure such things?...”

The Messiah will say: “Master of the universe, with joy in my soul and gladness in my heart I take this suffering upon myself, provided that not one person in Israel perish;⁵³ that not only those who are alive be saved in my days, but that also those who are dead, who died from the days of Adam up to the time of redemption; and that not only these be saved in my days, but also those who died as abortions [i.e., stillborns, miscarriages, and deliberately aborted fetuses]; and that not only these be saved in my days, but all those whom Thou thoughtest to create [i.e., evidently as mortals] but were not created. Such are the things I desire, and for these I am ready to take upon myself [whatsoever Thou decreest].”⁵⁴

The Plan of Salvation formulated in the premortal councils required voluntary acceptance by all those who would participate in it. The Prophet Joseph Smith stated that: “At the first organization in heaven we were all present and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it.”⁵⁵ Our sanction of the plan seems to have included covenants of obedience and sacrifice relating to its conditions and consequences.⁵⁶

49 J. F. McConkie, *Premortal*, p. 180, citing a study by Wernick.

50 J. A. Gibbons et al., *Great Seth*, 65:33-36, p. 369.

51 *Ibid.*

52 Timothy of Alexandria, *Abbaton*, p. 198. See also E. A. W. Budge, *Cave*, p. 55; R. M. Nelson, *Creation*, p. 84; cf. al-Tabari, *Creation*, 1:91, p. 26.

53 Cf. John 17:12.

54 W. G. Braude, *Rabbati*, 36:1, 2:678-679.

55 J. Smith, Jr., *Words*, 5 January 1841, p. 60.

56 See *Excursus 48: The Nature and Scope of Premortal Covenants*, p. 649.



FIGURE 4-5. *When the Morning Stars Sang Together, 1820*
William Blake, 1757-1827

SEE COLOR PLATE 4-5.

*Where wast thou when I laid the foundations of the earth?... When the morning stars sang together, and all the sons of God shouted for joy?*¹ Upheld by God's outstretched arms, the stars and angels loudly voice their praises.² Beneath His arms, the sun-god Helios (or, alternatively, Logos, the horseman³) and Selene (or, alternatively, Wisdom, leading away *Leviathan*) represent day and night⁴— one of the many oppositions to which mankind is constantly subjected.⁵ Shut out from the glorious scenes on high, “Job, his wife and his friends kneel in a distinct, cave-like Earth below.”⁶

The black and white etching of this illustration adds “small sketches of the first six days of creation in the margin (up to but not including the creation of man) and in the center, above God, [Blake] drew the angels which embody seventh-day consciousness.”⁷ In the top margin of this version “is a quotation from Job 38:31: ‘Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?’: the two constellations are represented by the angels accompanying the stars in the upper corners. St. Gregory, commenting on this passage, had equated the Pleiades with the Gospel and Orion with the Law. Blake is therefore asking if one can bind the Gospels, [as he saw Job as having] attempted by following the rigid tenets of orthodox religions, or loose the Mosaic Law, as Jesus did to achieve Man's salvation.”⁸

- 1 Job 38:4, 7.
- 2 In praise of this depiction, Chesterton writes: “When [Blake] gets the thing right he gets it suddenly and perfectly right... We feel that the sons of God might really shout for joy at the excellence of their own portrait” (G. K. Chesterton, *William Blake*, p. 21).
- 3 M. Barker, *Temple Theology*, pp. 76, 78.
- 4 M. Barker, *Angels*, p. 174; M. Butlin, *Blake*, p. 100.
- 5 2 Nephi 2:11.
- 6 M. Butlin, *Blake*, p. 100. See *Excursus 53: Comparative Explorations of the Mysteries*, p. 663.
- 7 S. Mitchell, *Job*, p. xxi.
- 8 M. Butlin, *Blake*, p. 102.

The Savior's willingness to undergo all that the atonement required evoked great awe and profound gratitude. “When the plan was announced to the assembled hosts, and the full scope and magnanimity of it dawned upon them, they burst into spontaneous shouts of joy and joined in a hymn of praise and thanksgiving, the Morning-song of Creation, which remains to this day the archetype of hymns, the great *acclamatio*, the primordial nucleus of all liturgy.”⁵⁷

Rebellion in Heaven

The Father's plan was not accepted by all. Lucifer, “an angel of God who was in authority in the presence of God” and “a son of the morning,” “rebelled against God, and sought to take the kingdom of our God and his Christ.”⁵⁸ The Prophet explained: “The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the Devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the Devil rose up in rebellion against God, and was cast down,

57 H. W. Nibley, *Treasures*, p. 173; cf. H. W. Nibley, *Expanding 1992*, pp. 191-192. See *Endnote 4-20*, p. 303.

58 D&C 76:25-26, 28. See also Isaiah 14:4-23, Revelation 12:3-9, D&C 29:36-45, Abraham 3:27-28; cf. Daniel 8:10-12, Ezekiel 28:11-19, Luke 10:18, F. I. Andersen, *2 Enoch*, 29:4-5, p. 148; L. Ginzberg, *Legends*, 1:62-64, 5:84-86 n. 35; and *Excursus 21: The Power and Premortal Status of Satan*, p. 575. See *Endnote 4-23*, p. 305.

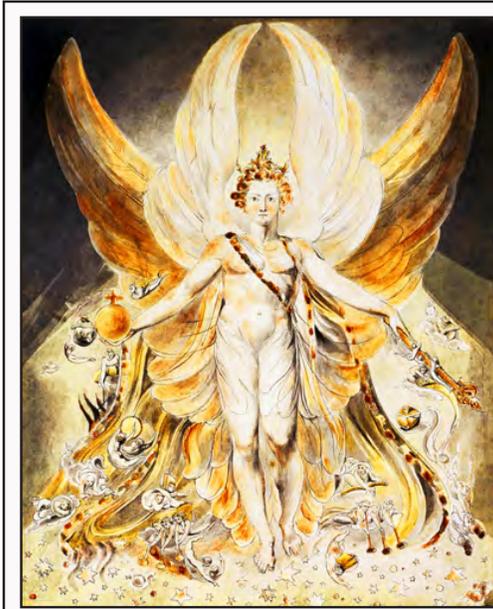


FIGURE 4-6. *Satan in His Original Glory, ca. 1805*
William Blake, 1757-1827

SEE COLOR PLATE 4-6.

*Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee.*¹ The fall of the king of Tyre in Ezekiel's lamentation is frequently interpreted as having been typed on the rebellion of Satan.² Blake's rendition is derived from a reading of v. 14 of the Latin *Vulgata* that sees him as the "cherub with extensive wingspan."³ The orb and scepter symbolize the power and authority from God given before his fall from heaven.⁴ He stands on the heavenly mountain, surrounded by "tiny, joyous figures embody[ing] the precious stones and beautifully crafted musical instruments mentioned in the Biblical text."⁵

To highlight Lucifer's perversity, Blake has conspicuously reversed the hands in which the emblems of monarchy are normally held. For example, in British coronation ceremonies, the sword⁶ is held in the right hand so that it may be used "to stop the growth of iniquity, protect the Holy Church of God and defend widows and orphans." The Orb is meant to be held in the left hand in order to signify "the domination of Christ over the whole world."⁷ In another part of the coronation ceremony, the new monarch will hold the Scepter with the Cross in the right hand as an "ensign of power and justice" and the Rod with the Dove in the left as a

"symbol of equity and mercy." Prior to all these ceremonies, the monarch is "divested of... robes" and "screened from the general view" in order to be "imbued with grace" through the Archbishop's anointing with holy oil "on hand, breast and forehead."⁸

1 Ezekiel 28:15.

2 G. A. Anderson, *Ezekiel*, pp. 133-147; cf. Isaiah 14. In some ways, of course, the imagery is typed on Adam also.

3 Latin *cherub extensus* (R. Weber, *Vulgata*, Ezekiel 28:14, p. 1306), recalling the stretched out wings of the cherubim above the Ark (Exodus 25:20). See M. Greenberg, *Ezekiel 21-37*, pp. 583-584; D. I Block, *Ezekiel 25-48*, pp. 112-113.

4 Cf. E. A. W. Budge, *Rebellion*, pp. 294-295.

5 *Gothic*.

6 "The association of swords with royal symbolism is found in many different cultural traditions. Swords are used in various cultures as symbols of investiture. The sword and the rod, for which it is a substitute, is also used as a mark of religious authority" (B. M. Wheeler, *Mecca*, p. 43).

7 B. Nichols, *Coronation*, p. 15; contrast L. M. Hilton, *Hand*; M. von Wellnitz, *Liturgy*, p. 32, and *Figure 3-8*, p. 145.

8 B. Nichols, *Coronation*, pp. 18, 14. About ablutions and anointing of kings in other cultures, see S. D. Ricks et al., *King*, pp. 241-244, 254-255. See also *Excursus 52: Washing, Anointing, and Clothing Among Early Christians*, p. 661.

with all who put up their heads for him."⁵⁹ Elder Joseph Fielding Smith explained that as a result of this rebellion a third part of the premortal spirits were "denied the privilege of being born into this world and receiving mortal bodies...."⁶⁰ The Lord cast them out into the earth, where they became the tempters of mankind."⁶¹

Satan's plan for universal salvation was rejected for two reasons. First, he "sought to destroy the agency of man";⁶² and second, being jealous,⁶³ "selfish, ambitious, and striving to excel,"⁶⁴ he sought that God should give him His "own power."⁶⁵

59 J. Smith, Jr., *Teachings*, 7 April 1844, p. 357. See *Endnote 4-24*, p. 305.

60 See *Endnote 4-25*, p. 306.

61 J. F. Smith, Jr., *Doctrines*, 1916, 1:65. See *Endnote 4-26*, p. 306.

62 Moses 4:3. See *Endnote 4-27*, p. 307.

63 B. Young, 29 December 1844, reported in E. England, *Laub*, p. 28.

64 J. Smith, Jr., *Words*, 14 May 1843, p. 201.

65 Moses 4:3. See *Endnote 4-28*, p. 307.



FIGURE 4-7. *Adam Enthroned, the Angels Prostrating Themselves before Him, 1576*

And when We said to the angels: “Prostrate yourselves before Adam,” they all prostrated themselves except Satan, who in his pride refused and became an unbeliever.¹ A large Jewish, Islamic, and Christian literature describes an ongoing rivalry between the Devil and Adam. This rivalry is said to have begun at the time the newly-created Adam was presented to the hosts of heaven, when Satan refused to pay him homage. One Islamic version of the story “says that seven days after Adam’s creation God sent from Paradise a throne of red gold studded with pearls, silk cloths, and a crown. Seven hundred angels who were with Iblis [the Devil, who at that time was their leader,] arranged themselves in rows, a circle within a circle around Adam.² His throne was placed where the *Ka’bah* is now;³ immediately adjacent to the Tree of Life.⁴ Adam is here depicted as a “young man, richly dressed and crowned, seated on a royal throne with legs... kneeling in respect and modesty.”⁵ “The central theme in Islam pertaining to Adam is the gift of prophecy bestowed on him immediately after his creation, and referred to by the theologians as ‘light’... The concept of light, used to symbolize God and his message through prophecy, eventually gave rise to the flame-shaped halo as the prophetic attribute. Iblis ... feels endangered by the introduction of light into the material world. He refuses to submit to the newly created man, thus proclaiming the continuation of the war between Darkness and Light.”⁶

- 1 N. J. Dawood, *Koran* 2:34, p. 13; cf. 7:11-18, 15:26-44, 17:61-65, 18:50-51, 38:67-88.
- 2 See Figure 3-6, p. 139 and *Excursus 11: The Sacred Circle*, p. 547.
- 3 R. Milstein, *Stories and Illustrations*, pp. 106-107.
- 4 See *Excursus 25: The Tree of Life as the Hidden Throne of God*, p. 591.
- 5 R. Milstein, *Stories and Illustrations*, p. 107.
- 6 *Ibid.*, p. 106; cf. *Commentary 2:4-c*, p. 101.

The heavenly conflict initiated by the Devil and his angels and their resultant expulsion from heaven is described in several extracanonical texts.⁶⁶ Although no direct mention is made of Satan’s counterproposal to the Father’s plan nor of his jealousy of the One who was chosen to redeem mankind, a vast assortment of references describe an ongoing rivalry between Satan and Adam.⁶⁷ This rivalry is said to have begun at the time the newly-created Adam was presented to the hosts of heaven, and to have continued in a series of attempted deceptions by Satan after the couple had been evicted from Eden.⁶⁸ When Adam asked Satan why he had become his adversary, the Devil replied:

“I came to this measure because of you, on the day on which you were created, for I went forth [i.e., was expelled from heaven] on that day. When God breathed his spirit into you, you received the likeness of his image... Then Michael [or God, in some other texts] summoned all the angels, and God said to them, ‘Come bow down to god whom I made [sic].’ Michael bowed first. He called me and said, ‘You, too, bow down to Adam.’ I said ‘Go away, Michael! I shall not bow [down] to him who is posterior [younger, junior] to me, for I am former [older, senior]!”⁶⁹

In an early Christian text, the Savior discusses the results of Lucifer’s intransigence:

- 66 See *Endnote 4-29*, p. 307.
- 67 See *Excursus 23: The Roles of Christ, Adam, and Michael*, p. 582. See *Endnote 4-30*, p. 307.
- 68 See the overview of *Moses 5*, pp. 329-338.
- 69 G. A. Anderson et al., *Synopsis, Armenian recension*, 12:1-14:3, pp. 15-17. See *Excursus 8: The Origin and Premortal Existence of Human Spirits*, p. 540 for a discussion of Satan’s claim that he is “former.” See also *Excursus 23: The Roles of Christ, Adam, and Michael*, p. 582 for further discussion of this story.

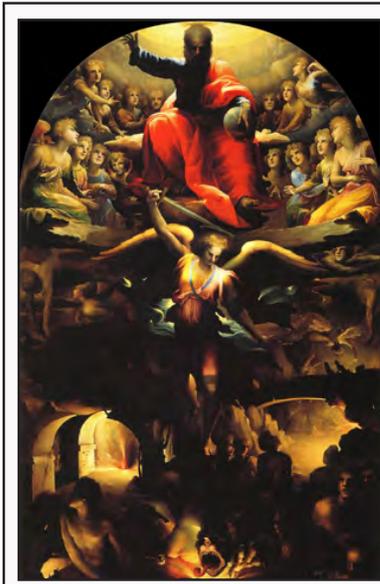


FIGURE 4-8. *The Fall of the Rebel Angels*, ca. 1528
Domenico Beccafumi, ca. 1486-1551

SEE COLOR PLATE 4-8.

*How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!*¹ This painting, Beccafumi's second version of a work commissioned by the Carmelite friars of San Niccolo al Carmine, features God presiding, with right arm raised, over the expulsion of Lucifer and his angels from heaven. God "appears as a monumental figure, seated in judgment. The bright red of his voluminous mantle and the golden hemisphere behind him ensure that this figure dominates the composition as a whole. The angelic company is organized into an orderly choir of seated figures surrounding God, with only a few of their companions engaged in expelling the rebel angels. Saint Michael has been placed much lower in the composition and acts as the principal agent between heaven and hell... [H]olding a sword above his head, he... appears in a pale pink and golden yellow tunic, tied across the chest with pale blue ribbons. Beneath him, the fallen angels recline in a series of subterranean vaults lit by sulphurous light. The Devil has been transformed into a snarling monstrous beast that has the appearance of a classical chimaera."²

- 1 Isaiah 14:12.
- 2 Beccafumi.

And when My Father saw [Satan's] pride and arrogance, and knew that his wickedness and evil-doing were as great as his pride, He commanded the hosts of heaven, saying: "Take away the writing from the hand of this arrogant one,⁷⁰ strip off his armor,⁷¹ and cast him down to the earth, for his time has come. He is chief of the rebels and is like a king to them, and he commands them as a captain commands his troops; and the names of the rebels are written in the list which is in his hand." And the angels gathered themselves together, but they hesitated to take the list from the rebel's hand. Then My Father commanded them to bring a sharp reaping knife, and to thrust it into his sides and through his body, and to sever the bones of his back and shoulders; and he was unable to stand.⁷² Then My Father commanded a mighty angel to smite him and to cast him out of heaven, because of his pride; and the angel crushed in his ribs, and broke his wings,⁷³ and he and those angels who were with him became devils.⁷⁴

1 Enoch, a text highly regarded in the primitive church⁷⁵ and quoted verbatim in Jude 1:14-15, represents the "first rebel angel" who was responsible for "all sins"⁷⁶ as a star that fell from heaven.⁷⁷ When Enoch looked again, he saw "many stars descend and cast themselves from heaven to that first star."⁷⁸ In *1 Enoch*, however, these "many stars" are not the angels that fell in primordial rebellion with Lucifer—though they recapitulate in many ways the same pattern. They are, instead, the Watchers—described variously as angels or mortals⁷⁹ who were given a mission to look after the inhabitants of the earth.⁸⁰ Though they were originally commissioned to "teach the sons of man, and perform judgment and uprightness upon the

70 See Endnote 4-32, p. 308.

71 See Endnote 4-33, p. 308.

72 See Endnote 4-34, p. 308.

73 See Endnote 4-35, p. 309.

74 Timothy of Alexandria, *Abbaton*, p. 199. See also E. A. W. Budge, *Cave*, pp. 58-59; E. A. W. Budge, *Rebellion*, p. 294; H. W. Nibley, *Sacred*, p. 557.

75 See Endnote 4-36, p. 310.

76 G. W. E. Nickelsburg et al., *1 Enoch*, 10:8, pp. 28, 372.

77 *Ibid.*, 86:1, p. 364. See Endnote 4-37, p. 310.

78 *Ibid.*, 86:3, p. 364; cf. Moses 7:26.

79 I.e., covenantal "sons of God" in the patriarchal line of Seth and Noah.

80 J. L. Kugel, *Traditions*, pp. 179-185, 194-216; H. Schwartz, *Tree*, pp. 457-458. See *Commentary* 5:41-b, p. 388, Moses 8:13, and *Excursus 24: The Watchers*, p. 585.



FIGURE 4-9. *The Fall of the Rebel Angels*, 1562
Pieter Bruegel, the Elder, ca. 1525-1569

SEE COLOR PLATE 4-9.

*And there was a war in heaven: Michael and his angels fought against the dragon... and his angels... And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*¹ The violence and fierceness of the battle of the rebel angels as they fall “with hideous ruin and combustion down”² leaps out from Bruegel’s canvas to engulf the viewer in its chaos and confusion.

Lewis notes the steady deterioration in the artistic portrayal of angels over the centuries: “Fra Angelico’s angels carry in their face and gesture the peace and authority of Heaven. Later come the

chubby infantile nudes of Raphael; finally the soft, slim, girlish, and consolatory angels of nineteenth-century art, shapes so feminine that they avoid being voluptuous only by their total insipidity... They are a pernicious symbol. In Scripture the visitation of an angel is always alarming; it has to begin by saying ‘fear not.’ The Victorian angel looks as if it were going to say, ‘There, there.’”³

1 Revelation 12:6, 9.

2 J. Milton, *Paradise Lost*, 1:46, p. 17.

3 C. S. Lewis, *Screwtape*, 1961 Preface, p. 7.

earth,”⁸¹ they were seduced instead by the beauty of the “daughters of men.”⁸² Stories recount how they “corrupted their way and their ordinances... And injustice grew upon the earth and every imagination of the thoughts of all mankind was thus continually evil.”⁸³ From unions between these fallen ones and the women are said to have come a progeny of wicked giants.⁸⁴ In the likeness of Prometheus,⁸⁵ the Watchers were ultimately condemned to eternal punishment for having spread forbidden knowledge among all mankind.⁸⁶ The resultant depravity was a precursor to the Flood from which Noah and his family were saved.⁸⁷

Transgression in Eden

In the premortal world, Satan had sought to achieve the “salvation” of all mankind through the destruction of their agency.⁸⁸ This course of action is entirely consistent with his efforts on earth to encourage the tantalizingly addictive use of coercion among fallen mankind. D&C 121 makes it plain that it is the tendency of “almost all men” to “exercise unrighteous dominion” whereby we undertake “to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion... in... unrighteousness.”⁸⁹ However, the principle of agency was so essential to the Father’s Plan of Salvation⁹⁰ that it was necessary from the beginning to establish strict limits on the power of the adversary to compel men to do evil.⁹¹ Joseph Smith explained that “God would not exert any compulsory means, and the Devil could not,”⁹² the conditions

81 O. S. Wintermute, *Jubilees*, 4:15, p. 62.

82 M.-A. Ouaknin et al., *Rabbi Éliézer*, 22, pp. 134-137; cf. Moses 8:13-22.

83 O. S. Wintermute, *Jubilees*, 5:2, p. 62. See *Endnote 4-38*, p. 310.

84 Cf. Moses 7:15, 8:18.

85 G. W. E. Nickelsburg, *1 Enoch*, pp. 191-193; A. T. Wright, *Evil Spirits*, pp. 115-117.

86 E.g., D. C. Olson, *1 Enoch*, pp. 908-911; cf. Moses 5:51-56.

87 See 1 Peter 3:20, 2 Peter 2:5, Moses 8:30. Significantly, the ark itself “was designed as a temple” (C. H. T. Fletcher-Louis, *Glory*, p. 41).

88 For an extended discussion of Satan’s adversarial role, see J. M. Bradshaw et al., *Satan*.

89 D&C 121:39, 37.

90 Alma 42:5.

91 See *Endnote 4-39*, p. 310.

92 J. Smith, Jr., *Teachings*, 16 May 1841, p. 187.

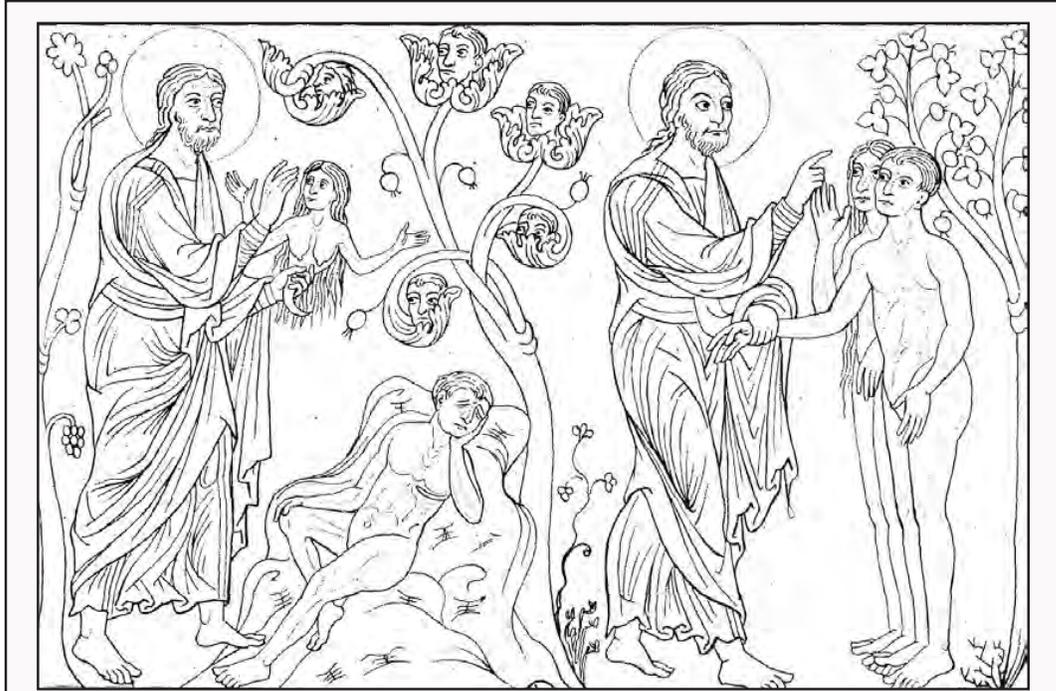


FIGURE 4-10. *God Creating Eve, God Instructing Adam and Eve, late twelfth century*

*Of every tree of the garden thou mayest freely eat, But of the tree of the knowledge of good and evil, thou shalt not eat of it.*¹ Herrad of Hohenbourg was a twelfth-century abbess under whose direction a comprehensive and copiously illustrated compendium of knowledge and salvation history, called *Hortus Deliciarum* (Garden of Delights), was assembled. Preserved for centuries at the Augustinian monastery of St. Odile at Hohenbourg, it was placed in the municipal library of Strasbourg about the time of the French Revolution. Though it was tragically destroyed during the siege of Strasbourg in 1870, portions of the text and illustrations had been previously copied, enabling the later partial reconstruction and publication of the work.

Anderson points out an interesting divergence between Genesis story and the drawing featured here: “Whereas Genesis 2 recounts that Adam was created first,² given a commandment,³ and only then received a spouse,⁴ the *Hortus Deliciarum* has it that Adam was created, then Eve was drawn from his rib, and finally both were given a commandment.”⁵ At right, God gestures toward the Tree of Knowledge in warning as He takes Adam by the wrist.⁶ At the same time, Eve raises her arm in what seems a gesture of consent to God’s commandment.⁷

In the middle of the drawing, a Tree of Life has sprouted human faces resembling Adam and Eve, attesting to ancient Jewish and Christian traditions about individual premortal existence.⁸ This “Tree of Souls”⁹ which, in Jewish legend, represented the heavenly Tree of Life, was thought to produce “new souls, which ripen, and then fall from the tree into the *Guf*, the Treasury of Souls in Paradise. There the soul is stored until the angel Gabriel reaches into the treasury and takes out the first soul that comes into his hand” so it can be born into mortality.¹⁰

1 Moses 3:16-17.

2 Genesis 2:4-7.

3 Genesis 2:16-17.

4 Genesis 2:19-24.

5 G. A. Anderson, *Perfection*, p. 83; cf. G. A. Anderson, *Original Form*, n. 6, pp. 216-217; *Commentary* 4:9-b, p. 252.

6 See *Excursus* 53: *Dexiosis*, p. 681.

7 S. D. Ricks, *Oaths*, pp. 49-50; see *Figure* 5-3, p. 330.

8 See the overview of Moses 3, pp. 136-139.

9 In support of this idea, Jewish tradition cites Hosea 14:9: “I am like a cypress tree in bloom; your fruit issues forth from Me” (H. Schwartz, *Tree*, 199, p. 165).

10 See H. Schwartz, *Tree*, 199, p. 165 and the overview of Moses 3. For a description of similar Gnostic and Mandaean concepts, see J. O. Ryen, *Mandaean Vine*, pp. 217, 223-224. In the New World, Mayans had a similar teaching (A. J. Christenson, *Sacred Tree*, p. 11). As to the Tree of Life as a symbol of divine motherhood, see *Commentary* 3:9-g, p. 163; R. Green et al., *Hortus*, vol. 1, fig. 21, see also 2:31.

of mortality having been set up on the basis of “three independent principles—the Spirit of God, the spirit of man, and the spirit of the Devil.”⁹³ He further observed that “Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The Devil could not compel mankind to do evil, all was voluntary.”⁹⁴ Since “[a]ll beings who have bodies have power over those who have not,” the Adversary has “power over us only as we permit him.”⁹⁵ Thus, “[a]ll men have power to resist the Devil.”⁹⁶

Under these conditions, the battle begun by Satan in the premortal councils was waged again in the Garden of Eden. “The serpent’s invitation to rebellion is simply Lucifer pursuing his earlier, failed agenda. This point is impressed upon the reader by the fact that the 1st story of the council is inserted into the traditional Genesis narrative immediately after the command to humans not to eat of the fruit and before the serpent makes his entrance.”⁹⁷ The tactics for Satan’s renewed effort to “destroy the agency of man” in the Garden of Eden are laid out clearly in the “announcement of plot” of verse 4.⁹⁸ There, the reader is informed that Lucifer, after his revolt in heaven, became “the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto [the Lord’s] voice.” Although Adam and Eve’s subsequent faith in Jesus Christ and obedience to their covenants ultimately will enable them to “escape from the grasp of... death and hell,”⁹⁹ Satan will enjoy temporary success as he carries out his familiar script of lies, deception, blindness, and captivity to the letter in the Garden of Eden.¹⁰⁰

It should be remembered, however, that while the conditions in Paradise were expressly designed to provide a test of obedience, the actual prize at stake was knowledge—the knowledge required for Adam and Eve to be saved and, ultimately, to be exalted. The Prophet taught that the “principle of knowledge is the principle of salvation,”¹⁰¹ therefore “anyone that cannot get knowledge to be saved will be damned.”¹⁰² Since “It is impossible for a man to be saved in ignorance,”¹⁰³ one of the Adversary’s chief activities is to take “away light and knowledge through disobedience,”¹⁰⁴ resulting in “captivity and death... for [the Devil] seeketh that all men might be miserable like unto himself.”¹⁰⁵

This raises a conundrum: Since salvation was to come through knowledge, why did Satan encourage rather than prevent the eating of the forbidden fruit by Adam and Eve? It is evident that their transgression must have been as much an important part of the Devil’s strategy as it was a central feature of the Father’s plan. The difference in intention between God and Satan was only made apparent, however, when it came time for Adam and Eve to take the *next* step.¹⁰⁶ In this regard, the scriptures seem to suggest that the Adversary

93 J. Smith, Jr., *Teachings*, 16 May 1841, p. 189. See *Endnote 4-40*, p. 310.

94 *Ibid.*, 16 May 1841, p. 187.

95 *Ibid.*, 5 January 1841, p. 181.

96 *Ibid.*, 16 May 1841, p. 189.

97 K. Flake, *Translating Time*, p. 513.

98 L. Turner, *Announcements*; cf. *Commentary* 1:1-a, p. 42.

99 2 Nephi 9:10.

100 *Commentary* 4:4-b, p. 246. See *Endnote 4-41*, p. 310.

101 J. Smith, Jr., *Teachings*, 14 May 1843, p. 331; cf. D&C 130:18-19; *Excursus 47: Islamic Perspectives Relating to Redemption*, p. 645

102 J. Smith, Jr., *Words*, 14 May 1843, p. 200, spelling and punctuation standardized.

103 D&C 131:6. See *Endnote 4-42*, p. 310.

104 D&C 93:39.

105 2 Nephi 2:26-27; cf. Moses 2:18. See *Endnote 4-43*, p. 310.

106 Cf. T. Stordalen, *Echoes*, p. 231.

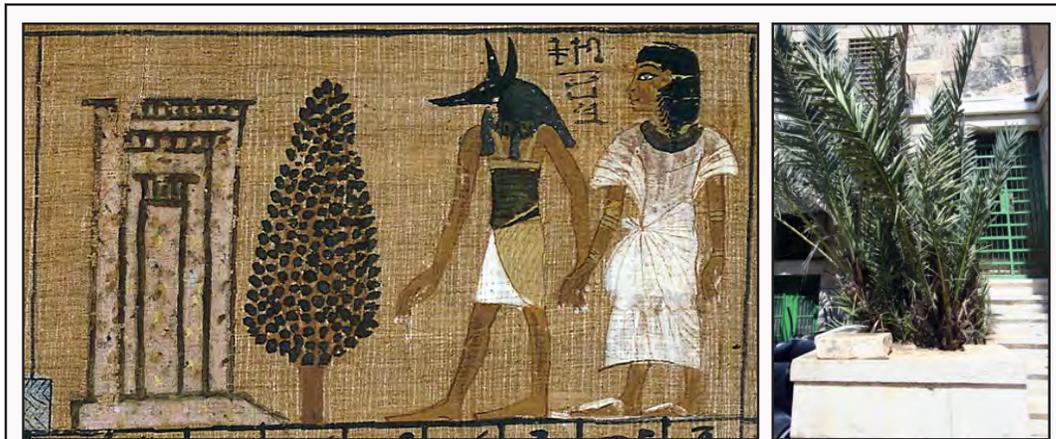


FIGURE 4-11. Anubis Leads Nakht Towards the Entrance to the Other World, ca. 1350-1300 BCE
 FIGURE 4-12. Palm Tree Growing over “Adam’s Grave” at the Tomb of the Patriarchs in Hebron

May I be like one of you, a friend of the Lord of Eternity, may I walk like you walk, may I stand like you stand, may I sit like you sit, may I speak like you speak before the great God, Lord of the West.¹ The figure at left² is from the hieroglyphic funerary papyrus of the Royal Scribe and Chief Military Officer, Nakht.³ Anubis, the “guardian of the gateway,”⁴ is frequently shown as “leading the deceased into the presence of Osiris and assisting in the ceremony of the weighing of the heart”⁵ in afterlife judgment. Here, they approach a tree that stands before the “false door,” representing the entrance to the “Other World.”⁶ To reach that door, they must pass by the tree, a symbol that is frequently associated, like the door itself, with the “horizon.”⁷

Traditions about Adam’s burial in the cave of Machpelah in Hebron are preserved in Jewish sources.⁸ At right above is a palm tree marking the spot of “Adam’s Grave” within the edifice built by Herod the Great to commemorate the burial of Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah.⁹ In contrast to the liminal symbolism of the tree in the Egyptian figure above, the funerary “Tree of Life” may have represented victory over death and the final reward of the righteous deceased.

1 R. O. Faulkner et al., *Book of the Dead*, Spell 117, p. 113.

2 BM 10471, in *ibid.*, p. 112.

3 *Ibid.*, p. 9.

4 J. Assman, *Death*, p. 335.

5 R. H. Wilkinson, *Art*, p. 65.

6 See *Endnote 4-47*, p. 311.

7 See *Commentary 4:14-e*, p. 260 and *Excursus 53: Comparative Explorations of the Mysteries*, p. 663. See also D. E. Wirth, *Parallels*, p. 154. See *Endnote 4-48*, p. 312. See also *Commentary 3:8-b*, p. 160.

8 E.g., M. McNamara, *Targum Neofiti*, 23:2, p. 120 and p. 120 n. 1; J. Neusner, *Genesis Rabbah 2*, 58:4, p. 297; M.-A. Ouaknin et al., *Rabbi Éliézer*, 20, pp. 127-128; 36, p. 224; H. Schwartz, *Tree*, 445, pp. 343-344, 639, pp. 504-506; see *Excursus 53: Comparative Explorations of the Mysteries*, p. 663.

9 N. Arnon, *Machpela*, p. 13. The “Tomb of the Patriarchs” is called *Ma’arat HaMachpela* in Hebrew, and *Haram al-Khalil* in Arabic. See *Endnote 4-50*, p. 312.

wanted Adam and Eve to eat of the fruit of the Tree of Life directly after they took of the Tree of Knowledge—a danger which moved God to take immediate preventive action.¹⁰⁷ For had Adam and Eve eaten of the fruit of the Tree of Life at that time, said Alma, “there would have been no death” and no “space granted unto man in which he might repent”—in other words no “probationary state” to prepare for a final judgment and resurrection.¹⁰⁸ Reiterating the same point in similar words, Alma later explained that had Adam and Eve been allowed to “take also of the tree of life, and eat and live forever” he would have had no “time granted... to repent... and serve God,” and “no space for repentance... and the great plan of salvation would have been frustrated.”¹⁰⁹

107 Moses 4:28-31; Alma 12:23, 42:2-3.

108 Alma 12:23-24.

109 Alma 42:3-5. See *Endnote 4-45*, p. 311.



**FIGURE 4-13. Rameses II in the Ished-tree
13th Century BCE. Photo: Alain Guilleux, 1966-**

Adam and his wife hid themselves from the presence of the Lord God in the center of the tree of the garden.¹ In contrast to Chouraqui's carefully rendered translation quoted here, the KJV reads "amongst the trees of the garden." However, as the alternate translation demonstrates, the Hebrew for "tree," *etz*, also may be read as singular—an important subtlety glossed over in nearly every vernacular edition of the Bible. As Kastler observes, "they are not merely touching the [Tree of Knowledge] but they have for all intents and purposes merged with it... The tree has become their refuge—or perhaps their prison."² They have experienced a kind of death.

The image of the guilty parties, Adam and Eve, being figuratively shut up in a tree recalls Egyptian motifs, such as the one evoked by the portrayal of Rameses II as Osiris shown here.³ Nibley also mentions "Book of the Dead vignettes showing the Lady incorporated—all but her upper part, and in many cases all but her arms only—in the fruit-bearing tree [suggesting] that the woman in the tree must actually have been eaten by it; she is the first victim, so to speak, and now invites her male companion to share her condition."⁴ In ancient year-rites in Egypt, the splitting of the tree "both terminates life and liberates it" allowing the captive initiate to be reborn.⁵ The splitting of the tree also is said to represent, "among other things, the 'splitting of 'good' and 'evil,'" or the law of opposites.⁶

An Islamic tradition relates that: "Adam went inside of the tree to hide,"⁷ recalling al-Tha'labi's version of the story of the martyrdom of Isaiah.⁸ As in Egyptian texts, pseudepigraphal accounts report that Isaiah's death in a split tree was immediately followed by his rebirth and ascension to heaven.⁹ A similar motif has been found in the New World.¹⁰

1 Genesis 3:8, after A. Chouraqui, *Bible*, p. 22; cf. R. M. Zlotowitz et al., *Bereishis*, p. 123.

2 E. Kastler, *Commentaire*.

3 A. Guilleux, *Temple de Derr*. See *Endnote 4-49*, p. 312.

4 H. W. Nibley, *Message 2005*, p. 309; cf. *Commentary 4:14-e*, p. 260, *Excursus 42: Nebuchadnezzar's "Fall"*, p. 632, and *Excursus 53: Comparative Explorations of the Mysteries*, p. 663. See *Endnote 4-50*, p. 312.

5 H. W. Nibley, *Message 2005*, p. 289. See also pp. 288-293.

6 *Ibid.*, p. 290.

7 Wahab b. Munabbih in B. M. Wheeler, *Prophets*, p. 25.

8 A. al-Tha'labi, *Lives*, p. 557 and p. 557 n. 15; cf. M. A. Knibb, *Isaiah*, 5:1-14, pp. 163-164. See also pp. 146-147.

9 M. A. Knibb, *Isaiah*, 6:1-11:43, pp. 164-176.

10 V. G. Norman, *Izapa Part 2*, p. 202. Also cited in B. Gardner, *Second Witness*, 1:168. See *Commentary 4:14-e*, p. 260 and *Excursus 55: Mesoamerican Stories of Creation and the Original Transgression*, p. 697.

The reason why this is so is lucidly explained by Skousen, and is relevant regardless of whether one sees Adam's action of eating as being literal or metaphorical:

There appears to be a very specific reason why it was necessary to have humanity pass through the portals of death so that their spirits could be separated temporarily from their bodies.

First of all, the Lord tells us that man cannot be exalted "in the flesh." "Neither can any natural man abide the presence of God," explained the Lord.¹¹⁰ There is something inherently mundane about the mortal clay which prevents it from being elevated to a celestial glory in and of itself. It can only be elevated by combining it with glorified spirit matter. In other words, a temporal body can only be exalted by becoming "inseparably connected"¹¹¹ with spirit matter after the spirit matter has been glorified or celestialized...

110 D&C 67:12; Moses 1:5.

111 D&C 93:33.



FIGURE 4-14. *Eve, After the Transgression*, 1869
Eugène Delaplanche, 1836-1890
Photo: Jeffrey M. Bradshaw, 1956-

*The serpent beguiled me, and I did eat.*¹ The vacant, tearless eyes and agonized posture of the solitary slumped figure bespeak the depth of Eve's utter hopelessness immediately following her transgression.

1 Moses 4:19.



FIGURE 4-15. *The Rebuke of Adam and Eve*, 1626
Domenico Zampieri (Domenichino), 1581-1641

SEE COLOR PLATE 4-15.

*And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.*¹ Of this painting, Conisbee writes: “*The Rebuke of Adam and Eve* perfectly illustrates Domenichino’s classical style at the peak of his career... The group of God and the angels is derived directly from Michelangelo’s *Creation of Adam*... and should be read as an homage by the seventeenth-century painter to his great predecessor... Following Italian tradition, Domenichino shows the Tree of Knowledge as a fig tree, rather than the apple tree which was more usual in northern European art. In a clear narrative sequence, God the Father, borne by cherubim and

angels, descends to rebuke Adam, who blames Eve, who in turn points to the serpent as the cause of their fall from grace. Animals still roam freely in their earthly paradise, but the lion at the right is already metamorphosing from a friendly feline to an aggressive beast.”²

1 Moses 4:18.

2 P. Conisbee, *Art*.

Speaking of the process wherein the temporal body is fused with the spirit body at the time of the resurrection, the Lord said: “They who are of celestial spirit shall receive the same body which was a natural body... and your glory [which obviously would have to be the glory of one’s spirit] shall be the glory by which your bodies are quickened.”¹¹²

In other words, the Lord has to have the opportunity of redeeming and glorifying the spirit first¹¹³—then the glorified spirit is used as the quickening medium to refine the physical body.

From this it becomes obvious why it would have been disastrous for Adam and Eve to have partaken of the fruit of the Tree of Life so that they could not die! Their spirits would have been imprisoned within their temporal bodies forever—incapable of Redemption, incapable of exaltation. The entire plan of salvation would have been annihilated by this single act...

112 D&C 88:28.

113 See *Endnote 4-46*, p. 311.



**FIGURE 4-16. *Expulsion of Adam and Eve*, 1510
Michelangelo Buonarroti, 1475-1564**

SEE COLOR PLATE 4-16.

*So I drove out the man.*¹ With drawn sword, the angel drives Adam and Eve out of the Garden. In striking contrast to their noble, vigorous, and handsome bearing before the Fall, they appear pained, cowering, and much older. With his hands raised and the sword poised at the back of his neck, Adam appears “to be warding off the angel, surrendering, [or] saying that he is going. Could it also be that he is...[depicted as] pushing God away”?²

- 1 Moses 4:31.
- 2 R. J. Smith, *Sistine*.



**FIGURE 4-17. *Cherubim and the Flaming Sword*, 2000
J. Kirk Richards, 1977-**

SEE COLOR PLATE 4-17.

*I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.*¹ In temple contexts, the essential function of the cherubim was analogous to their role at the entrance of the Garden of Eden: they were to be as sentinels guarding the portals of the temple against unauthorized entry, governing subsequent access to secure compartments, and ultimately assisting in the determination of the fitness of temple worshipers to enter God’s presence.² The sword is described by Sarna as a “separate, protective instrument, not said to be in the hands of the cherubim.”³ While the function of the cherubim is to selectively admit those authorized to enter, Nibley argues that the fire and steel combined in the sword are specifically meant to repulse the serpent, forever preventing its return to the Garden.⁴

J. Kirk Richards was born “near Brigham Young University, the fourth of eight musical children. He attributes much of his love for the arts to an early emphasis on musical training in the home.”⁵ “Richards studied with nationally acclaimed artists James Christenson, Wulf Barsch, Bruce Smith, and Swiss born symbolist painter, Patrick Denovas.” In addition to crediting the influence of these artists on his painting, he admires the work of masters such as Rembrandt and Michelangelo who “have both abstract and realist figures in their paintings” and who “combine the two extremes in an amazing way.” His own work is noted for its “expressive realism, elegant composition, and brilliant representation of light in primarily Judeo-Christian themes.”⁶

- 1 Moses 4:31.
- 2 D&C 132:19; D. W. Parry, *Garden*, p. 139; B. Young, *6 April 1853 - B*, p. 31.
- 3 N. M. Sarna, *Genesis*, p. 30.
- 4 H. W. Nibley, *Message 2005*, pp. 319-320.
- 5 J. K. Richards, *Bio*.
- 6 S. Lemon, *Richards*.

Alma points out that “living forever” or conquering temporal death was not important at this time: “Now behold, it was not expedient that man should be redeemed from this temporal death, for that would destroy the great plan of happiness.”¹¹⁴ It was first “expedient that mankind should be reclaimed from this spiritual death,”¹¹⁵ which means to return to the presence of God. And since the physical body cannot endure the presence of God in its mundane state it was necessary to permit the spirit to be released from the body. When the spirit had been

114 Alma 42:8.

115 Alma 42:9.

“reclaimed from the spiritual death” and, as the Lord says made into a “celestial spirit,”¹¹⁶ then it could be used as a refining element to exalt the elements of the temporal body.¹¹⁷

It is easy to see a parallel between Satan’s initial proposal in the spirit world and his later strategy to “frustrate” the plan of salvation through his actions in Eden. Just as his defeated premortal plan had proposed to provide a limited measure of “salvation” for all by precluding the opportunity for exaltation, so it seems plausible that his unsuccessful scheme in the Garden was intended to impose an inferior form of immortality that would forestall the possibility of eternal life.¹¹⁸ However, because the Devil “knew not the mind of God,” his efforts “to destroy the world”¹¹⁹ were in vain: the result of his deceitful manipulations to get Adam and Eve to eat the forbidden fruit was co-opted by God, and the risk of their partaking immediately of the fruit of the Tree of Life was averted. Elder Bruce C. Hafen explained: “God placed cherubim and a flaming sword to guard the way of the Tree of Life until Adam and Eve completed, and we, their posterity, complete [the] preparatory schooling [of mortality]. Our tutorial is the gospel, a schoolmaster that brings us to Christ.¹²⁰ But He cannot fully receive us and give us the gift of celestial life—partaking of God’s very nature—until we have learned by our own experience to distinguish good and evil.”¹²¹



FIGURE 4-18. *The Expulsion of Adam and Eve, 1646*

SEE COLOR PLATE 4-18.

*I beheld that I was naked, and I hid myself.*¹ In Orthodox tradition, Adam and Eve are frequently portrayed in regal robes before the Fall, and as naked afterward. Here, the top panel shows God seated in the heavenly council surrounded by angels and the four beasts of the book of Revelation. The second panel depicts, from left to right: Adam and Eve clothed in heavenly robes following their creation; then stripped of their glorious garments and “clothed” only in mortal skin after eating the forbidden fruit; and finally both clad in fig leaf aprons as Eve converses with God. The third panel shows Adam conversing with God, the couple’s expulsion from the walled Garden through a door showing images of cherubim, and their subsequent hardship in the fallen world. Orthodox tradition generally leaves Adam and Eve in their aprons after the Fall and expulsion, seeing them as already having received their “coats of skin” at the time they were clothed in mortal flesh.

1 Moses 4:16.

The Nakedness and the Clothing of Adam and Eve

Moses’ account depicts Adam and Eve as naked and without shame in the Garden,¹²² and clothed by God in coats of skin only later, after the Fall.¹²³ However, many of the earliest artistic depictions of the story show a surprising reversal of the situation, portraying Adam

116 D&C 88:28.

117 W. C. Skousen, *First 2,000*, pp. 66-68.

118 See *Excursus 22: The Nature of Satan’s Premortal Proposal*, p. 577.

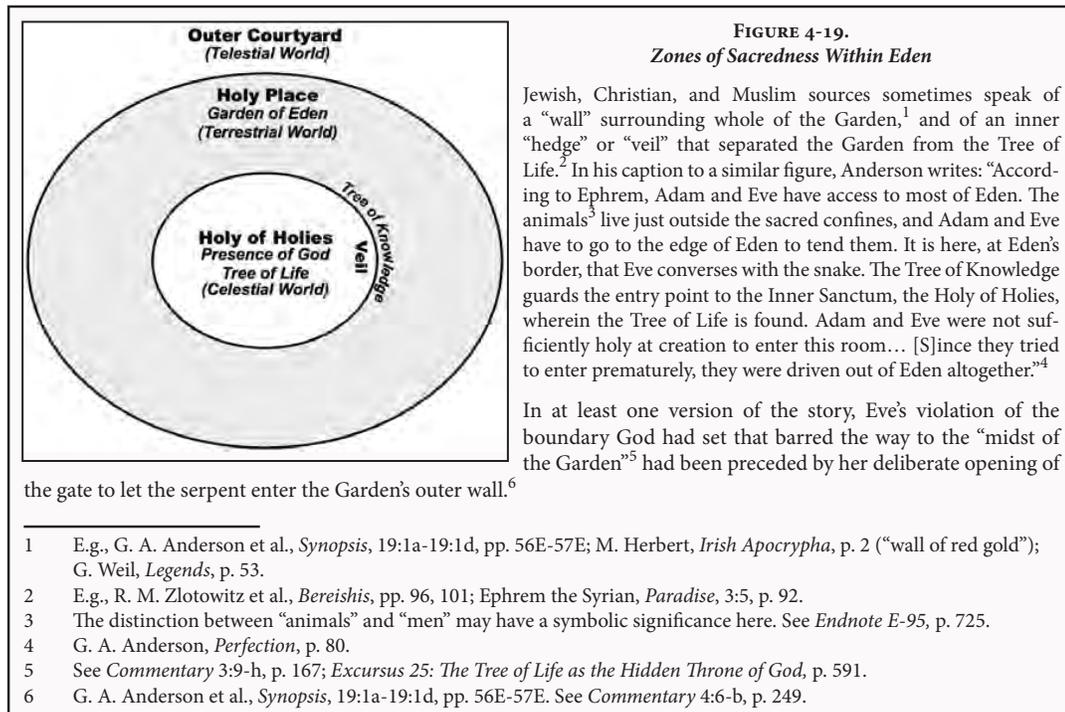
119 Moses 4:6.

120 See Galatians 3:24.

121 B. C. Hafen, *Broken*, p. 30; cf. L. Schaya, *Meaning*, p. 16.

122 Moses 3:25.

123 Moses 4:27.



and Eve clothed in regal glory within Eden, and naked after their expulsion.¹²⁴ How can this be?

Recalling the parallels between the Garden of Eden and Israelite Houses of God, Anderson points out that “the vestments of the priest matched exactly those particular areas of the Temple to which he had access... Each time the high priest moved from one gradient of holiness to another, he had to remove one set of clothes and put on another to mark the change”.¹²⁵

(a) Outside the Tabernacle priests wear ordinary clothes. (b) When on duty in the Tabernacle, they wear four pieces of clothing whose material and quality of workmanship match that of the fabrics found on the outer walls of the courtyard.¹²⁶ (c) The High Priest wears those four pieces plus four additional ones—these added garments match the fabric of the Holy Chamber where he must go daily to tend the incense altar.

In Eden a similar set of vestments is found, again each set suited to its particular space. (a) Adam and Eve were, at creation, vested like priests and granted access to most of Eden. (b) Had they been found worthy, an even more glorious set of garments would have been theirs (and according to St. Ephrem, they would have entered even holier ground). (c) But having [transgressed], they were stripped of their angelic garments and put on mortal flesh. Thus, when their feet met ordinary earth—the realm of the animals—their constitution had become “fleshly,” or mortal.¹²⁷

Consistent with this schema, each stage in the sequence of changes in Adam and Eve’s status in the book of Moses is marked by a change in their appearance.¹²⁸ The imagery of clothing

124 G. A. Anderson, *Perfection*, p. 119; see a Muslim parallel in R. Milstein et al., *Stories*, B&W plate 2.

125 G. A. Anderson, *Perfection*, p. 122. See *Endnote 4-51*, p. 312.

126 Exodus 28.

127 G. A. Anderson, *Perfection*, p. 123. See *Endnote 4-52*, p. 312.

128 See *Endnote 4-53*, p. 313.

is “a means of linking together in a dynamic fashion the whole of salvation history; it is a means of indicating the interrelatedness between every stage in this continuing working out of divine Providence,” including “the place of each individual Christian’s [ordinances¹²⁹] within the divine economy as a whole.”¹³⁰ Note the chiasmic structure of the sequence, which begins and ends in glory:¹³¹

1. *From glory to nakedness.*¹³² Though “naked” because their knowledge of their premortal state had been taken away by a veil of forgetfulness,¹³³ Adam and Eve had come to Eden nonetheless “trailing clouds of glory.”¹³⁴ While the couple, as yet, were free from transgression, they could stand “naked” in God’s presence without shame,¹³⁵ being “clothed with purity”¹³⁶ in what early commentators called “garments of light”¹³⁷ or “garments of contentment.”¹³⁸ In one source, Eve describes her appearance by saying: “I was decked out like a bride, And I reclined in a wedding-chamber of light.”¹³⁹

In the context of rituals and ordinances based on the experiences of Adam and Eve, Nibley explained: “The garment [of light] represents the preexistent glory of the candidate... When he leaves on his earthly mission, it is laid up for him in heaven to await his return. It thus serves as security and lends urgency and weight to the need for following righteous ways on earth. For if one fails here, one loses not only one’s glorious future in the eternities to come, but also the whole accumulation of past deeds and accomplishments in the long ages of preexistence.”¹⁴⁰

2. *From innocence to transgression.*¹⁴¹ Rabbinical tradition taught that, following his transgression, “Adam... lost his [heavenly] clothing—God stripped it off him...”¹⁴² and similarly that Eve “was stripped of the righteousness in which [she] had been clothed.”¹⁴³ Likewise, the *Discourse on Abbaton* records that both Adam and Eve “became naked” upon eating the forbidden fruit.¹⁴⁴ According to the *Life of Adam and Eve*, God then “sent seventy plagues upon us, to our eyes, and to our ears and as far as our feet, plagues and portents laid up in his treasuries.”¹⁴⁵ Anderson takes this to mean that “Adam has exchanged an angelic constitution for a mortal one,” in other words that he has been “clothed with flesh.”¹⁴⁶ Shamed by their loss of glory, Adam and Eve covered their earthly bodies with fig leaf aprons.¹⁴⁷

Rabbinical writings describe how, in likeness of Adam and Eve, each soul descending to earth “divests itself of its heavenly garment, and is clothed in a garment of flesh and blood,”¹⁴⁸ the prior

129 The original reads “Baptism” here.

130 Brock in Ephrem the Syrian, *Paradise*, pp. 66-67; cf. C. Buck, *Paradise*, pp. 100-104.

131 See *Endnote 4-54*, p. 313.

132 Moses 3:25.

133 R. A. Bullard et al., *Archons*, 89:3-7, p. 164; G. W. MacRae et al., *Adam 1990*, 64:24-29, 65:10-13, p. 279; C. Schmidt, *Pistis*, 4:144, pp. 749-753; G. R. S. Mead, *Pistis*, 6, 144, 380, p. 315; cf. *Commentary 3:21-a*, p. 180.

134 W. Wordsworth in L. Richards, *Marvelous*, p. 290. See *Endnote 4-56*, p. 313.

135 Moses 3:25; cf. D&C 121:45.

136 2 Nephi 9:14; cf. Chrysostom, *Homilies on Genesis*, 15:14, in A. Louth et al., *Genesis 1-11*, p. 72. See *Endnote 4-57*, p. 314.

137 G. A. Anderson, *Perfection*, p. 215; cf. D. C. Matt, *Zohar 1*, Be-Reshit 1:36b, pp. 229, 230. For an in-depth discussion of this topic, see G. A. Anderson, *Garments*.

138 M. al-Kisa’i, *Tales*, p. 61. See *Endnote 4-58*, p. 314.

139 M. E. Stone, *Adamgirk*, 3:1:7, p. 48.

140 H. W. Nibley, *Message 2005*, p. 489. See also E. Hennecke et al., *Acts of Thomas*, 108.9-15, pp. 498-499; B. T. Ostler, *Clothed*, p. 4. See *Endnote 4-59*, p. 314.

141 Moses 4:16.

142 L. Ginzberg, *Legends*, 1:79; cf. D. C. Matt, *Zohar 1*, Be-Reshit 1:36b, p. 229.

143 L. Ginzberg, *Legends*, 1:96; cf. M. E. Stone, *Adamgirk*, 3:1:9, p. 48 and 3:1:17, p. 50. See *Endnote 4-60*, p. 314.

144 Timothy of Alexandria, *Abbaton*, p. 200. See *Endnote 4-61*, p. 315.

145 G. A. Anderson, *Perfection*, p. 127; cf. G. A. Anderson et al., *Synopsis*, Georgian version, 34(8):2, p. 38. See *Endnote 4-62*, p. 315.

146 G. A. Anderson, *Perfection*, p. 127. See *Endnote 4-63*, p. 315.

147 See *Commentary 4:13-b*, p. 258.

148 H. Schwartz, *Tree*, 200, p. 166.

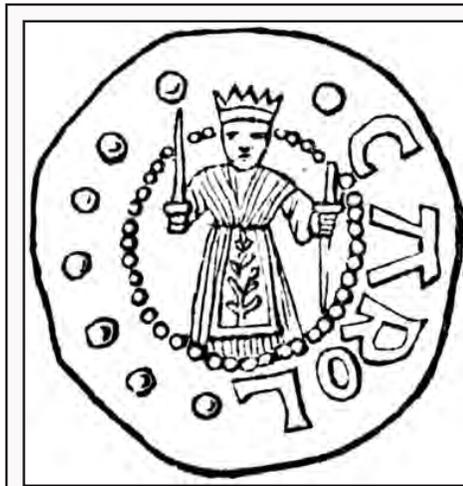


FIGURE 4-20.

Sacred Tree on the Apron of Charlemagne, eighth century

And they sewed fig-leaves together and made themselves aprons.¹ While Adam and Eve's original fig-leaf aprons were made without divine authorization, a similar article has been used in ritual contexts to represent true power and authority. For example, a sacred tree was symbolically represented on an apron worn by the eighth-century Christian king Charlemagne.² Kings in the Middle East were often represented as various sorts of trees. In Egypt and Mesoamerica,³ foliated aprons were used as a sign of authority.

1 Moses 4:13.

2 W. Smith et al., *Dictionary*, 2:1307. Also included in M. B. Brown, *Girded*, p. 137. See *Commentary* 4:13-b, p. 258.

3 See, e.g., D. E. Wirth, *Parallels*, p. 106 and pp. 109-110, Figures 6.23, 6.24.

glory being, as it were, “veiled... in flesh.”¹⁴⁹ The various “afflictions” of mortality initially given to Adam and now bestowed upon “all... generations”¹⁵⁰ frequently number seven rather than the seventy mentioned above: “They are against the ‘seven natures: the flesh for hearing, the eyes for seeing, the breath to smell, the veins to touch, the blood for taste, and bones for endurance, and the intelligence for joy’;¹⁵¹ or against life, sight, hearing, smell, speech, taste, procreation.”¹⁵² Though Adam and Eve were protected from fatal harm at the time of extremity, ancient texts recount that Satan had been allowed to hurt them, and the “wounds,” foreshadowing the later wounds received by Christ at His crucifixion,¹⁵³ “remained on their bodies.”¹⁵⁴ Nibley sees the wounds of nature and of Satan to various parts of the body as figuratively corresponding to the “blows of death” taught by Satan to Cain.¹⁵⁵ He describes their enactment in Jewish ritual as follows: “The wages of sin is death, and the dead body is chided at an old-fashioned Jewish funeral because its members no longer function, and each one is struck an impatient and accusing blow. This is the *chibut ha-keber*: ‘On the third day the departed is treated with increased rigor. Blows are struck on his eyes because he would not see, on his ears because he would not hear, on his lips because they uttered profanities, on his tongue because it bore false testimony against his neighbor, on his feet because they ran toward evil doing.’”¹⁵⁶

3. *From transgression to blamelessness.*¹⁵⁷ Except through his eventual death, Adam was powerless to rid himself of the mortal flesh he had now put on. However, while still in this life, he was enabled to “[put] off the natural man and [become] a saint through the atonement of Christ” so that he could be found “blameless in the sight of God.”¹⁵⁸ The book of Moses account is consistent with this sort of symbolism. When Adam asked why “men must repent and be baptized,” the Lord replied: “Behold I have forgiven thee thy transgression in the

149 *Hymns* (1985), #175. See *Endnote* 4-64, p. 315.

150 G. A. Anderson et al., *Synopsis*, Latin 34:2, p. 38E.

151 Cf. F. I. Andersen, *2 Enoch*, 30:8-9, p. 150.

152 H. W. Nibley, *Message 2005*, p. 178. See H. C. Kee, *Testaments*, Reuben 2:1-9, p. 782.

153 H. W. Nibley, *Prayer Circle*, p. 60. See S. C. Malan, *Adam and Eve*, 1:23, 69, pp. 23, 83-84; cf. J. Cooper et al., *Testament*, 1:23, pp. 73, 75; W. H. C. Propp, *Symbolic Wounds*; M. E. Stone, *Legend*, p. 160.

154 S. C. Malan, *Adam and Eve*, 1:46, p. 50. See also 1:59, p. 66.

155 H. W. Nibley, *Teachings of the PGP*, 19, p. 253. See also *Commentary* 5:29-b, p. 377, 5:47-b, p. 396.

156 H. W. Nibley, *Message 2005*, pp. 173-174.

157 Moses 4:27, 6:50-53.

158 Mosiah 3:19, 21; cf. Moses 5:5-8.

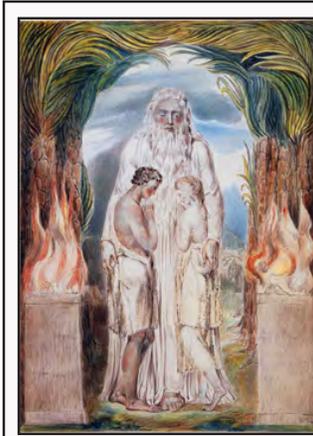


FIGURE 4-21. *The Clothing of Adam and Eve, 1803*
William Blake, 1757-1827

SEE COLOR PLATE 4-21.

*Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them.*¹ Blake depicts the exit scene at the gates of Eden as a tender moment of forgiveness and farewell. In childlike submission and gratitude, Adam and Eve bow their heads and, clothed with garments of animal skin made by the Father as a protection and a reminder, prepare to leave God's embrace and prove themselves by overcoming the dangers of the mortal world.

1 Moses 4:27.

Garden of Eden.¹⁵⁹ The coats of animal skins given to Adam and Eve were a visible sign of God's forgiveness, constituting a tangible witness of the couple's acceptance of the Atonement that would reverse the "blows of death," cover the shame of nakedness they experienced following their transgression, and "replace sin... with light and healing."¹⁶⁰ The "second skin" provided by the Lord figuratively replaced their covering of mortal skin with the flesh of Jesus Christ, the "second Adam,"¹⁶¹ through whose power they would experience a "renewing of their bodies."¹⁶² Indeed, the Hebrew term for atonement exactly fits this situation, meaning "to cover or recover, cover again, to repair a hole, cure a sickness, mend a rift, make good a torn or broken covering."¹⁶³ Though the leather garment given to Adam and handed down through the patriarchs was foremost a sign of repentance,¹⁶⁴ it was also a sign of authority,¹⁶⁵ and a symbol of "royal rebirth and rejuvenation."¹⁶⁶ It provided protection,¹⁶⁷ afforded modesty, reminded Adam and Eve of their covenants, and served as an earnest of the glorious celestial robes that awaited them through their faithfulness.¹⁶⁸ It appears that once Adam and Eve had successfully completed their probation on earth, the garment of skins was no longer needed.¹⁶⁹

The putting off of the "natural man" so as to be made a "new creature" in Christ¹⁷⁰ is figuratively enacted in the rites of some Christian traditions relating to the renunciation of Satan and the acceptance of Christ through baptism. In these rites, the candidate "is stripped of the garments inherited from Adam and vested with the token of those garments he or she shall enjoy at the resurrection."¹⁷¹ In some early Christian traditions, the idea of "reversing the blows of death"

159 Moses 6:53; cf. *Commentary* 4:24-b, p. 271 and 4:25-a, b, p. 272, See *Endnote* 4-65, p. 316.

160 T. G. Madsen, *Foundations*, p. 2.

161 Romans 5:12-21; 1 Corinthians 15:20-22, 45-50.

162 D&C 84:33. See *Excursus* 3: *Temple Blessings in the Oath and Covenant of the Priesthood*, p. 519 and *Excursus* 52: *Washing, Anointing, and Clothing Among Early Christians*, p. 661.

163 M. Barker, *Atonement*; cf. T. G. Madsen, *Sacrament*, p. 13. See *Endnote* 6-36, p. 502.

164 H. W. Nibley, *Evangelium*, p. 38 n. 78.

165 H. W. Nibley, *Vestments*, p. 124.

166 H. W. Nibley, *Message* 2005, p. 425.

167 See *Endnote* 4-66, p. 316.

168 C. E. Asay, *Garment*, p. 37; E. T. Marshall, *Garments*; H. W. Nibley, *Vestments*, p. 124. See also *Commentary* 3:25-a, p. 185 and 4:27-a, p. 274.

169 JS-H 1:31; cf. Ephrem the Syrian, *Diatessaron*, cited in M. Barker, *Hidden*, p. 34; M. Lidzbarski, *Ginza*, GL 2:19, p. 488; H. W. Nibley, *Apocryphal*, p. 299.

170 Mosiah 3:19, 2 Corinthians 5:17.

171 G. A. Anderson, *Perfection*, p. 130. See also M. Barker, *Gate*, pp. 113-114; B. T. Ostler, *Clothed*, p. 3; S. D. Ricks, *Garment*, p. 709; M. von Wellnitz, *Liturgy*, pp. 11-12; Romans 6:3-4; 1 Corinthians 15:53; and *Commentary* 4:21-d, p. 266. See *Endnote* 4-67, p. 317.

was also represented by a special anointing with the “oil of mercy” prior to (or sometimes after) baptism or washing, as the candidate is signed upon the brow, the nostrils, the breast, the ears, and so forth.¹⁷² This anointing recalls an incident in the *Life of Adam and Eve* where Adam, as he lay on his deathbed, requested Eve and Seth to fetch him oil from the Tree of Life in the Garden of Eden.¹⁷³ One may also see these symbols of the Atonement in Christ’s miracles of healing and forgiveness.¹⁷⁴

4. *From blamelessness to celestial glory.*¹⁷⁵ While the coats of skins “covered” the direct effects of Adam and Eve’s transgression (corresponding to the idea of justification), additional clothing worn over the first garment represented their being endowed with glory, holiness, and godliness (i.e., sanctification).¹⁷⁶ In connection with the doctrines and ordinances of the gospel that promise “eternal life... unto all the obedient,”¹⁷⁷ Adam and Eve would, in the resurrection, be “clothed with honour and majesty... [and] covered... with light as with a garment,”¹⁷⁸ in perfect similitude of God’s own glory.¹⁷⁹ Rabbinical writings recount that: “When the time comes for the soul to leave this world, the Angel of Death strips off the worldly garment, and at the same instant the soul is clothed in the holy garment that was stripped away when it descended to this world. Then the soul delights in having been stripped of its worldly body and in having its original garment restored.”¹⁸⁰ Similarly, Nephi describes the worthy dead as “being clothed with purity, yea, even with the robe of righteousness.”¹⁸¹ *1 Enoch* says that the “righteous and the chosen will have arisen from the earth... and have put on the garment of glory... the garment of life from the Lord of Spirits; and your garment will not wear out, and your glory will not fade in the presence of the Lord of Spirits.”¹⁸² “For these are those selected by God for an everlasting covenant and to them shall belong the glory of Adam.”¹⁸³

In ancient Israel, the temple clothing of priests symbolized the heavenly clothing that would someday supersede it.¹⁸⁴ Nibley explains that “the white undergarment is the proper preexistent glory of the wearer, while the [outer garment of the high priest] is the priesthood later added to it.”¹⁸⁵ Anderson describes God’s concerted attempt at Sinai to figuratively reverse the effects of the Fall of mankind and then to cover him with glory “by ordaining that Israel wash and then put on new clothes. ‘When you have already been washed and purified through the Law of God,’ Origen declared, ‘then Moses will dress you with a garment of incorruptibility so that

- 172 H. W. Nibley, *Message 2005*, p. 174; B. T. Ostler, *Clothed*, p. 2; cf. Cyril of Jerusalem, *Five*, 21:1-6, 7:149-150; H. W. Nibley, *Message 2005*, 3:1-6, pp. 516-517; M. von Wellnitz, *Liturgy*, pp. 10-11, 13, 28-29; and *Commentary* 3:9-g, p. 165. See *Endnote 4-68*, p. 317.
- 173 G. A. Anderson et al., *Synopsis*, pp. 33E-45E; cf. M. Herbert, *Irish Apocrypha*, p. 16. See the overview of Moses 6, pp. 460-462. See *Endnote 4-69*, p. 317.
- 174 E.g., His driving out of evil spirits and His use of oil in blessing the sick (Mark 6:13), the gesture of touching of the eyes of the blind (Matthew 9:29; Mark 8:23-25)) and in His story of the Good Samaritan, where the “half dead” victim was administered to by having oil and wine poured in his wounds (Luke 10:30, 34). See H. W. Nibley, *Message 2005*, pp. 175-77; J. W. Welch, *Samaritan (1999)*; J. W. Welch, *Samaritan (2007)*.
- 175 Moses 4:27.
- 176 See *Excursus 26: Justification and Sanctification*, p. 596. See *Endnote 4-70*, p. 317. In this connection, Elder Joseph Fielding Smith wrote that temples are “places for sanctification” (“The Los Angeles Temple,” *Improvement Era*, November 1951, p. 798, cited in T. G. Madsen, *Purposes*, p. 93).
- 177 Moses 5:11.
- 178 Psalm 104:1-2.
- 179 1 John 3:1-3. See *Endnote 4-71*, p. 317.
- 180 H. Schwartz, *Tree*, 200, p. 166. See also E. Hennecke et al., *Acts of Thomas*, 111-112:72-80, p. 502; H. W. Nibley, *Message 2005*, p. 496; B. T. Ostler, *Clothed*, pp. 4-5.
- 181 2 Nephi 9:14; cf. Revelation 3:4-5, 4:4, 6:11, 7:9, 13-15; 2 Esdras 2:45; *Commentary* 1:25-b, p. 60.
- 182 G. W. E. Nickelsburg et al., *1 Enoch* 62:15-16, p. 81.
- 183 Rule of the Community 4:22-23 in F. G. Martinez, *DSS Translated*, p. 7; H. W. Nibley, *Message 2005*, p. 467.
- 184 J. A. Tvedtnes, *Clothing*, pp. 662-695.
- 185 H. W. Nibley, *Message 2005*, pp. 489-490, citing Hoffman; cf. M. von Wellnitz, *Liturgy*, pp. 17, 19-20; Abraham 3:26: “added upon.”

‘your shame may never appear’¹⁸⁶ and ‘this mortality may be absorbed by life.’¹⁸⁷ And what was done to Israel in this general way was done to the priesthood in a much more dramatic way. Priests’ clothing anticipated the resurrection body that all would receive at the end of time. There is a Jewish tradition that the high priest was exempted from the power of the angel of death while he wore those robes.¹⁸⁸

In his *Hymns on Paradise*, Ephrem the Syrian summarizes the blessings that come to the posterity of Adam and Eve through their faithfulness:

Among the saints none is naked,
 for they have put on glory,
 nor is any clad in those leaves,
 or standing in shame,
 for they have found, through our Lord,
 the robe that belonged to Adam and Eve.¹⁸⁹

The contrast between authentic robes of righteousness and the deceptive trappings of earthly “glory” is so obvious that no one should be fooled; however, history shows that the humans are perennial dupes for vanity’s sake. Kierkegaard warns that we must always remember that the temporary “distinctions of earthly existence are only like an actor’s costume” and that “every individual should watchfully and carefully keep the fastening cords of this outer garment”—our earthly status and distinctions— “loosely tied,” not tightly laced about us, “so that in the moment of transformation” when our true selves are again revealed “the garment can easily be cast off... and the inner glory... [shine] through...”¹⁹⁰

186 Exodus 20:26.

187 Origen, *Leviticus 1-16*, 6:7, cited in G. A. Anderson, *Perfection*, pp. 122, 124. See 2 Corinthians 5:4.

188 G. A. Anderson, *Perfection*, pp. 122, 124. See *Endnote 4-72*, p. 317.

189 Ephrem the Syrian, *Paradise*, 6:9, p. 112. See *Endnote 4-73*, p. 318.

190 S. Kierkegaard, *Parables*, pp. 47-48. See *Endnote 4-74*, p. 318.

Moses 4: Text and Commentary

CHAPTER 4 (June–October 1830)

REBELLION OF SATAN (PP. 243-246)

AND ^aI, the Lord God, spake unto Moses, saying: ^bThat Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, ^chere am I, send me, ^dI will be thy son, and ^eI will redeem ^fall mankind, that one soul shall not be lost, and ^gsurely I will do it; wherefore ^hgive me thine honor.

2 But, behold, ^amy Beloved Son, ^bwhich was my Beloved and Chosen from the beginning, said unto me—^cFather, thy will be done, and the ^dg-
lory be thine forever.

3 Wherefore, because that ^aSatan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, ^bthat I should give unto him mine own power; ^cby the power of mine Only Begotten, ^dI caused that he should be cast down;

4 And he ^abecame Satan, yea, even the devil, the ^bfather of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

TRANSGRESSION (PP. 246-257)

5 And now the ^aserpent was more ^bsubtle than any beast of the field which I, the Lord God, had made.

6 And Satan put it into the heart of the serpent, (for he ^ahad drawn away many after him,) and he ^bsought also to beguile Eve, for he ^cknew not the mind of God, wherefore he ^dsought to destroy the world.

7 And he said unto the woman: Yea, ^ahath God said—Ye shall not eat of every tree of the garden? (And he ^bspake by the mouth of the serpent.)

8 ^aAnd the woman said unto the serpent: We may eat of the fruit of the trees of the garden;

9 But of the fruit of the ^atree which thou beholdest in the midst of the garden, God hath said—Ye shall not eat of it, ^bneither shall ye touch it, lest ye die.

10 And the serpent said unto the woman: ^aYe shall not surely die;

11 For God doth know that in the day ye eat thereof, then ^ayour eyes shall be opened, and ^bye shall be as gods, ^cknowing good and evil.

12 And when the ^awoman saw that

the tree was good for food, and that ^bit became pleasant to the eyes, and a tree to be desired ^cto make her wise, ^dshe took of the fruit thereof, and did eat, and also ^egave unto her husband with her, and he did eat.

APRONS AND HIDING (PP. 258-261)

13 And the ^aeyes of them both were opened, and they knew that they had been naked. And they sewed ^bfig-leaves together and made themselves aprons.

14 And ^athey heard the voice of the Lord God, ^bas they were walking in the garden, ^cin the cool of the day; and Adam and his wife went to ^dhide themselves from the presence of the Lord God ^eamongst the trees of the garden.

CONFESSION (PP. 261-263)

15 And ^aI, the Lord God, called unto Adam, and said unto him: ^bWhere goest thou?

16 And he said: ^aI heard thy voice in the garden, and ^bI was afraid, because I beheld that I was naked, and I hid myself.

17 And I, the Lord God, said unto Adam: ^aWho told thee thou wast naked? ^bHast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?

18 And the man said: The ^awoman thou gavest me, and ^bcommandest that she should remain with me, she gave me of the fruit of the tree and I did eat.

19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The ^aserpent beguiled me, and I did eat.

CONSEQUENCES (PP. 264-273)

20 And ^aI, the Lord God, said unto the serpent: ^bBecause thou hast done this ^cthou shalt be cursed above ^dall cattle, and above every beast of the field; ^eupon thy belly shalt thou go, and ^fdust shalt thou eat all the days of thy life;

21 And ^aI will put enmity between thee and the woman, between ^bthy seed and ^cher seed; and ^dhe shall bruise thy head, and thou shalt bruise his heel.

22 Unto the woman, I, the Lord God, said: ^aI will greatly multiply thy sorrow and thy conception. ^bIn sorrow thou shalt bring forth children, and

^cthy desire shall be to thy husband, and he shall rule over thee.

23 And unto Adam, I, the Lord God, said: ^aBecause thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, ^bcursed shall be the ground ^cfor thy sake; ^din sorrow shalt thou eat of it all the days of thy life.

24 ^aThorns also, and thistles shall it bring forth to thee, and ^bthou shalt eat the herb of the field.

25 ^aBy the sweat of thy face shalt thou eat bread, ^buntil thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for ^cdust thou wast, and unto dust shalt thou return.

ADAM NAMES EVE (PP. 273-276)

26 And ^aAdam called his wife's name Eve, because she was the ^bmother of all living; for thus have I, the Lord God, called the ^cfirst of all women, which are many.

27 Unto Adam, and also unto his wife, did I, the Lord God, make ^acoats of skins, and ^bclothed them.

EXPULSION FROM EDEN (PP. 276-282)

28 And I, the Lord God, said unto mine Only Begotten: Behold, the ^aman is become as one of us to know good and evil; and now ^blest he put forth his hand and partake also of the tree of life, and ^ceat and live forever,

29 Therefore I, the Lord God, ^awill send him forth from the Garden of Eden, ^bto till the ground from whence he was taken;

30 For as I, the Lord God, liveth, even so ^amy words cannot return void, for as they go forth out of my mouth they must be fulfilled.

31 So ^aI drove out the man, and I placed ^bat the east of the Garden of Eden, ^ccherubim and a ^dflaming sword, which turned every way ^eto keep the way of the tree of life.

EPILOGUE (PP. 282-282)

32 (And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. ^aSee thou show them unto no man, until I command you, except to them that believe. Amen.)

1 And I, the Lord God, spake unto Moses, saying: *That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.*

1 a **I, the Lord God, spake unto Moses.** The JST transforms the narrative into a direct, first-person form, as it did in the Creation account of Moses 2-3.

b **That Satan, whom thou hast commanded... is the same which was from the beginning.** “Satan” is a word of Hebrew origin, meaning an accuser or adversary. The qualifier (“whom thou hast commanded”) refers to 1:21, where Moses commanded Satan “in the name of the Only Begotten” to depart. Here, in verses 1-4, the Lord digresses from the story of the Fall in order to give the background needed to understand the roles of Satan and the Savior.

In the *Qur’an* and in the book of Moses—in contrast to Genesis—the corresponding accounts of Satan’s rebellion and Adam and Eve’s Fall form “a single, continuous story.”¹⁹¹

c **here am I, send me.** Draper et al. note that this statement carries the intrinsic claim “that the speaker is in the right path, ready to do the Lord’s bidding.”¹⁹² Likewise, Auerbach observes that the phrase is meant to indicate “a moral position in respect to God.”¹⁹³ The fact that Satan’s intentions were already in direct opposition to God’s plan falsifies his claim of moral readiness, substantiating the scriptural assertion that the Devil is “a liar from the beginning.”¹⁹⁴

Since Jesus Christ was already known by all to be God’s “Beloved and Chosen from the beginning,”¹⁹⁵ the very fact that Satan sought to answer the call was in itself a direct affront to the Father. Top correctly concludes that there was only One who could rightly reply to God, observing: “In light of the premortal stature of Christ, it appears more likely that the Father’s question ‘Whom shall I send?’ was an invitation for Jesus to publicly and voluntarily accept the calling and appointment that was his birthright as the Firstborn, the Preeminent One. It was a call for our commitment and common consent rather than a request for résumés.”¹⁹⁶

Satan’s self-centeredness is fittingly reflected in the wording of his proposal. With passionate rapid-fire delivery, he narcissistically repeats the terms “I” and “me” six times in the short span of half a verse. OT1 and OT2 reinforce the stylistic egoism of the phrase “Behold, here am I” with their briefer reading: “Behold I”¹⁹⁷—the latter rendering in all likelihood being closer to the phrase would have been worded by an ancient speaker.¹⁹⁸ The current wording first appeared in the 1902 edition of the Pearl of Great Price.¹⁹⁹

d **I will be thy son.** Compare Moses 1:19 where, in a rage, Satan claimed the role he was here denied—namely, the right to become the Only Begotten of the Father in the flesh.²⁰⁰

e **I will redeem.** Whatever Satan exactly meant by his proposal to become the “redeemer” of all mankind, it was doubtless very different from what the Savior offered. Elder Spencer J. Condie observed: “Because [the Devil’s] plan... required no Atonement for sin, ... he could save his own satanic skin from any suffering.”²⁰¹

191 A. at-Tabataba’i, *Al-Mizan*, 2:35, 1:179.

192 R. D. Draper et al., *Commentary*, p. 38; cf. Genesis 22:1; Isaiah 6:8; Acts 9:10; Abraham 3:27.

193 E. Auerbach, *Mimesis*, p. 8; cf. H. Fisch, *Presence*, p. 307.

194 D&C 93:25.

195 Moses 4:2.

196 B. L. Top, *Life Before*, p. 109. See *Excursus 23: The Roles of Christ, Adam, and Michael*, p. 582.

197 S. H. Faulring et al., *Original Manuscripts*, pp. 90, 599.

198 E. Auerbach, *Mimesis*, p. 8.

199 K. P. Jackson, *Book of Moses*, p. 79.

200 See also *Commentary* 1:13-c, p. 53; Moses 5:13.

201 S. J. Condie, *Agency*, p. 6.

1 And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem **all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.**

2 But, behold, **my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.**

f **all mankind, that one soul shall not be lost.** Joseph Smith summarized the competing claims and the result of Satan’s rebellion: “The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the Devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the Devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.”²⁰² George Laub’s retrospective summary of what appears to be the same discourse more specifically indicates that the only ones that Jesus said he could not save (i.e., save in one of the three kingdoms of glory) were those who sinned against the Holy Ghost—in other words, the sons of perdition.²⁰³ President Brigham Young affirmed: “None are condemned except those who have the privilege of receiving the words of eternal life and refuse to receive them.”²⁰⁴ “God will save all who are determined to be saved.”²⁰⁵

Ironically, Satan, the one who proposed a plan whereby no soul would be lost, became himself a soul who Jesus could not save. Indeed, upon him was conferred the name of “perdition”—loss itself.²⁰⁶ In poignant parallel, Satan became a type for Judas Iscariot, of whom Jesus Christ said in his prayer at the Last Supper: “those that thou gavest me I have kept, and none of them is lost, but the son of perdition.”²⁰⁷

g **surely I will do it.** Satan seems not merely to be claiming that he will surely redeem all mankind, but also that he alone can do it and—even more arrogantly—that he can do it alone.

h **give me thine honor.** Note that D&C 29:36 equates God’s power with His honor.

2 a **my Beloved Son.** The phrase “my Beloved” is repeated twice in the verse, emphasizing the deep and personal regard of the Father for his Son. Contrast this with the distancing third-person reference that introduces the Adversary in verse 1: “That Satan...”

b **which was my Beloved and Chosen from the beginning.** Elder Neal A. Maxwell eloquently enumerated the reasons why Jesus was so uniquely honored: He was “utterly incomparable in what He is, what He knows, what He has accomplished, and what He has experienced... In intelligence and performance, He far surpasses the individual and composite capacities and achievements of all who have lived, live now, and will yet live!... He rejoices in our genuine goodness and achievement, but any assessment of where we stand in relation to Him tells us that we do not stand at all! We kneel!”²⁰⁸

c **Father, thy will be done.** Elder Maxwell described the nature of the premortal council, affirming that it “was not an unstructured meeting, nor was it a discussion between plans, nor an idea-producing session, as to how to formulate the plan for salvation and carry it out. Our Father’s plan was known, and the actual question put was who the Father should send to carry out the plan.”²⁰⁹ Abraham 3:27 makes it clear that it was actually Jesus Christ who was the first to answer the Father’s request.

202 J. Smith, Jr., *Teachings*, 7 April 1844, p. 357.

203 J. Smith, Jr., 7 April 1844, as reported in E. England, *Laub*, p. 22. See D&C 76:43-44, the overview of Moses 4, p. 223, and *Excursus 22: The Nature of Satan’s Premortal Proposal*, p. 577.

204 B. Young, *12 June 1860-b*, p. 294.

205 B. Young, *9 November 1856*, p. 111; cf. B. Young, *17 February 1861*, p. 125; C. S. Lewis, *Divorce*, p. 72.

206 J. F. McConkie et al., *Revelations*, p. 217. See D&C 76:37-39.

207 John 17:12. See *Commentary* 5:24-b, p. 375.

208 N. A. Maxwell, *Redeemer*, p. 8.

209 N. A. Maxwell, *Deposition*, p. 11.

2 *But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.*

3 *Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;*

In stark contrast to Satan’s speech, the Redeemer never once mentions the words “I” or “me,” being wholly focused on the will and the glory of the Father.

- d *glory be thine forever.* Jesus later contrasted His position to the one adopted by Satan: “He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”²¹⁰
- 3 a *Satan rebelled against me, and sought to destroy the agency of man.* D&C 29:36 underscores the irony of Satan’s efforts to destroy man’s agency by pointing out that it was “because of their agency” that a “third part of the hosts of heaven” were permitted to follow him in rebellion.

Although the exercise of agency was surely a condition of the premortal existence, Moses 7:32 seems to imply, erroneously, that it did not exist until Adam and Eve came into the Garden: “I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency.” OT₂, however, renders this verse differently: “I gave unto them their intelligence and in the Garden of Eden man had agency.”²¹¹ Whether this emendation took place at the initiative of a scribe or under the direction of the Prophet, its purpose is obvious: to make it clear that agency was not something “given” for the first time to mankind in the Garden, but rather that it was something they already had. The modification also forestalls a possible implication that Adam and Eve had already been given “knowledge” at the time of their creation. Significantly, OT₂ states that they were given “intelligence” rather than “knowledge” at that time. Thus, the change leads us to infer that Adam and Eve began to obtain the “knowledge” they lacked only later, after their transgression.

- b *that I should give unto him mine own power.* Commented Elder Maxwell: “[Satan] wanted glory, not growth; control, not salvation. His ascendancy meant more to him than our agency. The Devil is a despot.”²¹²
- c *by the power of mine Only Begotten.* Moses had seen the power of the Only Begotten used in a similar way when, in His name, he commanded Satan to depart.²¹³
- d *I caused that he should be cast down.* Lehi records that an “angel of God... had fallen from heaven; wherefore he became a devil, having sought that which was evil before God.”²¹⁴ Although Moses 4:6 and Abraham 3:28 say only that “many” followed Satan, the Doctrine and Covenants is more specific. The Lord, speaking of Satan’s rebellion said that it was “a third part of the hosts of heaven” that he “turned... away from me because of their agency.”²¹⁵

It is possible to see an allusion to this event in the separation of light and darkness in Day One of creation.²¹⁶ A parallel can also be seen in the account of how God “drove out the man” from the Garden²¹⁷—though, in Adam’s case, God held out the joyous possibility for his return.

210 John 7:18.

211 S. H. Faulring et al., *Original Manuscripts*, p. 618; K. P. Jackson, *Book of Moses*, p. 25. See *Excursus 47: Islamic Perspectives Relating to Redemption*, p. 645

212 N. A. Maxwell, *Deposition*, p. 81. See *Commentary 4:1g*, p. 244.

213 *Commentary 1:21-c*, p. 58.

214 2 Nephi 2:17; cf. Revelation 12:7-9; 2 Peter 2:4; Jude 1:6; Isaiah 14:12-17; D&C 29:36-38; Abraham 3:28.

215 D&C 29:36; cf. Revelation 12:14.

216 See *Commentary 2:4-c*, p. 101.

217 See *Commentary 4:31-a*, p. 280.

4 And he **became Satan**, yea, even the devil, the **father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.**

5 And now the **serpent** was more **subtle** than any beast of the field which I, the Lord God, had made.

- 4 a **became Satan.** From this moment, Satan is no more a mere rebel but rather a hostile and perpetual adversary.²¹⁸ Only little children²¹⁹ and the righteous²²⁰ fully escape some measure of his power. “During the millennium he will be bound, and then loosed at the end of that period...²²¹ At the end, he will be vanquished... and banished to his hell.”²²²
- b **father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.** Verse 4, and especially this phrase, should be read as an “announcement of plot” for what will follow in the rest of Moses 4.²²³ Satan will lie to Eve in order to *deceive* her; her eyes will not suddenly be opened with the wisdom he promised, but rather she will become *blind* with regard to her true situation, and she and Adam will be figuratively *led captive* into the tree in a vain effort to hide their transgression from God. All this came as a consequence of the fact that they *did not hearken* to the voice of the Lord.²²⁴ Later, after having violated the “first commandments” and entered mortality, God “made known unto them the plan of redemption” and “gave unto them [other] commandments”²²⁵ so that through their faith and obedience they could “escape from the grasp of... death and hell.”²²⁶
- 5 a **serpent.** Nephi and John both identify Satan by referring to him figuratively as “that old serpent.”²²⁷ However, the latter part of this verse leads the reader to a literal interpretation when it refers to the serpent as a simple “beast of the field.”²²⁸ The portrayal of the serpent as a “beast of the field” rather than as one of the “creeping things”²²⁹ is consistent with the ancient imagery that portrays the serpent as a legged animal before the Fall.²³⁰
- b **subtle.** The Hebrew term behind “subtle” depicts the serpent as shrewd, cunning, and crafty, but not as wise.²³¹ “Subtle,” in this context, also has to do with the ability to make something appear one way when it is actually another.²³² Thus, it will not be in the least out of character later for Satan or his accomplices to disguise their identity in order to deceive.²³³

In explaining how Satan deceived Eve through the serpent, the *Cave of Treasures* cites the example of teaching parrots to speak through the use of a mirror. Their trainer “bringeth a large mirror and placeth between himself and the bird. He then beginneth to talk to the bird, and immediately the parrot heareth the voice of the man, it turneth round, and when it seeth its own form reflected in the mirror; it becometh pleased straightway, because it imagineth that a fellow parrot is talking to it... In this manner... did Satan enter in and dwell

218 See *Commentary* 4:1-b, p. 243.

219 D&C 29:47; Moroni 8:8.

220 1 Nephi 22:26; J. Smith, Jr., *Words*, 5 January 1841, p. 60; G. Weil, *Legends*, p. 38.

221 See Revelation 20:2-3, 7. See also D&C 43:31; 45:55; 88:110-111.

222 R. D. Draper et al., *Commentary*, p. 40. See D&C 88:110-115.

223 L. Turner, *Announcements*.

224 See *Commentary* 4:16-a, p. 262; Moses 4:23; 2 Nephi 9:28-29.

225 Alma 12:31-32.

226 2 Nephi 9:10. See *Commentary* 5:24-a, p. 375.

227 2 Nephi 2:18; Revelation 12:9.

228 See *Commentary* 3:19-a, p. 177 and 4:6-a, p. 249.

229 Moses 2:24.

230 See *Commentary* 4:20-e, p. 265.

231 V. P. Hamilton, *Genesis*, pp. 187-188; R. W. L. Moberly, *Serpent*, p. 25. See *Commentary* 3:25-a, p. 185.

232 See *Commentary* 4:13-b, p. 258.

233 See below. Also Moses 1:19; D&C 50:2-3; 52:14; 128:20; 129:8; G. A. Anderson et al., *Synopsis*, 44:1-2a, p. 51E; R. Giorgi, *Anges*, pp. 85-88.

5 And now the serpent was more **subtle** than any beast of the field which I, the Lord God, had made.

in the serpent, ... and when he saw Eve by herself, he called her by her name. And when she turned round towards him, she saw her own form reflected in him, and she talked to him.²³⁴ Hence, the common visual portrayal of a serpent with features of a human female was not designed to assert that the woman was devilish, but rather to depict the Devil as trying to allay Eve's fears, deceptively appealing to her by appearing in a form that resembled her own.²³⁵ Compare Ephrem the Syrian's *On the Fall*,²³⁶ where Satan makes himself a dove to resemble Eve, who is also portrayed as a dove.²³⁷

Of significance here is the idea of the serpent as a symbol of Christ and his life-giving power.²³⁸ In the Garden of Eden, Satan appears in the form of a serpent, yet deceptively brings death. In other OT references, the serpent also has "a strangely ambivalent significance... As it was by a serpent that the children of Israel were smitten in the desert, so it was by a serpent that they were healed.²³⁹ It is the serpent who defeats the serpent... The *Caduceus*, the sign of the two interlaced serpents [which is used today as a symbol of the medical profession], was the sign of *Aesculapius*, who healed the dead, one signifying death, the other life..."²⁴⁰ More generally, the *Caduceus* signifies "that all things have their opposites."²⁴¹

The serpent is not only a symbol of life, but also of revealed wisdom. Jesus instructed his disciples to be "wise as serpents, and harmless as doves"²⁴² and there is archaeological evidence from iron age temples that these two motifs had been associated for centuries.²⁴³ Biblical or mythological trees of immortality²⁴⁴ are not infrequently depicted with a serpent or dragon at the bottom and one or two birds at the top. Sometimes the bird is a dove,²⁴⁵ but often it is a hawk, falcon, or eagle—occasionally described as the serpent's adversary.²⁴⁶ As mentioned above, Ephrem the Syrian portrays Eve in the Garden of Eden as a dove that is deceived by Satan's appearance as a dove.²⁴⁷ In the Gnostic *Apocryphon of John*, Christ-Sophia, "the other side of the serpent, personified in an eagle," is made to say: "I appeared in the form of an eagle on the Tree of Knowledge... that I might teach them and awaken them out of the depth of sleep."²⁴⁸ In connection with a portrait of an eagle—the symbol of Zeus—positioned behind a head of Orpheus in the Jewish synagogue at Dura Europos, Goodenough gives the bird the same meaning "that it frequently had in the east, when it symbolized divine inspiration, just as it continues to do in Christianity when connected with John the Evangelist, and when used on the lectern for the Bible in Christian Churches."²⁴⁹ In Joseph Smith-Matthew 1:27 the gathered elect are likened to eagles, and in the parable of the mustard seed, birds are portrayed as lodging in the branches of the full grown tree of the

234 E. A. W. Budge, *Cave*, pp. 63-64.

235 J. O'Reilly, *Iconography*, p. 168.

236 Ephrem the Syrian, *Fall*, 4, p. 101.

237 See below and *Commentary* 1:1-a, p. 42.

238 Numbers 21:8-9; John 3:14-15; 2 Nephi 25:20; Alma 33:19; Helaman 8:14-15.

239 Numbers 21:4-9; cf. Exodus 7:8-12; John 3:14-15. See *Endnote 4-75*, p. 319. For a comprehensive study of the ambivalent symbolism of the serpent, see J. H. Charlesworth, *Serpent*.

240 H. W. Nibley, *Message 2005*, p. 314. See also A. C. Skinner, *Serpent*.

241 H. W. Nibley, *Prayer Circle*, p. 74. See *Endnote E-107*, p. 727.

242 Matthew 10:16. See also Alma 18:22, D&C 111:11, J. Smith, Jr., *Teachings*, 29 January 1843, p. 276.

243 A. C. Skinner, *Serpent*, pp. 381-382.

244 See, e.g., D. E. Wirth, *Decoding*, pp. 80-83.

245 See *Figure 3-8*, p. 145 and *Figure 6-14*, p. 473.

246 See, e.g., P. Alexander, 3 *Enoch*, 2:1, p. 257; E. R. Goodenough, *Dura Symbolism*, 9:91-92; E. Isaac, 1 *Enoch*, 96:2, p. 76; G. R. S. Mead, *Mandaean John-Book*, 35, pp. 65-67; J. Priest, *Moses*, 10:8-10, p. 932; M. D. Rhodes, *Hor*, p. 20; E. A. Speiser, *Etana*; F. Wisse, *Apocryphon of John*, 20:26-35, p. 118; book of Abraham Facsimile 2, figure 7; Deuteronomy 32:11; Isaiah 40:31; Revelation 4:7, 8:13, 12:14.

247 Ephrem the Syrian, *Fall*, 4, p. 101.

248 F. Wisse, *Apocryphon of John*, 23:26-31, p. 118. See G. Lettieri, *Ambiguity*, p. 47.

249 E. R. Goodenough, *Dura Symbolism*, 9:92.

5 And now the serpent was more **subtle** than any beast of the field which I, the Lord God, had made.

kingdom of God.²⁵⁰ Significantly, Daniel 4:20-22 makes it clear that such a tree can represent, not only the kingdom of God, but also an individual who has grown to full perfection.²⁵¹ The birds, representing “powers, gifts and angels,”²⁵² mediate access to divine knowledge and healing power by such a person, either bringing it down from heaven or carrying the visionary upward on their wings.²⁵³ Just as Noah was informed by the dove who brought an olive branch from “beyond the gates of the Garden of Eden” to the ark,²⁵⁴ so the Prophet Joseph Smith compared one of his revelations to an “olive leaf... plucked from the Tree of Paradise.”²⁵⁵

In the context of this verse, Draper et al. conclude that Satan “has effectively come as the Messiah, offering a promise that only the Messiah can offer, for it is the Messiah who will control the powers of life and death and can promise life, not Satan.”²⁵⁶ Not only has the Devil come in guise of the Holy One, he seems to have deliberately appeared, without authorization, in a most sacred place.²⁵⁷ If it is true, as Ephrem the Syrian believed, that the Tree of Knowledge was, among other things, a figure for “the veil for the sanctuary,”²⁵⁸ then Satan has positioned himself, in an extreme of sacrilegious effrontery, as the very “keeper of the gate.”²⁵⁹ This, then, becomes a type for the scene to which Paul alludes in his description of events that were to precede the second coming of Christ: “for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, *showing himself that he is God.*”²⁶⁰

What was the nature of the forbidden fruit? Recalling an Egyptian version of the story, which revolves around the presumption of the hero, Setne, “in taking the book of Knowledge, which was guarded by the endless serpent,”²⁶¹ Nibley comments that “a book of knowledge is certainly more logical” as the object of temptation than would be a piece of actual fruit.²⁶² In this vein, Islamic legend insists on the idea that Satan was condemned for his claims that he would reveal a knowledge of certain things to Adam and Eve. He is portrayed as recruiting his accomplices (the “vain” peacock and the “fair and prudent” serpent, “the queen of all beasts... [who] was created a thousand years before Adam”²⁶³) by deceptively promising them that he would reveal to them “three mysterious words” which would “preserve [them] from sickness, age, and death.”²⁶⁴ Having by this means won over the serpent, Satan then directly equates the effect of knowing these secret words with the eating of the forbidden fruit by promising the same protection from death to Eve if she will but partake.²⁶⁵ Nibley elaborates: “Satan disobeyed orders when he revealed certain secrets to Adam and Eve, not

- 250 Matthew 13:32; Mark 4:32; Luke 13:19; H. Koester et al., *Thomas*, 20, p. 128.
 251 Cf. G. R. S. Mead, *Mandaean John-Book*, 35, pp. 65-67; *Commentary* 3:9-g, p. 163.
 252 J. Smith, Jr., *Teachings*, December 1835, p. 98.
 253 Cf. *Commentary* 1:1-b, p. 42; *Figure* 3-8, p. 145; *Figure* 6-14, p. 473; *Figure* E53-13, p. 684; M. E. Lewis, *Early*, pp. 191-192; G. R. S. Mead, *Mandaean John-Book*, 35, pp. 65-67. See *Endnote E-204*, p. 754.
 254 J. Neusner, *Genesis Rabbah 1*, 33:6, p. 351, Genesis 8:11.
 255 J. Smith, Jr., *Teachings*, 14 January 1833, p. 18; cf. *Commentary* 3:9-g, p. 165.
 256 R. D. Draper et al., *Commentary*, p. 43; see John 5:25-26; 2 Nephi 9:3-26
 257 *Ibid.*, pp. 42, 150-151.
 258 Ephrem the Syrian, *Paradise*, 3:5, p. 92.
 259 2 Nephi 9:41.
 260 2 Thessalonians 2:3-4, emphasis added. See also *Commentary* 1:15-d, p. 54.
 261 H. W. Nibley, *Message* 2005, p. 310.
 262 *Ibid.*, p. 311. For a Jewish story of a book of knowledge given to Adam in Eden, see S. Savedow, *Rezial*, pp. 2-4.
 263 See the overview of Moses 4, pp. 225-225 and *Excursus 8: The Origin and Premortal Existence of Human Spirits*, p. 540.
 264 G. Weil, *Legends*, p. 26.
 265 *Ibid.*, p. 30. For a similar theme in the story of the Watchers, see *Excursus 24: The Watchers*, p. 585.

5 And now the serpent was more **subtle** than any beast of the field which I, the Lord God, had made.

6 And Satan put it into the heart of the serpent, (for he **had drawn away many after him**.) and he **sought also to beguile Eve**, for he knew not the mind of God, wherefore he sought to destroy the world.

because they were not known and done in other worlds, but because he was not authorized in that time and place to convey them.”²⁶⁶ Although Satan had “given the fruit to Adam and Eve, it was not his prerogative to do so—regardless of what had been done in other worlds. (When the time comes for such fruit, it will be given us legitimately.)”²⁶⁷

- 6 a **had drawn away many after him.** This JST change reemphasizes the point that the serpent is not to be identified with Satan himself, but is rather a subsequently-recruited accomplice. Verse 5 mentioned it simply as a “beast of the field which I, the Lord God, had made.”²⁶⁸ The phrase in v. 7, “And he [Satan] spake by the mouth of the serpent,” further reinforces this same idea. Such an interpretation, however, should be considered in light of what is presented in the LDS temple endowment.

In an effort to explain the role of the serpent, the Fathers of the Ethiopian Church stressed the idea that Satan “could not carry out his plan... if he entered Paradise in his own form.”²⁶⁹ The *Cave of Treasures* says that “he knew his appearance was foul, and that if Eve saw his form, she would betake herself to fly straightway before him.”²⁷⁰ Having failed to enlist any of the other animals as his helper,²⁷¹ the Devil “covered himself with the serpent” or, in other words, “he took the serpent as a garment.”²⁷²

The Greek, Armenian, and Georgian versions of the *Life of Adam and Eve* attempt to explain how the serpent was “drawn away” by Satan. The accounts imply that the serpent received food inferior to that given to the other animals (i.e., the thistles growing outside the Garden rather than the paradisiacal fruit found within it) and, inexplicably, that the serpent had been previously expelled from the Garden, just as Satan had been.²⁷³ Moreover, Satan argued that the serpent should not allow himself to bow down to Adam: “You came into being before him: why is it that you, who are the former one, worship the later? Rather should the younger worship the older.”²⁷⁴ Explains Stone, “These oddities may be taken to be the result of words of the great Deceiver. Satan lies... for the purpose of inciting the serpent to rebellion. One way he does this is rhetorical, by likening the serpent to himself. He implies that, like him, the serpent has been expelled; like him, the serpent has been deprived of the benefits of paradise.” Whether or not this assertion is true of the serpent, “all of this clearly implies that Satan was expelled and Satan was deprived of benefits.”²⁷⁵

- b **sought also to beguile Eve.** Nibley explains: “The perfect and beautiful union of Adam and Eve excited the envy and jealousy of the Evil One, who made it his prime objective to break it up... His first step (or wedge) [was] to get one of them to make an important decision without consulting the other. He approached Adam in the absence of Eve with a proposition

266 H. W. Nibley, *Return*, p. 63.

267 H. W. Nibley, *Gifts*, p. 92. See also *Commentary* 3:9-h, p. 167; 3:19-b, p. 177; 4:9-a, p. 252; 4:14-e, p. 260. See *Excursus 25: The Tree of Life as the Hidden Throne of God*, p. 591. See *Endnote 4-76*, p. 319.

268 See the discussion in U. Cassuto, *Adam to Noah*, pp. 139-142. See also *Commentary* 3:19-a, p. 177.

269 E. A. W. Budge, *Cave*, p. 65. See also W. L. Lipscomb, *Creation*, 10-11, pp. 120, 262.

270 E. A. W. Budge, *Cave*, p. 63.

271 B. Mikael, *Mysteries*, pp. 24-25.

272 H. E. Gaylord, Jr., *3 Baruch*, 9:7, pp. 672-673.

273 G. A. Anderson et al., *Synopsis*, 44(16):2-3, pp. 18E, 49E-50E; cf. Timothy of Alexandria, *Abbaton*, p. 200 and *Commentary* 4:6-b, p. 249.

274 G. A. Anderson et al., *Synopsis*, Armenian, 44(16):2b, p. 49E; cf. M. Herbert, *Irish Apocrypha*, pp. 3-4. See *Commentary* 6:2-d, p. 476 and *Excursus 21: The Power and Premortal Status of Satan*, p. 575.

275 M. E. Stone, *Fall of Satan*, p. 56.

6 And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he **sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world.**

to make him wise, and being turned down he sought out the woman to find her alone and thus undermine her resistance more easily. It is important that he was able to find them both alone.”²⁷⁶

Christian traditions recount that Adam and Eve were each given responsibilities to care for different areas of the Garden and to feed particular kinds of animals.²⁷⁷ Eve was said to have been approached by the Tempter at an hour when the angels charged to guard her were called away to prayer.²⁷⁸ According to the *Discourse on Abbaton*, when she “came forth, and passing northwards through Paradise, she came to the wall to fetch food for the beasts [according to the Father’s command]... Now the Devil lived nigh unto Paradise, and he lay in wait for Adam and Eve by day and by night. And when he saw Eve by herself he entered into the serpent, saying: I will whisper in her ear, I will make her to eat of the tree, and I will cause them to be turned out from Paradise, for I myself was turned out.”²⁷⁹ Although most traditions say that Satan recruited the serpent because he could find no way to personally enter the Garden, the Greek version of the *Life of Adam and Eve* implies that Satan entered Paradise by means of Eve, who expressly let him through its gate: “And I [i.e., Eve] opened [it for him] and he entered the Garden and went before me. He walked a little way, then turned and said to me: ‘I have changed my mind, and I will not give you [something] to eat.’ [These things he said wishing to trap me in the end. And he said to me: I will not give you something to eat] unless you swear to me that you will give also to your husband.”²⁸⁰

- c **knew not the mind of God.** Similarly, Satan lacks the power to directly discern the mind of man. D&C 6:16 states that “there is none else save God that knowest thy thoughts and the intents of thy heart.” President Joseph F. Smith explained: “There is a difference between knowledge and pure intelligence. Satan possesses knowledge, far more than we have, but he has not intelligence or he would render obedience to the principles of truth and right.”²⁸¹ Indeed, disobedience of itself leads to increased darkness and ignorance.²⁸²

Nibley calls Moses 4:6 “the most encouraging verse in all the scriptures. Satan seems to be getting the upper hand all the time, but he doesn’t know the mind of God. There are a lot of things he doesn’t know.” “Mephistopheles[, the “Satan” character in *Faust*,] is the one... who always wants to do evil and only succeeds in doing good. Of course, it drives him wild. He can’t win.”²⁸³

- d **sought to destroy the world.** The statement makes more sense if “the world” is interpreted to signify not the material earth, but more specifically its inhabitants.²⁸⁴ In support of this reading, Joseph Smith said: “The world and earth are not synonymous terms. The world is the human family.”²⁸⁵ In a similar vein, he equated “the end of the world” not with the physical calamities that the earth would undergo, but rather with “the destruction of the wicked.”²⁸⁶

276 H. W. Nibley, *Patriarchy*, p. 88; cf. Moses 3:18; G. A. Anderson et al., *Synopsis*, 33:2, p. 37E; D. C. Matt, *Zohar 1*, 1:36a, pp. 226-227.

277 See, e.g., G. A. Anderson et al., *Synopsis*, 32:2-3, p. 36E.

278 G. A. Anderson, *Original Form*, n. 7, p. 217. Compare M. Barker, *Infancy Gospel of James* 1:13, p. 156.

279 Timothy of Alexandria, *Abbaton*, pp. 199-200; cf. G. A. Anderson et al., *Synopsis*, 15:3-17:2, pp. 49E-51E; *Commentary* 4:6-a, p. 249.

280 G. A. Anderson et al., *Synopsis*, 19:1a-19:1d, pp. 56E-57E. On the gate, see M. Herbert, *Irish Apocrypha*, p. 5.

281 J. F. Smith, *Gospel Doctrine*, 1919, p. 58.

282 Alma 12:11; J. Smith, Jr., *Teachings*, 22 January 1834, p. 67.

283 H. W. Nibley, *Teachings of the PGP*, 17, p. 208.

284 See 2 Nephi 2:18; 9:8-9.

285 J. Smith, Jr., *Words*, 5 January 1841, p. 60.

286 *Ibid.*, before 8 August 1839, p. 13, see also p. 25.

6 And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he **sought to destroy the world.**

7 And he said unto the woman: Yea, **hath God said**—Ye shall not eat of every tree of the garden? (And he **spake by the mouth of the serpent.**)

OT1 reads “he thought to destroy.”²⁸⁷ The term “sought” first appeared in OT2.²⁸⁸

- 7 a **hath God said.** Hamilton views this difficult Hebrew phrase as a “feigned expression of surprise” and indignation: “Indeed! To think that God said you are not to eat of any tree of the Garden!”²⁸⁹ “The serpent’s obvious inaccuracy in his rendition of God’s prohibition sounds like... lack of subtlety” but is actually a “well-known trick of the con-man to appear stupid to put others in a position of sham superiority.”²⁹⁰ The serpent “grossly exaggerates God’s prohibition” and attempts to move Eve’s perception of God “from beneficent provider to cruel oppressor.”²⁹¹ Moreover, the “serpent subtly softens the severity of the prohibition by using [the word ‘said’] in place of the original ‘command.’ Then it deliberately misquotes God so that the woman cannot give a one-word reply but is drawn into conversation that forces her to focus upon the forbidden tree that he had not mentioned.”²⁹² A similar tactic to misrepresent God’s commandments as deliberately repressive was used by Korihor in the Book of Mormon.²⁹³

In contrast to the name used by others in the rest of this chapter, Satan uses the term “God” rather than “Lord God.”²⁹⁴ Explains Wenham: “The god they are talking about is malevolent, secretive, and concerned to restrict man: his character is so different from that of Yahweh Elohim that the narrative pointedly avoids the name.”²⁹⁵ Alternatively, the narrator may simply be reflecting the idea that the name of the Lord is so sacred that it cannot be uttered by the serpent.

- b **spake by the mouth of the serpent.** An Islamic tradition imagines that Satan seated himself “in the hollow part of [the serpent’s] front teeth, poisoned them to all eternity,” and spoke to Eve from the mouth of the beast itself.²⁹⁶

The serpent consistently uses plural verbs in his dialogue with Eve. Some commentators take this fact, in connection with the implication that her companion was “with her.”²⁹⁷ to indicate that Adam was within earshot of the whole conversation. However, given the specific mention that the serpent “sought... to beguile Eve”²⁹⁸ and the fact of Adam’s silence throughout the episode, it seems more likely that Eve was alone, and that Satan’s speech was meant to include Adam only indirectly. Note, however, a tradition preserved in a twelfth-century Christian source that has the scene beginning “with an unsuccessful attempt to lead Adam astray” before Satan approaches Eve.²⁹⁹

287 S. H. Faulring et al., *Original Manuscripts*, p. 90.

288 *Ibid.*, p. 600.

289 V. P. Hamilton, *Genesis*, p. 186. Compare U. Cassuto, *Adam to Noah*, p. 144. See also 4QGen^k 3:1: [“Has God] really [said, ‘You shall not eat of any tree of] the garden?” (M. Abegg, Jr. et al., *Scrolls Bible*, p. 7 n. 8, emphasis mine. See also 1QGen 3:11-14). The interrogative particle translated “really” is neither found in the Masoretic text nor the *Septuagint*.

290 A. LaCocque, *Trial*, p. 145.

291 V. P. Hamilton, *Genesis*, pp. 188-189.

292 N. M. Sarna, *Genesis*, p. 24.

293 Alma 30:13, 23-27.

294 See *Commentary* 3:4-e, p. 154.

295 G. J. Wenham, *Genesis 1-15*, p. 57.

296 G. Weil, *Legends*, pp. 25-29; cf. A. al-Tha’labi, *Lives*, p. 51.

297 Moses 4:12.

298 Moses 4:6.

299 E. Auerbach, *Mimesis*, p. 146; cf. al-Tabari, *Creation*, 1:104, p. 275. See *Commentary* 4:6-a, p. 249.

8 **And the woman** said unto the serpent: We may eat of the fruit of the trees of the **garden**;
 9 But of the fruit of the **tree** which thou beholdest **in the midst of the garden**, God hath said—Ye shall not eat of it, **neither shall ye touch it, lest ye die**.
 10 And the serpent said unto the woman: **Ye shall not surely die**;

- 8 a **And the woman... garden.** This entire verse was omitted, no doubt inadvertently, in OT1.³⁰⁰ A note in OT2 in the handwriting of Sidney Rigdon restored the missing text.³⁰¹
- 9 a **tree... in the midst of the garden.** The indefinite reference to “the tree” paves the way for later confusion about its identity and purpose.³⁰² Whereas the previous narrative explicitly disclosed to the reader only that the Tree of Life was in the middle of the Garden,³⁰³ Eve’s statement now makes it clear that the Tree of Knowledge must have been located there as well—or at least in the same general direction.³⁰⁴ Satan will exploit the ambiguity to further his purpose.³⁰⁵ Explains Barker: “When the serpent tempted Eve, he made the two trees seem identical: the Tree of the Knowledge of Good and Evil would open her eyes, and she would be like God, knowing both good and evil. Almost the same was true of the Tree of Life, for Wisdom opened the eyes of those who ate her fruit, and as they became wise, they became divine.”³⁰⁶

The plausibility of the theme of confusion between the two trees in the record of Moses is strengthened by its appearance in related non-Biblical accounts. For example, in the *Qur’an* Satan does more than simply say that Eve will not suffer death if she eats the forbidden fruit. Instead, he goes beyond mere denial to make the false claim that it is “the tree of immortality.”³⁰⁷ However, in reality the tree was just the opposite of what the Devil stated it to be: “It was the tree of death, the spiritual death of man.”³⁰⁸

- b **neither shall ye touch it, lest ye die.** Some interpreters have concluded that Eve is herself “[exaggerating] the stringency of the divine prohibition, [thus introducing] into her own mind the suggestion of an unreasonably strict God.”³⁰⁹ Rabbinical commentators used this story to draw a lesson about the principle of not adding to the commandments of God.³¹⁰

However, pointing to parallels that evidence “a graver connotation than mere touching,”³¹¹ Cassuto sees the clause neither shall ye touch it as “simply synonymous with the preceding clause”: “Ye shall not eat of it.”³¹² Thus, it is possible that Eve was simply relating details of what she had been told, consistent with the *Qur’an* which says the tree was not even to be approached.³¹³ Also supporting this view is an 1835 LDS publication of the verse which added the words “neither shall you touch it” to the Lord’s original commandment.³¹⁴

- 10 a **Ye shall not surely die.** A tone of sarcasm and derision can be discerned in the serpent’s contradiction of God’s words, doubtless intended to make Eve appear foolish and naïve

300 S. H. Faulring et al., *Original Manuscripts*, pp. 90-91.

301 *Ibid.*, p. 600.

302 See *Commentary* 3:9-h, p. 167 and 4:14-e, p. 260.

303 Moses 3:9.

304 E. Kastler, *Commentaire*.

305 Moses 4:9-11.

306 M. Barker, *Wisdom*, p. 2.

307 M. M. Ali, *Qur’an*, 20:120, p. 624; cf. A. al-Tha’labi, *Lives*, pp. 50-51.

308 M. M. Ali, *Qur’an*, p. 20 n. 62. See also *Commentary* 4:5-b, p. 246.

309 N. M. Sarna, *Genesis*, p. 24.

310 Deuteronomy 4:2, 13:1. See G. A. Anderson, *Perfection*, pp. 77-78; J. Goldin, *Fathers*, 1, pp. 8-10; *Commentary* 3:17-a, p. 174.

311 E.g., Genesis 20:6, 26:11.

312 U. Cassuto, *Adam to Noah*, p. 145.

313 M. M. Ali, *Qur’an*, 2:35, p. 19.

314 K. P. Jackson, *Book of Moses*, p. 75.

10 And the serpent said unto the woman: **Ye shall not surely die;**

11 For God doth know that in the day ye eat thereof, then **your eyes shall be opened, and ye shall be as gods, knowing good and evil.**

in her credulity. A similar tone can be heard in the words of Nehor, who “testified unto the people that... they need not fear nor tremble.”³¹⁵ The *Zohar* has Satan saying, “Look, I touched this tree and did not die. You, too, come and touch it with your hand; you won’t die.”³¹⁶

The serpent had now successfully initiated the first part of a threefold attack, subtly mixing truth with deception. He first sought to eliminate Eve’s fears through emphatically contradicting the very words God spoke in 3:17. Next, the serpent attempted to undermine God’s credibility by ascribing self-serving motives to Him.³¹⁷ Finally, it appealed to “an attractive standard of utility”³¹⁸ in promising that eating of the fruit would bring knowledge.³¹⁹

One Christian account gives Satan as the one who “picked the apple, and gave it to Eve.”³²⁰ Another source imagines the Tempter’s words: “How sweet does it smell! How good does it taste! How beautiful is its color!” Eve, in turn, later uses these words to persuade Adam.³²¹

This entire verse was omitted, no doubt inadvertently, in OT1.³²²

- 11 a **your eyes shall be opened.** This biblical expression is used to describe a sudden vision of something that was previously hidden.³²³ Here, however, the serpent’s statement is but a half-truth. It is true that Adam and Eve’s eyes will be opened to a glimpse of the divine, but what will they know? At first, only that they are naked.³²⁴ Later, they will begin to further exercise their capacity for discernment—for example, in recognizing Satan for who he is.³²⁵
- b **ye shall be as gods.** Elder Brigham Young said that Satan told Eve “many truths and some lies.”³²⁶ The truths include Satan’s statement that through the fruit Adam and Eve would begin to acquire an attribute of discernment possessed by God Himself.³²⁷ However, the Devil’s claim also misleads because it implies that the couple would attain to godhood through the mere act of eating.³²⁸ “Partaking of the forbidden fruit is only the beginning of [the learning] process.”³²⁹ Ultimately, “deification comes through obedience to God, not through disobedience.”³³⁰

Shakespeare’s *Macbeth* parallels the drama of this verse when Lady Macbeth expresses hope that their ungodly act “shall to all our nights and days to come / Give solely sovereign sway and masterdom.”³³¹ Thus, she sets aside the warning of Banquo: “And oftentimes, to win us to our harm, / The instruments of darkness tell us truths, / Win us with honest trifles, to betray ’s / In deepest consequence.”³³²

315 Alma 1:4.

316 D. C. Matt, *Zohar 1*, Be-Reshit 1:36a, p. 227; cf. M. A. Ouaknin et al., *Rabbi Eliézer*, 13, p. 90; J. Goldin, *Fathers*, 1, pp. 8-9.

317 See *Commentary* 4:11-b, p. 253.

318 N. M. Sarna, *Genesis*, p. 25.

319 See *Commentary* 4:11-c, p. 254.

320 M. Herbert, *Irish Apocrypha*, p. 5.

321 Wahb bin Munabbi, cited in al-Tabari, *Creation*, 1:106, p. 277.

322 S. H. Faulring, et al., *Original Manuscripts*, p. 91. The missing text was inserted into OT2 (*ibid.*, p. 600).

323 See *Commentary* 4:13-a, p. 258; cf. *Commentary* 1:10-b, p. 51.

324 Moses 4:13. See *Commentary* 3:25-a, p. 185.

325 Cf. *Commentary* 1:18-b, p. 56, 5:10-e, p. 363.

326 B. Young, December 1844, reported in E. England, *Laub*, p. 28.

327 B. Young, 23 June 1867, p. 70. See also J. L. Kugel, *Instances*, pp. 163-165.

328 See *Commentary* 4:28-a, p. 276.

329 B. C. Hafen, *Broken*, p. 30.

330 J. N. Sparks et al., *Orthodox Study Bible*, p. 6 n. 3:1-7.

331 W. Shakespeare, *Macbeth*, 1:5:69-70, p. 1317.

332 *Ibid.*, 1:3:123-126, p. 1315. See L. A. Cormican, *Idiom*, pp. 25-26.

11 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

The serpent's statement presupposes the possibility of many gods.³³³ Sarna points out that "any possible ambiguity inherent in the use of the same word for 'God' and for ['gods'] is here removed by the plural form of the verb 'know' (*yode'ei*) and by verse [28] ('one of us')."³³⁴

In an Armenian text, the serpent implies that God obtained the knowledge that made Him Divine by the same means being proffered to Eve: "God was a man like you, when He ate of this fruit He became God of all. Because of this matter He said, 'Do not eat!' Lest you become god."³³⁵ This exaggeration contains the cunning insinuation that God forbade the eating of the fruit out of jealousy: "The serpent's deception is... his equation of godliness with defiance... The serpent implies that God... wishes them to be without likeness to Him, that He does not want them to become as He is."³³⁶ This sense is also well captured in a midrash: "The snake began to slander his Creator, saying, 'From this tree did God eat, and then He created the world. Then He told you, 'You shall not eat of it,'³³⁷ so that you should not create other worlds. For everyone hates the competition."³³⁸ The serpent intended to shake Eve's confidence in God's generosity and goodness by making Him out to be a selfish rival.³³⁹

A Zoroastrian text has Satan proposing that both he and Eve partake of the fruit together: "Let us eat of the gathering from this tree, and let us give it to Adam."³⁴⁰ An Islamic story implies that Satan sought to persuade Eve by attributing his own immortality to the effects of eating the fruit. When Eve saw Satan near the tree and inquired who he was, he is said to have replied: "I was man, but have become an angel. 'By what means?' 'By eating of this blessed fruit, which an envious God had forbidden me to taste on pain of death. I long submitted to His command, until I became old and frail... I then longed for death, and expecting to meet it by eating of this fruit, I stretched out my hands and took of it; but lo! it had scarcely touched my lips, when I became strong and beautiful as at first; and though many thousand years have since elapsed, I am not sensible of the slightest change either in my appearance or in my energies."³⁴¹ "If you eat from this tree," al-Qummi cites Satan as saying to Adam and Eve, "you shall be two angels and dwell in the Garden forever."³⁴²

- c **knowing good and evil.** In the *Discourse on Abbaton*, Satan says: "ye shall know the good and the evil, and ye shall [be able] to separate the sweet from the bitter."³⁴³ D&C 29:39 affirms that "if they never should have bitter they could not know the sweet," implying that the "forbidden tree offers an experience that is both pleasant and painful; it awakens those who partake of it to the higher knowledge and to the pain that both come with moral choice."³⁴⁴

333 See *Commentary* 1:6-f, p. 48 and 2:26-a, p. 111.

334 N. M. Sarna, *Genesis*, p. 25. For historical and LDS views on deification, see Brock's comments in Ephrem the Syrian, *Paradise*, pp. 72-74; M. Barker, *Hidden*, pp. 23-24; M. Barker et al., *Seeking*; E. Benz, *Imago Dei* (1978); E. Benz, *Imago Dei* (1969); B. R. Bickmore, *Restoring*, pp. 149-159; C. L. Blomberg et al., *Divide*, pp. 77-110; M. J. Christensen et al., *Partakers*; J. Gross, *Divinization*; J. B. Haws, *Deification*; F. Luz, *Orthodoxy*, pp. 82-91; J. F. McConkie, *Sons*; S. Nes, *Uncreated Light*; K. E. Norman, *Deification*; K. E. Norman, *Deification*; B. T. Ostler, *God*, pp. 321-426; D. L. Paulsen, *Are Christians Mormon*, pp. 73-96; D. C. Peterson et al., *Offenders*, pp. 75-92; D. C. Peterson, *Ye Are Gods*; S. E. Robinson, *Are Mormons Christians?*, pp. 60-70; N. Russell, *Deification*; J. Vajda, *Partakers*.

335 Or, in another recension, "become a god, his equal." M. E. Stone, *Armenian Apocrypha* 1996, 4, p. 25. See also W. L. Lipscomb, *Creation*, 16-17, pp. 120-121, 262.

336 J. E. Faulconer, *Adam and Eve*, 34.

337 Moses 3:17.

338 J. Neusner, *Genesis Rabbah* 1, 19:4, p. 202; cf. M. Maher, *Pseudo-Jonathan*, 3:24-25, pp. 25-26; D. C. Matt, *Zohar* 1, Be-Reshit, 1:36a, p. 225.

339 E. Kastler, *Commentaire*. See *Excursus 10: The Great Chain of Being*, p. 546.

340 F. M. Müller, *Sikand-Gumanik Vigar*, 13, p. 210.

341 G. Weil, *Legends*, pp. 30-31.

342 M. M. Ayoub, *Qur'an* (Vol. 1), p. 88; cf. al-Tabari, *Creation*, 1:108-109, pp. 279-280; A. al-Tha'labi, *Lives*, p. 51.

343 Timothy of Alexandria, *Discourse*, p. 485. This phrase is omitted in Timothy of Alexandria, *Abbaton*, p. 200.

344 A. Berlin et al., *Jewish*, p. 16.

11 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, **knowing good and evil.**

12 And when the **woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat.**

Sarna expands the serpent's words as follows: "You will be endowed with new mental powers, with the capacity for reflection that allows one to make decisions independently of God."³⁴⁵ In other words, the choice will be open to Adam and Eve to exercise moral autonomy, to walk solely in the light of their own limited reason and experience without reference to divine instruction.³⁴⁶ Dauber calls this as a "substitution of knowledge for relationship"—what LaCocque describes as a "perverted knowledge that ponders the pro and con, the positive and the negative, the advantage and the disadvantage, outside of and as a shield against commitment... [thus] objectifying partnership and partner alike."³⁴⁷ Describing the situation of those who are similarly deceived, Jacob lamented: "wo unto him that has the law given... and that transgresseth... for awful is his state! O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God."³⁴⁸ By way of contrast, knowledge leads to wisdom for those who "hearken unto the counsels of God."³⁴⁹

- 12 a **woman saw that the tree was good for food.** While Eve makes no reply, the narrator makes it clear that the tree has become the exclusive object in her imagination's view.³⁵⁰ Note the "undertone of irony in the formulation that she 'saw that it was good,' for it echoes God's recurring judgment about His creation in [Moses 2]. Now, however, good has become debased in the woman's mind. Its definition is no longer God's verdict but is rooted in the appeal to the senses and in utilitarian value."³⁵¹
- b **it became pleasant to the eyes.** The Hebrew expresses a strong intensity of desire fueled by appetite—which Alter renders in his translation as "lust to the eyes."³⁵² Significantly, while the KJV says that "it was pleasant," the JST says "it became pleasant." It seems that the more Eve looked, the more attractive the fruit appeared. Origen comments: "The eyes of sense were... opened, which they had done well to keep shut, that they might not be distracted and hindered from seeing with the eyes of the mind."³⁵³
- c **to make her wise.** The Hebrew term "*le-haskil* is the capacity for making decisions that lead to success. The targums as well as the *Septuagint*, Latin, and Syriac versions all derive the verb from the stem *s-k-l*, 'to see, contemplate'" which accords with the visual nature of the temptation.³⁵⁴ The desire to obtain the clear vision promised by wisdom is a good thing, but Eve's choice is mistakenly founded on a base of confusions and half-truths, and will not achieve the desired result.³⁵⁵ Though eating the forbidden fruit will bring Adam and Eve to the threshold of knowledge, it will not automatically confer wisdom.³⁵⁶

345 N. M. Sarna, *Genesis*, p. 25; cf. B. C. Hafen, *Broken*, pp. 38-39.

346 D&C 1:16, 88:35; J. D. G. Dunn et al., *Commentary*, p. 40; L. R. Kass, *Wisdom*, p. 44; G. J. Wenham, *Genesis 1-15*, pp. 63-64; R. W. L. Moberly, *Serpent*, p. 24. "Man... is always distressed to feel that what is good seems bitter to him and what is evil seems delightful." The commandments of God are designed "precisely to overcome man's inclination to decree what [is] good or bad for him according to his desires and tastes," helping him learn "from experience to recognize... authentic good and evil" (R. Barthelemy, *God*, p. 24).

347 A. LaCocque, *Trial*, p. 143.

348 2 Nephi 9:27-28; cf. Mosiah 3:19. Jeremiah describes such individuals as those who "walk... after the imagination of their evil heart" (Jeremiah 3:17; cf. Deuteronomy 29:19). See also *Commentary* 4:28-a, p. 276.

349 2 Nephi 9:29. See *Excursus 27: Diligence, Obedience, and Friendship*, p. 597.

350 E. Kastler, *Commentaire*; cf. U. Cassuto, *Documentary*, p. 147.

351 N. M. Sarna, *Genesis*, p. 25; cf. J. H. Sailhamer, *Genesis*, pp. 26-27.

352 R. Alter, *Five Books*, p. 24.

353 Origen, *Against Celsus* 7:39, cited in A. Louth et al., *Genesis 1-11*, pp. 80-81. See John 5:39.

354 N. M. Sarna, *Genesis*, p. 25.

355 E. Kastler, *Commentaire*.

356 See also *Commentary* 1:31-d, p. 65, 4:11-b, p. 253, and *Excursus 2: Ancient Concepts of Wisdom*, p. 516.

12 And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired **to make her wise, she** took of the fruit thereof, and **did eat**, and also **gave unto her husband with her, and he did eat**.

The threefold description of Eve's temptation corresponds to the three parts of Satan's argument: 1. The fruit will not bring death, but rather is "good for food"; 2. It will open their eyes to "pleasant" things; and 3. It will bring knowledge of good and evil, thus making her "wise." Moreover, the temptation involves three aspects of mankind's powers of sense and discernment: "the mouth for food, the eyes for sight, and the heart... for understanding."³⁵⁷ Finally, as Hendel observes: "In this ascending scale of sensation—from bodily appetite to visual aesthetics to intellectual desire—we follow an internal, subjective progression of desire... In this turning moment the woman's desire ascends from the belly to the eyes to the mind, coloring her desire as at once animal, human, and quasi-divine (or at least drawn towards it)."³⁵⁸

- d she... did eat.** The Hebrew contains six instances of doubled consonants, the "extremely difficult pronunciation... [forcing] a merciless concentration on each word"³⁵⁹ that amounts to a chewing of the phrase. Thus, the difficulties of diction simulate the excruciation of transgression.

Elder Talmage describes Eve's action as "indulgence in food unsuited to [her] nature."³⁶⁰ However, Elder McConkie leaves the door open for a figurative interpretation: "What is meant by partaking of the fruit of the Tree of Knowledge of good and evil is that our first parents complied with whatever laws were involved so that their bodies would change from their state of paradisiacal immortality to a state of natural mortality."³⁶¹

Whatever else we might infer about the nature of the event, the text does seem to justify the rejection of at least one popular idea about the specifics of the transgression. "Against the interpretation that [the fruit represented carnal knowledge] is the fact... that sexual differentiation is made by God Himself,³⁶² that the institution of marriage is looked upon... as part of the divinely ordained order,³⁶³ and that... 'knowledge of good and bad' is a divine characteristic."³⁶⁴ Butterworth observes: "Adam does not say 'I was ashamed *before Eve*, because I was naked."³⁶⁵ Westermann concurs, concluding that the opening of the eyes experienced by Adam and Eve in v. 13 "does not mean that they become conscious of sexuality."³⁶⁶ It is later, immediately following the account of their expulsion from Eden, that we are given the significant detail that "Adam knew his wife, and she bare unto him sons and daughters."³⁶⁷

Through the Fall, "death [came] upon mankind... which is the temporal death."³⁶⁸

- e gave unto her husband with her, and he did eat.** Whereas Eve was beguiled by the serpent,³⁶⁹ having mistakenly taken the forbidden fruit "from the wrong hand,"³⁷⁰ "there was

357 J. W. Wevers, *Notes*, p. 39.

358 R. S. Hendel, *Poetics of Myth*, p. 160; cf. R. S. Hendel, *Tangled Plots*, p. 40.

359 V. P. Hamilton, *Genesis*, p. 190.

360 J. E. Talmage, *Jesus the Christ*, 3, p. 18.

361 B. R. McConkie, *Sermons*, p. 189.

362 Moses 2:27.

363 Moses 2:25.

364 N. M. Sarna, *Genesis*, p. 19; see Moses 4:11, 28.

365 E. A. S. Butterworth, *Tree*, p. 73, emphasis added.

366 C. Westermann, *Genesis 1-11*, p. 251.

367 Moses 5:2. See J. E. Talmage, *Jesus the Christ*, p. 30.

368 Alma 12:24. On the relationship between death and the Fall, see the overview of Moses 3, pp. 140-144.

369 J. E. Talmage, *Articles (1984)*, p. 63.

370 M. C. Thomas, *Women*, p. 53.

12 *And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat.*

no deception involved when Adam partook... It appears that Adam purposely fell that he might remain with Eve, according to the commandment of the Lord.³⁷¹ Note, however, that the scriptures usually refer to the incident generically as *Adam's* transgression.³⁷²

Nibley elaborates on the scene and its implications. He observes that while Eve was the one deceived, she also became the first to correctly understand what must be done as a result of her transgression: "After Eve had eaten the fruit and Satan had won his round, the two were now drastically separated, for they were of different natures. But Eve, who in ancient lore is the one who outwits the serpent and trips him up with his own smartness, defeated this trick by a clever argument. First, she asked Adam if he intended to keep all of God's commandments. Of course he did! All of them? Naturally! And what, pray, was the first and foremost of those commandments? Was it not to multiply and replenish the earth, the universal commandment given to all God's creatures? And how could they keep that commandment if they were separated? It had undeniable priority over the commandment not to eat the fruit. So Adam could only admit that she was right and go along: 'I see that it must be so,' he said, but it was she who made him see it. This is much more than a smart way of winning her point, however. It is the clear declaration that man and woman were put on the earth to stay together and have a family—that is their first obligation and must supersede everything else."³⁷³ Eve's perspicacity, augmented by the experience she has gained in the taking of the fruit, is recognized by a diversity of traditions that associate her with Wisdom (*Sophia*). The wisdom she had begun to acquire was later demonstrated through her insightful psalm of gratitude.³⁷⁴

The Greek *Life* recounts that Satan had refused to give Eve the fruit unless she swore an oath that she would also give it to her husband.³⁷⁵ Tvedtnes³⁷⁶ cites an Armenian text that has Eve trying to persuade Adam as follows: "'This fruit is extremely sweet and tasty... ' Adam said, 'I cannot taste it and become like you... ' But Eve cried and begged him and said, 'Eat and do not separate me from you. If we live, let us live together, and if we die, let us die together.'"³⁷⁷

her husband. In Hebrew, "her man." See *Commentary* 3:24-a, p. 184.

he did eat. Whether one takes the nature of the fruit to be literal or figurative, the insightful comments of Kass on the aptness of the "metaphor that lets prohibited eating stand for prohibited knowing" are pertinent: "Eating is the incorporation of 'other' and its transformation into 'same.' Eating the proper food maintains oneself and one's own wholeness. But eating improper food, food that cannot be assimilated, means taking in material that remains indigestible, that remains separate and alien. Taking in wrong food thus produces a certain duality and negativity within; it invites self-attention and judgmental self-consciousness, precisely the result (in our story) of the act of transgressive eating."³⁷⁸

371 J. F. McConkie et al., *Revelations*, p. 221 and Moses 4:18; cf. 1 Timothy 2:14; V. P. Hamilton, *Genesis*, pp. 182-184; B. R. McConkie, *New Witness*, p. 86; S. E. Robinson, *Book of Adam*, p. 133; J. E. Talmage, *Articles (1984)*, pp. 59, 63; O. Pratt, *18 July 1880*, pp. 288-289; O. F. Whitney, *Thoughts*, 12, pp. 284-285. See *Excursus 25: The Tree of Life as the Hidden Throne of God*, p. 591.

372 Moses 6:9; Alma 12:22; D&C 29:36, 40; Article of Faith 2.

373 H. W. Nibley, *Patriarchy*, pp. 88-89.

374 Moses 5:10-11; cf. *Commentary* 3:22-b, p. 182 and 5:11-a, p. 364.

375 G. A. Anderson et al., *Synopsis*, 19:1d, p. 57E.

376 J. A. Tvedtnes, *Follett*.

377 W. L. Lipscomb, *Creation*, 20, 23, 26, pp. 121-122, 263. See also M. Roper, *Adam*; M. E. Stone, *Armenian Apocrypha* 1996, 6-9, pp. 27-33.

378 L. R. Kass, *Wisdom*, pp. 65-66.

13 And the **eyes of them both were opened**, and they knew that they had been naked. And they sewed **fig-leaves** together and made themselves **aprons**.

- 13 a **eyes of them both were opened.** In other Old Testament instances, this phrase connotes a sudden vision of hidden things.³⁷⁹ By this they know that they are naked.³⁸⁰ Jacob equates a “perfect knowledge” of “nakedness” with “guilt” and “uncleanness” while associating the perfect knowledge of the “righteous” with “enjoyment” and “being clothed with purity, yea, even with the robe of righteousness.”³⁸¹ Partaking of the fruit of the tree allowed Adam and Eve to begin to experience and distinguish good from evil—the “opposition in all things” described in 2 Nephi 2:11. In demonstration of her new capacity for discernment, Eve immediately “sees through Satan’s disguise of clever hypocrisy, identifies him, and exposes him for what he is.”³⁸²

Unlike the richly-described, finely-nuanced account of the temptation dialogue, the tightly-coupled chain of verbs that follow it (“took,” “eat,” “gave,” “eat”) “indicate rapid, single-minded action”—nothing more is said, seen, or felt until this verse, when the eyes of Adam and Eve are opened.³⁸³ Then, at once, the action starts again (“sewed,” “made”)—all the frantic movements proclaiming loudly, by their silent execution, the anguished undertone of shame and fear—“the physical act... as an expression of an inner state of an alarm.”³⁸⁴ The desired effect of this economical yet artful mode of narrative construction is to help the perceptive reader understand that the Lord God, Adam and Eve’s benevolent provider who has been absent from their minds throughout the previous episode, has now reentered their thoughts with painful effect.

- b **fig-leaves... aprons.** The derivation of the Hebrew term for apron (*‘agorah*), sometimes translated as “girdle,” confirms that this was an article of clothing intended to “enclose and cover the area of [the] lap or loins.”³⁸⁵ “The fig tree has unusually large and strong leaves. Incidentally, it is indigenous to the Land of Israel, where it was cultivated very early, but it was not known in Babylon; hence this detail reflects a West Semitic, not a Mesopotamian, cultural background.”³⁸⁶ The fruit of the fig tree is known for its abundance of seeds, thus an apron of green fig leaves is an appropriate symbol for Adam and Eve’s ability to procreate, to “be fruitful and multiply”³⁸⁷ after the Fall.

In v. 27, God Himself will be the One to clothe Adam and Eve, whereas in v. 13 we were told that Adam and Eve “made themselves aprons.” Like their tasting of the forbidden fruit,³⁸⁸ the endeavor of Nimrod to build a tower to “reach unto heaven,”³⁸⁹ Sarah’s essay to realize the blessing of posterity through her handmaiden Hagar,³⁹⁰ and Rebekah’s disguising of Jacob to assure that he would receive the birthright blessing,³⁹¹ this action exemplifies the “recurring theme... of the attempt and failure of human effort in obtaining a blessing that only God can give.”³⁹²

It is perfectly in character for Satan to have planted the suggestion of making aprons, since he often appropriates false signs of power and authority for himself in order to deceive.³⁹³ In this

379 E. A. S. Butterworth, *Tree*, pp. 74-75; cf. Genesis 21:19; Numbers 24:3-4; 2 Kings 6:17-20. See *Endnote 1-27*, p. 80. See also Butterworth’s discussion of 1 Samuel 14:24-30 in *ibid.*, p. 78 where the honey is compared to the “secret knowledge” of the seer.

380 See *Commentary* 3:25-a, p. 185, 4:11-a, p. 253, and 4:16-b, p. 262.

381 2 Nephi 9:14; cf. Mormon 9:4-5. See also D. E. Bokovoy *et al.*, *Testaments*, pp. 61-65; J. R. Holland, *Christ*, pp. 244-245; and the overview of Moses. 4, pp. 236-240.

382 H. W. Nibley, *Patriarchy*, pp. 92-93; cf. *Commentary* 1:10-b, p. 51, 1:18-b, p. 56; and 5:10-e, p. 363.

383 R. Alter, *David*, p. 251; cf. G. J. Wenham, *Genesis 1-15*, p. 75.

384 R. Coles, *Secular Mind*, p. 12.

385 M. B. Brown, *Girded*, p. 130.

386 N. M. Sarna, *Genesis*, p. 26. See *Excursus 28: Ritual Aprons in Ancient Times*, p. 600.

387 Moses 2:28.

388 Moses 4:12.

389 Genesis 11:1-9.

390 Genesis 16:1-4.

391 Genesis 27:1-40.

392 J. H. Sailhamer, *Genesis*, p. 61.

393 2 Corinthians 11:12-15; 2 Nephi 9:9; D&C 128:20, 129:4-7; R. Giorgi, *Anges*, pp. 85-88, see also p. 234; B. T. Ostler,

13 *And the eyes of them both were opened, and they knew that they had been naked. And they sewed fig-leaves together and made themselves aprons.*

14 *And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden.*

sense, perhaps, there is an affinity with the *Zohar's* association of Adam and Eve's fig leaves with a knowledge of "sorcery and magic," false forms of "protection" and counterfeits of the true priesthood.³⁹⁴ Moreover, it is consistent with the plan of the Adversary to encourage sinners to flee from the presence of God rather than to reconcile and return to Him.³⁹⁵ In this instance, the contrast between the false clothing made from leaves and the true clothing made from the skins of animals seems paralleled in the story of Cain and Abel, where the former makes an unacceptable offering from the fruits of the ground while the latter follows the God-given pattern of animal sacrifice.³⁹⁶ Citing another scriptural passage, Brown discusses the lambskin aprons of the warring Lamanites in the Book of Mormon, bringing to mind the Lord's warning about "false prophets which come to you in sheep's clothing."³⁹⁷

Note that this is Satan's third attempt to mislead Adam and Eve by false appearances. First, he appeared as a serpent, deceptively employing a symbol of Christ.³⁹⁸ Second, he made claims that confused the identities of Tree of Knowledge and the Tree of Life.³⁹⁹ Finally, in the episode of the fig-leaf aprons, he suggested a course of action to Adam and Eve that substituted a self-made emblem of power and authority for the true article.

14 a **they heard the voice.** The last time God had spoken to the couple was when He gave them instructions about the trees. The account of the Lord's dramatic reappearance makes it clear that Adam and Eve had been left to themselves during their temptation, allowing them to make their choice without feeling that God was constantly looking over their shoulder.⁴⁰⁰

There is irony in the fact that the narrative of judgment opens "with a subtle but painful reminder of the single requirement for obtaining God's blessing: 'to hear/obey the voice of the Lord God.'"⁴⁰¹ This scene in Eden foreshadows the coming of the Lord to Sinai⁴⁰² and the frightened response of the people: "Let not God speak with us, lest we die."⁴⁰³ As we hear the verdict pronounced, we recognize that the actors "are not depicted [merely] as individuals involved in a personal crisis; rather they are representatives. We are left with the impression that this is not their story so much as it is our story, the story of mankind."⁴⁰⁴

b **as they were walking.** In contrast to the Genesis account of this incident, the book of Moses makes it clear that it was Adam and Eve that were walking, not the Lord.⁴⁰⁵ The change in OT1 from "as he was" to "as they were" appears to be in the hand of Joseph Smith.⁴⁰⁶

c **in the cool of the day.** The phrase can be translated as "in the wind, breeze, spirit, or direction" of the day—in other words, the voice is coming from the west, the place where the sun sinks.⁴⁰⁷ Since the voice is coming from the west, some commentators infer that Adam and Eve were then located on the east side—the end of the Garden furthest removed

Clothed, p. 6; J. Smith, Jr., *Teachings*, 1 April 1842, pp. 204-205.

394 D. C. Matt, *Zohar 1*, Be-Reshit 1:36b, p. 229; 1:53b, pp. 296-297, p. 229 nn. 990-991; and p. 297 n. 1433.

395 Cf. 2 Nephi 32:8.

396 *Commentary* 5:19-b, p. 371.

397 M. B. Brown, *Girded*, p. 145. See Matthew 7:15; 3 Nephi 14:15; cf. Zechariah 13:4.

398 *Commentary* 4:5-b, p. 246.

399 *Commentary* 4:9-a, p. 252.

400 See *Endnote 4-77*, p. 320.

401 J. H. Sailhamer, *Genesis*, p. 52.

402 Exodus 20:18-21; Deuteronomy 5:25, 18:16.

403 Exodus 20:18-19.

404 J. H. Sailhamer, *Genesis*, pp. 52, 54-55.

405 Cf. Abravanel, cited in U. Cassuto, *Adam to Noah*, p. 152.

406 S. H. Faulring et al., *Original Manuscripts*, p. 91; K. P. Jackson, *Book of Moses*, pp. 80-81.

407 R. M. Zlotowitz et al., *Bereishis*, pp. 122-123.

14 And they heard the voice of the Lord God, as they were walking in the garden, **in the cool of the day**; and Adam and his wife went to **hide themselves from the presence of the Lord God amongst the trees of the garden**.

from the presence of the Lord—and possibly related to what Islamic commentary calls “the courtyard.”⁴⁰⁸ In other words, they seem to have one foot outside the Garden already.⁴⁰⁹ Thus, God’s question to Adam in the Genesis account—“Where art thou?”—might be taken as deeply ironic. In the view of Didymus, it is really not a question but rather “a statement of judgment as to what Adam has lost.”⁴¹⁰

The idea of Adam and Eve being in the “courtyard” of Eden is an appropriate fit to the function of the outermost of the three divisions of the Israelite temple, a place of confession as the first step of reconciliation.⁴¹¹

- d** *hide themselves from the presence of the Lord God.* Hearing the Lord’s voice, Adam and Eve quickly return from the place of their wandering at the edge of the Garden. Their flimsy covering of fig leaves, coupled with their choice of hiding place “by the tree of which [they] had eaten,” trumpets the nature of their transgression.⁴¹²
- e** *amongst the trees of the garden.* The Hebrew for tree, *etz*, can be read as singular or plural. Though translators typically avoid a difficult interpretive problem by understanding the word in this context to have a collective sense, Chouraqui intensifies the irony of the situation by his careful rendering of the key phrase describing Adam and Eve’s place of concealment: “in the center of [i.e., within] the tree of the garden.”⁴¹³ A similar Islamic tradition relates that: “Adam went inside of the tree to hide,”⁴¹⁴ recalling al-Tha’labi’s version of the story of the martyrdom of Isaiah: “When their prophet Isaiah finished his speech, they came after him to kill him and he fled from them. A tree met him and split itself open for him and he entered it. The Devil came upon him and seized a fringe of his garment and showed it to them, so they took saws in its middle and sawed it until they cut it and cut him while he was in the midst.”⁴¹⁵ Isaiah’s death in the split tree was immediately followed by his rebirth and ascension to heaven.⁴¹⁶

Regarding the appearance of this motif in the New World, Norman notes the “‘broken tree trunk’ symbol” connected with the explanation of the origin of some tribes, including the Mixtecas. This idea can be seen in a “Tamoanchan pictograph or hieroglyph depicting a man emerging from a split tree trunk in symbolic birth.” The “tree of the Mixtec codices is a Tree of Life or World Tree extending above and below this earth, but principally a ‘tree of the heavens’ in Omeyocan guarded by the creator couple where it gives birth to humanity. It can be stated simply that in ancient Mexico the broken tree represents a birth, death, or migratory transition for man.”⁴¹⁷

408 A. at-Tabataba’i, *Al-Mizan*, 1:209; cf. *Commentary* 3:8-b, p. 160. See *Endnote 3-41*, p. 206.

409 See *Commentary* 4:15-b, p. 261 and 4:31-b, p. 280.

410 Cited in G. A. Anderson, *Perfection*, pp. 215-216.

411 J. L. Carroll, *Reconciliation*, pp. 96-99. See *Commentary* 4:15-b, p. 261.

412 G. A. Anderson et al., *Synopsis*, 44:5a, p. 58E. See U. Cassuto, *Adam to Noah*, pp. 154-155; S. C. Malan, *Adam and Eve*, 1:36, p. 40 and 1:38, p. 42.

413 = “au milieu de l’arbre du jardin” (A. Chouraqui, *Bible*, Genesis 3:8, p. 22); “within the tree in the middle of the garden” (J. N. Sparks et al., *Orthodox Study Bible*, Genesis 3:8, p. 8). Cf. R. M. Zlotowitz et al., *Bereishis*, p. 123.

414 Wahab b. Munabbih in B. M. Wheeler, *Prophets*, p. 25.

415 A. al-Tha’labi, *Lives*, p. 557 and p. 557 n. 15; cf. M. A. Knibb, *Isaiah*, 5:1-14, pp. 163-164 and pp. 146-147.

416 M. A. Knibb, *Isaiah*, 6:1-11:43, pp. 164-176. See also the story of Nebuchadnezzar (Daniel 4:10-28). For literary parallels to the motif of a soul being shut up in a tree, see, e.g., Ariel in *The Tempest* (W. Shakespeare, *Tempest*, 1:2:275-293, p. 1615), Fradubio in *The Faerie Queene* (E. Spenser, *Faerie Queene*, 1:2:42, see n. to Stanza 42, 8-9, p. 52), Polydorus in the *Aeneid* (Virgil, *Aeneid*, 3, pp. 70-71), and Pier delle Vigne in the forest of suicides in the *Divine Comedy* (D. Alighieri, *Commedia*, 13). Similar themes appear in stories about Osiris, Adonis, Attis, and Dionysus—see convenient summaries in e.g., J. G. Frazer, *Golden Bough*, though Frazer’s inferences are not always to be trusted. See also D. E. Wirth, *Parallels*, p. 105.

417 V. G. Norman, *Izapa Part 2*, p. 202; also cited in B. Gardner, *Second Witness*, 1:168. See also *Excursus 55*:

14 And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden.

15 And I, the Lord God, called unto Adam, and said unto him: *Where goest thou?*

The image of the guilty parties, Adam and Eve, being figuratively shut up in a tree recalls Egyptian motifs, as in the legend of Osiris, who was “shut up in the cedar tree⁴¹⁸ and had to be liberated from it in order to be resurrected.”⁴¹⁹ Nibley mentions “*Book of the Dead* vignettes showing the Lady incorporated—all but her upper part, and in many cases all but her arms only—in the fruit-bearing tree [suggesting] that the woman in the tree must actually have been eaten by it; she is the first victim, so to speak, and now invites her male companion to share her condition.”⁴²⁰ Thus, in ancient year-rites in Egypt, the splitting of the tree “both terminates life and liberates it” allowing the captive initiate to be reborn.⁴²¹ The splitting of the tree also is also said to represent, “among other things, the ‘splitting of ‘good’ and ‘evil,’” or the law of opposites set forth in the *Shabaka* creation text.”⁴²² Perhaps the symbolism of death and rebirth is behind an enigmatic assertion in the *Sepher Rezial*. After stating that “Adam and his wife are concealed in the middle of the tree in the garden,” the text adds: “It is not a cemetery.”⁴²³

Comments Kastler: “[N]ow they are not merely touching the tree but they have for all intents and purposes merged with it... The tree has become their refuge—or perhaps their prison... Despite it all, the Lord God will not abandon them.”⁴²⁴

- 15 a **I, the Lord God, called unto Adam.** Though Adam makes the Tree of Knowledge his hiding place, Jewish pseudepigraphal sources tell how, when the moment of judgment arrived, God’s “chariot throne [descends and] rests at the Tree of Life and all the flowers come into bloom.”⁴²⁵ An Islamic source likewise reports that God’s voice of judgment came “from the tree,” meaning the Tree of Life.⁴²⁶ Cassuto points out examples from elsewhere in the Bible where the verb “call” “is used in the sense of to summon a person to give an account of his actions.”⁴²⁷
- b **Where goest thou?** The change from the כַּיָּו “Where *art* thou?” to the יָשָׁא “Where *goest* thou?” emphasizes the fact that the Lord is not assessing Adam’s location but rather requesting him to reflect openly on his intentions—in view of the fact that his feet are now pointed toward the exit of the Garden.⁴²⁸ Rasmussen observes: “From man God does not need information. Man’s response must be man’s own self.”⁴²⁹ Cassuto further explains: “The commentators who consider the question to be aimed at discovering where the man was hiding have overlooked the words ‘[and said unto] him’... The query... resembles the question the Lord God asks Cain,⁴³⁰ ‘Where is Abel your brother?’ when Abel’s body is lying on the ground beneath the open sky, and no attempt is made to conceal it... We may compare the case

Mesoamerican Stories of Creation and the Original Transgression, p. 697.

418 Others usually identify the tree with the willow (e.g., R. H. Wilkinson, *Art*, p. 117).

419 H. W. Nibley, *Message 2005*, p. 290; cf. *Figure 4-13*, p. 231, *Excursus 42: Nebuchadnezzar’s “Fall”*, p. 632, and *Excursus 53: Comparative Explorations of the Mysteries*, p. 663. See *Endnote 4-50*, p. 312.

420 H. W. Nibley, *Message 2005*, p. 309. For the standard symbolism of the Lady, see R. H. Wilkinson, *Art*, p. 117.

421 *Ibid.*, p. 289; cf. pp. 288-293. See *Commentary 4:21-d*, p. 266, *Figure 4-11*, p. 230, and *Figure 4-13*, p. 231.

422 H. W. Nibley, *Message 2005*, p. 290.

423 S. SAVEDOW, *Rezial*, In the beginning, para. 7, p. 63.

424 E. Kastler, *Commentaire*.

425 M. Barker, *Temple Theology*, p. 89 and G. A. Anderson et al., *Synopsis*, 44(22):3-4, p. 62E. See also *Excursus 25: The Tree of Life as the Hidden Throne of God*, p. 591.

426 G. Weil, *Legends*, p. 32.

427 U. Cassuto, *Adam to Noah*, p. 155 and, e.g., Genesis 12:18, 20:9, 26:9-10; Deuteronomy 25:8.

428 See *Commentary 4:14-c*, p. 259.

429 D. Rasmussen, *Question*, p. 7.

430 Moses 5:34.

15 And I, the Lord God, called unto Adam, and said unto him: **Where goest thou?**

16 And he said: **I heard thy voice** in the garden, and **I was afraid, because I beheld that I was naked**, and I hid myself.

17 And I, the Lord God, said unto Adam: **Who told thee thou wast naked?** Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?

to that of a man who comes to chide his little son who misbehaved himself and then hid himself behind the door in order to avoid looking at his father's angry face; the father who is well aware of the child's hiding-place, calls out to him, 'Where are you?,' meaning: Why are you there? Is that where you should be? Come out and face me! The man's answer is in keeping with this interpretation; he does not reply, 'I am in such-and-such a place,' but he explains why he is concealing himself.⁴³¹ Rashi draws additional parallels to the Lord's dialogues with Hagar,⁴³² Balaam,⁴³³ and Hezekiah.⁴³⁴

God's call, of course, is not issued as an angry threat, but rather as an invitation for Adam to return and report on his stewardship of the Garden.⁴³⁵ To accomplish His objective, God seeks to "draw rather than drive him out of hiding."⁴³⁶ Elder David A. Bednar comments: "There was no one-way lecture to a disobedient child, as perhaps many of us might be inclined to deliver. Rather, the Father helped Adam as a learner to act as an agent and appropriately exercise his agency."⁴³⁷ By this act, God "demonstrate[s] his own loving kindness, and... invites them to make admission of their faults."⁴³⁸

16 a I heard thy voice. These words can also be translated "I hearkened to thy voice"—the irony of the reply, of course, is evidenced in the fact that this is precisely what Adam did not do previously.⁴³⁹ Instead, both of them had hearkened to the voice of the serpent in making fig-leaf aprons and going into hiding.

b I was afraid, because I beheld that I was naked. The JST rendering ("because *I beheld that I was naked*" vs. "because I was naked") poignantly underscores Adam's heightened self-awareness after his eyes had been opened. Note that while Adam speaks of his fear of appearing naked, he says nothing about his transgression. However, it was, of course, a recognition of his fallen state that caused Adam, like Isaiah, to fear in the presence of the Lord.⁴⁴⁰

Of relevance to this incident is Sarna's observation that, in contrast to the practice of priests in some Near East cultures, the Israelite ethos specified that it was improper for a man to appear naked before God; indeed the law described in great detail the particular dress that was suitable for the act of worship.⁴⁴¹

17 a Who told thee thou wast naked? Though Adam and Eve had discovered their own nakedness after their eyes were opened, God knew that it was Satan who had drawn attention to their shame, and who had incited them to make aprons and hide.⁴⁴² Hence Rashi's reading: "From where are you to know what shame there is in standing naked?"⁴⁴³

431 U. Cassuto, *Adam to Noah*, pp. 155-156.

432 Genesis 16:8.

433 Numbers 22:9.

434 Rashi, *Genesis Commentary*, 1:34; Isaiah 39. See also *Commentary* 5:34-a, p. 382; Ether 3:7: "Arise, why hast thou fallen?"

435 E. Kastler, *Commentaire*.

436 V. P. Hamilton, *Genesis*, p. 193.

437 D. A. Bednar, *Seek*, p. 63.

438 Chrysostom, *Homilies on Genesis*, 17:22, cited in A. Louth et al., *Genesis 1-11*, p. 85.

439 N. M. Sarna, *Genesis*, p. 26.

440 Isaiah 6:5; contrast Ether 3:6-8.

441 N. M. Sarna, *Genesis*, p. 26; Exodus 20:26; 28:42-43. See also *Commentary* 3:25-a, p. 185; 4:27-a, p. 274; and the overview of Moses 4, p. 234.

442 See *Commentary* 4:13-b, p. 258 and T. Stordalen, *Echoes*, p. 463.

443 Rashi, *Genesis Commentary*, 1:34; cf. Mizrahi "Who told you of the implication of your nakedness?"

17 And I, the Lord God, said unto Adam: **Who told thee thou wast naked? Hast thou eaten of the tree** whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?

18 And the man said: The **woman thou gavest me, and commandest that she should remain with me**, she gave me of the fruit of the tree and I did eat.

19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The **serpent beguiled me, and I did eat**.

- b **Hast thou eaten of the tree... ?** God poses a third interrogative to Adam. Again, the “question urges confession rather than condemnation.”⁴⁴⁴

According to Anderson, the reason Satan is not interrogated is because he “was not and never will be afforded any chance at repentance,” having committed the unpardonable sin.⁴⁴⁵ “Human beings, on the other hand,” continues Anderson, “are offered the opportunity to mend their ways from the age of majority until the close of their lives. For men and women, God’s mercy has no bounds.”⁴⁴⁶

- 18 a **woman thou gavest me.** Summarizing Adam’s reply in the book of Genesis, Stordalen writes: “Out of ten Hebrew words, three are designed to censure יְהוָה God, six to put the blame on the woman, and only one admits that he has in fact done what יְהוָה God accuses him of.”⁴⁴⁷

Regarding Adam’s reference to Eve, midrash says that Adam “hurled against God the very kindness which God had shown him, the gift of Eve, by implying that God had caused him to sin by giving him that woman.”⁴⁴⁸ The irony of Adam’s reply is even more evident in light of the tradition that God deferred creating the woman until Adam felt compelled to ask for her.⁴⁴⁹ Observes Faulconer: “Though they must... cleave to one another, we do not see Man and Woman cleaving to anyone yet... Instead we see them denying their community with each other, just as, in their defiance, they denied their community with God.”⁴⁵⁰

- b **commandest that she should remain with me.** This phrase, added to Adam’s reply in the book of Moses, provides a defensible rationale for his transgression: he took the forbidden fruit in order to remain with Eve, thus breaking one commandment in order to keep a prior and more important one.⁴⁵¹

OT1 employs the past tense of the verb, i.e., “commanded.” Beginning with the 1878 edition of the Pearl of Great Price, it was changed to read “commandedst.” In the 1981 edition, another change was made: “commandest.” Jackson observes that the “deletion of the second letter ‘d’ avoids a difficult consonant cluster, yet it changes the tense of the clause from the past to the present.”⁴⁵² Non-English translations of this verse, however, retain the past tense.

- 19 a **serpent beguiled me, and I did eat.** While Eve, like Adam, points blame elsewhere, Hamilton observes that “her answer lacks some of the less attractive parts of her spouse’s... She does not say ‘the serpent whom you made.’ Nor does she say ‘the man to whom you gave me.’”⁴⁵³ Wordplay in Eve’s statement is evident with the juxtaposition of the Hebrew words for serpent (= *nachash*) and “beguiled” (= *nasha*).

444 V. P. Hamilton, *Genesis*, p. 194.

445 Cf. *Jubilees*: “the Lord cursed the serpent and he was angry with it forever” (O. S. Wintermute, *Jubilees*, 3:23, p. 60).

446 G. A. Anderson, *Perfection*, p. 138. See *Commentary* 4:15-b, p. 261.

447 T. Stordalen, *Echoes*, p. 237.

448 Cited in R. M. Zlotowitz et al., *Bereishis*, p. 125.

449 *Commentary* 3:20-b, p. 180.

450 J. E. Faulconer, *Adam and Eve*, 40.

451 See *Commentary* 4:12-e, p. 256.

452 K. P. Jackson, *Book of Moses*, p. 52.

453 V. P. Hamilton, *Genesis*, p. 194.

19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The **serpent beguiled me, and I did eat.**

20 And I, the Lord God, said unto the serpent: **Because thou hast done this thou shalt be cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;**

20 a **I, the Lord God, said unto the serpent.** “Of the three parties to the transgression, the serpent alone is summarily sentenced without prior interrogation—a token of God’s withering disdain for it... In each [of the three cases], the judgment is of a twofold nature: it affects what is of central concern in the life of each entity, and it regulates a basic relationship.”⁴⁵⁴ As for the serpent, it is henceforth restricted to a humiliating diet and form of locomotion, and will be crushed under the heel of the seed of the woman; the woman will suffer in childbearing and in the challenges of a marriage relationship undertaken in the conditions of a fallen world;⁴⁵⁵ and the man is consigned to hard labor and to strict obedience to the commandments of the Lord.⁴⁵⁶

In the case of the man and the woman, Cassuto notes that what may seem solely as punishments should be regarded instead as “measures taken for the good of the human species in its new situation.”⁴⁵⁷ Exposed in nakedness, God will clothe them;⁴⁵⁸ subject to temporal and spiritual death, God will bless them with posterity and the eventual possibility of eternal life;⁴⁵⁹ and bereft of the food of the Garden, God will provide Adam and Eve with the seeds of life-sustaining grains.⁴⁶⁰

b **Because thou hast done this.** This phrase, repeated with variation as part of the sentence of Adam in v. 23, indicates that the repercussions mentioned are the natural consequences of transgression, rather than arbitrary penalties imposed by God.⁴⁶¹ No similar phrase appears in the words spoken to Eve.

c **thou shalt be cursed above.** That is, “thou shalt be cursed more than.” “Hebrew ‘*arur mi-kol*’ evokes the description in verse [5], ...’*arum mi-kol*, ‘more shrewd than,’ in a kind of literary framework expressing the idea of measure for measure.”⁴⁶²

The serpent, whose blessing seems to have been anticipatorily omitted at Creation, is now cursed.⁴⁶³ However, the man and the woman, previously blessed,⁴⁶⁴ receive no curse.

d **all cattle, and above every beast of the field.** This penalty, placed upon the serpent, symbolizes the curse placed upon those that followed Lucifer in the premortal life: “Throughout eternity [those who followed Lucifer in premortal life] will remain lower than the cattle or the beasts of the field, for even the beasts have bodies of flesh and bone and enjoy the privilege of resurrection, whereas the Devil and his angels remain unembodied spirits forever.”⁴⁶⁵ Even in the millennial day, when all the rest of Creation will enjoy peace and plenty, “dust [still] shall be the serpent’s meat.”⁴⁶⁶ In cultures where the serpent was worshipped, this curse

454 N. M. Sarna, *Genesis*, pp. 24, 27.

455 See *Commentary* 4:22-c, p. 268.

456 See *Commentary* 5:5-c, p. 359.

457 U. Cassuto, *Adam to Noah*, p. 163.

458 Moses 4:27.

459 Moses 4:22 and *Commentary* 4:31-e, p. 282.

460 Moses 4:25.

461 E. Kastler, *Commentaire*.

462 N. M. Sarna, *Genesis*, p. 27.

463 See *Commentary* 2:22-a, p. 110.

464 Moses 2:28.

465 J. F. McConkie et al., *Revelations*, p. 271.

466 Isaiah 65:25.

20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be cursed above **all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;**

21 And **I will put enmity between thee and the woman, between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel.**

also proclaimed the eventual humiliation of all false gods, and the firm requirement of submission to the Lord as the only object of worship.⁴⁶⁷

- e **upon thy belly shalt thou go.** In the art of the ancient Near East, the serpent is often shown as originally walking erect, sometimes with legs.⁴⁶⁸ For example, a legged serpent appears in illustrated form in the *Joseph Smith Papyrus V*.⁴⁶⁹ Several Middle Eastern traditions speak of the serpent's magnificent "camel-like" appearance before its cursing.⁴⁷⁰ Nibley elucidates the symbolic meaning of the figurative indignity imposed on the serpent: "The loss of limbs and organs guarantees that the rebel will never rise anew in his full powers, which he will never possess again... He may never more progress, being bound forever in one place."⁴⁷¹

Correspondingly, the Mosaic law will declare that what goes along on its belly is an abomination to Israel.⁴⁷²

- f **dust shalt thou eat all the days of thy life.** "The idea of eating dust, in a metaphorical sense of course, occurs several times in Scripture with reference to the plight of conquered foes."⁴⁷³ Here, this constitutes an apt punishment, since the transgression itself had involved eating.⁴⁷⁴ Corresponding words are found in the judgment against the man in v. 23 ("in sorrow shalt thou eat of it [i.e., the ground] all the days of thy life") but not in that of the woman.⁴⁷⁵

- 21 a **I will put enmity between thee and the woman.** The serpent appeared to Eve in the guise of friendship; now that her eyes have been opened, she will recognize him as an enemy to be regarded with revulsion.⁴⁷⁶ The theme of "opposition in all things"⁴⁷⁷ now has been introduced in a broader sense.

The *Qur'an* records a passionate exchange of words following Lucifer's expulsion from heaven. Here Satan unleashes a tirade of threats, followed by a summary dismissal by God: "Because... [Thou hast adjudged me to be erring], [the Devil] declared, 'I will waylay Your servants as they walk on Your straight path, then spring upon them from the front and the rear, from their right and from their left....' 'Begone!' [God] said."⁴⁷⁸

Nibley elaborates on the scene: "[Satan,] nettled by this rebuke and the curse, ...flares up in his pride and announces what his program for the economic and political order of the new world is going to be. He will take the resources of the earth, and with precious metals as a medium of exchange he will buy up military and naval might,⁴⁷⁹ or rather those who control it, and so will govern the earth—for he is the prince of this world. He does rule: he is king. Here at the outset is the clearest possible statement of a military-industrial complex

467 Cf. T. Stordalen, *Echoes*, p. 470.

468 N. M. Sarna, *Genesis*, p. 27.

469 H. L. Andrus, *God*, p. 371; H. W. Nibley, *Message 2005*, p. 318; J. M. Todd, *Fragment*, p. 40E.

470 E.g., al-Tabari, *Creation*, 1:104-110, pp. 275-281; S. C. Malan, *Adam and Eve*, p. 214 n. 20; p. 217 nn. 27-29.

471 H. W. Nibley, *Abraham 1981*, p. 180. See also H. W. Nibley, *Message 2005*, pp. 315-318.

472 Leviticus 11:42.

473 U. Cassuto, *Adam to Noah*, p. 160. See e.g., Psalm 72:9; Isaiah 49:23, 65:25; Micah 7:17.

474 N. M. Sarna, *Genesis*, p. 27.

475 See also *Commentary* 4:23-d, p. 270.

476 N. M. Sarna, *Genesis*, p. 27.

477 See 2 Nephi 2:11.

478 N. J. Dawood, *Koran*, 7:11-18, pp. 109-110; cf. 15:32-44; 17:61-63; 38:74-85. See also M. Herbert, *Irish Apocrypha*, p. 11.

479 See S. C. Malan, *Adam and Eve*, 1:57, p. 65.

21 And I will put enmity between thee and the woman, between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel.

ruling the earth with violence and ruin. But as we are told, this cannot lead to anything but war, because it has been programmed to do that. It was conceived in the mind of Satan in his determination ‘to destroy the world.’⁴⁸⁰ The whole purpose of the program is to produce blood and horror on this earth.⁴⁸¹

- b thy seed.** This phrase no doubt is meant to include both a reference to Cain, who later virtually shared identity with Satan⁴⁸² and became a hated fugitive,⁴⁸³ and also to his unrighteous descendants, who lived out their generations in a state of “enmity” with the posterity of Seth.⁴⁸⁴ More generally, the “seed” of the serpent comprises all the wicked, of whom the Lord said: “Satan shall be their father, and misery shall be their doom.”⁴⁸⁵
- c her seed.** It is significant that the statement refers not to the couple, but to Eve alone. Elder James E. Talmage explains this as a reference is to Jesus Christ, who is the “only instance of offspring from woman dissociated from mortal fatherhood.”⁴⁸⁶
- d he shall bruise thy head, and thou shalt bruise his heel.** The change from the KJV “it” to the book of Moses “he”⁴⁸⁷ emphasizes the Messianic implication of the verse: although the serpent (Satan), in its weakened condition, may afflict and torment man, his power will ultimately be destroyed by the seed of the woman (Christ). The *Targum Yerushalmi* preserves a unique reading when it has God saying: “For them [i.e., the posterity of Adam and Eve]... there will be a remedy, but for you [i.e., the serpent] there will be no remedy; and they are to make peace in the end, in the days of the King Messiah.”⁴⁸⁸

The first occurrence of “bruise” is better rendered as “crush,” since the Savior’s blow to the serpent will be fatal.⁴⁸⁹ Indeed, the Redeemer “shall crush the head of the serpent (Satan and his kingdom) with the very heel that was bruised (the [heel of Christ, who performed the] atoning sacrifice).”⁴⁹⁰ Historically, Christians have called this prophecy the *protoevangelium*, the first explicit Biblical allusion to the good news of the Gospel. A related theme also appears in the Egyptian *Book of the Dead*, where “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*,” its paw resting heavily on the head of the serpent in accompanying illustrations.⁴⁹¹

Just as Jesus Christ will put all enemies beneath his feet,⁴⁹² so the Prophet Joseph Smith taught that each person who would be saved must also, with His help, gain the power needed to “triumph over all [their] enemies and put them under [their] feet,”⁴⁹³ possessing the “glory, authority, majesty, power and dominion which Jehovah possesses.”⁴⁹⁴

480 Moses 4:6.

481 H. W. Nibley, *Gifts*, p. 92.

482 See *Commentary* 5:24-a, p. 375 and 5:24-b, p. 375.

483 Moses 5:39.

484 See *Commentary* 5:41-b, p. 388.

485 Moses 7:37; cf. John 8:44; Acts 13:10; 1 John 3:10-12; Alma 30:60.

486 J. E. Talmage, *Jesus the Christ*, p. 41.

487 “He” first appeared in OT2 (S. H. Faulring et al., *Original Manuscripts*, p. 601; K. P. Jackson, *Book of Moses*, p. 83).

488 M. Maher, *Pseudo-Jonathan*, 3:15, pp. 27-28; cf. the *Targum Yerushalmi* (J. W. Etheridge, *Onkelos*).

489 U. Cassuto, *Adam to Noah*, p. 161. See also B. T. Arnold, *Genesis 2009*, pp. 68-69.

490 *Old Testament Student Manual, Religion 301*, p. 41.

491 H. W. Nibley, *Message 2005*, pp. 311-312. See *Commentary* 4:14-e, p. 260.

492 1 Corinthians 15:25-26.

493 J. Smith, Jr., *Teachings*, 14 May 1843, p. 297. See also 17 May 1843, p. 301; 21 May 1843, p. 305.

494 L. E. Dahl et al., *Lectures*, 7:9, p. 98. See also 7:16, p. 101. Note that authorship of the *Lectures* is uncertain.

21 And I will put enmity between thee and the woman, between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel.

In Orthodox tradition, the prophecy about the trampling of the serpent's head was fulfilled when Jesus was baptized: "the first Adam, deceived by the serpent, was expelled from Paradise, and by providence the second Adam crushed the head of the dragon in the river Jordan."⁴⁹⁵ During liturgical enactment of the rite of baptism, the following words are recited in an allusion to Psalm 74:13-14: "Thou also didst hallow the Jordan's currents, sending from Heaven the Holy Spirit. And thou didst bruise the head of the serpent that lurketh therein."⁴⁹⁶ Moreover, in the Jordan, "the Divine Word who 'put on the body,' deposits humanity's lost Robe of Glory..., and at each Christian baptism it is received in potential from the Font (often described both as the Jordan and as a womb...); finally, at the Last Judgment, it becomes the clothing of the Righteous in reality."⁴⁹⁷ Of the "drama of baptism," Anderson writes: "When Satan hears of the pending enrollment of the *catechumen*,⁴⁹⁸ he shows the same hostility he had formerly shown towards the exaltation of Adam and the resurrection of Christ... [Theodore writes that Satan ']tries and endeavors to bring us to the judgment hall as if we had no right to be outside his ownership. He pleads that from ancient times and from the creation of the head of our race we belong to him by right[...' Having pledged to resist Satan, the candidates were urged to 'stand with outstretched arms in the posture of one who prays, and look downwards and remain in that state in order to move the judge to mercy."⁴⁹⁹ In some contexts, the candidates "stood [barefoot] on animal skins while they prayed, symbolizing the taking off of the garments of skin they had inherited from Adam"⁵⁰⁰ as well as figuratively enacting the putting off the serpent, the representative of death and sin, under one's heel.⁵⁰¹ Thus the serpent, his head crushed by the heel of the penitent relying on the mercies of Christ's atonement, is by a single act renounced, defeated, and banished.⁵⁰²

The *Midrash ha Ne'elam* records the valuable instruction that "the serpent can slay a man only through the heel when he transgresses and tramples God's commandments under his heel... The Evil Inclination slays man by inducing him to trample the commandments."⁵⁰³ Thus, using the same Hebrew term, Cain's downfall is portrayed as his failure to quickly crush Satan, who craves to wound him.⁵⁰⁴ Similarly, the same imagery is employed in Genesis 25:26, where Jacob's seizing of the ineffectual Esau's heel is a portent that he will ultimately prevail in his ongoing rivalry with his elder brother.⁵⁰⁵

495 V. Nersessian, *Treasures*, p. 71. See *Commentary* 1:1-b, p. 42.

496 V. Nersessian, *Treasures*, p. 71. See *Commentary* 2:2-c, p. 96.

497 Ephrem the Syrian, *Poems*, p. 51 n. 3.

498 = candidate for baptism.

499 G. A. Anderson, *Perfection*, pp. 183-184.

500 *Ibid.*, p. 184. See *Gospel of Thomas* (H. Koester et al., *Thomas*, 37, p. 130); J. Z. Smith, cited in J. Dart, *Decoding*, pp. 104-105. Anderson adds: "By stripping themselves of this mortal skin, they were preparing to put on those heavenly garments with which humanity was first clothed."

501 G. A. Anderson, *Perfection*, p. 131. See *Commentary* 1:20-a, p. 57; 1:24-a, p. 59; 4:31-a, p. 280; 5:23-c, p. 374.

502 For additional discussion, see V. P. Hamilton, *Genesis*, pp. 197-200. See also *Commentary* 2:2-c, p. 96 and *Excursus 52: Washing, Anointing, and Clothing Among Early Christians*, p. 661.

503 Cited in R. M. Zlotowitz et al., *Bereishis*, p. 129; cf. Matthew 7:6; 1 Nephi 19:7; Mosiah 29:21-22; Alma 5:53, 60:33; Helaman 4:21-22, 6:31, 12:2; 3 Nephi 14:6, 28:35; D&C 3:15.

504 See *Commentary* 5:23-c, p. 374 and 4:22-c, p. 268.

505 "Since Esau was drawn after that serpent, Jacob dealt with him tortuously like a serpent... laying his hand on that heel to subdue it" (D. C. Matt, *Zohar* 2, Toledot 1:138a, p. 269; cf. H. Sperling et al., *Zohar*, Mishpatim, Saba (The Old Sage), 3:309-316).

22 Unto the woman, I, the Lord God, said: **I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.**

22 a **I will greatly multiply thy sorrow and thy conception.** Before the Fall, Adam and Eve could not bear children.⁵⁰⁶ Now Eve is told that as part of the repeated blessings of motherhood she must also undergo the recurrent pain incident to each childbirth.⁵⁰⁷ Sailhamer reminds us, however, that these birth pangs “are not merely a reminder of the... Fall; they are as well a sign of impending joy: ‘We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved.’”⁵⁰⁸ These blessings of Redemption will come through the “seed of the woman,” namely Jesus Christ.⁵⁰⁹

b **In sorrow thou shalt bring forth children.** President Spencer W. Kimball wrote: “I wonder if those who translated the Bible might have used the term ‘distress’ instead of ‘sorrow.’ It would mean much the same, except I think there is great gladness in most Latter-day Saint homes when there is to be a child there.”⁵¹⁰ In fact, the Hebrew verb used here and in verse 23 “means pain or hurt rather than grief.”⁵¹¹ According to Sarna: “Intense pain in childbearing is unique to the human species and generally unknown to other female mammals.”⁵¹² Faulconer observes: “Knowledge, the knowledge of good and evil, the knowledge that brings mortality, makes pain possible. Pain naturally accompanies all creation and is at least possible in all relation.”⁵¹³

Of the terms chosen to represent Adam and Eve’s suffering, Cassuto further observes: “Apparently we have here a play upon words with reference to *es* [= tree]: it was with respect to *es* that the man and woman sinned, and it was with *esebb* [= pain] and *issabbon* [= toil, suffering] that they were punished... The very fact that Scripture does not employ here the usual phrases found in connection with the suffering of childbirth... proves that it was some specific intention... that these words were selected.”⁵¹⁴ The same term for sorrow recurs when Noah is “pained that the Lord had made man on the earth, and it grieved him at the heart.”⁵¹⁵

Unlike the consequences described for the serpent and the man, no “curse” is mentioned in connection with what is said to the woman.

c **thy desire shall be to thy husband, and he shall rule over thee.** In interpreting this verse, it is important to realize that the Hebrew term translated here as “desire” does not denote physical attraction, but rather a wish to “overcome or defeat another.”⁵¹⁶ This sense is captured in a Christian phrasing of Adam’s punishment: “your family will be forever contending against you.”⁵¹⁷ Comments Sarna: “It is quite clear from the description of woman...⁵¹⁸ that the ideal situation, which hitherto existed, was the absolute equality of the sexes. The new state of male dominance is regarded as an aspect of the deterioration in the human condition

506 Moses 5:11; 2 Nephi 2:23.

507 See *Commentary* 4:23-d, p. 270.

508 J. H. Sailhamer, *Genesis*, p. 26. See Romans 8:22; cf. Matthew 24:8.

509 See *Commentary* 4:21-d, p. 266.

510 S. W. Kimball, *Blessings*, p. 72.

511 R. D. Draper et al., *Commentary*, p. 48.

512 N. M. Sarna, *Genesis*, p. 28.

513 J. E. Faulconer, *Adam and Eve*, 44.

514 U. Cassuto, *Adam to Noah*, p. 165.

515 Moses 8:25.

516 J. H. Sailhamer, *Genesis*, p. 58; cf. B. T. Arnold, *Genesis 2009*, pp. 70-71. See *Commentary* 4:21-d, p. 266, 5:23-c, p. 374, and 5:23-e, p. 374.

517 M. Herbert, *Irish Apocrypha*, p. 6.

518 Moses 3:18, 23.

22 *Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.*

that resulted from the defiance of divine will.⁵¹⁹ Hamilton sees here a desire of sin “to break the relationship of equality and turn it into a relationship of servitude and domination... Far from being a reign of co-equals over the remainder of God’s creation, the relationship now becomes a fierce dispute, with each party trying to rule the other. The two who once reigned as one attempt to rule each other.”⁵²⁰ Summarizing the unfortunate new state of affairs described in this verse, McKinlay observed that “the Fall of man and the continual source of degeneration in this world have resulted in the estrangement of parents from God, from each other, and from their children.” On the other hand, “the healing of this broken harmony is the essence of eternal life.”⁵²¹

Martin Luther aptly describes God’s design of marriage as a “school of love.”⁵²² As couples and families learn to live together in intimacy, affection, and oneness, they experience the finest kind of preparation for eternal life that mortality can provide.⁵²³ President Spencer W. Kimball emphasized that in celestial marriage the “man and the wife are equals” and that the designation of “authority” to man “does not mean that he is superior.”⁵²⁴ He explained that the role of the husband is to “preside” rather than to “rule”⁵²⁵ and stressed the need for women to be “contributing and full” partners in marriage.⁵²⁶ As Nibley points out: “There is no patriarchy or matriarchy in the Garden; the two supervise each other. Adam is given no arbitrary power; Eve is to heed him only insofar as he obeys their Father—and who decides that? She must keep check on him as much as he does on her. It is, if you will, a system of checks and balances in which each party is as distinct and independent in its sphere as are the departments of government under the Constitution—and just as dependent on each other.”⁵²⁷ In fact, Thomas observes, a primary objective of mortality seems to have been precisely “to foster the conditions in which the man and the woman may achieve interdependence,” thus affording us an opportunity to rise to “the challenge of not only perfecting ourselves individually but also perfecting ourselves in relationships... Relationships were given to us to develop us in love.”⁵²⁸

Like the blessing of childbirth, the experience of married love holds out a promise of happiness, yet its practice, in a fallen world, will be frequently mixed with sorrow “till God make men of some other mettle than earth.”⁵²⁹ Unfortunately, “[t]here has been no change in the constitution of man since he fell.”⁵³⁰ “Sad experience” has shown “that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, [to] immediately exercise unrighteous dominion,”⁵³¹ a tendency which modern prophets have repeatedly condemned.⁵³² Of the great blessings that await all generations of women who

- 519 N. M. Sarna, *Genesis*, p. 28; R. M. Zlotowitz et al., *Bereishis*, p. 131. See also J. E. Talmage, *Jesus the Christ*, 27, pp. 441-442, 450 n. 5.
- 520 V. P. Hamilton, *Genesis*, p. 202; cf. H. W. Nibley, *Patriarchy*; G. J. Wenham, *Genesis 1-15*, pp. 81-82. Contrast the implausible suggestion that “rule over” be translated “rule with” (V. M. Hudson et al., *Response*, p. 332 n. 62).
- 521 L. A. McKinlay, *Patriarchal Order*.
- 522 Cited in E. England, *Church*, p. 4.
- 523 J. R. Holland, *Souls*.
- 524 S. W. Kimball, *Teachings 1982*, 26 February 1977, p. 315.
- 525 S. W. Kimball, *Blessings*, p. 72.
- 526 S. W. Kimball, *Teachings 1982*, May 1976, p. 315.
- 527 H. W. Nibley, *Patriarchy*, p. 93.
- 528 M. C. Thomas, *Women*, pp. 54, 55, 56.
- 529 W. Shakespeare, *Much Ado*, 2:1:59, p. 338.
- 530 J. Smith, Jr., *Teachings*, 22 January 1834, p. 60.
- 531 D&C 121:39.
- 532 E.g., G. B. Hinckley, *Teachings 1997*, November 1991 and 29 January 1984, pp. 1-2, 322-323, 326; G. B. Hinckley, 6 October 1996, pp. 100-101; G. B. Hinckley, 4 October 1998, pp. 211-212; G. B. Hinckley, 6 April

22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and **thy desire shall be to thy husband, and he shall rule over thee.**

23 And unto Adam, I, the Lord God, said: **Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.**

have thus suffered, Elder James E. Talmage has written: “When the frailties and imperfections of mortality are left behind, in the glorified state of the blessed hereafter, husband and wife will administer in their respective stations, seeing and understanding alike, and cooperating to the full in the government of their family kingdom. Then shall woman be recompensed in rich measure for all the injustice that womanhood has endured in mortality. Then shall woman reign by Divine right, a queen in the resplendent realm of her glorified state, even as exalted man shall stand, priest and king unto the Most High God.”⁵³³

23 a **Because thou hast hearkened unto the voice of thy wife.** The phrase “hearkened unto the voice of” is an idiom meaning “obeyed.”⁵³⁴

b **cursed shall be the ground.** In contrast to the personal nature of the judgment pronounced on the serpent, Adam himself is not cursed. Instead it is the soil, from which his own body was formed, that will now oppose him, disturbing the original harmony between man and nature. Barker notes: “This notion of moral ecology is a major biblical theme; it is explicitly formulated in Leviticus 18:24-28 and 20:22, and it underlies the great exhortations of Leviticus 26 and Deuteronomy 28.”⁵³⁵

D&C 61:17 implies that the curse has been reversed “in the last days”: “And, as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.”

c **for thy sake.** In contemporary commonsense interpretation, this phrase is often taken to mean that the cursing of the ground was done for the personal benefit or advantage of Adam. However, a more accurate rendering in modern English of “for thy sake” is simply “because of thee.”⁵³⁶ In other words, the Lord is merely saying that the cursing of the ground is an inevitable consequence of Adam’s transgression.

d **in sorrow shalt thou eat of it all the days of thy life.** Sailhamer reminds us that this phrase should be associated with the theme of “eating” throughout the scriptures: e.g., “the *Torah*’s teaching regarding clean and unclean food⁵³⁷ and the regulations for annual ‘feasts’ to celebrate God’s gift of the ‘good land’ in the covenant.⁵³⁸ To this could be added the larger context of the role of ‘feasts’ and ‘eating’ in the biblical *eschaton*.”⁵³⁹

The judgments on the serpent and on the man are linked by the theme of eating of the dust or ground all the days of their life.⁵⁴⁰ Similarly, through the repetition of the term “sorrow,”⁵⁴¹ there is a deliberate correspondence implied between a woman’s labor of childbearing and

2002, pp. 127-131; G. B. Hinckley, 3 October 2004, pp. 260-263.

533 J. E. Talmage, *Eternity of Sex*.

534 G. J. Wenham, *Genesis 1-15*, p. 82. See *Commentary* 4:16-a, p. 262.

535 N. M. Sarna, *Genesis*, p. 28. See also *Commentary* 5:37-a, p. 384 and Moses 5:56.

536 N. M. Sarna, *Genesis*, p. 28. The Greek reads “in your labors” (J. W. Wevers, *Notes*, p. 46).

537 Leviticus 11; Deuteronomy 14.

538 Leviticus 23.

539 I.e., accounts of the end of the world. See J. H. Sailhamer, *Genesis*, p. 57; Revelation 19:9; D&C 27:5-14, 59:13-21.

540 See *Commentary* 4:20-f, p. 265.

541 Hebrew *’itsavon*.

23 And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, cursed shall be the ground for thy sake; **in sorrow shalt thou eat of it all the days of thy life.**

24 **Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.**

the male equivalent of arduous physical labor.⁵⁴² Thus, as Hamilton notes, both divine consequences “are directed to a point of highest fulfillment in the life of the female and the male.”⁵⁴³ Sarna concludes that the phrase “all the days of your life” is missing from the judgment of the woman “because childbearing does not occur all the days of a woman’s life.”⁵⁴⁴

24 a **Thorns also, and thistles.** Adam’s first source of sorrow will come from the troublesome weeds that the earth will bring forth in abundance. “Says the Lord: As you have eaten the fruit, thus knowing good and evil, likewise you will have to distinguish good in what you eat (gramineous plants) from evil (thorns).”⁵⁴⁵

b **thou shalt eat the herb of the field.** A second source of sorrow is the loss of the fruit trees of Eden as the source of man’s food. Rabbinical and early Christian literature and commentary formulated a reading of vv. 24-25 that saw in this phrase the consignment of Adam and Eve to a period of humiliating penance, to a degree in the likeness of Nebuchadnezzar’s abasement to a beastlike state.⁵⁴⁶ The *Gospel of Philip* says: “There are two trees growing in Paradise. The one bears [animals], the other bears men. Adam [ate] from the tree which bore animals. [He] became an animal.”⁵⁴⁷ *Philip* uses, as Barker points out, “the usual apocalyptists’ code of mortal = animal and angel = man. The text is broken, but the sense is clear enough.”⁵⁴⁸ Ephrem the Syrian reasoned that since Adam “went astray through [an animal] he became like the [animals]: He ate, together with them as a result of the curse, grass and roots.”⁵⁴⁹ Playing on the double meaning of *veirdu* in 2:28, Rashi comments that instead of “having dominion” over the beasts he now would “fall down” below with them.⁵⁵⁰ His nature would become that of “animal flesh.”⁵⁵¹

The *Targum Yerushalmi* says that after hearing the consequences of his transgression, Adam pleaded that he might be spared: “I beseech by the mercy before you, O Lord, let me not be reckoned before you as cattle, that I should eat the grass of the surface of the field. I will arise and labor... and I will eat the food of the earth; and thus let there be a distinction before you between the children of men and the offspring of cattle.”⁵⁵² Tradition records that God answered his prayer, making it clear that this curse was not meant as an arbitrary “punishment” but rather as a temporary ascetic “discipline for spiritual renewal.”⁵⁵³ To a group of spurned penitents in the Book of Mormon, Alma said: “... it is well that ye are cast out, that ye may be humble, and that ye may learn wisdom.”⁵⁵⁴

542 N. M. Sarna, *Genesis*, p. 28.

543 V. P. Hamilton, *Genesis*, p. 203.

544 N. M. Sarna, *Genesis*, p. 28.

545 S. L. Della Torre, *Anxiety*, p. 7. See *Commentary* 3:5-a, p. 154.

546 Daniel 4. See H. W. Nibley, *Message 2005*, p. 289 and *Excursus 42: Nebuchadnezzar’s “Fall,”* p. 632.

547 W. W. Isenberg, *Philip*, 71:21-72:4, p. 152.

548 M. Barker, *June 11 2007*. See M. Barker, *Hidden*, pp. 45-47; C. H. T. Fletcher-Lewis, *Glory*, p. 33.

549 Ephrem the Syrian, *Paradise*, 13:5, p. 170. See *Commentary* 2:29-a, p. 117; cf. G. A. Anderson et al., *Synopsis*, 4:2, p. 5E; G. A. Anderson, *Penitence*, pp. 13-19; G. A. Anderson, *Perfection*, pp. 141-147; W. W. Isenberg, *Philip*, 55:10-11, p. 143; M. Herbert, *Irish Apocrypha*, pp. 8, 11.

550 S. L. Della Torre, *Anxiety*, p. 7.

551 S. C. Malan, *Adam and Eve*, 1:55, p. 61.

552 M. Maher, *Pseudo-Jonathan*, 3:18, p. 28.

553 G. A. Anderson, *Original Form*, p. 229. See also *Excursus 53: Comparative Explorations of the Mysteries*, p. 663.

554 Alma 32:12.

25 By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return.

25 a *By the sweat of thy face shalt thou eat bread.* Unlike his life before the Fall, Adam was consigned to work hard for his food. The importance of this labor is underscored when the language about tilling of the earth⁵⁵⁵ and eating of bread by the sweat of his brow⁵⁵⁶ is repeated in Moses 5. “The curse lies not in the work itself, which is decreed for man even in Eden,⁵⁵⁷ but in the uncooperative nature of the soil, so that henceforth the wresting of subsistence from it entails unremitting drudgery.”⁵⁵⁸ In this regard, temporal death will contribute “something positive here” to man, since it ultimately provides “the term of his toilsome work.”⁵⁵⁹ Despite such hardships, the subsequent news of the coming Redeemer will enable Adam to exclaim: “... in this life I shall have joy.”⁵⁶⁰

As part of the reading noted in v. 24, this phrase was seen by some early interpreters as God’s promise to provide a less humiliating form of sustenance once Adam’s penance was complete. At its conclusion, “God rescinds [His] initial decree and offers [him] seed-bearing grain from which he can make bread... [thus fulfilling] a prophecy made at the end of the sixth day of creation.”⁵⁶¹ A Coptic Christian tradition specifically mentions wheat (along with instructions for sowing and reaping) as having been divinely provided in answer to Adam’s cries of hunger, and recounts that “his descendants have lived on wheat ever since.”⁵⁶² Similar themes are found in Islamic sources.⁵⁶³ In addition, the Sumerian text *Ewe and Wheat* recounts how wool and wheat were divinely provided in primeval times: “The people in those distant days, They knew not bread to eat; They knew not cloth to wear; They went about with naked limbs in the Land, And like sheep they ate grass with their mouth... Then Enki spoke to Enlil: ‘Father Enlil, Ewe and Wheat... Let us now send them down from the Holy Hill.’”⁵⁶⁴

Linking the situations of Adam and Nebuchadnezzar to that of each penitent Christian, Ephrem the Syrian wrote that “only when [Nebuchadnezzar] repented did he return to his former abode and kingship. Blessed is He who has thus taught us to repent so that we too may return to Paradise.”⁵⁶⁵ The bread promised to Adam on conditions of repentance and baptism by water can be seen as a type of Christ, the “bread of life.”⁵⁶⁶ Christ’s advent was, of course, preceded by John, dressed in the rough clothes of a penitent, eating what he could find in the wild, and baptizing “unto repentance.”⁵⁶⁷

The change from “In” to “By” reflects the text of OT1 rather than OT2.⁵⁶⁸

555 Moses 5:1, 3.

556 Moses 5:1.

557 Moses 3:15.

558 N. M. Sarna, *Genesis*, p. 28.

559 C. Westermann, *Genesis 1-11*, p. 267.

560 Moses 5:10.

561 G. A. Anderson, *Penitence*, p. 19. See Moses 2:29.

562 *Coptic Apocrypha*, cited in E. A. W. Budge, *Cave*, pp. 18-19 n. 1. See also M. al-Kisa’i, *Tales*, pp. 68-70; al-Tabari, *Creation*, 1:127-130, pp. 298-300; S. C. Malan, *Adam and Eve*, 1:66-68, pp.78-83; D&C 89:17; and the overview of Moses 5, p. 341.

563 G. Weil, *Legends*, pp. 31, 45. See also M. Ibn Ishaq ibn Yasar, *Making*, pp. 34, 37; cf. A. al-Tha’labi, *Lives*, p. 63-65; G. Weil, *Legends*, pp. 31, 45; B. M. Wheeler, *Prophets*, pp. 27-28.

564 R. J. Clifford, *Ewe*, 20-24, 37-38, 40, pp. 45-46. See also *Commentary* 3:9-g, p. 163; 3:9-i, p. 168; and 5:2-a, p. 354.

565 Ephrem the Syrian, *Paradise*, 13:6, p. 171. See *Excursus 43: Adam and Eve in Mozart’s “Magic Flute”*, p. 634.

566 John 6:35.

567 Matthew 3:11. See T. G. Madsen, *Sacrament*, p. 85.

568 S. H. Faulring et al., *Original Manuscripts*, pp. 92, 601; K. P. Jackson, *Book of Moses*, p. 84.

25 *By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return.*

26 *And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are many.*

- b** *until thou shalt return unto the ground.* Adam is sharply reminded of his new mortal condition. He and Eve have not yet fully become “as gods,” but instead have become subject to temporal and spiritual death.

Later, the conditions for Redemption and an eventual return to God's presence will be given to Adam and Eve, with an emphasis on the need for obedience and sacrifice as the first steps on the way back to Paradise.⁵⁶⁹ Evidence of God's intent to reverse this curse can also be seen in the blessing brought to “all the families of the earth”⁵⁷⁰ through the Abrahamic covenant, which “was once more to unite the divided families, and change the curse, pronounced on the ground on account of sin, into a blessing for the whole human race.”⁵⁷¹

- c** *dust thou wast, and unto dust shalt thou return.* 2 *Enoch* gives a unique reading of this verse: “You are earth, and into the earth once again you will go, out of which I took you. And I will not destroy you, but I will send you away to what I took you from. Then I can take you once again at my second coming.”⁵⁷² This reading implies that Adam, his body created out of earthly materials and then placed in Eden, was sent back from Eden to Earth to live after the Fall. At the second coming, he would again be “taken” from the earth to live with God.⁵⁷³

- 26 a** *Adam called his wife's name Eve.* The previous name given to Eve [*ishah* = woman] was provisional,⁵⁷⁴ Adam's full understanding having been obscured by his deep sleep during the creation of his companion.⁵⁷⁵ The eating of the fruit of the Tree of Knowledge had increased their understanding and had also enabled the possibility of childbirth. Now, in connection with God's making of coats of skins for the couple,⁵⁷⁶ Adam could at last bestow a fitting personal name on Eve, one “that expresses her nature and destiny positively and sympathetically.”⁵⁷⁷ “Her first name pointed to her origin (‘out of man’), whereas her second name pointed to her destiny (‘the mother of all living’).”⁵⁷⁸ Writes Hirsch: “Though through her sin, death first came upon mankind, she became “the dispenser of life... She is not only the physical but the spiritual and intellectual perpetrator of mankind's higher calling.”⁵⁷⁹

- b** *mother of all living.* Adam rejoiced in the promise of motherhood given to Eve.⁵⁸⁰ Though they were now subject to death, human life would continue afterwards through the fulfillment of God's command to multiply and replenish the earth.⁵⁸¹ Since she had not yet given birth, Hamilton takes the form of the statement as being a “prophetic perfect,” emphasizing that the event foretold is as good as done.⁵⁸²

569 *Commentary* 5:4-b, p. 357.

570 *ha'admah*, Genesis 12:3.

571 Keil and Delitsch, *Commentary on the Old Testament*, 1:193, cited in J. E. Seach, *Ancient Texts 1995*, pp. 665-668 n. 65; cf. Galatians 3:28-29.

572 F. I. Andersen, 2 *Enoch*, 32:1, p. 154.

573 Cf. F. I. Andersen, 2 *Enoch*, p. 155 n. 32b. Compare this with the rendering from the *Samaritan Pentateuch*: “To your dust you shall return” (M. Barker, 11 June 2007, emphasis mine). See also *Commentary* 3:8-d, p. 162, and the overview of Moses 3, pp. 141-144.

574 *Commentary* 3:23-c, p. 183.

575 *Commentary* 3:21-a, p. 180.

576 Moses 4:27.

577 N. M. Sarna, *Genesis*, p. 29; cf. R. M. Zlotowitz et al., *Bereishis*, p. 135. See also *Commentary* 3:19-b, p. 177.

578 J. H. Sailhamer, *Genesis*, p. 57.

579 Cited in R. M. Zlotowitz et al., *Bereishis*, p. 136.

580 Moses 4:22.

581 V. P. Hamilton, *Genesis*, pp. 206-207.

582 *Ibid.*, p. 205. See also D. W. Parry et al., *Isaiah*, pp. 601-602.

26 And Adam called his wife's name Eve, because she was the **mother of all living**; for thus have I, the Lord God, called the **first of all women, which are many**.

27 Unto Adam, and also unto his wife, did I, the Lord God, make **coats of skins**, and clothed them.

The name “Eve” corresponds to the Hebrew *havvah*, whose vocalization suggests the possible meaning of “propagator of life.”⁵⁸³ Faulconer comments: “Eve is the mother of all living. Through her, life has come to the world—to her, to Man, to everything. In that sense, though Eve is created from the flesh of Man, she is also the creator of Man as fully human. To ask who was created from whom would be pointless. Standing ‘across from’ one another, they each create the other, and through their labor together they create the world.”⁵⁸⁴

In early Christian tradition, Eve and Mary are often associated with the imagery of weaving, since it is due to the former that garments of flesh are “woven” for each child, and through the birth of Christ from the latter that the effects of the Fall were undone—thus eventually enabling mankind’s garments of flesh to be replaced with robes of glory. Anderson notes that newly-married women in thirteenth-century Venice were given gifts of distaffs and spindles, their wombs being compared to that of the Mother of God: “The children they were to bear were none other than the ‘image and likeness’ God had intended at the very inception of the world. It would be hard to give a higher valuation of connubial love.”⁵⁸⁵

c **first of all women, which are many**. Cf. *Commentary* 1:34-a, p. 66. See also Moses 6:9.

27 a **coats of skins**. Because of their transgression, Adam and Eve are no longer “naked... and not ashamed,”⁵⁸⁶ thus God will mercifully clothe them with coats of animal skins. As a replacement for their flimsy apron of fig leaves⁵⁸⁷ and in partial compensation for the loss of their “garment of light,” the Lord’s “garments of skin”⁵⁸⁸ are intended to protect Adam and Eve in their exposed and fallen state, to remind them of their covenants, and to serve as a token of the glorious celestial robes that awaited them through their faithfulness.⁵⁸⁹ Thus, *Targum Pseudo-Jonathan* translates “coats of skin” as “garments of glory.”⁵⁹⁰ Writes Nibley: “...a garment is a sign of protection, of dignity, of modesty; it is not just a sign of those things, it actually does impart them.”⁵⁹¹

Faulconer points out that “clothing is the only cultural artifact whose creation is ascribed to God. All other artifactual creations are attributed to human beings[—specifically to the descendants of Cain].”⁵⁹² God’s creation of clothing for Man and Woman stands out from the text, perhaps to show that they are unable to remove their shame themselves, to show that their exposure can be covered only by the Divine.⁵⁹³

Later echoes of this event in scripture, tradition, and ordinances leave no doubt that the account of the clothing of Adam and Eve, immediately following the mention of the naming of Eve, was meant to be understood in a ritual context. For example, Brown sees Jacob’s

583 V. P. Hamilton, *Genesis*, pp. 205-206; J. H. Hertz, *Pentateuch*, p. 12; N. M. Sarna, *Genesis*, p. 29.

584 J. E. Faulconer, *Adam and Eve*, 47.

585 G. A. Anderson, *Perfection*, p. 89. See also *Commentary* 4:27-a, p. 274; A. al-Tha’labi, *Lives*, pp. 62-63; P. H. Jolly, *Eve and Adam*, p. 60-61; and the *Protoevangelium of James*, where Mary is described as weaving the temple veil at the time of the annunciation (E. Hennecke et al., *Protoevangelium*, 10-12, pp. 379-380. See M. Barker, *Christmas*, pp. 142-143).

586 Moses 3:25.

587 Moses 4:13.

588 J. H. Sailhamer, *Genesis*, p. 58.

589 L. Ginzberg, *Legends*, 1:79, 96; H. W. Nibley, *Vestments*, p. 124. See also *Commentary* 3:25-a, p. 185 and the overview of Moses 4, pp. 237-239.

590 M. Maher, *Pseudo-Jonathan*, 3:21, p. 29 and p. 29 n. 43.

591 H. W. Nibley, *Vestments*, p. 116. “This is no fig-leaf Band-Aid. This is genuine protection” (T. L. Brodie, *Dialogue*, p. 152).

592 Cf. Moses 5:42-46.

593 J. E. Faulconer, *Adam and Eve*, 48, n. 24.

27 Unto Adam, and also unto his wife, did I, the Lord God, make **coats of skins**, and clothed them.

manner of dress in receiving his birthright blessing as an “investiture with sacrificial goatskins” and mentions Hebrew traditions that “on this occasion Jacob was dressed in the priestly robes of Adam.”⁵⁹⁴ The Hebrew term for coats is the same one used to describe the knee- or ankle-length garment Jacob made for Joseph,⁵⁹⁵ as well as one of the garments worn by priests that was intended “to cover their nakedness.”⁵⁹⁶ Tradition recounts both how the garment of Adam was preserved and passed down through the line of righteous patriarchs, and also how various intrigues were undertaken to steal and copy them.⁵⁹⁷

The *Conflict of Adam and Eve with Satan* tells how an angel made the garments with palm thorns: “And the angel said to Adam, ‘Go forth, and bring some palm thorns.’ Then Adam went out, and brought some, as the angel had commanded him. Then the angel began before them to work out the skins, after the manner of one who prepares a shirt. And he took the thorns and stuck them into the skins, before their eyes. Then the angel again stood up and prayed to God that the thorns in those skins should be hidden, so as to be, as it were, sewn with one thread.⁵⁹⁸ And so it was by God’s order; they became garments for Adam and Eve, and He clothed them withal.”⁵⁹⁹ Moreover, Islamic tradition records that “Eve spun and wove under the angel’s direction, making a veil for herself and a garment for Adam, and both Adam and Eve imparted the information which they had received from Gabriel to their grandchildren and great-grandchildren.”⁶⁰⁰

The *Targum Pseudo-Jonathan* says that God made the clothing “from the skin which the serpent had cast off.”⁶⁰¹ At least one tradition speaks of the clothing as being made from tree bark.⁶⁰² Islamic texts speak of Adam as being commanded to sacrifice a ram, and Eve spinning and weaving its wool to provide the clothing that they would wear on their journey to build the House of Allāh in Mecca.⁶⁰³ More plausible ancient traditions hold that Adam and Eve’s coats of skin were made of sheepskin,⁶⁰⁴ God Himself having shown Adam and Eve how animal sacrifice was to be performed.⁶⁰⁵ As a reminder of the ritual significance of the clothing, al Tha’labi cites the idea that “You must wear wool, for then you will be recognized in the Hereafter.”⁶⁰⁶ McConkie notes a symbolism in the selection of a lamb whose death by the shedding of blood was required by the law of sacrifice, and whose skins were presumably used to provide the garments: “The garments constituted a constant reminder of the protection they would enjoy (through the blood of the Lamb, even the Son of God) from all the effects of the Fall.”⁶⁰⁷ Thus, the skin garments embody both “a token of death”⁶⁰⁸ and a promise of life.

V. 27 is missing from OT1, but was inserted in OT2.⁶⁰⁹ The OT2 term “skin” was changed to “skins.”⁶¹⁰

594 M. B. Brown, *Girded*, p. 145.

595 Genesis 37:3.

596 Exodus 28:42; V. P. Hamilton, *Genesis*, p. 207.

597 H. W. Nibley, *Lehi 1988*, pp. 168-170; H. W. Nibley, *Vestments*, pp. 128-131; H. Schwartz, *Tree*, pp. 437-438. See L. Wilson, *Joseph Wise*, pp. 231-232 for an overview of parallels between Joseph and Adam.

598 Cf. the garment worn by the high priest and by Jesus (J. A. Tvedtnes, *Clothing*, p. 692; D. Wilson, *Conflict*, p. 40).

599 S. C. Malan, *Adam and Eve*, 52, p. 57.

600 G. Weil, *Legends*, p. 46.

601 M. Maher, *Pseudo-Jonathan*, 3:21, p. 29.

602 Shelemon, *Book of the Bee*, 17, p. 24.

603 M.al-Kisa’i, *Tales*, p. 68; al-Tabari, *Creation*, 1:123, p. 294; B. M. Wheeler, *Prophets*, p. 31.

604 M. B. Brown, *Girded*, pp. 143-144; S. C. Malan, *Adam and Eve*, 1:50, p. 55.

605 Cf. J. H. Sailhamer, *Genesis*, p. 58; G. Weil, *Legends*, pp. 45-46. See *Commentary* 5:5-b, p. 359.

606 A. al-Tha’labi, *Lives*, p. 63.

607 J. F. McConkie et al., *Revelations*, p. 223.

608 S. C. Malan, *Adam and Eve*, 1:52, p. 57.

609 S. H. Faulring et al., *Original Manuscripts*, pp. 92, 602.

610 K. P. Jackson, *Book of Moses*, p. 84.

27 Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and **clothed them**.

28 And I, the Lord God, said unto mine Only Begotten: Behold, the **man is become as one of us to know good and evil**; and now **lest he** put forth his hand and **partake also of the tree of life**, and eat and live forever,

- b clothed them.** The Genesis mosaics in San Marco, Venice shows God helping Eve put on a garment,⁶¹¹ thus emphasizing that He did not merely provide the coats of skin for them but also actually performed the act of clothing them personally.
- 28 a man is become as one of us to know good and evil.** Verses 28-31 provide God’s summary about what has just happened and give a rationale for His removal of Adam and Eve from the Garden of Eden. While the serpent had painted a picture of wrathful punishment by a jealous God, the Lord’s actions will instead further bless the couple. Through partaking of the forbidden fruit, Adam and Eve have begun to know good and evil—in that respect becoming “as gods.”⁶¹² Now that the couple has made their free choice of mortality as the way forward, God will enable them to gain further experience by sending them out of the Garden under conditions that He had expressly designed to meet that purpose.⁶¹³ He will provide a Savior for them, and will make the Gospel with its covenants and ordinances available so that, through their faithfulness, they might be sanctified and return to His presence.⁶¹⁴

In contrast to the Bible, which exclusively employs the term “good *and* evil,”⁶¹⁵ the Book of Mormon and the book of Moses contain nine instances of the similar phrase “good *from* evil.”⁶¹⁶ Though, admittedly, the difference in connotation between these terms is not entirely consistent across all scriptural references to them,⁶¹⁷ one might still argue for a distinction between the knowledge Adam and Eve initially acquired when they determined to eat the forbidden fruit, and that which they gained later through the experience of repeated choice in a fallen world. Unlike the former knowledge that had come in response to Satan’s deception and as the result of moral autonomy exercised in *transgression* of divine instruction,⁶¹⁸ the essential knowledge attained gradually by Adam and Eve during their later period of mortal probation would depend on their *hearkening* to the “Spirit of Christ,”⁶¹⁹ mercifully made available to them through the power of Redemption,⁶²⁰ and enabling them to “know good from evil... with a perfect knowledge, as the daylight is from the dark night.”⁶²¹

- b lest he... partake also of the tree of life.** Though no explicit prohibition occurs prior to this verse, several lines of evidence converge to suggest that Adam and Eve had never taken of the fruit of the Tree of Life while they lived in Eden. For example, a unique Samaritan exegesis of Moses 3:16 excludes the Tree of Life from the original permission given to Adam and Eve to eat from the trees of the Garden.⁶²² Here, in addition, the use of the term “also” (Hebrew *gam*) suggests that Adam and Eve had not yet partaken of its fruit at the time these

611 P. H. Jolly, *Eve and Adam*, p. 56

612 *Commentary* 4:11-b, p. 253.

613 Moses 4:22-25; D&C 122:7.

614 E.g., Moses 4:27; 5:5-9; 6:64-65. See also Hafen in Moses 4 *Gleanings*, pp. 294-296.

615 Genesis 2:9, 17; Genesis 3:5, 22; Deuteronomy 1:39; 2 Samuel 19:35; Proverbs 31:12; Isaiah 5:20; Jeremiah 24:3; Amos 5:14; Matthew 12:35; Luke 6:45; Hebrews 5:14. The phrase is also used in the Book of Mormon and the Pearl of Great Price: 2 Nephi 2:18, 15:20; Alma 29:5, 42:3; Moses 3:9, 17; Moses 4:11, 28; Moses 5:11; Abraham 5:9, 13; JS-H 1:33.

616 2 Nephi 2:5, 26; Alma 12:31, 29:5; Helaman 14:31; Moroni 7:15-16, 19; Moses 6:56.

617 E.g., The reference to “good from evil” in Alma 12:31 equates to the use of the term “good and evil” in Genesis 3:22 and Moses 4:28.

618 D&C 1:16; J. D. G. Dunn et al., *Commentary*, p. 40; L. R. Kass, *Wisdom*, p. 44; G. J. Wenham, *Genesis 1-15*, pp. 63-64. See *Commentary* 4:11-c, p. 254.

619 Moroni 7:16, 19.

620 2 Nephi 2:26.

621 Moroni 7:15.

622 S. Lowy, *Principles*, p. 403.

28 And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now **lest he put forth his hand and partake also of the tree of life, and eat and live forever,**

words were spoken. Evidence for the use of *gam* in the sense of “new and additional activity” is provided in 4:12 (“and *also* gave to her husband”).⁶²³ Moreover, Barr studied 131 cases of “lest” (Hebrew *pen*) in the Bible “and found none which means ‘lest someone continue to do what they are already doing.’”⁶²⁴ Finally, the case for such a reading is strengthened conclusively if eating of the fruit of the Tree of Life is taken not merely as the means of ensuring immortality, but as representing the “gift of eternal life”⁶²⁵—bestowed in the appropriate degree to those who partake of the fruits of Christ’s atonement.⁶²⁶ Vos concurs with this reading, concluding that “the tree was associated with the higher, the unchangeable, the eternal life to be secured by obedience throughout the probation.”⁶²⁷ According to this view, Adam and Eve never would have been permitted to partake of the fruit of the Tree of Life at their own discretion. Rather, their only approach to the Tree of Life will be by way of leaving the Garden to pass into mortality, and then returning at last to take of the sweet fruit only when they have completed their probation and are authoritatively invited to do so.⁶²⁸ In this way, their lives, their knowledge, and their exercise of divine power would be wisely limited until they have completed the process of sanctification.⁶²⁹

C. S. Lewis succinctly expressed the reason for this essential prerequisite of sanctification by a question: “How can [God] meet us face to face till we have faces?”⁶³⁰—meaning that before we can expect to really know God we must become “clean mirrors filled with the image of a face that is not ours.”⁶³¹ In other words, we must become new creatures in Christ, having cast off all pretense and competing personae. Only then will God become “wholly beautiful” to us—or we at last will be shown how beautiful He always was—and that same beauty will be in some smaller measure ours.⁶³² In the words of John: “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”⁶³³

- c **eat and live forever.** During their sojourn in the Garden of Eden, Adam and Eve had enjoyed immortality, but their partaking of the forbidden fruit now made them subject to death. As a result of their choice, “the new situation to be avoided is... the eating from the [Tree of Life] after having taken from the Tree of Knowledge.”⁶³⁴ The *Targum Pseudo-Jonathan* summarizes the situation, asserting that if Adam had kept the commandments: “he would have lived and endured like the Tree of Life forever. But now, since he has not observed what I commanded him, ... let us banish him from the Garden of Eden, before he puts forth his hand and takes (also) of the fruit from the Tree of Life, ...and endure forever.”⁶³⁵

623 V. P. Hamilton, *Genesis*, p. 209. See also T. N. D. Mettinger, *Eden*, p. 20.

624 T. Stordalen, *Echoes*, pp. 230-231. However, contrary to Barr, see exceptions in Exodus 1:9; 2 Samuel 12:27.

625 D&C 14:7.

626 D&C 88:28-32; R. J. Matthews, *Probationary Nature*, p. 56. See *Commentary* 3:17-c, p. 175. Note, however, that in the vision of Lehi there is not the same sense of ultimacy in the taking of the fruit, since some, “after they had tasted of the fruit... were ashamed... and... fell away” (1 Nephi 8:28). “If the Tree of Life in Lehi’s vision represented the love of God, then the Tree of Life in the Garden represents a fulness of that love” (M. A. Shields, *Your Endowment*, p. 45).

627 Cited in V. P. Hamilton, *Genesis*, p. 209 n. 6.

628 D&C 88:68.

629 See C. C. Riddle, *New*, p. 228; *Commentary* 1:5-c, p. 46, 4:11-c, p. 254; the overview of Moses 5, pp. 338-350.

630 C. S. Lewis, *Faces*, p. 294.

631 C. S. Lewis, *Literature*, p. 416; cf. Alma 5:14-19: “having the image of God engraven upon your countenances.” Note accounts in Second Temple Jewish pseudepigrapha where visionaries are transformed and “encounter their heavenly counterparts and... behold the divine Face like their own reflection in a mirror” (A. A. Orlov, *Mirror*, p. 151).

632 C. S. Lewis, *Faces*, pp. 304-308. See also C. S. Lewis, *Malcolm*, pp. 20-22; P. J. Schakel, *Reason*, pp. 78-86, and C. S. Lewis to Rose Macaulay, cited in W. Hooper, *Lewis Companion*, p. 252.

633 1 John 3:2-3; cf. Moroni 7:48; D&C 130:1-3.

634 T. Stordalen, *Echoes*, p. 231; cf. H. W. Nibley, *Atonement*, p. 555.

635 M. Maher, *Pseudo-Jonathan*, 3:22, p. 30.

28 And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and **eat and live forever**,

29 Therefore I, the Lord God, **will send him forth** from the Garden of Eden, to till the ground from whence he was taken;

Death is an essential part of the plan of salvation. In preparation for eternal life, mankind must have their days “prolonged” and undergo a “state of probation.”⁶³⁶ Otherwise “the great plan of salvation would be frustrated” because there would be “no space for repentance”⁶³⁷ or, in other words, “no probationary time”⁶³⁸ before the spirits of Adam and Eve would be forever united with an immortal resurrected body.⁶³⁹ Only they “who are of a celestial spirit” can receive a body quickened with celestial glory,⁶⁴⁰ thus it is essential that each person be given sufficient opportunity to “repent while in the flesh”⁶⁴¹—and also, possibly with more difficulty,⁶⁴² for a limited time in the spirit world⁶⁴³—before the final judgment and resurrection. If Adam and Eve had taken the fruit of the Tree of Life immediately after having eaten from the Tree of Knowledge, they would have been “forever miserable,”⁶⁴⁴ having become “immortal in their fallen state,”⁶⁴⁵ living forever in their sins.⁶⁴⁶

Applying the lesson that was taught by the Levitical laws of rigorous purity for those who served in ancient temples to the situation of Adam and Eve, Anderson observes: “Exile [from the Garden] was not simply punishment; it was a form of protection. For to remain before God in Eden, while defiled by sin, was to court unnecessary danger, perhaps even death.”⁶⁴⁷ To prevent such catastrophe, concludes Anderson, the Lord immediately restricted their access to the Tree of Life.⁶⁴⁸

29 a **will send him forth.** The phrase in Hebrew reads “put him forth,”⁶⁴⁹ paralleling the language of verse 28. Thus, the sense is that rather than allow man to “put forth” his hand,⁶⁵⁰ man is “put forth” from the Garden.⁶⁵¹

Exegetes have long puzzled over the significance of the double reference to Adam and Eve’s expulsion in vv. 29 and 31. A change from the Genesis and OT1 “sent” to “will send” in OT2 was made in the handwriting of Sidney Rigdon.⁶⁵² This rendering allows this description of the “first” expulsion of Adam and Eve to be seen simply as an anticipatory statement of the Lord’s intention, corresponding to the actual event later described in v. 31. By way of contrast, some traditions see the couple’s exit from the Garden of Eden as having occurred in two stages. For example, the *Qur’an* explicitly records that Adam and Eve were twice told to go down,⁶⁵³ explaining that they “were removed first from the Garden to its courtyard and

636 2 Nephi 2:21.

637 Alma 42:5. See also Alma 34:33.

638 Alma 42:4.

639 See also Alma 12:21-27; D&C 132:19; W. C. Skousen, *First 2,000*, pp. 42-44, 66-68.

640 D&C 88:28.

641 2 Nephi 2:21.

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

643 1 Peter 4:6; Alma 42:10.

644 Alma 12:26.

645 W. C. Skousen, *First 2,000*, p. 68.

646 Cf. Alma 42:3-5; Helaman 5:10-11. See also *Commentary* 3:9-h, p. 167 and the overview of Moses 4, pp. 227-234.

647 G. A. Anderson, *Perfection*, p. 129.

648 See *Commentary* 3:17-c, p. 175.

649 Hebrew *shillah*.

650 Moses 4:28.

651 R. E. Friedman, *Commentary*, p. 25. See *Commentary* 4:31-a, p. 280.

652 S. H. Faulring et al., *Original Manuscripts*, p. 602; K. P. Jackson, *Book of Moses*, p. 85.

653 M. M. Ali, *Qur’an*, 2:36, 38, pp. 20-21.

29 Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken;

30 For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled.

then from the courtyard to the earth.⁶⁵⁴ A somewhat different view of a two-stage removal would be consistent with Ephrem's idea of an attempted intrusion into the celestial regions of the Garden, followed by an expulsion from the terrestrial paradise to the telestial earth.⁶⁵⁵

- b to till the ground.** The fact that man is now required to till the ground is “to be seen as an ironic reversal of man's original purpose” to worship and to obey in the spirit of rest originally ordained for the unending paradisiacal Sabbath.⁶⁵⁶ A Hebrew wordplay underscores the change of situation for Adam and Eve: instead of worship (*le-obdah*) they will till the ground (*la-abod*); and their failure of obedience (*le-somrah*) has caused them to be kept (*lismor*) from the Tree of Life.⁶⁵⁷

Earlier, Moses 3:5 had recorded that the earth and the heavens and the plants had been made, but there was not yet “a man to till the ground.”⁶⁵⁸ However, now that knowledge of good and evil has been given to mankind, that Eve has become capable of bearing children, and that labor has been introduced into the world, the moral creation of Adam and Eve is underway.⁶⁵⁹

A scriptural theme associated with Jesus Christ is that of His role as Lord of the vineyard.⁶⁶⁰ “The fifth Similitude of the *Shepherd of Hermas*”⁶⁶¹ figures the mission of Jesus in the world through a symbolism of the vineyard, an enclosed place of delights and of testing, an image of the Garden of Eden. God entrusts his vineyard to a servant (the man Jesus) so that he may guard it and surround it with a fence; the servant surrounds the vineyard with a palisade (of angels). He cultivates it (pulling up weeds until he is weary and sorrowful⁶⁶²) and makes it bring forth fruit... [I]n this similitude there seems to be the suggestion of the identification of Jesus with the new and pious Adam.”⁶⁶³

- 30 a my words... go forth... must be fulfilled.** In other words, Adam and Eve were “sent forth” in order to fulfill the words of the Lord that had previously “gone forth.” The unstated implication is that because God's words will not return “void,” so in the end Adam and Eve will not return without having accomplished all that they had been commanded to do. Thus, writes Anderson: “The work that God has begun in creation he will bring to completion.”⁶⁶⁴ Faulconer further explains: “Common Christian exegesis... notwithstanding, ... this is no unfortunate Fall... If we see that the introduction of death is also a birth (into the human world and the possibility of genuine human and, thus, godly existence among humans), then we see that [Moses 2-4] is an account of Creation, not of Creation and Fall.”⁶⁶⁵

OT1 reads “word” not “words.”⁶⁶⁶ The current text follows a change made to OT2.⁶⁶⁷

654 A. at-Tabataba'i, *Al-Mizan*, 1:209.

655 Ephrem the Syrian, *Paradise*, 3:5, p. 92; 3:13-15, pp. 95-96.

656 J. H. Sailhamer, *Genesis*, pp. 45, 47-48. See *Commentary* 3:15-b, p. 173.

657 Moses 4:31. See J. H. Sailhamer, *Genesis*, p. 59.

658 See *Commentary* 3:5-a, p. 154.

659 J. E. Faulconer, *Adam and Eve*, 46.

660 Jacob 5; Matthew 21:33-44; Mark 12:1-11; Luke 13:6-10.

661 C. Osiek, *Shepherd*, 5:2 [55], 5:4 [57], pp. 170-172, 175-181.

662 See Genesis 3:17-18.

663 G. Lettieri, *Ambiguity*, p. 33 n. 22.

664 G. A. Anderson, *Perfection*, p. 8. Cf. *Gleanings*, p. 188; Galatians 4:4: “God sent forth his Son.”

665 J. E. Faulconer, *Adam and Eve*, 51.

666 S. H. Faulring et al., *Original Manuscripts*, p. 92.

667 *Ibid.*, p. 602.

31 So **I drove out the man**, and I placed **at the east of the Garden of Eden**, **cherubim** and a **flaming sword**, which turned every way to keep the way of the tree of life.

31 a **I drove out the man.** The Hebrew word *geresh* (“drove out”) is harsher than the term *shillah* (“send him forth”) in verse 29. Significantly, the same two terms are used in the same order by the Lord to describe how Pharaoh would expel Israel from Egypt.⁶⁶⁸

Adam and Eve’s new condition is one of spiritual death.⁶⁶⁹ Sailhamer points out: “The penalty is identical to that established by the Mosaic law: to ‘be put to death’ . . . is to be ‘cut off from his people.’”⁶⁷⁰ Their transgression has cut them off from the immediate “protective presence” of God they had experienced in the Garden,⁶⁷¹ and their “removal from His presence suggests a process of death.”⁶⁷²

b **at the east of the Garden.** The entrance to the Garden—and presumably the only means of access—is on the east side, at the end farthest away from the mountain of God’s presence.⁶⁷³

c **cherubim.** The term, which is left untranslated, may be related to the Akkadian *karibu* (intercessor) or *karibi* (gatekeepers).⁶⁷⁴ In Hebrew, the definite article is used (i.e., *the cherubim*), presupposing the reader’s familiarity with these beings.⁶⁷⁵ In ancient texts, cherubim appear “as guarding sacred vegetation, as carrying (or being) the throne of YHWH and as carrying YHWH in celestial transport.”⁶⁷⁶ Consistent with the concept of the temple as a representation of the Garden of Eden, cherubim also figured prominently in the layout of the Tabernacle and permanent structures subsequently built for worship. “Two golden cherubim with outstretched wings overshadowed the cover of the Ark in the Tabernacle in the wilderness,⁶⁷⁷ and from the space between them issued the divine Voice that spoke to Moses.⁶⁷⁸ Pictorial representations of the cherubim were also worked into the cloth curtains of the Tabernacle.⁶⁷⁹ The same cherubic motif decorated Solomon’s Temple,⁶⁸⁰ was envisaged by Ezekiel in his restored temple,⁶⁸¹ and was used to decorate medieval cathedrals. Hansen suggests that statues of Joseph and Hyrum Smith that once flanked the east entrance to the Salt Lake Temple also symbolized the role of the cherubim.⁶⁸² In our day, such symbolic protectors are used to guard entrances to banks and government buildings.

In each of the temple contexts mentioned above, the essential function of the cherubim placed at crucial locations was analogous to their role in the Garden; they were to be as sentinels guarding the portals of the temple against unauthorized entry, governing subsequent access to secure compartments, and ultimately assisting in the determination of the fitness of temple worshipers to enter God’s presence.⁶⁸³

d **flaming sword.** Translated by Sarna as “the fiery ever-turning sword,” this is a “separate, protective instrument, not said to be in the hands of the cherubim.” Like the cherubim, the Hebrew “carries the definite article and so was also something well known to the Israelite imagination, even though it is not again mentioned in the Bible precisely in this form.”⁶⁸⁴

668 Exodus 6:1. See N. M. Sarna, *Genesis*, p. 30.

669 D&C 29:41.

670 J. H. Sailhamer, *Genesis*, p. 59. See Exodus 31:14.

671 Cf. Moses 5:39. See *Commentary* 4:3-d, p. 245.

672 R. W. L. Moberly, *Serpent*, p. 18.

673 See *Commentary* 4:14-c, p. 259.

674 D. N. Freedman et al., *Eerdmans*, p. 233.

675 N. M. Sarna, *Genesis*, p. 30.

676 T. Stordalen, *Echoes*, p. 293. See *Excursus 25: The Tree of Life as the Hidden Throne of God*, p. 591.

677 Exodus 25:18-22.

678 Numbers 7:8-9.

679 Exodus 26:31; 36:8, 35; 37:7-9.

680 I Kings 6:23-35; 7:36; 8:6-7. See *Figure* 3-9, p. 146 and *Figure* 3-11, p. 149.

681 N. M. Sarna, *Genesis*, p. 375; Ezekiel 41:18-20, 25.

682 G. E. Hansen, Jr. et al., *Sacred Walls*, p. 79.

683 D&C 132:19; D. W. Parry, *Garden*, p. 139; H. Schwartz, *Tree*, 518, p. 404; B. Young, *6 April 1853 - B*, p. 31. See also *Commentary* 3:19-b, p. 177; R. Guénon, *Symboles*, pp. 105-113; J. A. Tvedtnes, *Rituals*.

684 N. M. Sarna, *Genesis*, p. 30. See also H. Schwartz, *Tree*, 518, p. 404.

31 So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

Parry⁶⁸⁵ describes each of the three elements mentioned in more detail:

1. *Sword*. In this context, the weapon of war anticipates the sword of the Lord that delivers judgment. It blesses the righteous and slays the wicked: “I kill and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.”⁶⁸⁶
2. *Flame of fire*. The flames enable the sword to scorch and devour, as it slashes and penetrates. The combined imagery of fire and the sword recalls Isaiah 66:15-16: “For by fire and by his sword will the Lord plead with all flesh”;
3. *Turned every way*. The scene is one of continual whirling, perhaps in a zig-zag way to protect the path.

Indirect references to the cherubim and flaming sword can be found in Ezekiel⁶⁸⁷ and in Isaiah’s vision of the seraphim protecting the throne of God.⁶⁸⁸ Moreover, the angel that turned Balaam’s ass aside was said to have had a sword in his hand.⁶⁸⁹ Cassuto also notes a more subtle association between flames and angels in Psalm 104:4.⁶⁹⁰

Swords symbolize discernment and that which separates.⁶⁹¹ While the function of the cherubim is to selectively admit those authorized to enter, Nibley argues that the fire and steel combined in the sword are specifically meant to repulse the serpent, forever preventing its return to the Garden.⁶⁹² “This symbolism has been retained in some religious traditions through rites enacting the banishment of Satan prior to the baptism of a new Christian.⁶⁹³ Just as the flaming sword at the gates of the Garden of Eden represents God’s resolve to prevent the return of the serpent, the renunciation rite signifies the baptismal candidates’ definitive rejection of the Devil prior to their passing through the gateway to eternal life. Celestial law prohibits dual citizenship in the kingdoms of God and Satan.⁶⁹⁴ Thus, as Elder Maxwell taught, the disciple of Christ “has his citizenship in the kingdom, but carries his passport into the... world—not the other way around.”⁶⁹⁵

Barker cites the writings of the Church Fathers that associate the symbolism of the fiery sword with the purifying “baptism by fire” that was seen to constitute the final test of the candidate’s worthiness to enter the kingdom of God: “[At his baptism,] Jesus himself stood in the river of fire, next to the flaming sword which barred the way to the presence of God... The river of fire, then, was the boundary between earth and heaven... which the ‘seed’ must pass if it is to reach the *Pleroma*.⁶⁹⁶ The veil of the temple shielded ‘things’ from its brightness and Jesus, the high priest, stood behind the veil in the Holy of Holies to assist those who passed through. The *hylikon*, the material, was burned away ‘in its passage through the fire.’⁶⁹⁷

685 D. W. Parry, *Cherubim*.

686 Deuteronomy 32:29-41.

687 Ezekiel 1:4-28.

688 Isaiah 6:1-8.

689 Numbers 22:23.

690 U. Cassuto, *Adam to Noah*, p. 176.

691 A. L. Gaskill, *Lost*, p. 299.

692 H. W. Nibley, *Message 2005*, pp. 319-320.

693 Cf. Moses’ experience in Moses 1:16-22. See also *Commentary* 1:1-b, p. 42; 4:21-d, p. 266.

694 See Matthew 6:24; H. W. Nibley, *Gifts*, p. 104.

695 N. A. Maxwell, *Some Thoughts*, p. 589.

696 = the dwelling place of God. J. P. Migne, *Patrologiae Graeca*, Excerpts 38, 9:677 and *ibid.*, Excerpts 52, 9:683; cf. the “awful gulf, which separated the wicked from the tree of life” in Nephi’s vision (1 Nephi 15:28; cf. 1 Nephi 12:18).

697 M. Barker, *Risen*, pp. 42-43. See also Gregory Nazianzen, *Oration* 39, 16, p. 358; Origen, *Luke*, Homily 24 Luke 3:15-16, p. 103, 1 Corinthians 3:13, and *Excursus 11: The Sacred Circle*, p. 547.

31 So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way **to keep the way of the tree of life.**

32 (And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. **See thou show them unto no man,** until I command you, except to them that believe. Amen.)

- e **to keep the way of the tree of life.** The mention of a *via sacra* leading from the place of Adam's exile back to the Garden ends the story on a note of hope. The cherubim will open the way for man once he is prepared to enter the Celestial Paradise and eat of the Tree of Life.⁶⁹⁸ Hirsch comments that the scriptural phrase “can mean to protect and preserve the way so that it shall not be lost for mankind, so that he will be able to find it again and ultimately go back on it. . . . He finds support for this in the fact that this task was entrusted to Cherubim, using the same word used to describe the golden protectors of the Holy Ark in the Tabernacle and Temple.”⁶⁹⁹ A rabbinic tradition has it that the last divine word that rang in the ears of Adam and Eve as they left the Garden of Eden was *tashub*, meaning “You shall return!”⁷⁰⁰

Note that the Hebrew term for “to keep” (*shamar* = keep, watch, guard, preserve) is identical to the earlier term describing one of the two duties given to Adam when he was originally placed in the Garden.⁷⁰¹ Adam's former function “to keep the Garden”—which, of course, equates to the task of keeping “the way to the tree of life”—will henceforth be assumed by the cherubim.⁷⁰² However, since no one is now appointed to fulfill the duty to “dress” the Garden (*abad* = work, serve within it as the archetypal Levite), it must remain unoccupied and unworked until man, prepared with “intelligence and knowledge” gained through “diligence and obedience,” is ready to enter its sacred precincts.⁷⁰³

At last, when man is fully prepared, he will be able to truly “stand in holy places and be not moved.”⁷⁰⁴ Zornberg explains that to “hold [one's] ground in the presence of God” is the meaning of being itself—“*kiyyum*: to rise up (*la-koom*), to be tall (*koma zokufa*) in the presence of God. To be banished from the Garden is to lose a particular standing ground.” Adam's redemption will vanquish spiritual death, allowing him to stand again in God's presence. By way of contrast, consider Cain's protest: “Since I am to be a restless wanderer, I cannot *stand in one place*—that is what banishment from the soil means—I have no place of rest. ‘And I must avoid Your presence’—for I cannot stand before You to pray.” Likewise, when Israel heard the voices at Sinai “they moved backwards and stood at a distance: they were repelled to the rear a distance of twelve miles—that is the whole length of the camp. Then the angels came and helped them forward again.” If this happened at each of the Ten Commandments, the people are imagined as traveling 240 miles in order to stand in place!”

Of the Tree of Life that awaits the returning exiles, *1 Enoch* says that “its fruit will be as food for the chosen [elect],” its “fragrances will be in their bones” (“it is possible that the author is thinking of resurrection to the body,” comments Nickelsburg), and “they will live a long life upon the earth.”⁷⁰⁵ As a fitting sequel to this narrative sequence, Moses 5-7 will describe the unfolding revelation of the “plan of redemption” to Adam and Eve and their posterity that will make possible their return to Paradise and to the presence of God.⁷⁰⁶

32 a See thou show them unto no man. See *Commentary* 1:42-a, p. 69.

698 Revelation 2:7, 22:14; G. A. Anderson *et al.*, *Synopsis*, 44:4, p. 71E; M. D. Johnson, *Life*, 28:4, p. 285; S. C. Malan, *Adam and Eve*, 38:2, p. 41; H. W. Nibley, *Message* 2005, p. 320; M. E. Stone, *Fall of Satan*, pp. 49-53; G. Weil, *Legends*, p. 36; B. M. Wheeler, *Prophets*, p. 29; cf. T. Stordalen, *Echoes*, pp. 416-417.

699 Cited in R. M. Zlotowitz *et al.*, *Bereishis*, pp. 140-141. See *Commentary* 5:4-b, p. 357.

700 A. LaCocque, *Trial*, 31.

701 *Commentary* 3:15-b, p. 173.

702 Cf. U. Cassuto, *Adam to Noah*, p. 174. See also D. I. Block, *Ezekiel* 25-48, p. 113.

703 D&C 130:18-19; see *Excursus 27: Diligence, Obedience, and Friendship*, p. 597.

704 D&C 87:8; cf. D&C 45:32. See A. G. Zornberg, *Genesis*, pp. 8, 16, 20-22, 27-28, 32-33. For more on this topic, see J. M. Bradshaw, *Standing*.

705 G. W. E. Nickelsburg, *1 Enoch*, 24:4-6, p. 312, 315.

706 Alma 12:23-34.

Gleanings

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Terryl L. Givens: *The Fall Is Situated in the Context of Human Agency*⁷⁰⁷

If mortality is not man's original condition, a view of human nature based on scriptural descriptions of an embodied state is at one remove from the truth of the matter. The Book of Mormon is emphatic in its insistence that the detritus of the fall—sin and death especially—is a dark middle passage, not a point of origin, in humanity's spiritual odyssey. That is why, as regards Adam's transgression, the Book of Mormon weighs in with an unqualified endorsement of the "fortunate Fall" . . .⁷⁰⁸

In fact, the expulsion from the Garden was not wrathful punishment of a primal wickedness but merciful forestalling of premature immortality, in accordance with a plan that anticipated a temporary spiritual isolation from God . . .⁷⁰⁹

707 T. L. Givens, *Hand*, pp. 203-205.

708 2 Nephi 2:22-25.

709 Alma 12:24-26. See *Endnote 4-78*, p. 320.

The Fall of man was fortunate, the Book of Mormon explains, not because in some Miltonic sense it called forth a triumphal act of supernal grace,⁷¹⁰ but because its actuality in the world is the sign—and price—of the moral freedom that precedes it. Freedom, in turn, is the precondition for human happiness...⁷¹¹

Thus the Book of Mormon view of the human condition emphasizes what was validated by the Fall—moral freedom—not what was temporarily assumed—sinfulness. In characterizing sin itself as an essential precondition for the very possibility of human happiness, the scripture emphasizes freedom rather than depravity...

Against this backdrop, then, the Book of Mormon develops a doctrine of the atonement in such a way as to reclaim the principle of justice from a kind of Platonic abstraction or equivalence with God himself and to situate it in the context of human agency. This may well be one of its greatest theological contributions.

Richard L. Bushman: A Profoundly Voluntaristic Universe⁷¹²

The story of the beginning envisions a profoundly voluntaristic universe. Human beings are not the creatures of God, because He did not create their inner essence. They are radically free intelligences, as eternal as God Himself. Nor did He impose His will on these lesser intelligences through an exercise of power. He offered them laws by which they could advance with the option of accepting or not. The books of Abraham and Moses incorporate this choice into a story. They tell about a time when Lucifer, a brilliant spirit in the heavenly realms, offered “to redeem all mankind, that one soul shall not be lost.”⁷¹³ The drawback of this guaranteed salvation was that Lucifer would destroy human agency... Following God and Christ entailed the huge risk of sin and suffering. By allowing spirits their freedom, God left room for some to fall out of His presence into the realms of darkness and chaos... All the spirits who came to earth chose to take the risk.

C. S. Lewis: The Effects of the Fall in Daily Life⁷¹⁴

According to [the doctrine of the Fall], man is... a creature ill-adapted to the universe not because God made him so but because he has made himself so by the abuse of his free will... [The doctrine] exists to guard against two sub-Christian theories of the origin of evil—Monism, according to which God Himself, being “above good and evil,” produces impartially the effects to which we give these two names, and Dualism, according to which God produces good, while some equal and independent Power produces evil. Against both these views Christianity asserts that God is good; that He made all things good and for the sake of their goodness; that one of the good things He made, namely, the free will of rational creatures, by its very nature included the possibility of evil; and that creatures, availing themselves of this possibility, have become evil...

From the moment a creature becomes aware of God as God and of itself as self, the terrible alternative of choosing God or self for the center is opened to it. This sin is committed daily by young children and ignorant peasants as well as by sophisticated persons, by solitaries no less than by those who live in society: it is the fall in every individual life, and in each

710 J. Milton, *Paradise Lost*, 12:469-478, p. 253. See p. 291 below.

711 2 Nephi 2:13.

712 R. L. Bushman, *Mormonism*, p. 73.

713 Moses 4:1.

714 C. S. Lewis, *Pain*, pp. 61, 66-68, 71, 74-75, 76-77.

day of each individual life, the basic sin behind all particular sins: at this moment you and I are either committing it, or about to commit it, or repenting it. We try, when we wake, to lay the new day at God's feet; before we have finished shaving, it becomes our day and God's share in it is felt as a tribute which we must pay out of "our own" pocket, a deduction from the time which ought, we feel, to be "our own." A man starts a new job with a sense of vocation and, perhaps, for the first week still keeps the discharge of the vocation as his end, taking the pleasures and pains from God's hand, as they come, as "accidents." But in the second week he is beginning to "know the ropes": by the third, he has quarried out of the total job his own plan for himself within that job, and when he can pursue this he feels that he is getting no more than his rights, and, when he cannot, that he is being interfered with. A lover, in obedience to a quite uncalculating impulse, which may be full of good will as well as of desire and need not be forgetful of God, embraces his beloved, and then, quite innocently, experiences a thrill of sexual pleasures; but the second embrace may have that pleasure in view, may be a means to an end, may be the first downward step towards the state of regarding a fellow creature as a thing, as a machine to be used for his pleasure. Thus the bloom of innocence, the element of obedience and the readiness to take what comes is rubbed off every activity. Thoughts undertaken for God's sake—like that on which we are engaged at the moment—are continued as if they were an end in themselves, and then as if our pleasure in thinking were the end, and finally as if our pride or celebrity were the end. Thus all day long, and all the days of our life, we are sliding, slipping, falling away—as if God were, to our present consciousness, a smooth inclined plane on which there is no resting. And indeed we are now of such a nature that we must slip off, and the sin, because it is unavoidable, may be venial. But God cannot have made us so. The gravitation away from God, "the journey homeward to habitual self," must, we think, be a product of the Fall....

As a young man wants a regular allowance from his father which he can count on as his own, within which he makes his own plans (and rightly, for his father is after all a fellow creature) so [fallen mankind] desired to be on their own, to take care for their own future, to plan for pleasure and for security, to have a *meum*⁷¹⁵ from which, no doubt, they would pay some reasonable tribute to God in the way of time, attention, and love, but which nevertheless was theirs not His. They wanted, as we say, to "call their souls their own." But that means to live a lie, for our souls are not, in fact, our own.⁷¹⁶ They wanted some corner in the universe of which they could say to God, "This is our business, not yours." But there is no such corner....

God might have arrested this process by miracle: but this—to speak in somewhat irreverent metaphor—would have been to decline the problem which He had set Himself when He created the world, the problem of expressing His goodness through the total drama of a world containing free agents, in spite of, and by means of, their rebellion against Him... God saw the crucifixion in the act of creating the first nebula. The world is a dance in which good, descending from God, is disturbed by evil arising from the creatures, and the resulting conflict is resolved by God's own assumption of the suffering nature which evil produces....

With this I have said all that can be said on the level at which alone I feel able to treat the subject of the Fall. But I warn my readers... that this level is a shallow one. We have said nothing about Trees of Life and of Knowledge which doubtless conceal some great

715 I.e., a thing of one's very own. See *Endnote 4-79*, p. 320.

716 See 1 Corinthians 6:19-20.

mystery: and we have said nothing about the Pauline statement that “as in Adam all die, so in Christ shall all be made alive”...⁷¹⁷ We have recently been told by scientists that we have no right to expect that the real universe should be picturable, and that if we make mental pictures to illustrate quantum physics we are moving further away from reality, not nearer to it. We have clearly even less right to demand that the highest spiritual realities should be picturable, or even explicable in terms of our abstract thought.

Elder Boyd K. Packer: Moral Agency⁷¹⁸

The agency the Lord has given us is not a “free” agency. The term “free” agency is not found in the revelations. It is a moral agency. The Lord has given us freedom of choice:

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.⁷¹⁹

There is no agency without choice; there is no choice without freedom; there is no freedom without risk; nor true freedom without responsibility.

C. Terry Warner: Agency and Accountability⁷²⁰

In LDS doctrine, to be “accountable” means that one must answer to God for one’s conduct. Answering for the deeds done in mortality is not simply an administrative requirement but an aspect of human nature itself: to be a child of God is to possess agency, which is both the power to choose between obedience and rebellion and the accountability for how that power is used.

Henry Eyring: God’s Respect for Agency⁷²¹

Lucifer promised to bring salvation to every soul, whether the person to be saved desired it or not. Dictators have been operating in the same way from time immemorial... God’s non-intervention in human affairs is not a sign of His absence or His disinterest. Rather, it exemplifies one of His greatest gifts—... agency, which enables us to work out our individual salvation. If Lucifer were ruling the world, no one could doubt his presence...

God rules from heaven. He does it with such silken threads that some think He has lost the reins. Some people do not even know that He exists. Others wonder whether He exists. I have often thought that a condition like this could never have come about if a dictator such as Hitler or Stalin were ruling.

God is so gentle, so dedicated to the principle that men should be taught correct principles and then govern themselves, that they should take responsibility for their own mistakes, that His children can actually question whether He exists. I cannot think of anything which more wonderfully typifies His mercy, His kindness, His consideration for us, His concern for us, than that He does it all with bonds that are like strongest steel but are so gentle that you cannot see them.

⁷¹⁷ 1 Corinthians 15:22.

⁷¹⁸ B. K. Packer, *Govern Themselves*; B. K. Packer, *Errand*, p. 179; see also pp. 176-183.

⁷¹⁹ D&C 101:78.

⁷²⁰ C. T. Warner, *Accountability*.

⁷²¹ H. Eyring, *Faith*, pp. 104, 106.

Marden J. Clark: Heaven and Hell⁷²²

“[X. J. Kennedy’s] poem is brief:

Nothing in Heaven functions as it ought:
 Peter’s bifocals, blindly sat on, crack;
 His gates lurch wide with the cackle of a cock,
 Not with a hush of gold as Milton had thought;
 Gangs of the slaughtered innocents keep huffing
 The nimbus off the Venerable Bede⁷²³
 Like that of an old dandelion gone to seed;
 The beatific choir keeps breaking up, coughing.
 But Hell, sleek Hell hath no freewheeling part:
 None takes his own sweet time, none quickens pace,
 Ask anyone, How come you here, poor heart?—
 And he will slot a quarter through his face,
 You’ll hear an instant click, a tear will start
 Imprinted with an abstract of his case.

It’s a simple enough poem, at least on the surface. Most readers will recognize it as a sonnet... It has a rhyme scheme students of literature “scan” as *abba abba cdcddc*. The rhyme scheme divides the poem neatly into two parts: the octet (eight lines) and the sestet (six lines). The octet traditionally sets up some kind of problem or question or situation, the sestet somehow answers or responds to or plays against the octet. In this poem the picture of hell in the sestet plays against that of heaven in the octet. We may be struck by the unusual qualities of heaven and hell and the images used to make us see each...

The sonnet is one of the most restrictive of forms... And yet some of the most lovely, most “spontaneous,” most energetic poems in the language are written in sonnet form... The poem gets most of its energy from what the poet does with its form: from the way it works within or strains against or plays with the conventions of its form.

One might begin to test such a statement simply by making a prose paraphrase of the poem: “Neither heaven nor hell is what we think it is; people make mistakes in heaven, but nothing goes wrong in hell.” But where is our energy?... [Something has gone wrong with the meter], even with the first line: “Nóthing/in héav/en fúnc/tions ás/it ought.” The first [iambic] foot is reversed. And except to emphasize the meter most of us would not stress “as.” Or look at line eight: “The bé/atíf/ic choir/keeps break/ing úp,/coughing.” Almost regular—until it coughs at the end, in an extra inverted foot! The rime doesn’t quite work either: crack, cock; huffing, coughing. Other sounds jar: bifocals against crack, cackle against cock. And cocks don’t “cackle” anyway. Nothing in this octet functions as it ought. And that, of course, is the point.

But Hell, sweet Hell! The meter is perfectly regular—and perfectly mechanical. “And hé/will slot/a quart/er through/his face.” The rhymes are also perfect—and mechanical. And that, again, is the point. In this mechanical hell a soul is a piece of mechanism, a slot machine or coin-operated computer which uses even his tears as something on which to “print an abstract of his case.”

722 M. J. Clark, *Liberating*, pp. 2-3, 5-7.

723 See *Endnote 4-80*, p. 321.

The major energy of the poem, though, comes from the way the two parts play against each other. Our first reaction to this heaven may be negative. But we look back from the perfect but mechanical hell, where no man takes his own sweet time nor quickens his pace, to that imperfectly functioning heaven, where even St. Peter, the dispenser of judgments, has to have bifocals and is both forgetful and blind enough to sit on and crack them. And suddenly one's own sweet time becomes very sweet and precious indeed. The imperfections of heaven are humorous enough, but they too become precious because we recognize that they result from the fact of freedom. Even the slaughtered innocent children are free, free to form gangs and to blow the seedy halo off one of the venerable saints. That, I presume, is mostly what the poem is "about": the meaning of freedom in religious terms. It is easy enough to make a prose statement of that meaning: the price of freedom is a certain amount of inefficiency, in heaven or in earth; lack of freedom may be efficient enough but its price is infinitely greater: the soul becomes a mechanism. That is a meaningful statement and it has its own kind of energy. But contrasted with the poem it is insipid.

Hugh W. Nibley: Satan Bribes Us to Sin⁷²⁴

Satan cannot force us to sin, in which case we would be helpless ([i.e.,] innocent—no contest!); but he can bribe us to sin, in which case we are guilty and follow him on our own free will. We make covenants with the understanding that we mean to keep them, and the alternative is to place ourselves in Satan's power.⁷²⁵ We are placed here expressly to be proven herewith whether we will be true and faithful to our understanding with God, while Satan is allowed to try us and to tempt us, to invite and to entice, to see how far he can shake us.

Louis Ginzberg: Satan's Method of Compromises⁷²⁶

The serpent pushed Eve against the tree, and [then] said: "Thou seest that touching the tree has not caused thy death. As little will it hurt thee to eat the fruit of the tree...." To give due weight to these words, the serpent began to shake the tree violently and bring down its fruit. He [then] ate thereof, saying: "As I do not die of eating the fruit, so wilt thou not die".... [Eve then] made a compromise with her conscience. First she ate only the outside skin of the fruit, and then, seeing that death did not fell her, she ate the fruit itself.

President Joseph Smith, Jr.: Nature of Adam and Eve's Transgression⁷²⁷

Adam did not commit sin in eating the fruits, for God had decreed that he should eat and fall. But in compliance with the decree, he should die. Only [that] he should die was the saying of the Lord; therefore the Lord appointed us to fall and also redeemed us. For "where sin abounded, grace did much more abound."⁷²⁸

Elder Dallin H. Oaks: The Difference Between Transgression and Sin⁷²⁹

It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act, whatever its nature, was formally a transgression but eternally a glorious

724 H. W. Nibley, *Return*, p. 75.

725 Moses 4:4; 5:23.

726 L. Ginzberg, *Legends*, 1:72-74; cf. D. C. Matt, *Zohar 1*, Be-Reshit 1:36a, p. 227; cf. M. A. Ouaknin et al., *Rabbi Eliézer*, 13, p. 90; J. Goldin, *Fathers*, 1, pp. 8-9.

727 J. Smith, Jr., *Words*, 9 February 1841, p. 63, spelling, capitalization, and punctuation standardized.

728 Romans 5:20.

729 D. H. Oaks, *Plan*, p. 73; cf. R. D. Draper et al., *Commentary*, p. 231.

necessity to open the doorway toward eternal life. Adam showed his wisdom by doing the same...

We celebrate Eve’s act and honor her wisdom and courage in the great episode called the Fall... Elder Joseph Fielding Smith said: “I never speak of the part Eve took in this Fall as a sin, nor do I accuse Adam of a sin.... This was a transgression of the law, but not a sin”...⁷³⁰

This suggested contrast between a sin and a transgression reminds us of the careful wording in the second Article of Faith: “We believe that men will be punished for their own *sins*, and not for Adam’s *transgression*.”⁷³¹ It also echoes a familiar distinction in the law. Some acts, like murder, are crimes because they are inherently wrong. Other acts, like operating without a license, are crimes only because they are legally prohibited. Under these distinctions, the act that produced the Fall was not a sin—inherently wrong—but a transgression—wrong because it was formally prohibited. These words are not always used to denote something different, but this distinction seems meaningful in the circumstances of the Fall.

Allamah at-Tabataba’i: The Prohibition Was of an Advisory Nature⁷³²

If the prohibition against eating from the tree had the force of an authoritative command, an ordained law, Adam and his wife should have been returned to their place in the Garden as soon as their repentance was accepted. But they were not. It decisively proves that the prohibition was of advisory nature like telling someone not to put his hand in a fire; if he does not listen to the advice, his hand would certainly burn, and the subsequent apology would not unburn it, even if the apology was accepted. Likewise, Adam and his wife disregarded the advice, and as a result of eating from the tree, had to go out of the Garden and live in the earth a life of trial and hardship. Their repentance could not take them back to the Garden as their coming to the earth was the natural and inevitable result of that action. The prohibition, in short, was not a law ordained by the Master—like the announcement that a man who neglects to pray would enter the Fire; or the one who disobeys the rules of the *shari’ah*⁷³³ would be punished. If it were like such a command, the repentance would have rubbed out the effect of disobedience and they would have been sent back to the Garden straightaway.

The Zohar: Adam Committed Only One Sin⁷³⁴

When a man dies, he is presented to Adam whom he accuses of being the cause of all mankind’s death. But Adam repudiates this, saying: “True, I committed one sin. But is there even one among you—even the most pious, who has not been guilty of more than one?”⁷³⁵

Elder Brigham Young: The Fall Was Necessary⁷³⁶

God first introduced sin into the world that man might be exalted and bring about the great purpose of God. For this was foreordained from before the foundation of the world, that men might be exalted, and first to descend below all things that he or they might rise above

⁷³⁰ J. F. Smith, Jr., *Doctrines*, 22 April 1939, 1:114-115.

⁷³¹ Emphasis mine.

⁷³² A. at-Tabataba’i, *Al-Mizan*, 1:193-194.

⁷³³ = Islamic law.

⁷³⁴ R. M. Zlotowitz et al., *Bereishis*, p. 171; cf. D. C. Matt, *Zohar 1*, Be-Reshit 1:57b, 1:327.

⁷³⁵ Cf. John 8:7.

⁷³⁶ B. Young, December 1844, reported in E. England, *Laub*, p. 28, spelling and punctuation standardized. See also B. Young, *3 June 1855*, p. 302.

all things as the Father did before us, and be able to create worlds, and go from one world to another.

In my fullest belief, it was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam knew all about it before he came to this earth. I believe there was no other way leading to thrones and dominions only for him to transgress, or take that position which transgression alone could place man in, to descend below all things, that they might ascend to thrones, principalities, and powers; for they could not ascend to that eminence without first descending, nor upon any other principle.

Richard D. Draper et al.: Adam and Eve Had to Make the Choice⁷³⁷

God, being perfect, could not place Adam and Eve into such an imperfect, fallen world. They had to make that choice for themselves. By means of this qualifying statement, “Thou mayest choose for thyself;” God is making it clear to Adam and Eve that this is a necessary step they must take for themselves, and He explains the consequences of this choice—death.

Truman G. Madsen: God’s Trust in Women⁷³⁸

A woman was the first to taste death and the first to witness resurrected life. That is no coincidence. It is a lasting testimony of God’s trust in women.

Truman G. Madsen: The Nature of the Fall⁷³⁹

In major Jewish and Christian traditions, the Fall has often been treated as catastrophic. Associated traditions, as those of Augustine and Calvin, maintain that an omnipotent God Himself elected the Fall and its entire train of dire consequences. Moreover, with absolute foreknowledge, He decreed that the stain of Adam be transmitted to all of his descendants. This is the dogma of original sin.⁷⁴⁰ It is equally perplexing that He preordained his Son to reverse and heal these corruptions that He Himself had initiated.

In LDS parlance, Adam and Eve made a momentous decision both to leave their celestial home and then to embrace mortality by partaking of the forbidden fruit which led to their expulsion. However they did not fall from “dreaming innocence,” but from their prior condition as preeminent spirit-children of God. In the Garden, one law was broken: “Partake not.”⁷⁴¹ But Adam joined Eve to fulfill another law and commandment: “Multiply and replenish the earth.” Whatever culpability Scripture assigns to Adam and Eve, it is not transmitted. An LDS Article of Faith based on Doctrine and Covenants 93 and Moses 6:59 states, “Men will be punished for their own sins and not for Adam’s transgression.”⁷⁴²

The *locus classicus* in LDS scripture for the overarching outcome of the Fall seems on the face of it a cruel juxtaposition. “Adam fell that men might be [in mortal life]. And men are that they might have joy.”⁷⁴³ The context of this statement expounds the indispensability of human experience, including the mortal experience as the backdrop of joy...

737 R. D. Draper et al., *Commentary*, p. 230.

738 T. G. Madsen, *House of Love*, p. 50.

739 T. G. Madsen, *LDS View*, pp. 99-100.

740 See *Endnote 4-81*, p. 321.

741 See Moses 3:16-17.

742 Article of Faith 2.

743 2 Nephi 2:25.

Physical embodiment and mortality can be a step forward in the eternal journey. The Fall was in this and other ways purposive. It was descent essential to a higher ascent. By their opening the way for other spirits to enter embodiment and mortality, Adam and Eve fulfilled both a parental role and a sacrificial role. For this they are to be honored.

This is not to minimize the harsh and even tragic consequences that have come in the wake of the Fall. The Fall brought a partial separation from the presence of God. It brought exposure to our inhumanity towards one another, and to natural disasters in an environment often hostile to human endurance and felicity. And it brought death.

But the Fall did not destroy individual freedom, initiative, or accountability. It did not impose sinfulness—or absolute depravity—upon Adam or upon any or all of his children.

Gary A. Anderson: *Felix Culpa*⁷⁴⁴

The Latin phrase *felix culpa* “occurs in the famous song of the Easter Vigil, the *exultet*, a song sung over the paschal candle at the beginning of the liturgy. In recounting the history of salvation that will culminate in the death and resurrection of Jesus Christ, the song stops midway to exclaim, ‘O necessary sin of Adam, that Christ has blotted out by his death; O happy fault [*felix culpa*] which has earned for us such a great Redeemer.’”

John Milton: Over Wrath, Grace Shall Abound

⁷⁴⁵

O goodness infinite, goodness immense!
That all this good of evil shall produce,
And evil turn to good; more wonderful
Than that by which creation first brought forth
Light out of darkness! Full of doubt I stand,
Whether I should repent me now of sin
By me done and occasioned, or rejoice
Much more, that much more good thereof shall spring,
To God more glory, more good will to Men
From God, and over wrath, grace shall abound.

W. Cleon Skousen: Why a Time of Probation Is Needed

⁷⁴⁶

[God] wanted us to come in direct contact with sin and rebellion but under circumstances where we would not become permanently scarred by the experience....

This was not possible “in heaven.” There celestial law prevails which means that perfection is maintained and any sin or rebellion is not tolerated with even the “least degree of allowance.”⁷⁴⁷ Of course, like our brothers and sisters of the preexistence we could have rebelled, but not without suffering the immediate consequences. In heaven there is no opportunity to “learn” about rebellion, for those who indulge in it feel the immediate impact of judgment.

In order to learn what sin and rebellion are like we had to be removed from the celestial kingdom of the Father into an environment where good and evil exist side by side. It had to

⁷⁴⁴ G. A. Anderson, *Perfection*, p. 192.

⁷⁴⁵ J. Milton, *Paradise Lost*, 12:469-478, p. 253, spelling modernized.

⁷⁴⁶ W. C. Skousen, *First 2,000*, pp. 42-44.

⁷⁴⁷ D&C 1:31.

be a place where we could “taste” and have time to decide which we would choose.⁷⁴⁸ It had to be a place where judgment was temporarily suspended so that in case we became enmeshed in grievous error during our learning process we would still have time to turn back before a judgment was pronounced or a final penalty imposed. In other words, provision had to be made so that there was “a space granted unto man in which he might repent,”⁷⁴⁹ a time in which to turn back and, insofar as possible, regain the lost ground...

As Alma says: “This life is the time to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors!”⁷⁵⁰

The Khoja Shia Ithna-Asheri Muslim Community: Why Are We Tested?⁷⁵¹

Allāh wishes that mankind, by obeying the divine law (*shari'ah*) and struggling through the various circumstances that he encounters in life, will blossom from potentiality to actuality, and will thereby attain the level of perfection that has been intended for him... The mettle of man is gold ore that is purified in the crucible of Divine tests and guidance...

The second purpose that these tests serve is to awaken man from his sleep of heedlessness. The *Qur'an* explains that one of the purposes of tragedy and disaster is to test man and thereby jar him from his stupor of heedlessness. In a way, tragedy in man's life serves the same purpose as the ridges that are embossed on some modern motorways and highways that are meant to wake drivers during the monotony of highway driving so they do not fall asleep at the wheel....

[T]he purpose for which man was created is only met if man achieves perfection through his freely chosen actions. Although the disbelievers and sinners who do not reach perfection certainly do not achieve the true goal of their creation (i.e., acting according to Allāh's decree and wishes) they nonetheless do not go against the existential goal of man's creation. This is because Allāh wanted with His existential will that man be able to choose between truth and falsehood.

Hugh W. Nibley: Adam and Eve Received Similar Consequences⁷⁵²

Now a curse was placed on Eve, and it looked as if she would have to pay a high price for taking the initiative in the search for knowledge. To our surprise, the identical curse was placed on Adam also. For Eve, God “will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children.”⁷⁵³ The key is the word for sorrow, *atsav*, meaning to labor, to toil, to sweat, to do something very hard. To multiply does not mean to add or increase but to repeat over and over again; the word in the *Septuagint* is *plethynomai*, as in the multiplying of words in the repetitious prayers of the ancients. Both the conception and the labor of Eve will be multiple; she will have many children. Then the Lord says to Adam, “In sorrow shalt thou eat of it all the days of thy life”⁷⁵⁴ (that is, the bread that his labor must bring forth from the earth). The identical word is used in both cases; the root meaning is to work hard at cutting or digging; both the man and the woman must sorrow and both

748 D&C 29:39.

749 Alma 12:24; cf. 42:4.

750 Alma 34:32.

751 Porch of Wisdom Cultural Institution, *Faith and Reason*, pp. 77-78, 174.

752 H. W. Nibley, *Patriarchy*, pp. 89-90.

753 Moses 4:22.

754 Moses 4:23.

must labor. (The *Septuagint* word is *lype*, meaning bodily or mental strain, discomfort, or affliction. It means not to be sorry, but to have a hard time)... The thing to notice is that Adam is not let off lightly as a privileged character; he is as bound to Mother Eve as she is to the law of her husband. And why not? If he was willing to follow her, he was also willing to suffer with her, for this affliction was imposed on Adam expressly “because thou hast hearkened unto... thy wife, and hast eaten of the fruit.”⁷⁵⁵

Hugh W. Nibley: No Patriarchy or Matriarchy in the Garden⁷⁵⁶

There is no patriarchy or matriarchy in the Garden; the two supervise each other. Adam is given no arbitrary power; Eve is to heed him only insofar as he obeys their Father—and who decides that? She must keep a check on him as much as he does on her. It is, if you will, a system of checks and balances in which each party is as distinct and independent in its sphere as are the departments of government under the Constitution—and just as dependent on each other.

Abu Ishaq al-Tha’labi: God’s Gifts to Satan⁷⁵⁷

“Lord,” said Iblis,⁷⁵⁸ ... Where... is my dwelling to be?”

“When you descend to the earth,” said God, “your dwelling place will be places of filth!”

“What shall I read?” asked Iblis.

“Poetry and song!”⁷⁵⁹

“What will call me to prayer?”

“Musical instruments!”⁷⁶⁰

“What will be my food?”

“That over which my name is not pronounced!”

“What will my drink be?”

“Wine!”

“Where will I dwell?”

“Public baths!”

“Where will be my gathering place?”

“Markets!”

“What is my battle-cry to be?”

“My curse!”

“What is my garment to be?”

“My wrath!”

“What is my prey?”

“Women!”

⁷⁵⁵ Moses 4:23.

⁷⁵⁶ H. W. Nibley, *Patriarchy*, p. 93.

⁷⁵⁷ M.al-Kisa’i, *Tales*, p. 51; cf. A. al-Tha’labi, *Lives*, p. 70 and the list of blessings given to mankind in M. al-Kisa’i, *Tales*, pp. 49-50.

⁷⁵⁸ = the Devil.

⁷⁵⁹ “Reflecting Muhammad’s reputed dislike of poetry and poets” (A. al-Tha’labi, *Lives*, p. 70).

⁷⁶⁰ “The *muezzin* calls the faithful to prayer, while the reed-pipe in the early days of Islam was considered anathema because most players were women of questionable behavior” (*ibid.*, p. 70).

President Ezra Taft Benson: An Understanding of the Fall Is Necessary⁷⁶¹

The plan of Redemption must start with the account of the Fall of Adam. In the words of Moroni, “By Adam came the fall of man. And because of the fall of man came Jesus Christ, . . . and because of Jesus Christ came the redemption of man.”⁷⁶² Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ. No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effect upon all mankind.

Elder Bruce C. Hafen: The Two Trees and the Purpose of Mortality⁷⁶³

Life is a school, a place for us to learn and grow. Our Teacher and Headmaster has placed us on the earth in a risk-filled environment called mortality. Here we may learn what we must know and become what we must be, not only to live with him someday, but to be like him.

To learn these profound lessons of life, we must undergo many experiences that subject us to the sorrow and contamination of a lone and dreary world. These experiences may include sin, but they also include undeserved pain, disappointment, and adversity. Every one of us will taste some bitter mixture of these forces. We must taste a measure of the bitter in order to prize the sweet.

But how, then, can we overcome the ill effects and consequences of this necessary contamination? The blessed news of the gospel is that the Atonement of Jesus Christ can purify us from all uncleanness and sweeten all the bitterness we taste. The Atonement not only pays for our sins, it heals our wounds—the self-inflicted ones and those inflicted from sources beyond our control. The Atonement also completes the process of our learning by perfecting our nature and making us whole. In this way, Christ’s atonement makes us as he is. It is the ultimate source of our forgiveness, our perfection, and our peace of mind.

In the beginning, the Lord God taught this vision of life’s nature and purpose to Adam and Eve. To symbolize these teachings, he placed two trees in the Garden of Eden: the Tree of Knowledge and the Tree of Life. The fruit of the first tree seemed desirable, but it became bitter as it led to the knowledge of good and evil. The second tree was sweet, and it led to a fulness of Godlike life. We, like Adam and Eve, taste the bitter fruit of the first tree that we may know to prize the sweet fruit of the second tree.

The Tree of Knowledge (learning through mortal, sometimes bitter, experience) and the Tree of Life (the Father’s sweet bestowal of forgiveness and a divine character) are both necessary for us to find fulfillment and meaning. Neither tree—neither force—is sufficient unless completed by the other.

The mortal learning experience, represented by the Tree of Knowledge, is so necessary that God placed cherubim and a flaming sword to guard the way of the Tree of Life until Adam and Eve completed, and we, their posterity, complete this preparatory schooling. Our tutorial is the gospel, a schoolmaster that brings us to Christ.⁷⁶⁴ But he cannot fully receive us and give us the gift of celestial life—partaking of God’s very nature—until we have learned by our own experience to distinguish good from evil. In multiplied sorrow

⁷⁶¹ E. T. Benson, *Book*, p. 85.

⁷⁶² Mormon 9:12.

⁷⁶³ B. C. Hafen, *Broken*, pp. 29-31.

⁷⁶⁴ See Galatians 3:24.

we must bring forth children.⁷⁶⁵ We must walk the earth through sharp thorns and poison thistles.⁷⁶⁶ The ground is cursed for our sakes.⁷⁶⁷ By the sweat of our faces we must eat bread until we return to the ground from whence we were taken.⁷⁶⁸

This treacherous path led Adam and Eve through the valley of death and pain. It weighed them down with the toil of earthly experience, until they knelt before God in the depths of humility. Through faithful obedience and sacrifice, they learned, they repented, and they reached out to God through the veil of mortality with all the energy of their hearts.

Thus the Tree of Knowledge symbolizes the entire process by which Adam and Eve—and we—learn through the dreary loneliness of earthly experience. Partaking of the forbidden fruit was only the beginning of that process.⁷⁶⁹

Over time Adam and Eve endured faithfully, until one day they began to grasp the joy of their Redemption. This was the day when the Savior began to lift them up in reverent humility. By then their hearts were broken and their spirits contrite in two ways: first, their sorrow for their sins, and second, their courageous response to the natural adversity of the lone and dreary world. Then at last the Good Shepherd placed them on his shoulder and carried them homeward to the fruits of his love through the power of his precious Atonement, cleansed and perfected from the ill effects of all mortal bitterness.

Our Savior’s sanctifying power is represented by the Tree of Life. Without that power, there is no life, only death and timeless despair. Had they never partaken of this second tree, Adam and Eve would have wandered in their quest for knowledge into a path of endless misery. This result would have fulfilled what Satan intended when he tempted them in the Garden to seek knowledge without obedience, for he seeks “that all might be miserable like unto himself.”⁷⁷⁰

Adam and Eve began the lifelong process of seeking after the fruit of the Tree of Life when, once their eyes were opened, they refused to worship Satan and chose, rather, to plant the seed of faith in the Lord Jesus Christ.⁷⁷¹ They then nourished their small seedling with much care, so that it would not wither in the scorching heat of opposition.⁷⁷² When finally, after great patience and diligence, they plucked and tasted the fruit of the Tree of Life, it was sweet above all that is sweet and pure above all that is pure;⁷⁷³ for it represents the pure love of God, the most desirable of all things,⁷⁷⁴ made possible through the infinite Atonement of him who died of a broken heart.

He, too, knew of toil, and sweat, and sorrow, for Man of Sorrows was his name.⁷⁷⁵ In the days of his flesh, he prayed with strong crying and tears unto him that was able to save him from death.⁷⁷⁶ He was despised and rejected of men.⁷⁷⁷ He was acquainted with grief and

765 See Moses 4:22.

766 See Moses 4:24.

767 See *ibid.*

768 See Moses 4:25.

769 See *Commentary* 4:28-a, p. 276 about knowledge of “good and evil” vs. “good from evil.”

770 2 Nephi 2:27.

771 See Alma 32:28.

772 See Alma 32:37.

773 See Alma 32:42.

774 See 1 Nephi 11:22.

775 See Isaiah 53:3.

776 See Hebrews 5:7.

777 See Isaiah 53:3.

bruised for our iniquities.⁷⁷⁸ Having himself suffered temptation, he can succor those who are tempted.⁷⁷⁹ For his followers, the sweetest moment of his life was when he drank the bitter cup.⁷⁸⁰

Hugh W. Nibley: The False Finery of Academic Caps and Gowns⁷⁸¹

Twenty-three years ago today, if you will cast your minds back, on the same occasion [of BYU Commencement] I gave the opening prayer in which I said, “we have met here today clothed in the black robes of a false priesthood.” Now many have asked me since then if I really said such a thing, but nobody has ever asked what I meant by it. Why not? Well, some knew the answer already; and as for the rest, we do not question things at “the BYU”! But for my own relief, I welcome this opportunity to explain.

First, why a priesthood? Because these robes originally denoted those who had taken clerical orders; and a college was a “mystery,” with all the rites, secrets, oaths, degrees, tests, feasts, and solemnities that go with initiation into higher knowledge.

But why false? Because it is borrowed finery, coming down to us through a long line of unauthorized imitators. It wasn’t till 1893 that “an intercollegiate commission was formed... to draft a uniform code for caps, gowns, and hoods” in the United States. Before that there were no rules. You could design your own!; and that liberty goes back as far as these fixings can be traced. The late Roman emperors, as we learn from the infallible DuCange, mark each step in the decline of their power and glory by the addition of some new ornament to the resplendent vestments that proclaim their sacred office and dominion. Branching off from them, the kings of the tribes, who inherited the lands and claims of the empire vied with each other in imitating the Roman masters, determined to surpass even them in the theatrical variety and richness of caps and gowns....

And down through the centuries the robes have never failed to keep the public at a respectful distance, inspire a decent awe for the professions, and impart an air of solemnity and mystery that has been as good as money in the bank.

Hugh W. Nibley: The Hymn of the Pearl⁷⁸²

In coming to earth each man leaves his particular treasure, or his share of the Treasure, behind him in heaven, safely kept in trust (“under God’s throne”) awaiting his return.⁷⁸³ One has here below the opportunity of enhancing one’s treasure in heaven by meritorious actions, and also the risk of losing it entirely by neglecting it in his search for earthly treasure.⁷⁸⁴ Hence the passionate appeals to men to remember their tremendous stake on the other side and “not to defraud themselves of the glory that awaits them” by seeking the things of the world.⁷⁸⁵ To make the “treasure” test a fair one, the two treasures are placed before

778 See Isaiah 53:3, 5.

779 See Hebrews 2:18.

780 See D&C 19:18.

781 H. W. Nibley, *Leaders*, pp. 491-492, 495.

782 H. W. Nibley, *Treasures*, pp. 177-178. For a more detailed translation and summary, see H. W. Nibley, *Message 2005*, pp. 487-501.

783 E.g., A. F. J. Klijn, *2 Baruch*, 54:13, p. 640: “you have prepared under your throne the treasures of wisdom”; M. Lidzbarski, *Ginza*, GR 12:7, p. 381:21: “the living water below the throne”; M. Lichtheim, *Memphite*, 61, 1:55: “The Great Throne... is the granary of Ta-tenen.”

784 E.g., Matthew 25:14-29.

785 E.g., A. F. J. Klijn, *2 Baruch*, 52:7, p. 639: “Prepare your souls for that which is kept for you, and make ready your souls for the reward which is preserved for you”; E. Hennecke et al., *Apocalypse of Paul*, 20, pp. 771-772:

us on an equal footing (the doctrine of the Two Ways), their two natures being mingled in exactly equal portions in every human being.⁷⁸⁶ To neutralize what would otherwise be the overpowering appeal of the heavenly treasure, the memory of its former glories has been erased from the mind of man, which is thus in a state of equilibrium, enjoying by “the ancient law of liberty” complete freedom to choose whatever it will.⁷⁸⁷ In this state, whatever choice is made represents the true heart and mind of the one who makes it. What conditions the Elect to make the right choice is no unfair advantage of instruction—for all men are aware of the issues involved—but a besetting nostalgia, a constant vague yearning for one’s distant treasure and happy heavenly home. This theme, akin to the Platonic doctrine of *anamnesis*,⁷⁸⁸ runs through all the apocrypha and scriptures; it is beautifully expressed in the *Hymn of the Pearl* from the *Acts of Thomas*.⁷⁸⁹

In this classic tale, a king’s son has come down to earth to find a pearl which he is to return to its heavenly depository; here below he becomes defiled with the things of the world until a letter from heaven, signed by all the Great and Mighty Ones, recalls to him his true heritage and his purpose in coming to earth, whereupon he casts off his earthly garments and with the pearl returns to the waiting arms of his loved ones in the royal courts on high and to his robe of glory that has been carefully kept for him in the Treasury. Our various “treasure” texts consistently refer to going to heaven as a return, a joyful homecoming, in which one follows the steps of Adam “back to the Treasury of Life from which he came forth.”⁷⁹⁰ A great deal is said about a garment that one changes in passing from one stage to another, the final garment of glory being often equated to the Treasure itself.⁷⁹¹ This garment introduces us to the very important ritual aspect of the treasure story, for it is generally understood that one can return to one’s heavenly treasure only by the careful observance of certain rites and ordinances, which provide the means both of receiving instruction and demonstrating obedience. In the Mandaean economy the ordinances are the Treasure, the knowledge of the proper procedures being the very knowledge by which the elements are controlled and the spirit of man exalted.⁷⁹²

“there are many good things which the Lord has prepared and his promise is great... Paul, may you receive the reward.”

786 E.g., F. G. Martinez, *DSS Translated*, 1QS 4:16-17, p. 7: “For God has sorted them into equal parts until the last day.”

787 E.g., Pseudo-Clement, *Recognitions*, 3:26, p. 121.

788 = the idea of things having been remembered from a former existence.

789 E. Hennecke et al., *Pearl*; M. R. James, *Soul*.

790 E.g., W. Barnstone et al., *Songs of Thomas*, 1:49, p. 620.

791 E.g., M. Lidzbarski, *Ginza*, GR 1:64-65, 72, p. 13; GR 10:1, p. 243:35-36.

792 E.g., E. S. Drower, *Thousand*, pp. 212, 241, 245.

Endnotes

- 4-1 Westermann concurs with this basic division of structure, concluding that there are “two main parts, the prohibition and its transgression, and the punishment. Every single sentence takes on meaning according to its position in these parts. It is clear what the whole is about: it is a story of the breaking of a law and punishment.”⁷⁹³
- 4-2 The placement of these verses just prior to the story of the transgression in the Garden, rather than in chronological sequence preceding the Creation, serves to highlight thematic links between Satan’s rebellion and Adam’s Fall. It also sets the stage for the similar parting of the two ways on earth in the next chapter.⁷⁹⁴
- 4-3 Tvedtnes notes that this “covenant between the three members of the Godhead is confirmed in an early Ethiopic Christian document, the *Kebra Nagast*.”⁷⁹⁵ “For the Father, and the Son, and the Holy Spirit with good fellowship and right good will and cordial agreement together made the Heavenly Zion to be the place of habitation of their Glory. And then the Father and the Son, and the Holy Spirit said, ‘Let Us make man in Our similitude and likeness,’ and with ready agreement and good will They were all of this opinion. And the Son said, ‘I will put on the body of Adam,’ and the Holy Spirit said, ‘I will dwell in the heart[s] of the Prophets and the Righteous’; and this common agreement and covenant was [fulfilled] in Zion, the City of their Glory.”⁷⁹⁶
- 4-4 Hugh Nibley pioneered early explorations of themes relating to creation rituals and associated covenants from the time of his dissertation⁷⁹⁷ and early writings on hierocentric civilizations⁷⁹⁸ to his increasing focus on temple topics from the 1970s onward.⁷⁹⁹ Ricks provides a brief summary of this vast literature.⁸⁰⁰ In 1992, Murray devoted a monograph to the subject of the “cosmic covenant,” arguing that it is an important “theme in its own right... [with] roots in near eastern religious culture distinct from the origins of the covenants associated with Moses, Abraham, and the House of David.”⁸⁰¹ Margaret Barker has picked up and extended many of the threads explored by Murray.⁸⁰²
- 4-5 Ryan notes that the “Divine Architect employs a compass to draw his lines and boundaries, [while] he himself is confined within a circle.”⁸⁰³ In an ironically fitting sense, such a view is consistent with LDS theology that sees God’s power as “circumscribed” in important respects.⁸⁰⁴
- 4-6 The *Testament of Job* attests that garments inscribed with the sacred name may also be worn by mortals. After Job’s daughter “wrapped herself just as her father said... she received another heart, so that she no longer thought about earthly things. And she chanted verses in the angelic language, and ascribed a hymn to God in accord with the hymnic style of the angels.⁸⁰⁵ And as she chanted the hymns, she permitted ‘the Spirit’ to be inscribed on her garment.”⁸⁰⁶

Of the relationship between the name and the covenant, Barker writes: “Closely linked to this oath is the ‘name’ or the ‘secret name,’ which was the means of enforcing and maintaining the covenant/oath. The name had been named before the creation, presumably to make the Creation possible.”⁸⁰⁷ Note the similar close association of a unique name for the Savior with the covenant that King Benjamin administers to his people.⁸⁰⁸

793 C. Westermann, *Genesis 1-11*, p. 193.

794 See the overview of Moses 5, pp. 343-350.

795 J. A. Tvedtnes, *Follett*.

796 E. A. W. Budge, *Kebra*, 1, p. 1.

797 H. W. Nibley, *Roman Games*.

798 H. W. Nibley, *Hierocentric*; cf. H. W. Nibley, *Assembly*, pp. 121-126 and *Excursus 35: Lamech’s “Sword Song”*, p. 612.

799 B. J. Petersen, *Nibley*, pp. 354ff.

800 S. D. Ricks, *Liturgy*.

801 R. Murray, *Cosmic*, p. xvii.

802 See *Commentary* 1:25-e, p. 60, 4:14-e, p. 260; 5:47-a, p. 395.

803 R. Ryan, *Companion to Blake*, p. 156.

804 See, e.g., B. T. Ostler, *Attributes*, pp. 105-135.

805 Cf. 2 Nephi 31:13, 32:2-3.

806 R. A. Kraft, *Job*, 48:1-4, p. 83. The *Conflict of Adam and Eve with Satan* gives a description of how the name representing the covenant was woven into such a garment (see *Commentary* 4:27-a, p. 274).

807 M. Barker, *Lost*, p. 78.

808 Mosiah 5:6-12.

- 4-7 A second circumambulation is performed near the end of the pilgrimage in order to complete the figurative ritual ascent:

If a man's pilgrimage has been completed both externally and internally and his realizations are depicted above, then he must once again go seven times around the *Ka'bah*, feeling this time as if he is going around the Throne of God. He is then entitled by God to enter into the station of nearness to the Almighty, Whose vision he achieves. It is to this achievement of direct vision of the Lord that God refers when He says, "And he made them drink the purest of drinks."⁸⁰⁹ This is symbolized externally by the drinking of the water of the holy well Zamzam after the completion of the circumambulation. When a person attains to this stage of consciousness, all veils are removed and he talks to the Lord without any veil between them... This *tawaf* symbolizes man's detachment from the lowest region and his journey to that region which is the highest of the high, his real homeland.⁸¹⁰

Note that an upraised veil (*kiswa*) hangs from the gate of the *Ka'bah*. "Such veils are used allegorically by Muslim mystics to stand for ignorance masking the true nature of God."⁸¹¹

Those who participate in the *hajj* are washed, dressed in white, and given a "new name," one that they must not reveal—for it is theirs to use in the next life when they approach Allāh... Muslims are urged to return to Mecca again... , but these pilgrimages are for or in behalf of other people, preferably relatives, who did not have the chance to go. Apparently, they may get the 'new name' for them as well."⁸¹²

The ritual of circumambulation is also practiced within the Dome of the Rock in Jerusalem: "The sacred Rock, focus of so many beliefs and traditions, is surrounded by marble piers and columns. Encircling the structure is a corridor, which Muslims use to circumambulate the Rock as they do the *Ka'bah* in Mecca."⁸¹³

- 4-8 "The stoning of the Devil (*rajm al-shaytan*) [still] forms part of the [modern] pilgrimage ritual. Pilgrims gather stones at Arafat and bring them to Mina where pillars set up to represent Satan are pelted. From this comes Satan's epithet *al-Rajim* (= the stoned one)."⁸¹⁴
- 4-9 A similar stone, with a new name written on it, is to be given "to each of those who come into the celestial kingdom."⁸¹⁵ The close association between this stone, the "hidden manna," and the "new name" in Revelation 2:17 implies that such a stone was given to others besides Adam in the preexistence. In the poem *My Old White Stone*, W. W. Phelps writes:⁸¹⁶

O keep my old "white stone," Father,
O keep it till I come;
The stone I had of thee at home,
Before this world was known;

For Lo! in it is my "new name"—
The name thou gavest me,
When I was wash'd and set apart
For the glory yet to be.

Eternity is thine, Father,
Age after age has gone,
And yet, among thy sons, as one,
My spirit moves divine

809 *Qur'an* 76:21.

810 S. A. Ashraf, *Inmer*, p. 125.

811 W. J. Hamblin et al., *Temple*, p. 155.

812 D. Rona, *Revealed*, p. 190.

813 W. J. Hamblin et al., *Temple*, p. 141 n. 140.

814 M. al-Kisa'i, *Tales*, p. 344 n. 48.

815 D&C 130:4-11. See *Endnote E-11*, p. 706. See also *Commentary* 1:27-b, p. 62 and *Figure* 4-4, p. 219. See *Endnote* 4-22, p. 304. See *Excursus 3: Temple Blessings in the Oath and Covenant of the Priesthood*, p. 519 and *Excursus 53: Comparative Explorations: Jewish and Christian Analogues*, p. 679.

816 *Deseret News*, 6, 416, cited in T. G. Hatch, *Visions*, pp. 230-231. The poem was set to the music of "The Indian Student's Lament," better known as the tune of "O Give Me Back My Prophet Dear" (M. Hicks, *Music*, p. 68 and p. 73 n. 65).

With light and life, and sense and love,
Through realms where wisdom's known,
To find, by faith, my path back home,
To my gem—my old “white stone.”

The sweetest joy that seems, Father,
Is now and then a view,
Of that eternal world and you,
That flashes through my dreams

In some blest spot that's still and pure,
Where virtue's bliss is known,
And where my spirit eyes can see,
For themselves, my old “white stone.”

Commenting on the passage of the *Hymn of the Pearl* where the protagonist says that he brought “precious stones from India and Kushan and gold and silver, and they girt me with a diamond” (= Greek *adamas*), Nibley writes:

There's an interesting footnote on *adamas*, on the diamond, here. You see, the word Adam was associated with diamond.⁸¹⁷ *Adamantis* means that which cannot be damaged, that which is immortal. There's a long story behind that. Diamond is the urim and thummim, the sacred stone that was given to Adam when he came down. So the name *Adamantis* was given to him—the prince of stones.⁸¹⁸

In another place, Nibley elaborates further.⁸¹⁹

We associated Adam's diamond with the Stone of Truth in the *Book of Breathings*.⁸²⁰ In this context the diamond identifies the speaker with Adam... the prevailing of the diamond over steel signifies that the true nature of the spirit can never be completely destroyed by earthly elements. This is confirmed by Klijn's rendering, “they furnished me with adamant which can crush iron,”⁸²¹ the coincidence of the words Adam, diamond, and adamant being intentional. We have shown elsewhere that the diamond in the girdle is the stone of life (sometimes the plant of life) which, in the Alexander period, the hero bears with him, having fetched it from the underworld, the hero leaves the girdle and its precious stone on the bank as he bathes in a deep pool, and the serpent steals them, thus robbing him of the hope of immortality. The story is told not only of Alexander but also of the very ancient Gilgamesh, taking it back to the beginning of history.

Moreover:⁸²²

According to Rabbi Eliezer, each of the twelve tribes was represented by a stone on the breastplate of the high priest, and it was said that Joshua could tell which tribe had sinned when their tribe's stone was dim...⁸²³ J. Massingberd Ford calls the stone of Peter and Abraham “the Jewel of Discernment,”⁸²⁴ thus lending belated support to Joseph Smith's interpretation of John 1:42 JST: “Thou shalt be called *Cephas*, which is, by interpretation, a seer, or a stone”... The image of Peter the Rock, now viewed as an old and authentic Hebrew concept⁸²⁵ throws a new light on a remarkable account of the setting apart of Peter found in one of the oldest of Christian writings, the *Gospel of the Twelve Apostles*, in which the Lord says to Peter, “Come to me on this stone, that I might give thee a blessing and a name in all the world.” Peter then sits on the stone; the Lord proceeds to pronounce over him something like the Opening of the Mouth formula: “Thy head shall never pain thee, neither shall thine eyes fail thee, nor thy fingers falter, etc.”⁸²⁶ And the name

817 H. W. Nibley, *Message 2005*, p. 196.

818 H. W. Nibley, *Teachings of the PGP*, 4, p. 48.

819 H. W. Nibley, *Message 2005*, p. 489; cf. H. W. Nibley, *Approach*, pp. 351-358.

820 H. W. Nibley, *Message 2005*, pp. 190-202.

821 Cf. E. Hennecke et al., *Acts of Thomas*, 108:8, p. 498; M. R. James, *Thomas*, p. 411.

822 H. W. Nibley, *Message 2005*, pp. 192-193.

823 M.-A. Ouaknin et al., *Rabbi Éliézer*, 38, pp. 238-239.

824 J. M. Ford, *Jewel*, p. 109, cited in H. W. Nibley, *Message 2005*, p. 192.

825 D. Flusser, *Qumran*, pp. 138-43, cited in H. W. Nibley, *Message 2005*, p. 192.

826 E. Revillout, *Évangile des Douze*, p. 147 2^e fragment.

he gives him is Peter—Seer-stone, Stone of Truth. He gave him that name in return for Peter’s recognition “that Jesus was Anointed,”⁸²⁷ while the talk of gates and keys⁸²⁸ refers to the “much desired admission to... the Temple,” with special “contrast between the inescapable mass of the dead and the community of the living.”⁸²⁹ There is much evidence that all important Matthew 16:18ff refers to temple work as understood by the Latter-day Saints. The Coptic *Apocryphon of Adam* says that in the last days the Righteous will be found “upon a high mountain, upon a Stone of Truth (*hijn ou-petra nteme*), and be accordingly named (or the mountain and stone will be named) “the Words of Immortality and Truth.”⁸³⁰

A related tradition in a Coptic source reports that a girdle of sapphire was taken from Satan and given to Michael when he replaced the fallen archangel as “General-in-Chief of all the hosts of the heavens.” God is portrayed as telling him: “Gird this girdle of sapphire about thy loins, so that when those who are waging war against thy Lord see thee they may be quickly overcome.”⁸³¹ The stone was an appropriate sign of divine authority, since God’s throne was said by Ezekiel to be made of sapphire.⁸³² This same idea was used to explain the color of the fringes in Jewish prayer shawls: “The thread of blue in the *tzitzit* resembles the hue of the sea, and the sea mirrors the azure of the sky, and the sky reflects the radiance from the throne of God’s glory, concerning which it is written: ‘Under His feet... a sapphire stone.’”⁸³³ The sapphire may have also been a symbol of incarnation, the dark-blue of the jewel corresponding to the color of the robe of the high priest which represented the glorious physical body denied to Satan but given to Adam.⁸³⁴ In later accounts connected with Solomon’s building of the temple, the stone was symbolized by a signet ring with a sacred seal.⁸³⁵

Nibley identifies the Stone of Truth in its role of “foundation stone, as the cornerstone of the Hebrew scriptures was a *pyramidion* or sun-stone, Egyptian style, the headstone of the corner” of the temple. However, it must be understood that the true temple was not to be built of ordinary dead stones, but rather of “lively [i.e., living] stones... a spiritual house, an holy priesthood,”⁸³⁶ “Jesus Christ himself being the chief corner stone... [growing] unto an holy temple in the Lord.”⁸³⁷ This same idea could be applied to the patriarchs: “... as the Tabernacle is a miniature replica of the cosmos, Adam/Aaron is a microcosmic replica of the sanctuary.”⁸³⁸ Similarly, Nibley cites a tradition that “the foundation-stone upon which God founded the True Temple—the *hagion kosmikon*, [i.e.] the world itself—... was the ‘living Rock’—the patriarch Abraham.”⁸³⁹ The identification of a living seer as the cornerstone of the temple undergirds the image painted by Christ of the foundational role of revelation in the establishment of the Church: “Thou art Peter, and upon this rock I will build my church.”⁸⁴⁰ In the words of Elder James E. Talmage, “Revelation from God to His servants invested with the Holy Priesthood through authorized ordination as was Peter is the impregnable ‘rock’ upon which the Church is built.”⁸⁴¹

4-10 Writes Barker:

This bonding together of the Creation is the key to understanding the Day of Atonement, the great ritual performed exclusively by the high priest at the New Year. The eternal covenant, or the covenant of eternity, was also described as the covenant of peace or wholeness. It bound all creation together in its bonds, but these bonds could be broken by human sin. Isaiah has a vivid picture of how the Creation collapses under the weight of human sin: “The earth mourns and withers, the world languishes and withers, the heavens languish together with the earth. The earth lies polluted under its inhabitants, for they have transgressed the laws, violated the statutes, broken the eternal

827 R. W. Riddle, *Cephas-Peter*, p. 178, cited in H. W. Nibley, *Message 2005*, p. 193. See Matthew 16:16.

828 Matthew 16:18-19.

829 V. Burch, *Stone*, pp. 148-149, cited in H. W. Nibley, *Message 2005*, p. 193.

830 Cf. G. W. MacRae et al., *Adam 1990*, 85:10-14, p. 286.

831 E. A. W. Budge, *Rebellion*, pp. 294-295.

832 Ezekiel 1:26. See M. Barker, *Gate*, pp. 152-153.

833 Second-century Rabbi Meir, cited in K. Boren, *Winepress*, p. 82.

834 W. Williams, *Shadow*.

835 W. J. Hamblin et al., *Temple*, pp. 149-150.

836 1 Peter 2:5; cf. D&C 92:2. See also D. B. McKinlay, *Peter*, pp. 497-498.

837 Ephesians 2:20-21.

838 W. Williams, *Shadow*.

839 H. W. Nibley, *Message 2005*, p. 195.

840 Matthew 16:18.

841 J. E. Talmage, *Jesus the Christ*, 22, p. 342 n. 7.

covenant.⁸⁴² The Creation was fragmented and collapsing because it had lost its union with the Creator. The bonds of the covenant were restored by the Atonement, and thus the Creation was reunited with the Creator and renewed at the start of the year.⁸⁴³

Significantly, as part of the reforms of the Deuteronomists, the Day of Atonement “was simply dropped from the... calendar,⁸⁴⁴ but its original significance was remembered and repeated in the later targums and became the great proclamation of Christianity.”⁸⁴⁵

- 4-11 Based on her study of *1 Enoch* 48:2-3, Barker concluded that the Son of Man, represented on earth as the great high priest:

... was part of the created order of things, and that the means of restoring the Creation was provided in the original plan which was outside time and therefore not strictly “before” anything. Knowing this name added force and strength to the oath.⁸⁴⁶ The climax of the last vision of judgment in the Similitudes is the revealing of the “name” of the Son of Man. This... is... likely to mean the revelation of an especially powerful name with which to bind the oath, and thus restore the Creation to its original state, as it had been before the incursion of evil. The vision ends with the Son of Man passing judgment on all those who had corrupted the earth, binding them so that evil passes away.⁸⁴⁷

- 4-12 Barker observes:

Of all the major covenants, we tend to emphasize the one at Sinai, but this covenant did not become important for the people of Israel until quite late in their history... But older than the Mosaic covenant was the royal covenant, which promised stability to the royal house... This older royal covenant was very similar to the cosmic or eternal covenant which we find in the *Similitudes of Enoch*.⁸⁴⁸ In the Old Testament the royal covenant was associated with the “anointed one,” and with kings who were called the “sons of God.” This makes it very likely that the cosmic/royal covenant was the background to some parts of the New Testament (e.g., Romans 8:19: “creation waits with eager longing for the revealing of the sons of God”).⁸⁴⁹

Reynolds argues that the emphasis on covenant was lost in the early centuries of the Christian era.⁸⁵⁰

- 4-13 Though the singular term “Grand Council” is often used in scripture and in statements by Joseph Smith and others, it seems evident that there must have been a series of councils that took place in the premortal life.

As to the location of these councils, Joseph Smith’s poetic rendition of D&C 76 speaks of “the council in Kolob.”⁸⁵¹ Note that Abraham 3:21 specifies that God “came down” when He organized the premortal intelligences. Thus, strictly speaking, these councils do not take place in heaven, if we mean by the term the place where God lives, though Kolob is said to be “nearest to” that place.⁸⁵²

- 4-14 The *Apocalypse of Abraham* seems to allude to the grand councils in heaven and the foreordination of the premortal posterity of Abraham in the following words:

And I saw there a great crowd of men and women and children... and he [God] said to me: “This is my will with regard to what is in the light [or council] and it was good before my face. And then, afterward, I gave them a command by my word and they came into existence. Whatever I had decreed was to exist had already been outlined in this and all the previously created (things) you have seen stood [or took position] before me... these are the ones I have prepared to be born of you and to be called my people.”⁸⁵³

842 Isaiah 24:4-5.

843 M. Barker, *Great High Priest*, pp. 74-75; cf. D&C 1:15ff.; Moses 7:25ff.

844 Deuteronomy 16.

845 M. Barker, *Hidden*, p. 36.

846 Cf. Mosiah 5:7-12.

847 M. Barker, *Lost*, p. 79. See also T. G. Madsen, *Putting*.

848 E. Isaac, *1 Enoch*, 69:13-26, pp. 48-49; G. W. E. Nickelsburg *et al.*, *1 Enoch*, 69:13-26, pp. 90-91.

849 M. Barker, *Lost*, pp. 80-81.

850 N. B. Reynolds, *Decline of Covenant*.

851 J. Smith, Jr. (or W. W. Phelps), *A Vision*, 1 February 1843, stanza 7, p. 82, reprinted in L. E. Dahl, *Vision*, p. 296.

852 Abraham, Facsimile 2, Fig. 1.

853 P. Alexander, *3 Enoch*, 21:7, 22:2, 5, pp. 699-700.

- 4-15 Matthew Brown succinctly summarizes the teachings of Joseph Smith on the importance of a physical body:⁸⁵⁴

“All beings who have bodies have power over those who have not,” said the Prophet Joseph Smith.⁸⁵⁵ The “spirits of the eternal world” are as diverse from each other in their dispositions as mortals are on the earth. Some of them are aspiring, ambitious, and even desire to bring other spirits into subjection to them. “As man is liable to [have] enemies [in the spirit world] as well as [on the earth] it is necessary for him to be placed beyond their power in order to be saved. This is done by our taking bodies ([having kept] our first estate) and having the power of the resurrection pass upon us whereby we are enabled to gain the ascendancy over the disembodied spirits.”⁸⁵⁶ It might be said, therefore, that “the express purpose of God in giving [His spirit children] a tabernacle was to arm [them] against the power of darkness.”⁸⁵⁷

In a footnote relating to this passage, Brown includes additional relevant citations from the Prophet:⁸⁵⁸

“The design of God before the foundation of the world,” said Joseph Smith, “was that we should overcome and thereby obtain a resurrection from the dead, [and] in this wise obtain glory, honor, power, and dominion.” Receiving a physical body was “needful, inasmuch as [some] spirits in the eternal world glory in bringing other spirits in[to] subjection unto them, striving continually for the mastery.”⁸⁵⁹ “God is good and all His acts [are] for the benefit of inferior intelligences. God saw that those intelligences had not power to defend themselves against those that had a tabernacle. Therefore, the Lord call[ed] them together in Council and agree[d] to form them tabernacles that He might [en]gender the spirit and the tabernacle together so as to create sympathy for their fellowman.... [I]t is a natural thing with those spirits that [have] the most power to [bear] down on those of lesser power.”⁸⁶⁰

Nephi taught that if disembodied spirits who had lost their bodies through death did not regain a physical body in the resurrection, the Devil would have all power over them:

8 O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

9 And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself...⁸⁶¹

- 4-16 Nibley cites a parallel in the Mandaean *Ginza* where, after having been embraced and received secret names, Ptah-Uthra, the Creator god, was told, “Go down to that place where there is no occupied place, where there is no world, and create for us another world after the fashion of the Sons of Salvation.”⁸⁶²
- 4-17 A near echo of Abraham 3:25 can be heard in *Kebra Nagast*, where angels, jealous of God’s special treatment of Adam despite his transgression, beg Him to create physical bodies for them and allow their fidelity to be proven: “And now try us well, and put us to the test so that Thou mayest know whether we are able to keep Thy word.”⁸⁶³
- 4-18 This statement is from a recollection of a discourse by Joseph Smith likely given on 7 April 1844.⁸⁶⁴
- 4-19 These and some of the following quotations were previously noted by Tvedtnes.⁸⁶⁵
- 4-20 Continues Nibley: “This is an unfailing part of the picture; the Hallelujah chorus with its refrain of

854 M. B. Brown, *Plan*, p. 33.

855 J. Smith, Jr., *Words*, 5 January 1841, p. 60.

856 *Ibid.*, 21 May 1843, p. 208.

857 *Ibid.*, 19 January 1841, p. 62.

858 M. B. Brown, *Plan*, p. 47.

859 J. Smith, Jr., *Words*, 21 May 1843, p. 207.

860 *Ibid.*, 28 March 1841, p. 68.

861 2 Nephi 9:8-9.

862 H. W. Nibley, *Apocryphal*, p. 283; cf. K. Rudolph, *Coptic*, GR 3:1, p. 171.

863 E. A. W. Budge, *Kebra*, 100, p. 186.

864 J. Smith, Jr., 7 April 1844. See E. England, *Laub*, pp. 2, 32n. 24; cf. *Excursus 22: The Nature of Satan’s Premortal Proposal*, p. 577.

865 J. A. Tvedtnes, *Follett*.

'Forever and ever!' is the closing section of almost any ritual text."⁸⁶⁶

Speaking of the angel singing witnessed by the shepherd's on the night of Christ's birth, Barker writes:⁸⁶⁷

The song of the heavenly host was a sign of the new creation, the restoration of the covenant that meant the renewal of the earth. Whenever the angels or the heavens sing in the Old Testament, it is a sign of the new creation. At the beginning of Creation, "the morning stars sang together and all the sons of God shouted for joy."⁸⁶⁸ When the Lord called the Servant and announced a new beginning, there was a new song, or possibly a "renewing" song.⁸⁶⁹ Praise renewed the earth. When Isaiah heard the angels singing "Holy, holy, holy is the Lord of hosts," he knew that the whole earth was full of his Glory.⁸⁷⁰ Gregory of Nyssa... said that sin had silenced the voice of praise on earth... With the coming of the Savior... heaven and earth formed one choir again, and harmony was restored. Peace on earth among men.⁸⁷¹

- 4-21 The ancient annual celebration of the new year,⁸⁷² the *hilaria*, "was the occasion on which all the world joined in the great creation hymn, as they burst into a spontaneous song of praise recalling the first creation." Nibley notes that the Greek term for the "mercy seat" is *hilasterion*—the place of the *hilaria*—and sees parallels both with Alma's "song of redeeming love"⁸⁷³ and also with the "new song" sung by the hundred and forty-four thousand redeemed before the throne of God.⁸⁷⁴
- 4-22 Nibley, citing Neusner,⁸⁷⁵ recalls how sacrifices were performed in the Jerusalem temple: "the priest, gird up with his robe, 'slaughtered with his right hand, and received in his left.' 'The sprinkling of the blood... [thus] accomplishes atonement, or *kapporah*.' The hand is held in such a manner as to hold the blood, as it holds the oil in the anointing."⁸⁷⁶

Hilton elaborates on the temple-related origin of the priestly practice of cupping the hand, whether to hold an offering or to receive a divine gift:

After the children of Israel left Egypt, Moses called for contributions to build the Tabernacle. The Lord had shown Moses on the mount the pattern of the Tabernacle, with its furnishings, vessels, and rituals. One commandment Moses received from the Lord was, "thou shalt make the... spoons... of pure gold."⁸⁷⁷ In due course, each leader of the 12 tribes donated a golden spoon of 10 shekels weight, filled to overflowing with frankincense.⁸⁷⁸

The spoon was termed *kaph* in hebrew, which means literally "hollow of the hand," or the hand in cupping shape....

Once a year, on the Day of Atonement, the High Priest of the Aaronic line entered the Holy of Holies of Moses' Tabernacle or, later, of Solomon's temple, by passing through the veil. He carried the frankincense and the spoon, a hand in cupping shape, as he passed through...⁸⁷⁹

It was considered especially important for the priest to take up the raw incense in the hollow of his hand, not with his fingers, without dropping one small grain, and to pour it onto the fire...⁸⁸⁰

Incense spoons, or hands in cupping shape, are seen not only in the ancient art of Palestine and Syria, but also in Yemen and Mexico....

866 H. W. Nibley, *Treasures*, p. 191 n. 13.

867 M. Barker, *Christmas*, pp. 81-82.

868 Job 38:7.

869 Isaiah 42:10.

870 Isaiah 6:3.

871 Barker cites Gregory of Nyssa, *Oratio in Diem Natalem Christi*, in J. P. Migne, *Patrologiae Graeca*, 46:1128-1137.

872 *Commentary* 1:25-e, p. 60, 5:47-a, p. 395, *Excursus 35: Lamech's "Sword Song"*, p. 612, and the overviews of Moses 4 and 6, pp. 221, 458. See *Endnote 4-4*, p. 298.

873 Alma 5:26.

874 H. W. Nibley, *Atonement*, pp. 564-566; cf. H. W. Nibley, *Teachings of the Book of Mormon*, 2:228-230; Revelation 14:3. See also E. R. Goodenough, *Dura Symbolism*, 9:89-104.

875 J. Neusner, *Without Myth*.

876 H. W. Nibley, *Sacred*, p. 593. See also M. Barker, *Revelation*, p. 28.

877 Exodus 25:29.

878 Numbers 7:84-86.

879 Leviticus 16:12-13; cf. Revelation 8:4.

880 Leviticus 16:12.

In Egypt literally dozens of reliefs of such spoons are constructed in the form of a bowl held in the hollow of a carved hand...

... John A. Tvedtnes... [pointed] out that the Hebrew original of the word “consecrate,” referring to the ordination of priests in Old Testament times, literally means “to fill the hand”...⁸⁸¹

... Tvedtnes notes that “there are some hints that the open hand is to be filled with sacrificial items (meat, etc.)...⁸⁸² In the Temple, the priest evidently stood with hand in cupping shape, ready to receive something which was given to him. It was probably incense, though in the last days,⁸⁸³ it will evidently be the white stone or urim and thummim, with the new name written in it.”⁸⁸⁴

Though European kings, whose garments and emblems of kingship resembled those of the Israelite high priest until the fashion of military dress eventually became the style,⁸⁸⁵ are often pictured with an orb in their cupped hand, “no such ensign as an orb existed until the 11th century,” previous depictions having been “symbolic.”⁸⁸⁶

4-23 Luke 10:18, which one could easily believe was a quotation from a lost ancient source, seems in context not only to refer to a past event, but also to prophesy of the diminishing of Satan’s remaining power on earth at the time when all power will be given to Christ on Heaven and on Earth.⁸⁸⁷

4-24 Four accounts of the discourse are given below. The first three were used to create the amalgamated statement quoted on p. 223 above. It is significant that the statement about the premortal rebellion was given in the context of a discussion of the unpardonable sin.⁸⁸⁸

Report of Wilford Woodruff: All will suffer until they obey Christ himself. Even the Devil said, I am a savior and can save all. He rose up in rebellion against God and was cast down. Jesus Christ will save all except the sons of perdition. What must a man do to commit the unpardonable sin? They must receive the Holy Ghost, have the heavens opened unto them, and know God, and then sin against him. This is the case with many apostates in this Church: they never cease to try to hurt me, they have got the same spirit the Devil had, [and] you cannot save them. They make open war like the Devil.⁸⁸⁹

Report of Thomas Bullock: No man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men to triumph over the Devil. For he stood up for a Savior. Jesus contended that there would be certain souls that would be condemned and the Devil said he could save them all. As the Grand Council gave in for Jesus Christ, so the Devil fell, and all who put up their heads for him. All sin shall be forgiven except the sin against the Holy Ghost.⁸⁹⁰

Report of William Clayton: I said no man could commit the unpardonable sin after the dissolution of the body. Hence the salvation that the Savior wrought out for the salvation of man—if it did not [indecipherable, TPJS says “catch”] him in one place it would another. The contention in heaven was Jesus said there were certain men [who] would not be saved, [and] the Devil said he could save them. He rebelled against God and was thrust down.⁸⁹¹

Report of George Laub: Jesus Christ, being the greater light or of more intelligence, for he loved righteousness and hated iniquity, He, being the elder brother, presented himself for to come and redeem this world, as it was his right by inheritance. He stated [that] He could save all those who

881 Exodus 28:9, 29, 41; Exodus 29:33, 32:29; Leviticus 8:33, 16:32, 21:10; Numbers 3:3; Judges 17:5, 12; 1 Kings 13:33; 1 Chronicles 29:5; 2 Chronicles 29:31; Jeremiah 44:25; Ezekiel 43:26. See also H. W. Attridge, *Hebrews*, p. 85.

882 See Leviticus 8:26-28 and Exodus 29:24. See also 2 Chronicles 13:9, which should read “to fill his hand with a young bullock” (κβν: “to consecrate himself with a young bullock”).

883 See Revelation 2:17; D&C 130:4-11; cf. *Commentary* 1:27-b, p. 62 and *Figure* 4-4, p. 219. See *Endnote* 4-9, p. 299. See *Excursus* 53: *Comparative Explorations: Jewish and Christian Analogues*, p. 679.

884 L. M. Hilton, *Hand*, pp. 171-176. See also J. L. Carroll et al., *Incense*; Cyril of Jerusalem, *Five*, 5:21, p. 156; H. W. Nibley, *Sacred*, *Figure* 48, p. 592; H. W. Nibley, *Vestments*, *Figure* 22, p. 106.

885 E. Tóth, *Holy Crown*, p. 63.

886 *Ibid.*, p. 57.

887 See Matthew 28:17-18; H. A. Kelly, *Satan*, pp. 97-100.

888 See *Commentary* 4:1-e, p. 244.

889 J. Smith, Jr., *Words*, 7 April 1844, p. 347, spelling and punctuation standardized.

890 *Ibid.*, 7 April 1844, p. 353, spelling and punctuation standardized.

891 *Ibid.*, 7 April 1844, p. 361, spelling and punctuation standardized.

did not sin against the Holy Ghost and they would obey the code of laws that was given. But their circumstances were that all who would sin against the Holy Ghost should have no forgiveness neither in the world nor in the world to come. For they strove against light and knowledge after they had tasted of the good things of the world to come. They should not have any pardon in the world to come, because they had a knowledge of the world to come and were not willing to abide the law. Therefore they can have no forgiveness there, but must be most miserable of all, and never can be renewed again.⁸⁹² But Satan or Lucifer, being the next heir... had allotted to him great power and authority, even Prince of the air. He spake immediately and boasted of himself saying, “Send me, I can save all, even those who sinned against the Holy Ghost.” And he accused his brethren⁸⁹³ and was hurled from the Council for striving to break the law immediately. And there was a warfare with Satan and the Gods. And they hurled Satan out of his place and all them that would not keep the law of the Council. But he himself being one of the Council would not keep his or their first estate, for he was one of the sons of perdition and consequently all the sons of perdition became devils, etc.⁸⁹⁴

Note that Laub’s report, taken from his journal, is a retrospective summary. The value of Laub’s summary is in that it contains details not recorded elsewhere, however, it is certainly less reliable overall than the three contemporaneous accounts,⁸⁹⁵ having probably been reconstructed in 1845 “from notes of actual speeches heard but not accurately dated and from memory of those speeches and other teachings he had heard.”⁸⁹⁶

4-25 The Prophet Joseph Smith stated that:

... the greatness of [Satan’s] punishment is that he shall not have a tabernacle... So the Devil, thinking to thwart the decree of God, by going up and down in the earth, seeking whom he may destroy—any person that he can find that will yield to him, he will bind him, and take possession of the body and reign there, glorying in it mightily, not caring that he had got merely a stolen body; and by-and-by some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. The Devil steals a tabernacle because he has not one of his own; but if he steals one, he is always likely to be turned out of doors.⁸⁹⁷

4-26 Milton’s classic words in *Paradise Lost* eloquently capture the scene of Satan’s fall:

... cast... out from Heav’n, with all his Host
Of Revel⁸⁹⁸ Angels, by whose aid aspiring
To set himself in Glory above his Peers,
He trusted to have equal’d the most High,
If he oppos’d; and with ambitious aim
Against the Throne and Monarchy of God
Rais’d impious War in Heav’n and Battel proud
With vain attempt. Him the Almighty Power
Hurd headlong flaming from th’Ethereal Skie
With hideous ruine and combustion down
To bottomless perdition, there to dwell
In Adamantine Chains and penal Fire,
Who durst defie th’Omnipotent to Arms.⁸⁹⁹

The *Conflict of Adam and Eve with Satan* contains the following account of Satan’s rebellion, as recounted by the angels:

“But now, O Adam, we will make known to thee, what came upon us through him, before his fall from heaven.

892 See Hebrews 6:4-8.

893 See Revelation 12:10.

894 J. Smith, Jr., 7 April 1844, reported in E. England, *Laub*, p. 22, spelling and punctuation standardized.

895 A. Ehat et al., in J. Smith, Jr., *Words*, pp. xvi-xvii.

896 E. England, *Laub*, p. 32 n. 24. On the issue of finding the correct date for the discourse referenced by this journal entry, see E. England, *Laub*, pp. 2, 32 n. 24.

897 J. Smith, Jr., *Words*, 14 May 1843, pp. 200-201; J. Smith, Jr., *Encyclopedia*, 14 May 1843, pp. 187-188.

898 I.e., rebel.

899 J. Milton, *Paradise Lost*, 1:37-49, p. 17.

He gathered together his hosts, and deceived them, promising them to give them a great kingdom, a divine nature; and other promises he made them.

His hosts believed that his word was true, so they yielded to him, and renounced the glory of God.

He then sent for us—according to the orders [i.e., ranks or dignities] in which we were—to come under his command, and to hearken to his vain promise. But we would not, and we took not his advice.

Then, after he had fought with God, and had dealt frowardly with Him, he gathered together his hosts, and made war with us. And if it had not been for God’s strength that was with us, we could not have prevailed against him to hurl him from heaven.

But when he fell from among us, there was great joy in heaven, because of his going down from us. For had he continued in heaven, nothing, not even one angel would have remained in it.

But God in his mercy, drove him from among us to this dark earth; for he had become darkness itself and a worker of unrighteousness.

And he has continued, O Adam, to make war against thee...⁹⁰⁰

See the section on *Zoroastrian Texts* below for an account of the origin of the “evil principle” in consequence of the free choice of some of the spirit children of the supreme deity, Ahura Mazda.⁹⁰¹

- 4-27 In this context, agency does not describe the everyday sense of making arbitrary decisions, but rather the possibility of moral choices between right and wrong according to the light one is given⁹⁰² while being subject to the enticings of God and Satan.⁹⁰³ In recent years, Elder Boyd K. Packer, among others, has also repeatedly stressed the importance of accountability in such choices.⁹⁰⁴ Thus, Warner has appropriately defined agency in the scriptural sense as “both the power to choose between obedience and rebellion and the accountability for how that power is used.”⁹⁰⁵
- 4-28 Note that D&C 29:36 equates power with “honor”—presumably this is related to the glory that the Devil sought in conjunction with his proposal to save all mankind.⁹⁰⁶
- 4-29 For discussions of the Judaic use of the Hebrew term for Satan as a description of a generic adversarial role rather than as a specific individual of cosmic stature, see Kelly and Pagels.⁹⁰⁷ For a collection of essays that treat the role of Satan within secular literature, see Bloom.⁹⁰⁸ On the waning of the idea of a personal Devil in modern times, see Kelly.⁹⁰⁹
- 4-30 There is perhaps an echo of the conflict between Satan and Jehovah in Egyptian accounts of “the council in heaven and the controversy over the right to dominion with Horus winning over Seth—being recognized as the firstborn, the sole heir and the opener of the ways.”⁹¹⁰
- 4-31 Sources are unanimous in characterizing this prostration of the angels as one of “honor and greeting, not one of prayer and worship.”⁹¹¹

Al-Tabari’s *Tarikh* includes several versions of this story.⁹¹² Note, however, the contrast to the Christian view of Satan as a rebellious angel:

The Islamic view of angels holds that they possess no will of their own but, according to the doctrine of angelic impeccability, are able merely to execute God’s bidding; they are, therefore, incapable of such a willful act of disobedience to God’s command as that of Iblis. By maintaining his absolute but mistaken fidelity to God alone [i.e., under the assumption that the reason Iblis would not bow

900 S. C. Malan, *Adam and Eve*, 1:55, pp. 61-62.

901 *Annotated Bibliography*, pp. 858, 859.

902 D&C 93:31.

903 Moroni 7:12-13.

904 E.g., B. K. Packer, *Covenants*; B. K. Packer, *Errand*, pp. 176-183; cf. D&C 101:78.

905 C. T. Warner, *Accountability*. See *Excursus 22: The Nature of Satan’s Premortal Proposal*, p. 577.

906 Moses 4:1.

907 H. A. Kelly, *Satan*, pp. 13-30; E. Pagels, *Satan*, pp. 38-48.

908 H. Bloom, *Satan*.

909 H. A. Kelly, *Satan*, pp. 308-322.

910 H. W. Nibley, *Teachings of the PGP*, 6, p. 77. See also H. W. Nibley, *Message 2005*, pp. 396-401 and *Excursus 1: Speech, Writing, and Revelation*, p. 512.

911 A. al-Tha’labi, *Lives*, p. 48.

912 al-Tabari, *Creation*, 1:91-94, pp. 263-266; cf. I. Ibn Kathir, *Stories*, pp. 23-27.

down to Adam was that he reserved that action of devotion exclusively to God], Iblis refused to obey God's command, although, as his act has been interpreted, he was involuntarily obedient to God's eternal will and knowledge, inasmuch as He had willed before all time that Iblis not bow down to Adam, in contradistinction to His command that he do obeisance. "God can command a thing and yet will that it not be, and He can will a thing to be and command it not to be: He commanded Iblis to bow down to Adam but willed that he not bow down; had He willed it, he would have necessarily obeyed. He forbade Adam to eat of the tree but willed that he eat; had He willed that he not eat, he would not have eaten."⁹¹³ As expressed by the martyr-mystic Husayn ibn Mansur al-Hallaj, executed in Baghdad in 922, Iblis was like a man bound hand and foot and cast into the sea while being admonished not to get wet! Because Iblis was incapable of recognizing the divine part of man to which he was bade prostrate himself, the later mystics dubbed him "the absolute monotheist" and "the one-eyed."⁹¹⁴

- 4-32 Elsewhere, Budge translates this as "the written authority that was in his hand" in which was written "the names of all the angels under his command. Knowing their names, his authority over them was absolute."⁹¹⁵ Nibley translates the term "writing" as token, mark, document, or authorization,⁹¹⁶ which is consistent with a story in a late Ethiopian text of the attempt of the penitent thief who was crucified with Christ to enter Paradise. He succeeds at last only when he shows the Cherubim "the writing which was in his hand, [that] was written in the blood... of our Lord Jesus Christ."⁹¹⁷ Likewise, the Mandaean *Ginza* says that the ascending one will be greeted by "the one who holds the nails of glory and the signs in the hands, and the key of the *kushta* of both arms."⁹¹⁸
- 4-33 Presumably, the armor refers to his "garment of glory."⁹¹⁹ The *Gospel of the Secret Supper* likewise describes the rebellious Satan and his followers being deprived of their glorious apparel: "Then the father ordered his angels, 'Rip off their robes!' The angels stripped all those angels who had listened to Satan of their robes, their thrones, and their crowns... My father transformed him because of his pride, and he withdrew the light from him."⁹²⁰ His face became like red fire and was fully like that of a man."⁹²¹ Similarly, *The Cave of Treasures* says that Satan "lost the apparel of his glory. And behold, from that time until the present day, he and all his hosts have been stripped of their apparel, and they go naked and have horrible faces."⁹²²
- 4-34 Having broken the oath and covenant of the priesthood and altogether turned from it,⁹²³ Satan is portrayed as having been stabbed and cut from shoulder to shoulder with a knife in ritual fashion. He has committed the unpardonable sin and cannot be redeemed.⁹²⁴ Other traditions mention a specific angel or cherub whose wing becomes the weapon by which Satan is smitten and rendered helpless.⁹²⁵ Al-Kisa'i's *Qisas Al-Anbiya* recounts that when Lucifer's "countenance was transformed into that of the Devil[, t]he angels, gazing upon his evil appearance and smelling his abominable stench, fell on him with their spears, cursing him and saying, 'Accursed! Accursed! Damned! Damned!'"⁹²⁶

Nibley relates the following general information concerning the symbolic enactment of curses as part of temple ritual:

The ritual performance of a curse was anciently an imitation sacrifice. The priest shed his own blood either for the king, whom he originally represented, or for the people, whom the king also

913 Kulayni, *al-Usul*, 1, 151, cited in M. al-Kisa'i, *Tales*, pp. 341-342 n. 23.

914 M. al-Kisa'i, *Tales*, pp. 341-342 n. 23.

915 E. A. W. Budge, *Cave*, p. 59; cf. *Commentary* 3:19-b, p. 177. See also Milik's translation in an account of the Watchers: "in one (hand) the authorization (?) of the Giants" (*QG5 (4QEnGib 3)* cited in J. C. Reeves, *Jewish Lore*, p. 64, see also p. 103 n. 3.

916 H. W. Nibley, *Sacred*, p. 557.

917 I. Mika'el, son of Bakhayla, *Godhead*, p. 136. See also N. Isar, *Dance of Adam*, pp. 180-181.

918 M. Lidzbarski, *Ginza*, GL 1:1, p. 429, cited in H. W. Nibley, *Apocryphal*, p. 300; cf. Isaiah 49:16; Zechariah 13:6; Cyril of Jerusalem, *Five*, 2:5, p. 148. See *Commentary* 5:4-a, p. 355; 5:5-b, p. 359; and *Excursus 37: Traditions About the Role of Abel*, p. 617.

919 G. W. E. Nickelsburg, *et al.*, *1 Enoch*, 62:15, p. 81.

920 Note that Satan was also Lucifer, bearer of the light.

921 W. Barnstone et al., *Secret Supper*, pp. 743-744.

922 E. A. W. Budge, *Cave*, p. 56.

923 D&C 84:41.

924 See *Commentary* 4:1-e, p. 244; 4:17-b, p. 263; and 4:20-c, p. 264.

925 G. A. Anderson, *Ezekiel*, pp. 142-143.

926 M. al-Kisa'i, *Tales*, p. 28.

represented.⁹²⁷ But as he can represent them by proxy, so he too may shed his blood by proxy by the sacrificial beast. All of this, of course, is “a similitude of the sacrifice of the Only Begotten,”⁹²⁸ which atoned for the sins of all, and thus redeems or saves from death.

In the old covenant, when the leper is declared clean and his life restored, two birds are taken: one is killed and the other is drenched with its blood,⁹²⁹ and then allowed to fly away free, taking the leper’s sins with it, while the patient is sprinkled with the same blood.⁹³⁰ Being thus delivered from death, he washes his clothes, shaves his hair, and bathes. Then he brings two lambs, one for trespass, the price of sin;⁹³¹ its blood is placed upon the right ear of the one to be cleansed and upon the thumb of his right hand.⁹³² Then the priest takes the oil held in his left hand,⁹³³ and after sprinkling it puts it on the right ear and right thumb of the healed person, where the blood had been, pouring the rest of the oil on his head⁹³⁴—it is the oil of healing. This is a private version of the public rite in which Aaron and his sons lay their hands on the head of a ram, transferring their guilt to it, slay it, and then put the blood on their own thumbs and ears.⁹³⁵ The ram is burnt for a sin-offering as an atonement.⁹³⁶ It is clear when one thinks back to the ram that was sacrificed in the place of Isaac, Abraham’s offering of his only son, that this all looks forward to the great atoning sacrifice, the whole idea being to celebrate our redemption from death.⁹³⁷ We are told that a covenant must be made by the shedding of one’s own blood unless a substitute can be found to redeem one.⁹³⁸ In ancient times, all the sacrifices were symbolic,⁹³⁹ and Maimonides says that in the entire history of Israel only nine heifers were really sacrificed.⁹⁴⁰ Certainly one of the striking things about the newly discovered Temple Scroll is the avoidance of bloody sacrifice, which takes place only at a discreet distance from the temple.

The ear has a significance in ancient Israel. When a servant in Israel, out of pure love, wished to be sealed to a master for the rest of his life, even though free to go his own way, his bond was made sure by fixing his ear to the door with a nail driven through it.⁹⁴¹ It was a relatively painless operation, since there are only three nerves in the lobe of the ear. But it would be hard to find a more convincing symbol of anything fixed in a sure place.⁹⁴²

A medieval Ethiopian Christian text portrays Adam as enacting similar covenantal gestures as part of his exaltation by God before the angels in the Garden of Eden.⁹⁴³

Then God said unto his angels, “This is My image. I have given unto him everything which is lower than Myself [in rank]. Thus saying I have appointed him to be governor [thereof]. Take four sheep which are in the Garden (i.e., Paradise), and slay them, and smear thy hand with the blood, and thy right ear, and the fingers of thy right hand, and [the toes of] the right foot. And this shall be a memorial for thy children, and thou shalt become associated with the *Surafel* (i.e., the Seraphim) in the mysteries.”⁹⁴⁴

4-35 Nibley explains: “This cost him a third of his strength and rendered him forever incapable of prevailing by force. Henceforth, he gains his ends by deception and trickery, which makes him all the more dangerous.”⁹⁴⁵

927 See 1 Samuel 13:8-14.

928 Moses 5:7.

929 See Leviticus 14:1-6.

930 See Leviticus 14:7.

931 See Leviticus 14:8-12.

932 See Leviticus 14:14.

933 See Leviticus 14:15.

934 See Leviticus 14:17-18.

935 See Leviticus 8:22-24.

936 See Leviticus 9:2-7.

937 See Exodus 13:8-10.

938 See Numbers 8:13-15.

939 See Leviticus 5.

940 *Commentary on the Mishnah*, Laws of the Red Heifer 3:4, cited in J. Neusner, *Without Myth*, p. 99. See also J. Neusner, *Mishnah*, 6 (Purities), Parah, 3:5, p. 1016.

941 See Deuteronomy 15:16-17.

942 H. W. Nibley, *Sacred*, pp. 554-557; cf. Isaiah 22:23. See also S. D. Ricks, *Oaths*, pp. 46-48.

943 See *Endnote 4-58*, p. 314.

944 B. Mikael, *Book*, p. 21.

945 H. W. Nibley, *Sacred*, p. 557. See *Commentary 4:20-f*, p. 265.

- 4-36 Indeed, noting the high regard among the LDS for this pseudepigraphal book, Nickelsburg falsely assumes that it is part of the Mormon canon: “Among twentieth-century Christians, only the Ethiopian Church and the Church of Jesus Christ of Latter-day Saints consider the Enoch writings to be authoritative.”⁹⁴⁶
- 4-37 Note that in early Christian texts (e.g., the *Life of Adam and Eve*), Satan is always portrayed as being cast down “to the earth (and not to Hades as one might have expected).”⁹⁴⁷
- 4-38 Christensen also argues for a Book of Mormon parallel to the story of the Watchers:
- ... the account of Amulon’s wicked priests shows the use of allusions to the fallen angel myth to interpret that story. The arch sin of the fallen angels in the Enoch accounts was pride, and in consequence of their fall, they spread a corrupt form of wisdom. In the Enoch accounts, the fallen angels intermarried with human women, and their offspring were destroyed in the time of Noah. In the Book of Mormon, Amulon’s priests are described from the beginning as proud;⁹⁴⁸ they also pervert sacred knowledge for gain⁹⁴⁹ and take wives they should not have.⁹⁵⁰ Amulon’s priests teach the Lamanites to be cunning and wise “as to the wisdom of the world.”⁹⁵¹ Finally, their descendants from the union with the stolen wives become “hardened” and meet with destruction.⁹⁵²
- 4-39 Said Elder Boyd K. Packer:
- Lucifer in clever ways manipulates our choices, deceiving us about sin and consequences. He, and his angels with him, tempt us to be unworthy, even wicked. But he cannot, in all eternity he cannot, with all his power he cannot completely destroy us; not without our own consent. Had agency come to man without the Atonement, it would have been a fatal gift.⁹⁵³
- 4-40 Barker similarly concludes that, at least during the intertestamental period, one would expect to find evidence for a combination of influences to account for mankind’s disobedience:
- It is clear that there was a whole spectrum of ideas as to the nature of sin and evil... At one end, sin was disobedience, an individual’s transgression of one of the laws, and at the other sin was also disobedience, but the disobedience of angels who misused their divine knowledge and brought calamity to the earth as a result. Somewhere between these two extremes, we can place the two spirits at work to influence man’s actions, a position which seems to be a compromise between the “external influences” view of *1 Enoch*, and the “intentional disobedience” view of later Judaism.⁹⁵⁴
- 4-41 The motif of the divergence of the two ways for those who hearken⁹⁵⁵ and for those who do not hearken to the voice of the Lord⁹⁵⁶ will dominate the remainder of the book of Moses, culminating in the sanctification of Enoch’s Zion on the one hand⁹⁵⁷ and the destruction of the Noachian flood on the other.⁹⁵⁸
- 4-42 Indeed, knowledge is one of the preconditions to the full exercise of agency in this life: “Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.”⁹⁵⁹ “And it is given unto them to know good from evil; wherefore they are agents unto themselves.”⁹⁶⁰
- 4-43 Satan’s misery is no doubt due in large measure to his being deprived of a body. 2 Nephi 9:9 says that if there were no resurrection we would continue our existence only as spirits, “to remain with the father of lies, in misery, like unto himself.” Recall also the Prophet Joseph Smith’s statement that “the

946 G. W. E. Nickelsburg, *1 Enoch*, p. 82.

947 G. A. Anderson, *Ezekiel*, p. 142.

948 Mosiah 11:5-13.

949 Mosiah 11:5-6; 12:28-29.

950 Mosiah 20:1-5.

951 Mosiah 24:7; cf. 23:31-35; 24:1-7.

952 K. Christensen, *Temple*, pp. 465-466; cf. Alma 25:4, 7-9. See the overview of Moses 5, p. 349.

953 B. K. Packer, *Who Is Jesus Christ*, p. 18.

954 M. Barker, *Older*, pp. 233-234.

955 Moses 5:17.

956 Moses 5:16.

957 Moses 7:69.

958 Moses 8:30. See the overview of Moses 5, pp. 344-350.

959 D&C 93:31.

960 Moses 6:56.

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 who had spread a giant net over this body of water. He escapes this danger, for he is able to name

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, *Mandaean*, 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.

all the individual elements of this net in a mysterious spirit language, which proves him to be an initiated member of the divine realm, a transfigured ancestral spirit.⁹⁷⁰

- 4-48 On the false door as a “horizon,” Assman writes:

[The] false door was not only an interface between the inaccessible and the accessible portions of the tomb, and between this realm and the next one, but also a symbol of the celestial gateway... that led to the sky... We must therefore picture this gate as located in that liminal area between sky and earth that... we conventionally render as “horizon.” This translation is not entirely correct, for a horizon depends on the standpoint of the beholder, and it shifts as he moves along, so that it can never be reached. As the Egyptians conceived it, however, the [horizon] could indeed be reached. It was the zone at the edge of the world, where the sun rose and set... The false door was therefore also such a symbol, that is, “sacramentally explainable.”⁹⁷¹

- 4-49 Assman properly characterizes the function of the Egyptian myth of Osiris as follows: “The myth is not theology, it *does not inquire after the essence of the gods; rather, it surrounds human actions with a story that invests them with meaning.*”⁹⁷²
- 4-50 The more standard interpretation of the symbolism of the “Lady of the Tree” is closer to a Tree of Life motif than to a Tree of Knowledge figure as Nibley seems to suggest here. According to Assman:

The goddess of the West appears in the role of provisioner of the deceased. In all its variations, this is the principal motif of the idea of transition: the deceased’s journey into the afterlife always leads to a place where he is forever provided with food and drink. Along with the goddess of the West, Nut and Hathor also play the role of the goddess of provisions; the three goddesses are indistinguishable in this role. There is also the tree goddess, who is usually a manifestation of Nut, but who can also be Hathor. This is a goddess in the form of a tree that dispenses eternal nourishment to the deceased.... In all [her] welcoming and embracing forms, she promises the deceased security, eternal renewal, air, water, and nourishment. As nurse and nourisher, she manifests herself as a sycamore, the Tree of Life, who dispenses eternal nourishment to the deceased.⁹⁷³

With respect to the tree, Nibley writes:⁹⁷⁴

At least from the beginning of the New Kingdom, every major city in Egypt had a tomb of Osiris that was sheltered by a tree, which was represented as the cedar of Byblos sheltering the coffin of Osiris in that city... From the long *Book of Breathings*, we learn that there was a cave beneath the *ished-tree*. According to the well-known legend, Osiris was actually shut up in the cedar tree and had to be liberated from it in order to be resurrected.⁹⁷⁵ Joseph’s grave was an *Urhügel* at Shechem, sheltered by a tree, in Egyptian fashion.

In a decoration on a twelfth-century altar, such a tree is stands above the tomb of Christ.⁹⁷⁶

- 4-51 The teaching that mortal life is just one of a series of temporary transitions recalls an inscription at a mosque at Fatehpur Sikri, India, and also attested in the *Clerical Instruction* of Petrus Alphonsi, where Jesus is quoted as saying: “This world is a bridge. Pass over it, but do not build your dwelling there.”⁹⁷⁷ Barnstone notes that the spirit of this statement closely resembles *Gospel of Thomas* 42: “Be passersby” or, in a less literal reading, “Come into being as you pass away.”⁹⁷⁸
- 4-52 Many early Christians adopted this rabbinical teaching. For example, Origen taught that Adam and Eve were “wonderfully adorned in Eden. Like the high priest Aaron, [Adam’s] life before God was marked by glorious apparel. After his transgression, [he] was stripped of his glory...”⁹⁷⁹

970 J. Assman, *Death*, p. 131.

971 J. Assman, *Death*, p. 335.

972 J. Assman, *Search*, p. 129, emphasis in original.

973 J. Assman, *Death*, p. 153, 171. See also, e.g., R. H. Wilkinson, *Art*, p. 117.

974 H. W. Nibley, *Message* 2005, p. 290; cf. the palm tree over “Adam’s grave” at Machpelah (N. Arnon, *Machpela*, p. 13). See also *Figure* 4-12, p. 231; *Commentary* 4:14-e, p. 260; *Excursus* 42: *Nebuchadnezzar’s “Fall”*, p. 632; and *Excursus* 53: *Comparative Explorations of the Mysteries*, p. 663.

975 See *Commentary* 4:14-e, p. 260 and *Excursus* 53: *Comparative Explorations of the Mysteries*, p. 663—especially p. 669ff.

976 G. R. Murphy, *Gemstone*, p. 25.

977 W. Barnstone et al., *Gnostic*, p. 662.

978 *Ibid.*, p. 54.

979 *Homilies on Leviticus* 6:7, cited in G. A. Anderson, *Perfection*, p. 122.

Several early Christian texts likewise agree that “Adam and Eve had been created in an intermediate state; whether or not they would be raised to a higher state God leaves to the outcome of the exercise of their free will.”⁹⁸⁰

- 4-53 The close relationship between ritual clothing actions and temple ordinances is summarized by Ostler:

The ritual action of putting on a sacred garment is properly termed an “endowment.” The word garment is, in fact, representative of ordinances found in ancient texts. The Greek word... that means “garment,” or... “to clothe upon,” was used to represent sacramental, baptismal, and sealing ordinances in the *Clementine Recognitions*,⁹⁸¹ an extremely important and ancient Christian (Ebionite) work. The Latin *induere*, meaning “to clothe,” and *inducere*, “to lead or initiate,” are the roots for our English word “endowment.” All connote temple ordinances.⁹⁸²

Although generally in agreement with the points made in Ostler’s article, specific meanings associated with the sequence of changes in garments outlined in this chapter differ from his presentation in various details.⁹⁸³

- 4-54 The same pattern typified the life of Christ, except that He lived without sin.⁹⁸⁴ Anderson summarizes:

Prior to his incarnation, Christ resided in heaven clothed in glory. He descended to earth, assuming the garments of flesh bequeathed by Adam at his fall. There, he persevered all temptation and was obedient even to the point of death. As a result God the Father raised him from the dead and reclothed him with a glorious body on Easter morning.⁹⁸⁵

- 4-55 Though the rebellion of Satan and his hosts clearly demonstrates that sin was possible in the premortal life, it is a matter of conjecture whether sin and repentance were part of the general experience of all who lived in the spirit world. D&C 93:38 reads: “Every spirit of man was innocent in the beginning; and God, having redeemed man from the fall, men become again, in their infant state, innocent before God.” Top interprets the verse as follows: “The key word is ‘again.’ This seems to indicate that men had lost innocence in the premortal world through sin and disobedience, but were once again, through the great plan of Redemption, made innocent before God upon entering mortality ‘in their infant state.’”⁹⁸⁶ Another possibility is that the comma between “again” and “in” was inserted erroneously. Without this comma, the scripture would simply imply that the Redemption of Christ (accomplished through the ordinances) brings men again to an infant state, in other words, innocent before God.

- 4-56 William W. Phelps describes Adam and Eve’s spirits as being “clothed in heavenly garments” as they witnessed the Creation.⁹⁸⁷ An Islamic legend states that before the soul of Adam entered his body, it was first commanded to bathe “in the sea of glory which proceedeth from [God].”⁹⁸⁸ Jewish and Islamic sources sometimes describe Adam and Eve’s original glory as “a garment of translucent skin” [Arabic *zifr* vs. *jild*] which, when “he yielded to sin, ...was exchanged for the (present) skin, but a remnant of it has been left in his fingertips to remind him of his original condition.”⁹⁸⁹

About his own belief in a preexistence, Wordsworth stated:

It is far too shadowy a notion to be recommended to faith, as more than an element in our instincts of immortality. But let us bear in mind that, though the idea is not advanced in revelation, there is nothing there to contradict it, and the Fall of Man presents an analogy in its favor. Accordingly, a preexistent state has entered into the popular creeds of many nations; and, among all persons acquainted with classic literature, is known as an ingredient in Platonic philosophy.... Having to wield some of its elements when I was impelled to write this poem on the “Immortality of the

980 Brock in Ephrem the Syrian, *Paradise*, p. 90.

981 Pseudo-Clement, *Recognitions*, 4:36, pp. 142-143. See also Pseudo-Clement, *Homilies*, 8:22-23, pp. 274-275.

982 B. T. Ostler, *Clothed*, p. 1.

983 Cf. B. T. Ostler, *Clothed*, p. 10.

984 Hebrews 4:15.

985 G. A. Anderson, *Perfection*, p. 130.

986 B. L. Top, *Life Before*, p. 95; cf. Moses 6:53. See *Excursus 3: Temple Blessings in the Oath and Covenant of the Priesthood*, p. 519.

987 Cited in S. Brown, *Paracletes*, p. 82.

988 G. Weil, *Legends*, p. 20.

989 A. al-Tha’labi, *Lives*, p. 47, cf. p. 53. See also al-Tabari, *Creation*, 1:105, p. 276; p. 276 n. 677; and 1:128, p. 299.

Soul,” I took hold of the notion of preexistence as having sufficient foundation in humanity for authorizing me to make for my purpose the best use of it I could as a poet.⁹⁹⁰

- 4-57 Cf. the statement from the *Qur'an*: “Righteousness is the best kind of garment.”⁹⁹¹
- 4-58 The Prophet Joseph Smith taught that Adam received the First Presidency and its keys (i.e., the keys necessary to direct the Kingdom of God on the earth) “before the world was formed.”⁹⁹² Similarly, the book of the *Cave of Treasures* records that immediately following his creation, “Adam was arrayed in the apparel of sovereignty, and there was the crown of glory set upon his head, there was he made king, and priest, and prophet, there did God make him to sit upon his honorable throne, and there did God give him dominion over all creatures and things.”⁹⁹³

A medieval Ethiopian Christian text similarly portrays Adam in the Garden of Eden being commanded by God to enact a series of covenantal gestures in order to “become associated with the *Surafel* (i.e., the Seraphim) in the mysteries.”⁹⁹⁴ Afterward, God gloriously clothed him:

... He arrayed Adam in apparel of light which resembled the flower of the rose, and He bound on his head a magnificent crown one part of which resembled a flame and the other the sun. And he made for him a tunic of light and girded it about his body: and he made a helmet of iron for his skull (or, forehead). And God had an elephant brought and He mounted Adam thereon, and He gave him a spear in his hand, and He made sandals of gold for his feet.⁹⁹⁵

In this manner, Adam and Eve, “though naked, [were] still clothed.”⁹⁹⁶

Islamic tradition also records Adam’s enthronement, recording that in “the midst of Paradise there stood a green silken tent, supported on golden pillars, and in the midst of it there was a throne, on which Adam seated himself with Eve.”⁹⁹⁷ Zilio-Grandi observes that, according to the *Qur'an*, “the reason why [Adam] was created and placed in the universe... [was] to be a viceregent (*halifa* = caliph). On this question the *Qur'an* states at verse 2:30: ‘... thy Lord announced to the angels: I am about to place a viceregent in the earth.’” Alusi explains that:

The meaning of the word *halifa* here referred to is that Adam is successor to God on His earth, just as every prophet is a caliph of God on the earth, insofar as he takes the place of God in maintaining (*imara*) the earth, in governing (*siyasa*) men and perfecting their souls, transmitting the Decree of the most High... Adam was the first prophet, the first to whom revelation was given...⁹⁹⁸

- 4-59 This theme is beautifully developed in the early Christian *Hymn of the Pearl*, summarized by Nibley⁹⁹⁹ in *Moses 4 Gleanings*, p. 296.
- 4-60 The *Targum Pseudo-Jonathan* says that Adam and Eve were “divested of the purple robe in which they had been created.”¹⁰⁰⁰ An Islamic source recounts the event as follows:

Scarcely had Adam received the fruit when his crown rose toward heaven, his rings fell from his fingers, and his silken robe dropped from him. Eve, too, stood spoiled of her ornaments and naked before him, and they heard how all these things cried to them with one voice, “Woe unto you! your calamity is great, and your mourning will be long: we were created for the obedient only: farewell until the resurrection!” The throne which had been erected for them in the tent thrust them away and cried, “Rebels, depart!” The horse Meimun, upon which Adam attempted to fly, would not suffer him to mount, and said, “Hast thou thus kept the covenant of Allāh?”

All the creatures of Paradise then turned from them, and besought Allāh to remove the human pair from that hallowed spot. Allāh himself addressed Adam in a voice of thunder, and said, “Wast thou not commanded to abstain from this fruit, and forewarned of the cunning of Iblis [Satan],

990 Cited in B. L. Top, *Life Before*, p. 7.

991 J.-L. Monneret, *Grands*, 7:26, p. 217.

992 J. Smith, Jr., *Words*, before 8 August 1839, p. 8.

993 E. A. W. Budge, *Cave*, p. 53; cf. Timothy of Alexandria, *Abbaton*, pp. 198-199.

994 See *Endnote 4-34*, p. 308.

995 B. Mikael, *Book*, pp. 21-22; cf. M.al-Kisa’i, *Tales*, pp. 28-29.

996 Ephrem the Syrian, *Paradise*, Hymns on Faith (The Pearl), 133:2, p. 71.

997 G. Weil, *Legends*, p. 25.

998 I. Zilio-Grandi, *Paradise*, pp. 82-83.

999 H. W. Nibley, *Message 2005*, pp. 487-501. See also H. W. Nibley, *Treasures*, pp. 177-178.

1000 J. W. Etheridge, *Onkelos*; cf. “stripped of the clothing of fingernails” or “garments of splendor” (M. Maher, *Pseudo-Jonathan*, 3:7, p. 26 and p. 26 n. 12).

thy foe?” Adam attempted to flee from these upbraidings, and Eve would have followed him, but he was held fast by the branches of the tree of life, and Eve was entangled in her own disheveled hair.¹⁰⁰¹

As discussed earlier in this overview, Satan had been similarly deprived of his garments of glory at the time of his rebellion, becoming a type, in that respect, for Adam and Eve. The couple’s transgression in Eden in turn became a type for the rebellion of Israel at Sinai: “In rabbinic sources... was the tradition that Israel put on crowns when they accepted the *Torah*. These crowns kept the angel of death at bay. When Israel venerated the golden calf, the crowns were stripped away and Israel returned to a mortal state. A classic proof text of this was Psalm 82:6:

I say, “You are gods,
children of the Most High, all of you;
nevertheless, you shall die like mortals,
and fall like any prince.”

This verse was paraphrased “When you accepted the *Torah* you shined like the angels; but now, having worshipped the calf, you shall die like Adam.”¹⁰⁰² In a broader sense, Anderson argues that “In the story of the Fall... we have a presentation of Israel’s central story in miniature.”¹⁰⁰³

4-61 Sailhamer highlights the distinction between the use of the Hebrew *arom* for “naked” in 3:25 and the similar *erom* in 4:13: “Whereas both terms are infrequently used in the Pentateuch, *erom* is distinguished by its use in Deuteronomy 28:48, where it depicts the state of Israel’s exiles who have been punished for their failure to trust and obey God’s word... [Thus, the] effect of the Fall was not simply that the man and the woman come to know that they were ‘naked’ (*arom*). The effect is rather that they come to know that they were ‘naked’ (*erom*) in the sense of being ‘under God’s judgment,’ as in Deuteronomy 28:48.”¹⁰⁰⁴

4-62 Anderson notes that the “reference to seventy afflictions is certainly a sign that the afflictions have covered every inch of Adam’s body, seventy being a number of wholeness in the biblical tradition.”¹⁰⁰⁵

4-63 Thus, Adam and Eve could be seen as having received two “garments” of skin: the first when they were clothed with mortal flesh, and the second when they were clothed by God in coats of animal skin. Confusion in many commentaries may have resulted from the conflation of these two events. Moreover, rabbinical wordplay equated the coats of skin (*cor*) with garments of light (*ur*),¹⁰⁰⁶ which, notes Nibley, has also led to “a great deal of controversy.”¹⁰⁰⁷

The *Book of the Rolls* describes Adam and Eve being “clothed with flesh” as follows: “After the clothing of fig-leaves they put on clothing of skins, and that is the skin of which our bodies are made, being of the family of man, and it is a clothing of pain.”¹⁰⁰⁸

4-64 In theologically-laden verses neither included in the LDS *Hymnbook*¹⁰⁰⁹ nor the current British Methodist book of hymns,¹⁰¹⁰ Charles Wesley’s magnificent Christmas anthem “Hark! the Herald Angels Sing”¹⁰¹¹ also includes the concept of Jesus, the “second Adam,” being “veiled in flesh.”¹⁰¹² Wesley presents this idea in a manner consistent with Paul’s teaching that “in him dwelleth all the fullness of the Godhead bodily,”¹⁰¹³ though LDS reject a Trinitarian interpretation of that scriptural passage.¹⁰¹⁴ Note also the entreaty for Christ to join each person “in mystic union” so that Father “Adam’s likeness” in them may be replaced by the image of Christ, the “Second Adam”:

1001 G. Weil, *Legends*, p. 32.

1002 G. A. Anderson, *Perfection*, p. 125.

1003 *Ibid.*, p. 121. See also J. A. Tvedtnes, *Laws*, pp. 387-391.

1004 J. H. Sailhamer, *Genesis*, p. 49; cf. Ezekiel 16:39; 23:29.

1005 G. A. Anderson, *Perfection*, p. 127.

1006 J. Neusner, *Genesis Rabbah 1*, 20:12, p. 227.

1007 H. W. Nibley, *Vestments*, p. 124. See also S. D. Ricks, *Garment*, pp. 706-708; J. A. Tvedtnes, *Clothing*, pp. 651-654.

1008 M. D. Gibson, *Rolls 1901*, p. 113.

1009 *Hymns (1985)*, #209.

1010 British Methodist Conference, *Hymns*, #106.

1011 Originally entitled “Hymn for Christmas-Day,” with the first line of “Hark how all the Welkin [= sky, heaven] rings” (J. Wesley et al., *Hymns*, p. 142).

1012 See also W. Williams, *Shadow*.

1013 Colossians 2:9.

1014 B. W. Ricks, *Godhead.*, pp. 79-87, 97-101.

...

Christ, by highest heav'n adored,
 Christ, the everlasting Lord,
 Late in time behold him come,
 Offspring of a virgin's womb;

Veiled in flesh the Godhead see!
 Hail th' incarnate Deity!
 Pleased as man with men to dwell,
 Jesus, our Immanuel.¹⁰¹⁵

...

Come, Desire of nations, come,
 Fix us in Thy humble home.
 Rise, the Woman's conqu'ring Seed,
 Bruise in us the Serpent's head.

Now display thy saving power,
 Ruined nature now restore;
 Now in mystic union join
 Thine to ours, and ours to Thine.

Adam's likeness, Lord, efface,
 Stamp Thy Image in its place.
 Second Adam from above,
 Reinstate us in Thy love.

Let us Thee, though lost, regain,
 Thee, the Life, the Heav'nly Man:
 O, to all Thyself impart,
 Formed in each believing heart.¹⁰¹⁶

4-65 Nibley asks:

Why do we have to be baptized with water? The answer is: "I've forgiven the cause. Now, you have to get rid of the effect. The cause was the Fall. It made you dirty, but you have to wash off now. You have to take advantage in good faith of the sacrifice that has been made for you. Here's the chance. It's a very simple thing to do, but you have to do it." Why is it that man must repent and be baptized? "Not because you are damned but because I have forgiven you," he says... "I have taken care of the transgression in the Garden of Eden." That's the *Erbsunde*, the primal sin. To think we are not responsible for that and, therefore, we are not to blame for our sins is ridiculous. That sin has been forgiven, so if you want to go on what you do then is wash off and get started again. He says here, "The Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world."¹⁰¹⁷ But "when they begin to grow up, sin conceiveth in their hearts."¹⁰¹⁸

Note that OT2 and current book of Moses use the singular "transgression," while OT1 uses the plural term "transgressions."¹⁰¹⁹

4-66 In describing the ascent of chosen souls upward, the Mandaean *Ginza* uses the image of the vine as "a symbol of the soul's equipment or clothing on her journey to the light. The equipment or clothing can mean both protection ... and help for the soul. With the vine's assistance, she can ascend and see the place of light."¹⁰²⁰ In another passage, Ryen again sees "the vine as a clothing for the soul... The vine is qua 'garment' a protection for the soul. The uprising soul is according to Mandaean tradition in need of protection against the evil planets and other demonized beings. The soul's clothing is here identified with a vine, which in its turn is said to have been established in the house of the 'Great, First Life.' The vine is according to this statement related in a special way to Life, and this gives the

1015 Originally, "Please as man t'appear, Jesus our Immanuel here" (J. Wesley et al., *Hymns*, p. 142).

1016 J. Wesley et al., *Hymns*, pp. 142-143, spelling, capitalization, and punctuation modernized.

1017 Moses 6:54.

1018 H. W. Nibley, *Teachings of the PGP*, p. 278. See Moses 6:55.

1019 S. H. Faulring et al., *Original Manuscripts*, pp. 101, 613.

1020 J. O. Ryen, *Mandaean Vine*, p. 109. See M. Lidzbarski, *Ginza*, GL 3:26, p. 551:16-19.

garment of the soul even greater importance... [T]he vine is here clearly a metaphor for the soul's protective clothing on her journey up to the Lightworld."¹⁰²¹ It is also significant that in several texts the Mandaean liturgical equipment (wreath, staff, vestment, and possibly the myrtle) were said to have originated from mythic vines.¹⁰²² Heavenly equipment of this sort was also bestowed on the dead at the culmination of their ascent.

The protection provided by the garment was accompanied by a promise of heavenly assistance. In this connection, Nibley cites the following passage from *Ginza*: "... when Adam stood praying for light and knowledge a helper came to him, gave him a garment, and told him, "Those men who gave you the garment will assist you throughout your life until you are ready to leave earth."¹⁰²³

- 4-67 The function of the skin garment was subsumed by the linen coat and breeches worn next to the skin by priests in the Tabernacle precincts at the time of Moses,¹⁰²⁴ purportedly in order "to avoid the shedding of animal blood."¹⁰²⁵ Moreover, as Brown observes, "The fine linen worn by heavenly beings is described as 'clean and white' or 'pure and white' and is therefore an appropriate symbol of worthiness or righteousness.¹⁰²⁶ Since linen is not the product of an animal that is subject unto death,¹⁰²⁷ or 'corruption' as it is called, it is also a fitting symbol of immortality, which is also called 'incorruption."¹⁰²⁸
- 4-68 A related pattern is still preserved among Armenian Christians—first, the anointing with olive oil "in the different parts of the body," then baptism, then the dressing of the "new Adam," then, following prayer, an anointing with perfumed oil representing "the seal of the covenant."¹⁰²⁹
- Similar anointings are performed today by the Roman Catholic Church in the sacrament of Extreme Unction, more recently given the preferred name of the "Anointing of the Sick." The rite includes anointing of "the organs of the five external senses (eyes, ears, nostrils, lips, hands), of the feet, and, for men (where the custom exists and the condition of the patient permits of his being moved), of the loins or reins." In the Eastern Church, the "parts usually anointed are the forehead, chin, cheeks, hands, nostrils, and breast."¹⁰³⁰
- 4-69 In fact, the title "Christ" is explained in Pseudo-Clement's *Recognitions* 1:45:2 as an anointing of oil from the Tree of Life: "Although indeed He was the Son of God, and the beginning of all things, He became man; Him first God anointed with oil which was taken from the wood of the Tree of Life: from that anointing therefore He is called Christ."¹⁰³¹
- 4-70 Cf. Ephrem the Syrian: "Adam put off his glory in a moment; ye have been clothed with glory in a moment."¹⁰³²
- 4-71 The *Life of Adam and Eve* attests that at death Christians were to be dressed according to specific instructions in anticipation of this glorious resurrection.¹⁰³³
- 4-72 Roper discusses the successive putting on of clothing as a metaphor for the accrual of glory by candidates for initiation in the Mandaean tradition. The action of clothing is associated with a testing process that includes a series of ritual handclaps:

1021 J. O. Ryen, *Mandaean Vine*, p. 85. See M. Lidzbarski, *Ginza*, GR 15:6, p. 317:32-36.

1022 J. O. Ryen, *Mandaean Vine*, pp. 250-252.

1023 H. W. Nibley, *Apocryphal*, p. 299. The German reads: "Wie Adam dasteht und sich aufzuklären sucht, kam der Mann, sein Helfer. Der hohe Helfer kam zu ihm, der ihn in ein Stück reichen Glanzes hineinrug. Er sprach zu ihm: 'Ziehe dein Gewand an... Die Männer, die dein Gewand geschaffen, dienen dir, bis du abscheidest'" (M. Lidzbarski, *Ginza*, GL 2:19, p. 488).

1024 See Exodus 39:27-28.

1025 R. Eisler, *Jésous Basileus ou Basileusas*, 2:34, cited in H. W. Nibley, *Dominion*, p. 18.

1026 See Revelation 3:4-5; 15:6; 19:8.

1027 Philo, *Specialibus* 1, 84, p. 542.

1028 M. B. Brown, *Gate*, pp. 81-82. See 1 Corinthians 15:52-54.

1029 M. E. Stone, *Angelic Prediction*, p. 125. See also Stone's discussion of 2 *Enoch* 22:8-9 (M. E. Stone, *Angelic Prediction*, pp. 126-127; cf. F. I. Andersen, 2 *Enoch*, 22:8-9, pp. 138-139) and Nibley's discussion of the Egyptian rite of the Opening of the Mouth (H. W. Nibley, *Message 2005*, pp. 164-182). For a comprehensive survey of early and medieval baptismal liturgies, see B. D. Spinks, *Baptism*.

1030 P. J. Toner, *Extreme Unction*, p. 716. See also A. Villien, *Sacraments*, pp. 202-234.

1031 Pseudo-Clement, *Recognitions*, p. 89; cf. F. S. Jones, *Recognitions*, pp. 76-77.

1032 Ephrem the Syrian, *Epiphany*, 6:9, p. 274; cf. 13:1-22, p. 283.

1033 See *Commentary* 6:12-b, p. 483.

Both the *Ginza*... and the *Canonical Prayer-Book of the Mandaeans* describe how, upon death, the soul, leaving behind her mortal body, will ascend to the heavenly world of Light from which she originally came. As she ascends through the heavenly spheres, the soul must pass through a series of gates or “watch-houses” where the soul is detained and questioned and where the souls of the wicked and unprepared are punished. As it successfully passes each watch-house the soul dons a series of sacred vestments at each successful passage. “Garment on garment she putteth on, she arrayed herself in robe after robe... She laugheth, rejoiceth, leapeth for joy, danceth, exulteth, and is overjoyed about the glorious splendor resting [upon her] and the glory that accrueth to her.”¹⁰³⁴ This text continues, “And on she went and reached Abathur’s house of detention, (Abathur), the Ancient, Lofty, Holy and Guarded one.” Abathur is a powerful angel who guards the entrance into paradise. “There his scales are set up and spirits and souls are questioned before him as to their names, their signs, their blessing, their baptism and everything that is therewith.”¹⁰³⁵

- 4-73 In one of the *Hymns on Virginity*, Ephrem describes “the whole purpose of the Incarnation... as the restoration of Adam’s original garment”:¹⁰³⁶

Blessed are you whom they told among the trees,
 “We have found Him Who finds all,
 Who came to find Adam who was lost,
 and in the garment of light to return him to Eden.”¹⁰³⁷

Parallels between the Fall and the Atonement are brought out in one of Ephrem’s *Hymns on the Nativity*.¹⁰³⁸

You put on our visible body; let us put on Your hidden power.
 Our body became Your garment; Your spirit became our robe....
 All these changes did the Merciful One make,
 stripping off glory and putting on a body;
 for He had devised a way to reclothe Adam
 in that glory which he had stripped off.
 He was wrapped in swaddling clothes,
 corresponding to Adam’s leaves,
 He put on clothes
 in place of Adam’s skins;
 He was baptized for Adam’s sin,
 He was embalmed for Adam’s death,
 He rose and raised Adam up in His glory.
 Blessed is He who descended,
 put Adam on and ascended.

- 4-74 The full words of Kierkegaard read:

To love one’s neighbor means, while remaining within the earthly distinctions allotted to one, essentially to will to exist equally for every human being without exception.... Consider for a moment the world which lies before you in all its variegated multiplicity; it is like looking at a play, only the plot is vastly more complicated. Every individual in this innumerable throng is by his differences a particular something; he exhibits a definiteness but essentially he is something other than this—but this we do not get to see here in life. Here we see only what role the individual plays and how he does it. It is like a play. But when the curtain falls, the one who played the king, and the one who played the beggar, and all the others—they are all quite alike, all one and the same: actors. And when in death the curtain falls on the stage of actuality (for it is a confused use of language if one speaks about the curtain being rolled up on the stage of the eternal at the time of death, because the eternal is no stage—it is truth), then they also are all one; they are human

1034 E. S. Drower, *Prayerbook*, p. 44, cf. p. 45.

1035 M. Roper, *Adam*. See E. S. Drower, *Prayerbook*, p. 45. See also *Excursus 51: The Five Lost Things of the Temple*, p. 658. For discussions of sacred clothing in LDS, Jewish, Christian, and Muslim tradition, see C. E. Asay, *Garment*; M. B. Brown, *Girded*; M. B. Brown, *Gate*, pp. 80-88; E. R. Goodenough, *Light*, pp. 265-267, 326-329, 351, 366-367; E. R. Goodenough, *Dura Symbolism*, 9:126-128, 162-164; C. W. Griggs, *Evidences*; E. T. Marshall, *Garments*; H. W. Nibley, *Vestments*; B. T. Ostler, *Clothed*; S. D. Ricks, *Garment*; J. A. Tvedtnes, *Clothing*; J. W. Welch et al., *Gammadia*; W. Williams, *Shadow*. See also the overview of Moses 4, pp. 234-240.

1036 S. Brock, in Ephrem the Syrian, *Paradise*, p. 68.

1037 Ephrem the Syrian, *Virginity*, 46:9, p. 331.

1038 22:39, translation in Ephrem the Syrian, *Hymns*, p. 185; 23:13, translation in Ephrem the Syrian, *Paradise*, p. 69.

beings. All are that which they essentially were, something we did not see because of the difference we see; they are human beings. The stage of art is like an enchanted world. But just suppose that some evening a common absent-mindedness confused all the actors so they thought they really were what they were representing. Would this not be, in contrast to the enchantment of art, what one might call the enchantment of an evil spirit, a bewitchment? And likewise suppose that in the enchantment of actuality (for we are, indeed, all enchanted, each one bewitched by his own distinctions) our fundamental ideas became confused so that we thought ourselves essentially to be the roles we play. Alas, but is this not the case? It seems to be forgotten that the distinctions of earthly existence are only like an actor's costume or like a travelling cloak and that every individual should watchfully and carefully keep the fastening cords of this outer garment loosely tied, never in obstinate knots, so that in the moment of transformation the garment can easily be cast off, and yet we all have enough knowledge of art to be offended if an actor, when he is supposed to cast off his disguise in the moment of transformation, runs out on the stage before getting the cords loose. But, alas, in actual life one laces the outer garment of distinction so tightly that it completely conceals the external character of this garment of distinction, and the inner glory of equality never, or very rarely, shines through, something it should do and ought to do constantly.¹⁰³⁹

- 4-75 Currid discusses the ambivalence of the serpent motive in connection with the Egyptian context of the construction of the bronze serpent by Moses, which “signified blessing and curse. Those Hebrews who were bitten by the fiery serpents needed only to look to the bronze serpent and they would be healed. That was the blessing. However, the brass image also symbolized the destruction of Egypt (which had occurred during the Exodus plagues) and of those who wished to return to Egypt and her ways. That was the curse.”¹⁰⁴⁰
- 4-76 The fifteenth-century *Adamgirk* asks: “... if a good secret [or mystery¹⁰⁴¹] was in [the evil fruit], Why did [God] say not to draw near?”¹⁰⁴² and then answers its own question implicitly. Simply put, the gift by which Adam and Eve would “become divine,”¹⁰⁴³ and for which the Tree of Knowledge constituted a part of the approach, was, as yet, “an unattainable thing [t]hat was not in its time.”¹⁰⁴⁴ Though God intended Adam and Eve to advance in knowledge, Satan was condemned because he had acted unilaterally and preemptively, in the realization that introducing the fruit of the Tree of Knowledge to Adam and Eve under circumstances of disobedience would bring the consequences of the Fall upon them, putting them in a position of vulnerability and danger. Note that the knowledge itself was good—indeed it was absolutely necessary for their salvation—however, some kinds of knowledge are reserved to be revealed by God Himself “in his own time, and in his own way, and according to his own will.”¹⁰⁴⁵ As Joseph Smith taught: “That which is wrong under one circumstance, may be, and often is, right under another.”¹⁰⁴⁶ By way of analogy to the situation of Adam and Eve, recall that service in temples under conditions of worthiness is intended to bestow glory upon the participants, but, as taught in Levitical laws of purity, doing the same “while defiled by sin, was to court unnecessary danger, perhaps even death.”¹⁰⁴⁷

The message about the results of eating of one or the other tree is clear. In both cases, those who eat become “partakers of the divine nature”¹⁰⁴⁸—the Tree of Life symbolizing the means by which eternal life is granted to the faithful, while the Tree of Knowledge enables those who ingest its fruit to become

1039 *Works of Love*, pp. 92-96 (SV XLL 86-91), cited in S. Kierkegaard, *Parables*, pp. 47-48.

1040 J. D. Currid, *Egypt*, p. 149.

1041 M. E. Stone, *Adamgirk*, p. 53 n. 108.

1042 *Ibid.*, 3:2:5, p. 53.

1043 *Ibid.*, 1:3:71, p. 101. Note, however, that this promise actually would be fulfilled through taking of the Tree of Life, not of the Tree of Knowledge as deceptively asserted here by Satan.

1044 *Ibid.*, 1:3:27, p. 96.

1045 D&C 88:68.

1046 J. Smith, Jr., *Documentary History*, 11 April 1842, 5:135. Continuing, the Prophet wrote: “A parent may whip a child, and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost. This principle will justly apply to all of God's dealings with His children. Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations” (*ibid.*).

1047 G. A. Anderson, *Perfection*, p. 129.

1048 2 Peter 1:4.

“as gods, knowing good and evil.”¹⁰⁴⁹ The story of the Fall teaches, however, that eating of either tree in an unprepared state may bring disastrous consequences that can be reversed only through a divine plan of mercy that will enable them to overcome spiritual and physical death.

See Mettinger¹⁰⁵⁰ for a discussion of how, in Job 15:7-8, we are made to understand that the “wisdom of the first human being is the quality that was seized by the first man in the divine council. The situation is not one of eavesdropping. Rather, the first man supposedly had access to the divine assembly... [and] this wisdom was attained without divine authorization.”

Though Satan seems to have been aware of what had been “done in *other* worlds,”¹⁰⁵¹ Moses 4:6 makes it clear that he “knew not the mind of God” with respect to *this* one. Indeed, we might say that it was his very ignorance of God’s designs that paved the way of knowledge for Adam and Eve. The Adversary intended to thwart God’s plan by inducing their transgression, but instead unknowingly served as the required catalyst for the divinely-ordained exercise of human choice. In this set up for Satan, God had beat the Devil at his own game; in fact, we might say that He had out-tempted the great Tempter.

If, then, there was, as it seems we must assume, something different about this world as compared to the others Satan had known, what was it? Intriguingly, scripture mentions only one single respect in which this earth is unique, in contrast to all the other worlds belonging to the order of those created by Jesus Christ, namely that it was here, and here alone, that He wrought out His Atonement. Though LDS teachings affirm that all these many worlds shared the same Savior,¹⁰⁵² they are also clear in asserting that it took place, once and for all, here on the Earth. Moreover, scripture tells us why this planet was singled out: it was the only one among His creations that would be wicked enough to crucify their own Savior.¹⁰⁵³

Building on this line of thought, is it possible, as C. S. Lewis tried to imagine,¹⁰⁵⁴ that there are at least some other worlds, more enlightened than our own, on which the fruit of the Tree of Knowledge was not forbidden at the outset and on which there was no corresponding Fall? Certainly, Joseph Smith’s teachings about “translated” beings who live on more glorious worlds in such a blessed state give hints of such ideas.¹⁰⁵⁵ Though any further speculation seems unwarranted, one conclusion, at least, seems compelling: Satan’s shortsighted strategy can only be explained in terms of an effort to opportunistically exploit his discovery of certain differences between this world and the “other worlds” of which he had cognizance; and God’s success in co-opting the Devil’s strategy depended on Satan’s ignorance of the ultimate purpose for these differences.

4-77 Judaism developed the principle of *hester panim* (= the hiding of the face) to describe the idea of a “temporary suspension of God’s surveillance.”¹⁰⁵⁶

4-78 Flake elaborates:

In the JST narrative, humans are by nature separate, not evil. “The Fall” is not a fall into evil, but into alienation. Adam and Eve’s legacy is not to change human nature but, rather, to change the conditions under which that nature will be developed, that is, out of God’s presence and in a world where “God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other,”¹⁰⁵⁷ according to the Book of Mormon.¹⁰⁵⁸

4-79 Lewis expanded on this theme in *Perelandra*, the second work in his science fiction trilogy.¹⁰⁵⁹ As Downing explained:

1049 Moses 4:11; cf. Moses 4:28.

1050 T. N. D. Mettinger, *Eden*, pp. 90-92.

1051 H. W. Nibley, *Return*, p. 63, emphasis mine; cf. H. W. Nibley, *Gifts*, p. 92.

1052 See, e.g., D&C 76:41-42; J. Smith, Jr. (or W. W. Phelps), *A Vision*, 1 February 1843, stanzas 19-20, cited in L. E. Dahl, *Vision*, p. 298; D&C 88:51-61; J. Taylor, *Government*, 1852, pp. 76-77

1053 2 Nephi 10:3; Moses 7:36-37; J. F. Smith, Jr., *Signs*, 14 October 1942, p. 5.

1054 C. S. Lewis, *Perelandra*.

1055 J. Smith, Jr. *Teachings*, 5 October 1840, pp. 170-171.

1056 A. LaCocque, *Trial*, p. 84 n. 5.

1057 2 Nephi 2:16.

1058 K. Flake, *Translating Time*, p. 517.

1059 C. S. Lewis, *Perelandra*.

Maleldil [God] has decreed the floating islands to be the proper home of the king and queen of Perelandra, and he has forbidden them to dwell on the fixed land. At first thought, one would tend to associate a fixed land with absolutes, eternal truths, anchoring oneself in unchanging realities. And floating islands would connote the opposite—relativism, instability, being driven by the caprices of the moment. In the Epistle of James the doubter is described as being “like a wave of the sea driven with the wind and tossed”...¹⁰⁶⁰ But for Lewis the emphasis is not upon stability vs. instability but upon relinquishing control and accepting what is given. When Ransom[,the hero of the story,] wonders if Maleldil had told the king how the queen’s temptation would turn out, the king answers, “He gave me no assurance. No fixed land. Always one must throw oneself into the wave.”¹⁰⁶¹

4-80 “The Venerable Bede (672-735 CE) was an English monk most noted for his ecclesiastical history of England. He wrote a number of works in Latin, mostly Bible commentaries that were highly valued throughout the Middle Ages.”¹⁰⁶²

4-81 Though many Christians disparage the doctrine of original sin, “G. K. Chesterton affirmed it with equal insistence, adding the sardonic note that it is the only doctrine of the Christian faith that is empirically provable.”¹⁰⁶³ See S. Taylor, *Broken-Mirror*, for a thoughtful discussion of original sin in LDS theology, and its relationship to Augustinian and Pelagian ideas.

4-82 Chesterton gives the following account of Blake’s final hours:¹⁰⁶⁴

His last sickness fell upon him very slowly, and he does not seem to have taken much notice of it. He continued perpetually his pictorial design; and as long as they were growing stronger he seems to have cared very little for the fact that he was growing weaker himself. One of the last designs he made was one of the strongest he ever made—the tremendous image of the Almighty bending forward, foreshortened in colossal perspective, to trace out the heavens with a compass. Nowhere else has he so well expressed his primary theistic ideas—that God, though infinitely gigantic, should be as solid as a giant. He had often drawn men from the life; not infrequently he had drawn his dead men from the life. Here, according to his own conception, he may be said to have drawn God from the life. When he had finished the portrait (which he made sitting up in his sick-bed) he called out cheerfully, “What shall I draw after that?” Doubtless he racked his brain for some superlative spirit or archangel which would not be a mere bathos after the other. His rolling eyes (those round lustrous eyes which one can always see roll in his painted portraits) fell on the old frail and somewhat ugly woman who had been his companion so long, and he called out, “Catherine, you have been an angel to me; I will draw you next.” Throwing aside the sketch of God measuring the universe, he began industriously to draw a portrait of his wife, a portrait which is unfortunately lost, but which must have substantially resembled the remarkable sketch which a friend drew some months afterwards; the portrait of a woman at once plain and distinguished, with a face that is supremely humorous and at once harsh and kind. Long before that portrait was drawn, long before those months had elapsed, William Blake was dead.

Whatever be the explanation, it is quite certain that Blake had more positive joy on his death-bed than any other of the sons of Adam. One has heard of men singing hymns on their death-beds, in low plaintive voices. Blake was not at all like that on his death-bed: the room shook with his singing. All his songs were in praise of God, and apparently new: all his songs were songs of innocence. Every now and then he would stop and cry out to his wife, “Not mine! Not mine!” in a sort of ecstatic explanation. He truly seemed to wait for the opening of the door of death as a child waits for the opening of the cupboard on his birthday. He genuinely and solemnly seemed to hear the hoofs of the horses of death as a baby hears on Christmas Eve the reindeer hooves of Santa Claus. He was in his last moments in that wonderful world of whiteness in which white is still a color. He would have clapped his hands at a white snowflake and sung as at the white wings of an angel at the moment when he himself turned suddenly white with death.

A little later, George Richmond included the following in a letter:

He died on Sunday night at 6 o’clock in a most glorious manner. He said he was going to that Country he had all his life wished to see and expressed himself happy, hoping for salvation through Jesus Christ. Just before he died his countenance became fair. His eyes brightened and he burst out into singing of the things he saw in heaven.¹⁰⁶⁵

1060 James 1:6.

1061 D. C. Downing, *Planets*, p. 91. See C. S. Lewis, *Perelandra*, p. 181.

1062 J. A. Tvedtnes et al., *Traditions*, p. 213. See *Bibliography*, p. 843.

1063 Cited in A. Jacobs, *Original Sin*, p. x.

1064 G. K. Chesterton, *William Blake*, pp. 66, 69-70.

1065 Cited in P. Ackroyd, *Blake*, p. 389.