

Science and Genesis: A Personal View

Jeffrey M. Bradshaw

Presentation at the FairMormon Conference in Darmstadt, Germany, June 2015

DRAFT: 30 April 2015

Abstract

Given their status as targets of humor and caricature, the well-worn stories of Adam and Eve, Noah, and the Tower of Babel are sometimes difficult to take seriously. However, a thoughtful examination of the scriptural record will reveal not simply tales of piety or inspiring adventures but rather carefully crafted narratives from a highly sophisticated culture that preserve deep memories of revealed understanding. We do an injustice both to these marvelous records and to ourselves when we fail to pursue an appreciation of scripture beyond the initial level of cartoon cut-outs inculcated upon the minds of young children. In this talk, I will provide an overview of the early chapters of Genesis from a personal perspective. I will explain why I have learned to love and appreciate the truths of these chapters deeply, both as a scientist and as a disciple.

Science and Genesis: A Personal View

Jeffrey M. Bradshaw
Presentation at the FairMormon Conference at
Darmstadt, Germany
June 2015

An expanded version of this presentation is available at:
TempleThemes.net

My title today is: *Science and Genesis: A Personal View*.

The book of Genesis has always been a favorite of mine. Since I was a small child, I have read it repeatedly, relishing its spiritual truths, its literary beauty, and its frank and vivid descriptions of the lives of the patriarchs — intimately entwined as in no other book of scripture with the lives of their immediate and extended families.

While fellow Latter-day Saints will have little problem comprehending my still-growing attachment to the early narratives of Genesis, some of my non-LDS scientific colleagues find it mystifying that I have devoted so much time and attention to a study of what may understandably seem to be no more than a fanciful collection of worn-out fables — one more shard among the dusty discards of the almost bygone religious passage of Western culture. In that regard, it must also be admitted that the central historical claims of Mormonism — and Christianity¹ itself, for that matter — hardly appear any less fantastic to the modern mind than the stories of Adam and Eve.² Even in the nineteenth century, Charles Dickens³ approved as Hannay charged the Mormons with “the absurdity of seeing visions in the age of railways” — simultaneously commending our “immense practical industry” while decrying our “pitiable superstitious delusion.”⁴ His conclusion at that time is one that would be met with understanding nods by many perplexed observers of Mormonism in our day: “What the Mormons do, seems to be excellent; what they say is mostly nonsense.”⁵



Donald Duck Gathers the Animals to the Ark, from Walt Disney's "Fantasia 2000," 1999

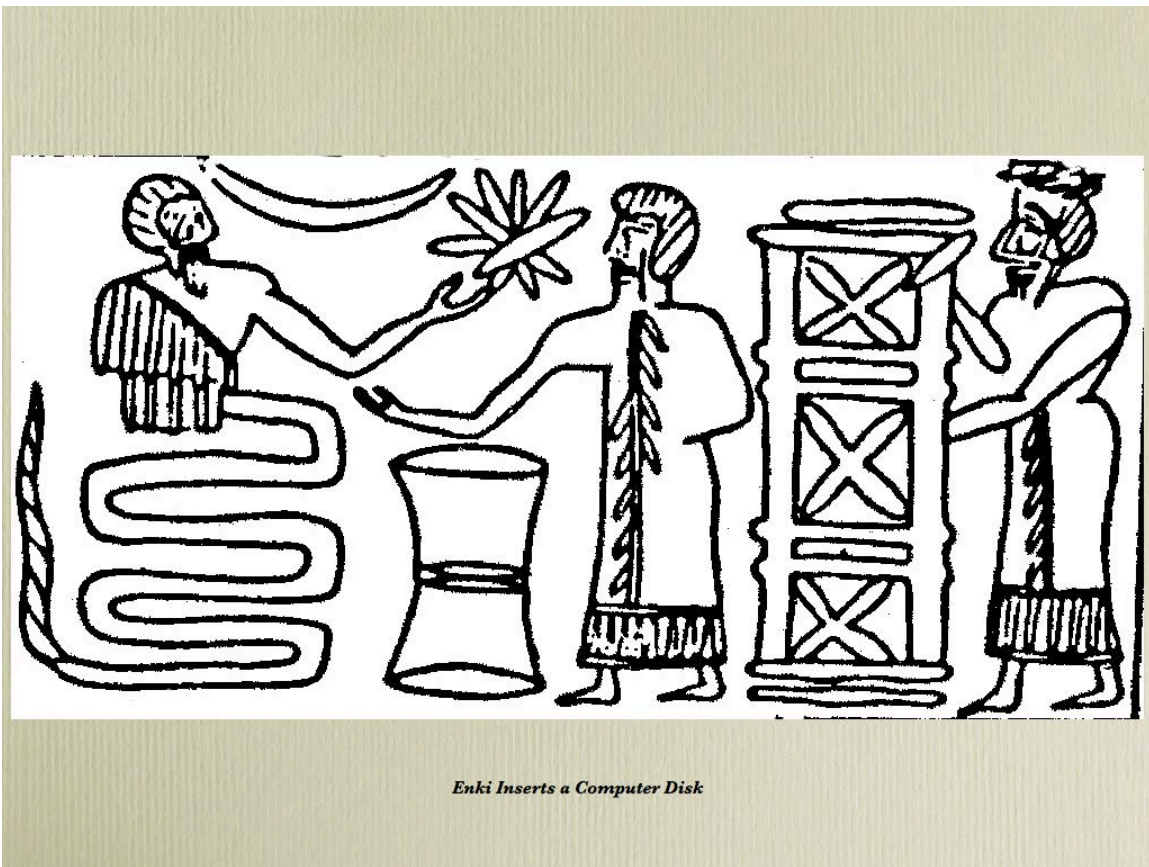
Given their status as targets of humor and caricature, the well-worn stories of Adam, Eve, and Noah are sometimes difficult to take seriously, even for some Latter-day Saints. However, a thoughtful examination of the scriptural record of these characters will reveal not simply tales of “piety or ... inspiring adventures”⁶ but rather carefully crafted narratives from a highly sophisticated culture that preserve “deep memories”⁷ of revealed understanding. We do an injustice both to these marvelous records and to ourselves when we fail to pursue an appreciation of scripture beyond the initial level of cartoon cut-outs inculcated upon the minds of young children.⁸ Hugh Nibley characterized the problem this way:⁹

The stories of the Garden of Eden and the Flood have always furnished unbelievers with their best ammunition against believers, because they are the easiest to visualize, popularize, and satirize of any Bible accounts. Everyone has seen a garden and been caught in a pouring rain. It requires no effort of imagination for a six-year-old to convert concise and straightforward Sunday-school recitals into the vivid images that will stay with him for the rest of his life. These stories retain the form of the nursery tales they assume in the imaginations of small children, to be defended by grown-ups who refuse to distinguish between childlike faith and thinking as a child when it is time to “put away childish things.”¹⁰ It is equally easy and deceptive to fall into adolescent disillusionment and with one’s emancipated teachers to smile tolerantly at the simple gullibility of bygone days, while passing stern moral judgment on the savage old God who damns Adam for eating the fruit He put in his way and, overreacting with impetuous violence, wipes out Noah’s neighbors simply for making fun of his boat-building on a fine summer’s day.¹¹



Adding to the circus-like atmosphere surrounding modern discussions of Noah's flood are the sometimes acrimonious contentions among fundamentalist proponents concerning the different theories about where the Ark came to rest.¹² Nicolas Wyatt reports:¹³

I once watched a television programme of excruciating banality, in which a camera team accompanied an American "archaeologist" (for so he called himself) on his quest for the remains of Noah's Ark on Mount Ararat. The highlight for me occurred when a rival crew was encountered at several thousand feet ... above sea level heading in the opposite direction, on the same quest!



Unfortunately, Mesopotamian studies are no more exempt from such quackery than is Old Testament scholarship. The following description for this figure by Sasha Lessin, PhD recounts:¹⁴

Galzu tells Enki (depicted with his snake icon) to warn Ziasudra [*sic*] (touching the “wall” — probably a computer bank, depicted with Xs across the screens and slots for programs) of the Flood. Galzu guides Enki’s arm to convey tablet (possibly a computer or holo disk. The disk leaves Enki’s hand en route to Ziasudra’s computer).



Left: *Russell Crowe as Noah*. Right: A *“Watcher” on the Attack*

At left is Russell Crowe as Noah in a recent film that Paramount officially called a “close adaptation of the biblical story.”¹⁵ Bible readers will, of course, agree with director Darren Aronofsky’s description of Noah as “‘a dark, complicated character’ who experiences ‘real survivor’s guilt’ after surviving the Flood.”¹⁶ Accordingly, he portrays the prophet with perfect scriptural fidelity as a “Mad Max-style warrior surviving in a pseudo post-apocalyptic world.”¹⁷ Students of the Bible will also surely recognize the portrait at right above as one of the “Watchers,” depicted in exact correspondence to the graphic novel that inspired the movie as “eleven-foot-tall fallen angels with six arms and no wings.”¹⁸

The profound accounts of primeval history deserve better treatment. To understand them for what they are, we need to bring our best to the task: the powerful tools of modern science and scholarship, the additional light shed by modern revelation, and, of no less importance, the consecrated dedication of inquiring minds and honest hearts diligently seeking divine inspiration. The simple fantasies of a “fanciful and flowery and heated imagination”¹⁹ will not suffice.

Some Lessons Learned from Genesis I-II

Today, I would like to share some personal lessons learned in my study of the first eleven chapters of the book of Genesis and in the LDS book of Moses. I will summarize these perspectives under five headings, illustrated by examples from scripture. In the written version of this talk, I have included an Appendix that discusses specific questions on verses from Genesis 1-11 and the book of Moses in greater detail.²⁰

Some Lessons Learned from Genesis I-II



Adapted from Jean-Léon Gérôme, 1824-1904: *Dante and Virgil in Hell*, 1850

Throughout this presentation I will draw heavily on the writings of that insightful pioneer, Hugh Nibley, who has served as a baptized Virgil for me in my journeys “into the blind world”²¹ of mortality described in the primeval history of the Bible.²²

Some Lessons Learned from Genesis I-II

- *God's plan is more vast, comprehensive, and wonderful than we might imagine*

Lesson 1: *God's plan is more vast, comprehensive, and wonderful than we might imagine.*

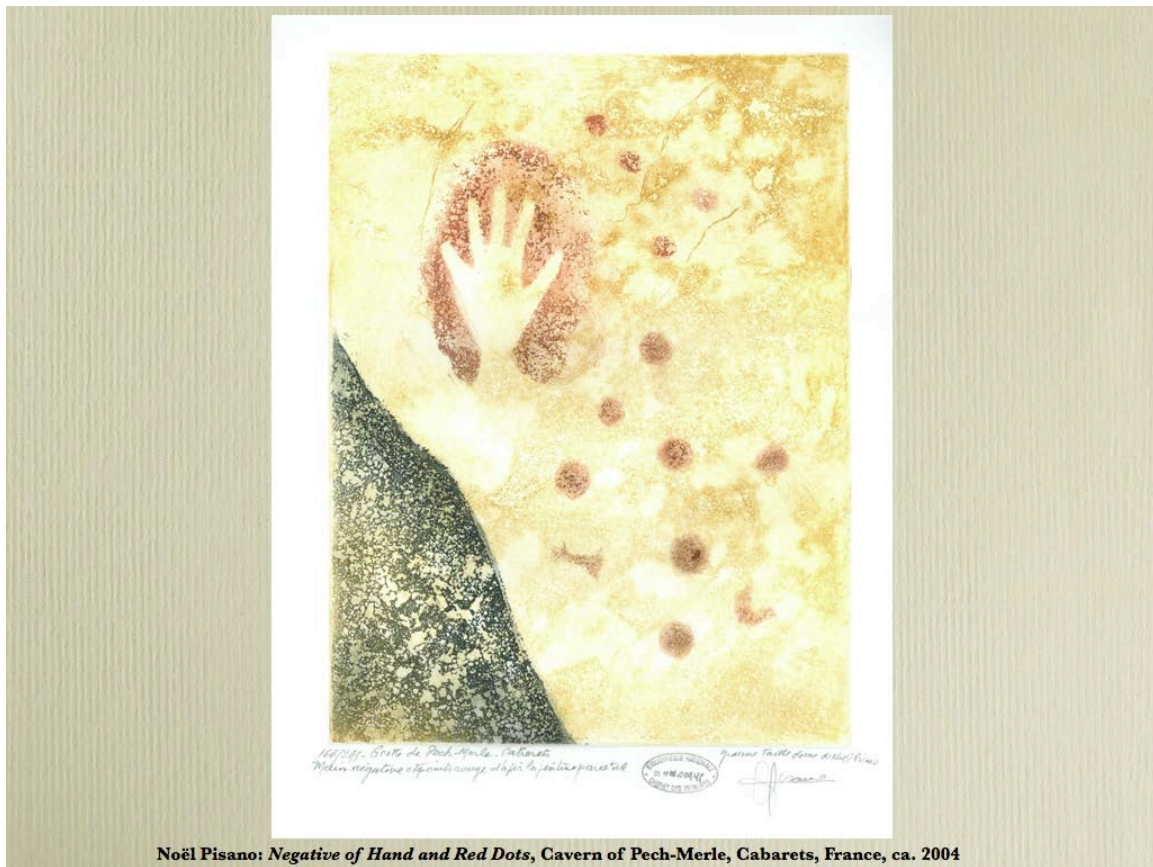
Even some of the most doubting of scientists have stated their willingness to keep their mind open to the possibility of a God — so long as it is a God “worthy of [the] grandeur”²³ of the Universe. For example, the well-known skeptic Richard Dawkins stated: “If there is a God, it’s going to be a whole lot bigger and a whole lot more incomprehensible than anything that any theologian of any religion has ever proposed.”²⁴ Similarly, Elder Neal A. Maxwell approvingly quoted the unbelieving scientist Carl Sagan, noting that he:²⁵

perceptively observed that “in some respects, science has far surpassed religion in delivering awe. How is it that hardly any major religion has looked at science and concluded, ‘This is better than we thought! The Universe is much bigger than our prophets said — grander, more subtle, more elegant. God must be even greater than we dreamed’? Instead, they say, ‘No, no, no! My god is a little god, and I want him to stay that way.’”

Joseph Smith’s God was not a little god. His God was a God that required our minds to “stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity”²⁶ — that is more of a stretch than the best of us now can tolerate. Although the Ninth Article of Faith says explicitly that God “will yet reveal many great and important things pertaining to the Kingdom of God,”²⁷ the general rule is that such revelation will come only “when we’re able to understand it.”²⁸ The Prophet mourned that “things that are of the greatest importance are passed over by the weak-minded men without even a thought” — a phenomenon that made him want to “hug [truth] to [his] bosom” all the more.²⁹ “I believe all that God ever revealed,” said he, “and I never hear of a man being damned for believing too much; but they are damned for unbelief.”³⁰ He complained that he had tried “for a number of years to get the minds of the Saints prepared to receive the things of God” but that they would frequently “fly to pieces like glass as soon as anything comes that is contrary to their traditions.”³¹ He compared the “difficulty in getting anything into the heads of this generation” to splitting the hardest of logs with the flimsiest of tools.³²

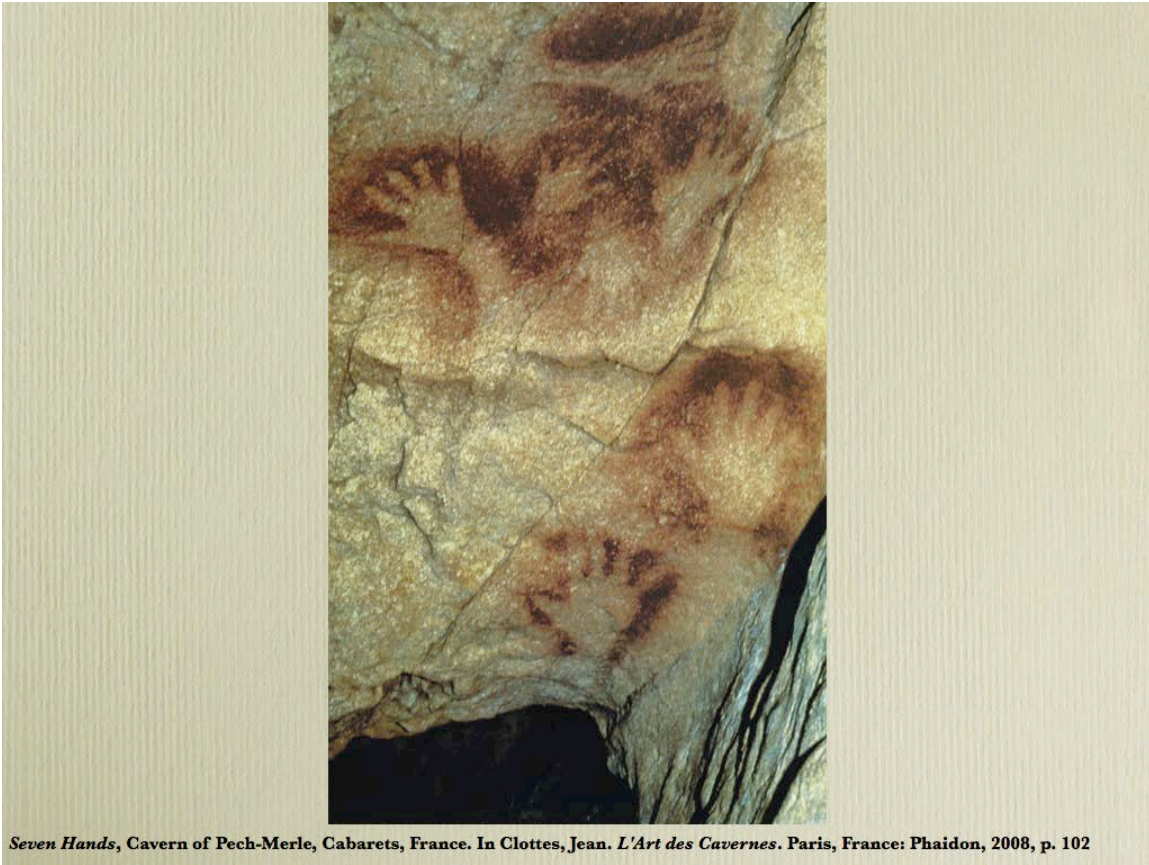
The Prophet ran into that kind of trouble when he received section 76 of the Doctrine and Covenants. Many were shaken and some apostatized because they could not broaden their narrow sectarian notions of heaven and hell to encompass the glorious doctrine of the multiple gradations of glory.³³ More recently we have seen this same phenomenon at work in the unwillingness of some Saints to give up the outmoded idea that the Book of Mormon peoples were confined to the boundaries of North America.³⁴

With these precedents in mind, we come to the topic of this talk. When considered in light of the findings of science, Genesis and the book of Moses invite us not only to stretch our minds to consider how God’s work extends *beyond* our own earth to include the salvation of “worlds without number,”³⁵ but also stretch our minds to consider the vastness, comprehensiveness, and wonder of God’s plan for all creatures who have lived and will live on *this* earth.

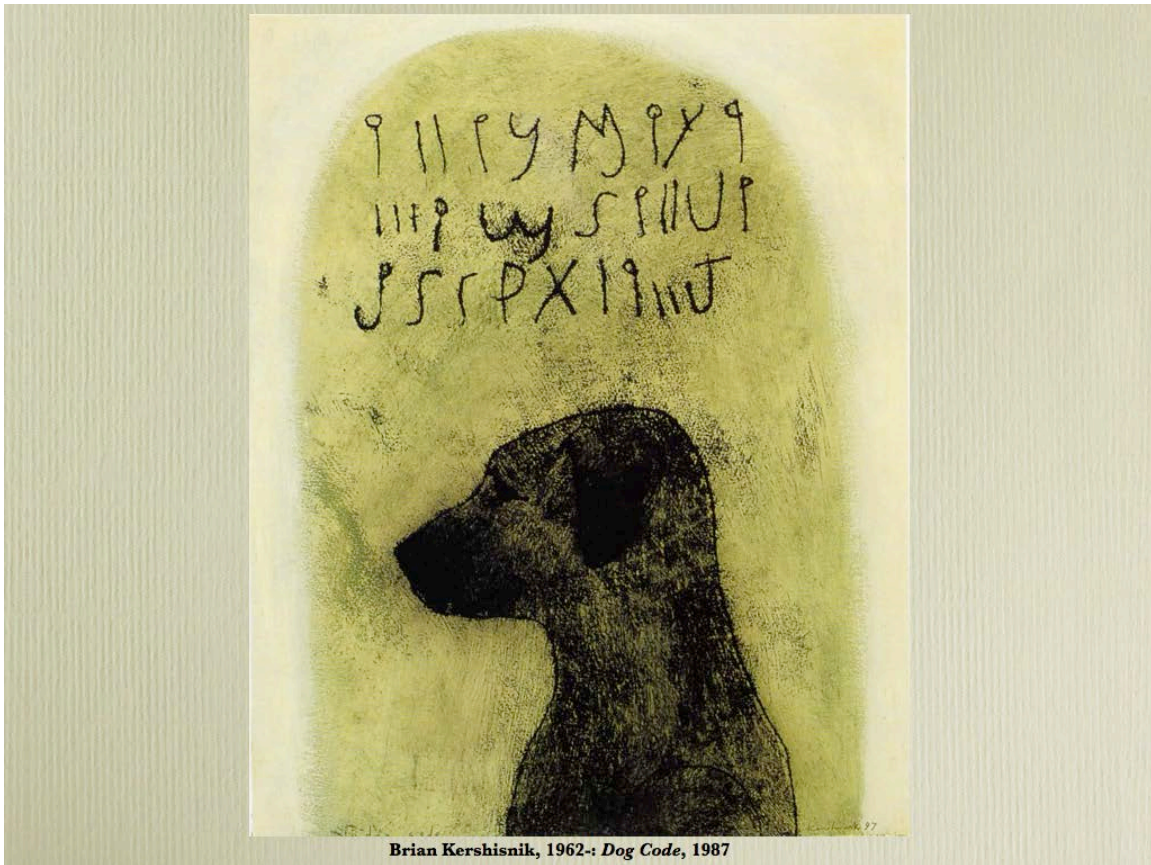


Noël Pisano: *Negative of Hand and Red Dots, Cavern of Pech-Merle, Cabarets, France, ca. 2004*

This beautiful copper engraving³⁶ by Noël Pisano was made from meticulous observation of one of the many prehistoric paintings in the caves of Pech-Merle, in the heart of the *massif central* of southern France.³⁷ Although the cave walls and ceilings contain many images of greater sophistication, this simple tracing of a single hand appeals to me. Its original is solidly dated to 25,000 years ago, yet in standing to examine it in close quarters the gap of time between oneself and the skilled artist is suddenly erased, and we are brought to admire the beauty and subtlety of his technique. To create this work, the artist would have had to crawl into the cavern by candlelight. After contemplating his design and choosing the ideal place for its execution, he placed his hand on the wall to serve as a stencil. To create the colored outline, he projected pigment onto the rock by blowing, perhaps with the help of a sprayer held tight in his lips.³⁸ This well-honed technique allowed a negative of the hand, surrounded by symbols whose meaning is now is lost to us, to be preserved tens of thousands of years later as an ancient snapshot, the sole remaining memory of the life of this individual.



In another chamber, we find what is undoubtedly a portrait of a family group. Fourteen hands of adults and children are found together here, in a deep, submerged section of the cavern now accessible only during periods of drought. The creators of such relics “almost certainly intended them to last for generations.”³⁹ Elsewhere in the cave, visitors are moved to discover a dozen footprints of an adolescent boy drawn into this place by unknown rites, hostile forces of nature, or the mere boldness of curiosity — and preserved intact for twelve thousand years in the clay of the cavern floor.⁴⁰



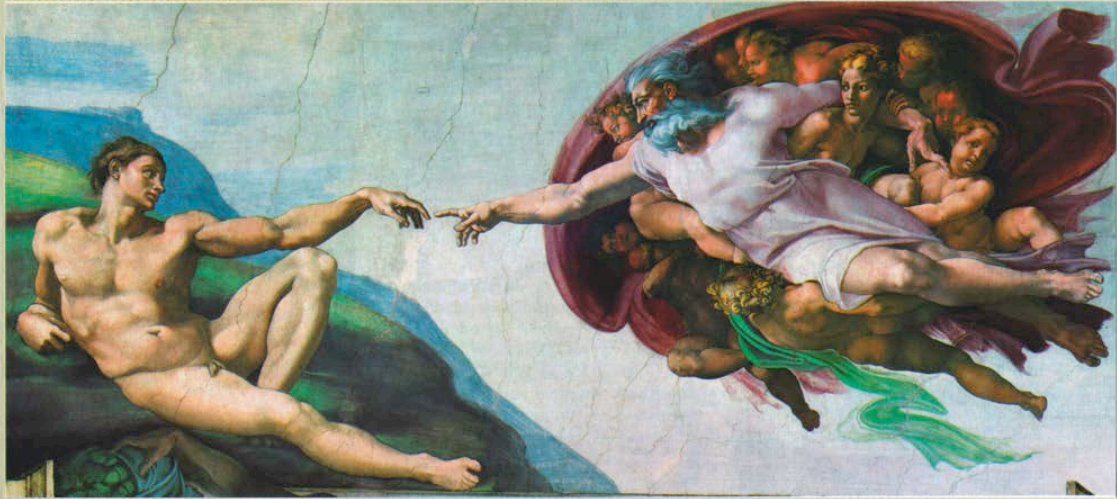
Brian Kershisnik, 1962-: *Dog Code*, 1987

Hugh Nibley, with his great love of God's creation,⁴¹ had great sympathy for these ancient individuals and pondered long and hard about how their stories fit in with those of Adam and Eve. For a thoughtful perspective on this issue, we can do no better than to cite him directly:⁴²

The philosopher Arthur Schopenhauer, in his *Essay on the Christian System*, said that the two fatal flaws of Christianity were (1) denying spirit and mind to any other creatures but ourselves and (2) allowing life on no other world but our own

This ... should be no concern [for us]

Do not begrudge existence to creatures that looked like men long, long ago, nor deny them a place in God's affection or even a right to exaltation — for our scriptures allow them such. Nor am I overly concerned as to just when they might have lived, for their world is not our world. They have all gone away long before our people ever appeared. God assigned them their proper times and functions, as He has given me mine — a full-time job that admonishes me to remember His words to the overly eager Moses: “For mine own purpose have I made these things. Here is wisdom and it remaineth in me.”⁴³



Michelangelo Buonarroti, 1475-1564: *The Creation of Adam*, 1510

It is Adam as my own parent who concerns me. When he walks onto the stage, then and only then the play begins. He opens a book and starts calling out names. They are the sons of Adam, who also qualify as the sons of God, Adam himself being a son of God. This is the book of remembrance from which many have been blotted out

[Adam's] family line ... sets him [and his descendants] off from all other creatures.



From this same perspective, it is significant that the Book of Mormon, as a history of those who were Nephites by lineage or “adoption,” records only incidentally the story of the Lamanites and their associates.⁴⁴ So also the book of Moses tells us very little about the history of the Cainites or of the children of Adam that were born before Cain and Abel⁴⁵ who “followed Satan by choice and were disqualified as sons of God.”⁴⁶ The account instead focuses on the inauguration of temple ordinances among the righteous, which began, as Nibley indicates, “when God set them apart, gave them a blessing, gave them a new name, [and] registered them in the new Book of the Generations of Adam.”⁴⁷

Also significant is that results of genetic studies indicate that both the most recent common male and female ancestors of mankind each lived long before Adam and Eve entered mortality⁴⁸ — or, for that matter, at a vanishingly more distant period than Noah, whose sons traditionally have been understood to be the sole male survivors of the Flood. Some biblical scholars have studied ancient manuscripts that seem to provide support for the idea that there were “other people ‘out there’ when God created Adam and Eve, but they ... weren’t [considered to be] fully human in the sense that Adam and Eve were.”⁴⁹ Drawing on the richer sources of scripture produced through modern revelation, Nibley raises a series of questions with an eye to finding scriptural support for surviving non-Noachian lineages that might help explain such findings:

What about those people who lived before Cain and Abel?⁵⁰ What about those who disappeared from sight?⁵¹ What about those who were not even warned of the Flood?⁵² ... What about the comings and goings of Enoch’s day between the worlds?⁵³ What about his own status as “a wild man ... a strange thing in the land.”⁵⁴ Who were his people, living in a distant land of righteousness, who never appear on the scene?⁵⁵ ... What about the creatures we do not see around us?⁵⁶ What about the Cainites?⁵⁷ What about the nations among whom Noah will have surviving progeny?⁵⁸

Speaking of Noah, ... “the Lord said: Blessed is he through whose seed Messiah shall come.”⁵⁹ Methuselah boasted about his line as something special.⁶⁰ Why special if it included the whole human race? These blessings have no meaning if all the people of the earth and all the nations are the seed of Noah and Enoch. What other line could the Messiah come through? Well, there were humans who were not invited by Enoch’s preaching.⁶¹

Nibley no doubt was wondering whether some of these shadowy peoples described in scripture might be neither descendants of Noah nor of Adam but rather distantly related contemporaries whose descendants may have mixed at various times with the Adamic lineage.⁶² Of relevance is the reminder by Ryan Parr that promised blessings from patriarchs such as Abraham, Isaac, and Jacob are of necessity driven by covenant and lineal descent, not by genetics, since specific “nuclear DNA finding its way from any one of these progenitors to any descendent of today is extremely unlikely from a biological perspective.”⁶³ Happily, the promises made to the faithful covenant posterity are not about inheriting fragments of Abrahamic DNA, but rather about receiving a fulness of Abrahamic blessings, assured through faithfulness. Otherwise, the doctrines that describe the possibility of adoption into the Abrahamic lineage would be meaningless.⁶⁴

God's Greatest Understatement

- “I am able to do mine own work” (2 Nephi 27:20, 21)
- “Brothers and sisters, that is about as nice a way as God could say to us that He can handle it!” (Elder Neal A. Maxwell)

I am humbled as I read the first chapters of Genesis and the book of Moses and contemplate the vastness, comprehensiveness, and wonder of God's plan for all His creatures. It is too grand for the human mind to grasp, but not too great for God. Elder Neal A. Maxwell frequently referred to what we might call “God's greatest understatement.” He spoke of the fact that “in two adjoining verses, the Lord said tersely, ‘I am able to do mine own work.’”⁶⁵ Then he commented: “Brothers and sisters, that is about as nice a way as God could say to us that He can handle it!”⁶⁶

Some Lessons Learned from Genesis I-II

- God's plan is more vast, comprehensive, and wonderful than we might imagine
- ***Scripture is a product of a particular point of view***

Lesson 2: *Scripture is a product of a particular point of view.*

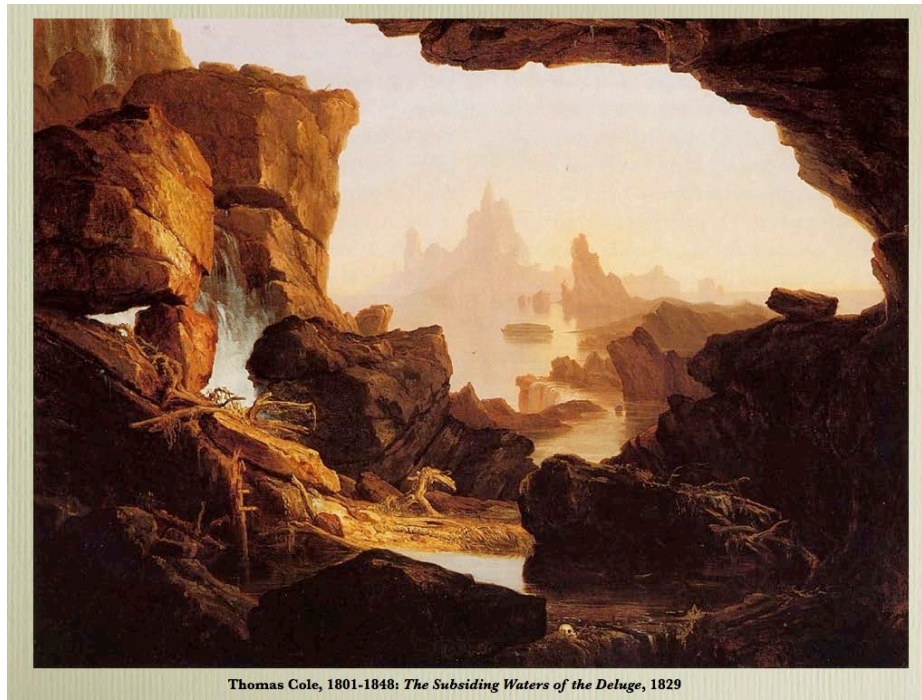
Nibley illustrates this idea:⁶⁷

The Latter-day Saints, [like other Bible readers,] are constantly converting statements of limited application to universal or at least sweeping generalities. To illustrate, I was told as a child that the Rocky Mountains, the Appalachians, and the Andes all came into existence overnight during the great upheavals of nature that took place at the time of the Crucifixion — an absurdity that plays into the hands of critics of the Book of Mormon. But what we find in the [Third] Nephi account when we read it carefully is a few sober, factual, eyewitness reports describing an earthquake of 8-plus on the Richter scale in a very limited area. Things that appear unlikely, impossible, or paradoxical from one point of view often make perfectly good sense from another.

GCT	SUN		VENUS		MARS		JUPITER		MOON		C ^o Par.
	GHA	Dec.	GHA	Dec.	GHA	Dec.	GHA	Dec.	GHA	Dec.	
0 00	180 48 N21 01	243 10170 30	N22 47	2764 01	S11 11	183 10 N19 28	282 30 N16 11				
10	183 18	245 41173 00		266 31		187 50	184 51	11			
20	185 48	248 11173 00		269 01		190 20	187 16	12			
30	188 18	250 42173 00		271 31		192 50	189 42	13			
40	190 48	253 12180 30		274 02		195 21	192 07	14			
50	193 18	255 42183 00		276 32		197 51	194 32	15			
1 00	195 48 N21 01	258 13185 29	N22 47	279 02 S11 11	200 21 N19 26	196 57 N16 15		0 54			
10	198 18	260 43187 59		281 32		202 51	199 23	16			
20	200 48	263 14190 29		284 02		205 22	201 48	17			
30	203 18	265 44192 59		286 32		207 52	204 13	18			
40	205 48	268 14195 29		289 02		210 22	206 39	19			
50	208 18	270 45197 59		291 33		212 53	209 04	20			
2 00	210 48 N21 02	273 15200 29	N22 48	294 03 S11 10	215 23 N19 26	211 29 N16 19		0 54			
10	213 18	275 45202 58		296 33		217 53	213 54	20			
20	215 48	278 16205 28		299 03		220 24	216 20	21			
30	218 18	280 46207 58		301 33		222 54	218 45	22			
40	220 48	283 17210 28		304 03		225 24	221 10	23			
50	223 18	285 47212 58		306 33		227 55	223 35	24			
3 00	225 48 N21 02	288 18215 28	N22 48	309 04 S11 10	230 25 N19 26	228 01 N16 24		0 54			
10	228 18	290 48217 58		311 34		232 55	228 26	24			
20	230 48	293 18220 27		314 04		235 25	230 51	25			
30	233 18	295 48222 57		316 34		237 56	233 17	26			
40	235 48	298 18225 27		319 04		240 26	235 42	27			
50	238 18	300 48227 57		321 34		242 56	238 07	27			
4 00	240 48 N21 03	303 20230 27	N22 49	324 05 S11 09	245 27 N19 26	240 32 N16 28		0 54			
10	243 18	305 51232 57		326 35		247 57	242 58	29			
20	245 48	308 21235 27		329 05		250 27	245 23	30			
30	248 18	310 51237 57		331 35		252 58	247 48	31			
40	250 48	313 22240 26		334 05		255 28	250 13	31			
50	253 18	315 52242 56		336 35		257 58	252 39	31			
5 00	255 48 N21 03	318 23245 26	N22 49	339 05 S11 09	260 29 N19 27	255 04 N16 32		0 54			
10	258 18	320 53247 56		341 36		262 59	257 29	32			
20	260 48	323 23250 26		344 06		265 29	259 54	33			
30	263 18	325 53252 56		346 36		268 00	262 20	34			
40	265 48	328 24255 26		349 06		270 30	264 45	35			
50	268 18	330 54257 56		351 36		272 59	267 10	36			
6 00	270 48 N21 04	333 25260 25	N22 50	354 06 S11 08	275 30 N19 27	269 36 N16 36		0 54			
10	273 18	335 55262 55		356 36		277 01	272 01	37			
20	275 48	338 25265 25		359 07		279 31	274 26	38			
30	278 18	340 56267 55		361 37		281 01	276 51	39			
40	280 48	343 27270 25		364 07		282 32	279 17	39			
50	283 18	345 57272 55		366 37		284 02	281 42	40			
7 00	285 48 N21 04	348 28275 24	N22 50	369 07 S11 07	289 32 N19 27	284 07 N16 41		0 54			
10	288 18	350 58277 54		371 37		291 03	286 32	41			
20	290 48	353 28280 24		374 07		292 33	288 58	42			
30	293 18	355 58282 54		376 37		294 03	291 23	43			
40	295 48	358 28285 24		379 07		295 34	293 48	43			
50	298 18	360 58287 54		381 37		297 04	296 13	44			
8 00	300 48 N21 05	363 29290 23	N22 50	384 07 S11 07	300 34 N19 27	299 30 N16 45		0 54			
10	303 17	365 59292 53		386 37		302 04	301 01	45			
20	305 47	368 29295 23		389 07		303 35	303 29	46			
30	308 17	370 59297 53		391 37		305 05	305 54	47			
40	310 47	373 29300 23		394 07		306 35	308 19	47			
50	313 17	375 59302 53		396 37		308 06	310 43	48			
9 00	315 47 N21 05	378 30305 22	N22 51	399 07 S11 06	310 36 N19 27	311 13 N16 49		0 54			
10	318 17	380 60307 52		401 37		312 06	313 35	49			
20	320 47	382 30310 22		404 07		313 37	316 00	50			
30	323 17	384 60312 52		406 37		315 07	318 26	51			
40	325 47	386 30315 22		409 07		316 37	320 51	51			
50	328 17	388 60317 52		411 37		318 08	323 16	52			
10 00	330 47 N21 05	391 31320 21	N22 51	414 07 S11 06	320 38 N19 27	322 41 N16 53		0 54			
10	333 17	393 61322 51		416 37		322 08	325 07	53			
20	335 47	395 31325 21		419 07		323 38	327 32	54			
30	338 17	397 61327 51		421 37		325 08	329 57	55			
40	340 47	399 31330 21		424 07		326 38	332 22	55			
50	343 17	401 61332 51		426 37		328 08	334 47	56			
11 00	345 47 N21 06	404 32335 20	N22 52	429 07 S11 05	330 40 N19 27	342 13 N16 56		0 54			
10	348 17	406 62337 50		431 37		332 10	344 38	57			
20	350 47	408 32340 20		434 07		333 40	347 03	58			
30	353 17	410 62342 50		436 37		335 11	349 28	58			
40	355 47	412 32345 20		439 07		336 41	351 54	59			
50	358 17	414 62347 50		441 37		338 11	354 19	59			
12 00	0 47 N21 06	63 40350 20	N22 52	84 11 S11 05	5 42 N19 27	356 44 N17 00		0 54			

Nautical Almanac, May 26, 1941, p. 291

The *Nautical Almanac* gives the exact time of sunrise and sunset for every time of the year, yet astronauts know that the sun neither rises nor sets except from a particular point of view, the time of the event being strictly dependent on the exact location. From that point of view and that only, it is strictly correct and scientific to say that the sun does rise and set. Just so, the apparently strange and extravagant phenomena described in the scriptures are often correct descriptions of what would have appeared to a person in a particular situation ...



Thomas Cole, 1801-1848: *The Subsiding Waters of the Deluge*, 1829

So with Noah in the Ark. From where he was, “the whole earth”⁶⁸ was covered with water as far as he could see ... But what were conditions in other parts of the world? If Noah knew that, he would not have sent forth messenger birds to explore.

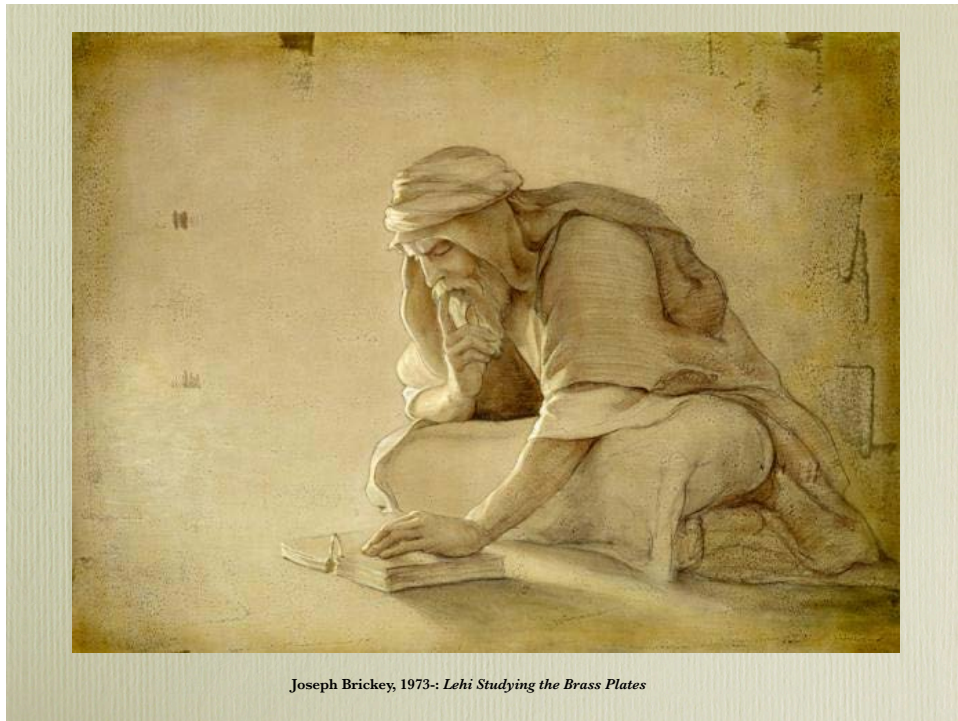
But doesn't Genesis 7:19 say that “the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered”? Explaining his understanding of this verse, Walter Bradley observes:⁶⁹

The Hebrew word *eretz* used in Genesis 7:19 is usually translated “earth” or “world” but does not generally refer to the entire planet. Depending on the context, it is often translated “country” or “land” to make this clear ... [For example, i]n Genesis 12:1, Abram was told to leave his *eretz*. He was obviously not told to leave the planet but rather to leave his country... [Another] comparison to obtain a proper interpretation of Genesis 7:19 involves Deuteronomy 2:25, which talks about all the nations “under the heavens” being fearful of the Israelites. Obviously, all nations “under the heavens” was not intended to mean all on planet Earth.

Elder John A. Widtsoe, writing in 1943, summed up the important idea of taking point of view into account when interpreting scripture:⁷⁰

We should remember that when inspired writers deal with historical incidents they relate that which they have seen or that which may have been told them, unless indeed the past is opened to them by revelation.

[For example, t]he details in the story of the Flood are undoubtedly drawn from the experiences of the writer ... The writer of Genesis made a faithful report of the facts known to him concerning the Flood. In other localities the depth of the water might have been more or less.



Joseph Brickey, 1973: *Lehi Studying the Brass Plates*

An additional area where point-of-view comes into prominent play is in consideration of the authorship of the Old Testament. An impressive array of evidences for the seeming heterogeneity of sources within the first five books of the Bible have converged to form the basis of the Documentary Hypothesis, a broad scholarly consensus whose most able popular expositor has been Richard Friedman.⁷¹ However, even those who find the Documentary Hypothesis — or some variant of it⁷² — compelling have good reason to admire the resulting literary product on its own terms. For example, in the case of the two Creation chapters, Friedman himself concludes admiringly that in the scriptural version of Genesis we have a text “that is greater than the sum of its parts.”⁷³ Sailhamer aptly summarizes the situation when he writes that “Genesis is characterized by both an easily discernible unity and a noticeable lack of uniformity.”⁷⁴

The idea that a series of individuals may have had a hand in the authorship and redaction of the Old Testament should not be foreign to readers of the Book of Mormon, where inspired editors have explicitly described the process by which they wove separate, overlapping records into the finished scriptural narrative. The authors and editors of the Book of Mormon knew that the account was preserved not only for the people of their own times, but also for future generations,⁷⁵ including our own.⁷⁶

With this understanding in mind, it should not be disturbing to Latter-day Saint (LDS) readers that events such as the story of the Flood, in the form we have it today, might be read not only as an actual occurrence but also “as a kind of parable”⁷⁷ — its account of the historical events shaped with specific pedagogical purposes in mind. “If this is so,” writes Blenkinsopp, “it would be only one of several examples in P [one of the presumed sources of the Genesis account] of a paradigmatic interpretation of events recorded in the earlier sources with reference to the contemporary situation.”⁷⁸ More simply put, Nephi plainly declared: “I did liken all scriptures unto us, that it might be for our profit and learning.”⁷⁹ Indeed, Nephi left us with significant examples where he deliberately shaped his explanation of Bible stories and teachings in order to help his hearers understand how they applied to their own situation.⁸⁰

Of course, in contrast to the carefully controlled prophetic redaction of the Book of Mormon, we do not know how much of the editing of the Old Testament may have taken place with less inspiration and authority.⁸¹ Joseph Smith wrote: “I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.”⁸²

Some Lessons Learned from Genesis I-II

- God's plan is more vast, comprehensive, and wonderful than we might imagine
- Scripture is a product of a particular point of view
- ***It is profitable to read these chapters "literally," though not in the way people usually think about the word***

Lesson 3: *It is profitable to read these chapters "literally," though not in the way people usually think about the word.*



“Joseph Smith — Volume 1: Plates of Gold,” 2011

The Prophet Joseph Smith held the view that scripture should be “understood precisely as it reads.”⁸³ It must be realized, however, that what premoderns understood to be “literal” interpretations of scripture are not the same as what most people understand them to be in our day. Whereas modernists⁸⁴ typically apply the term “literal” to accounts that provide clinical accuracy in the journalistic dimensions of who, what, when, and where, premoderns were more apt to understand “literal” in the sense of “what the letters, i.e., the words say.” These are two very different modes of interpretation. As James Faulconer observed: “‘What *x* *says*’ [i.e., the premodern idea of “literal”] and ‘what *x* *describes accurately*’ [i.e., the modernist idea of “literal”] do not mean the same, even if the first is a description.”⁸⁵

Consider, for example, Joseph Smith’s description of the Book of Mormon translation process. An emphasis consistent with modernist interests appears in the detailed descriptions given by some of the Prophet’s contemporaries of the size and appearance of the instruments used and the procedure by which the words of the ancient text were made known to him. These kinds of accounts appeal to us as modernists — the more physical details the better — because we want to know what “actually happened” as he translated. Note, however, that Joseph Smith declined to relate such specifics himself even in response to direct questioning in private company from believing friends.⁸⁶ The only explicit statement he made about the translation process is his testimony that it occurred “by the gift and power of God,”⁸⁷ a description that avoids reinforcing the misleading impression that we can come to an understanding of “what really happened” through “objective” accounts of external observers. Of course, there is no reason to throw doubt on the idea that the translation process relied on instruments and procedures such as those described by Joseph Smith’s contemporaries. However, by restricting his description to the statement that the translation occurred “by the gift and power of God,” the Prophet disclaimed the futile effort to make these sacred events intelligible to the modernist literalist. Instead he pointed our attention to what mattered most: that the translation was accomplished by divine means.⁸⁸



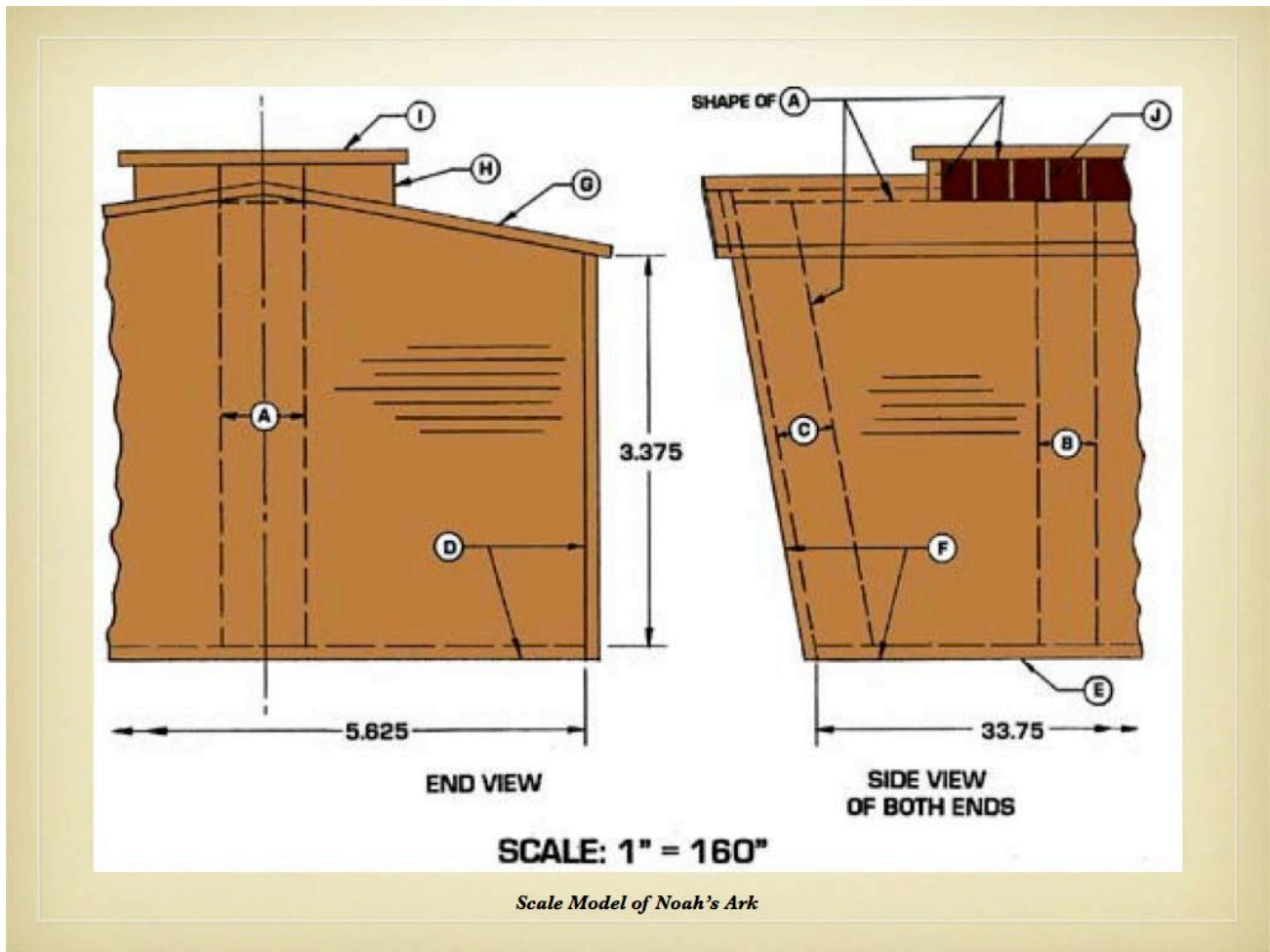
Pouring Liquid

Faulconer argues that insistence on a “literal” interpretation of such sacred events, in the contemporary clinical sense of the term, may result in “rob[bing that event] of its status as a way of understanding the world.”⁸⁹ Elaborating more fully on the limitations of modernist descriptions of scriptural events, he observes that the interest of premoderns:⁹⁰

... was not in deciding what the scriptures *portray* , but in what they *say*. They do not take the scriptures to be picturing something for us, but to be telling us the truth of the world, of its things, its events, and its people, a truth that cannot be told apart from its situation in a divine, symbolic ordering.⁹¹

... A bare description of the physical movements of certain persons at a certain time is not history (assuming that such bare descriptions are even possible).

“Person A raised his left hand, turning it clockwise so that .03 milliliters of a liquid poured from a vial in that hand into a receptacle situated midway between A and B” does not mean the same as “Henry poured poison in to Richard’s cup.” Only the latter could be a historical claim (and even the former is no bare description).



Of course, none of this should be taken as implying that precise times, locations, and dimensions are unimportant to the stories of scripture. Indeed, details given in Genesis about, for example, the size of the Ark, the place where it landed, and the date of its debarkation are crucial to its interpretation. However, when such details are present, we can usually be sure that they are not meant merely to add a touch of realism to the account, but rather to help the reader make mental associations with scriptural stories and religious concepts found elsewhere in the Bible.

	<i>Chaos (flood)</i>	<i>Creation (exodus)</i>	<i>Covenant</i>
Genesis	Genesis 1:2	Genesis 1:3-25	Genesis 1:26-31
Genesis	Genesis 7:17-8:9	Genesis 8:10-19	Genesis 8:20-9:17
Exodus	Exodus 1:22, 2:3-5	Exodus 14-15	Exodus 19-24, 32-34
Deutero-Isaiah	Isaiah 43:2, 48:10, 54:7-9	Isaiah 40, 41:18, 43:19, 46:6-8, 50:2, 51:9-11, 51:15	Isaiah 51:3, 52:7-12, 54 <i>passim</i> , 55 <i>passim</i> (esp. v. 3)
Pseudepigrapha	<i>Jubilees</i> 5:20-6:3, <i>T. Naphtali</i> 6:10-10, <i>1 Enoch</i> 65-66, 83, 89:1-9	<i>4 Ezra</i> 13:1-13 <i>1 Enoch</i> 89:10-40 <i>2 Enoch</i> 24-30	<i>Jubilees</i> 6:4-16
Gospels	John 1:1-5, 14-16	<i>Baptism:</i> Matthew 3, Mark 1:3-8, Luke 3:2-17, John 1:6-8, 19-28 <i>Stilling Storm:</i> Matthew 8:18, 23-27; Mark 4:35-41, Luke 8:22-25 <i>Walking on Sea:</i> Matthew 14:22-33, Mark 6:47-52 John 6:15-21, (21:1-14) Revelation 12:7-9, 21:1-22:5	Matthew 5-7

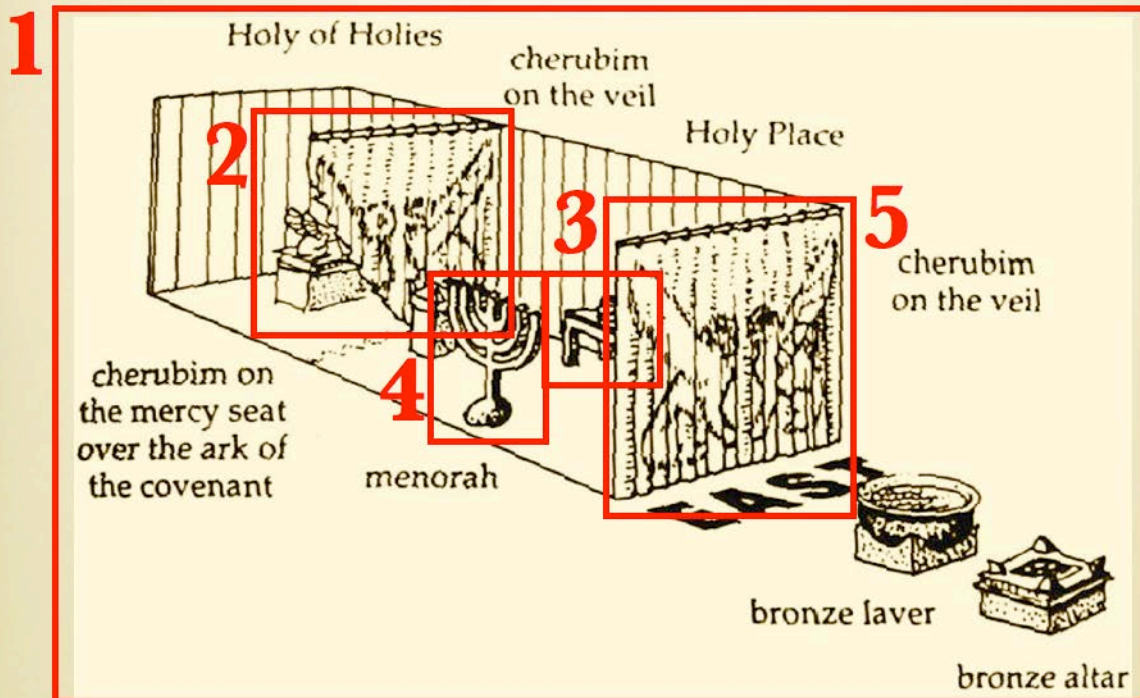
In the case of Noah, for example, these associations might echo the story of Creation or might anticipate the Tabernacle of Moses. It is precisely such backward and forward reverberations of common themes in disparate passages of scripture, rather than a photorealistic rendering of the Flood, that will provide the understanding of these stories that we seek. Though we can no more reconstruct the story of Noah from the geology of flood remains than we can re-create the discourse of Abinadi from the ruins of Mesoamerican buildings, we are fortunate to have a scriptural record that can be “understood precisely as it reads.”⁹²

Some Lessons Learned from Genesis I-II

- God's plan is more vast, comprehensive, and wonderful than we might imagine
- Scripture is a product of a particular point of view
- It is profitable to read these chapters "literally," though not in the way people usually think about the word
- ***There is a deep relationship between Genesis I-II and the liturgy and layout of temples***

Lesson 4: *There is a deep relationship between Genesis 1-11 and the liturgy and layout of temples.*

DAYS OF CREATION AND THE TEMPLE



Michael P. Lyon, 1952-: *Sacred Topography of Eden and the Temple*, 1994 (detail)

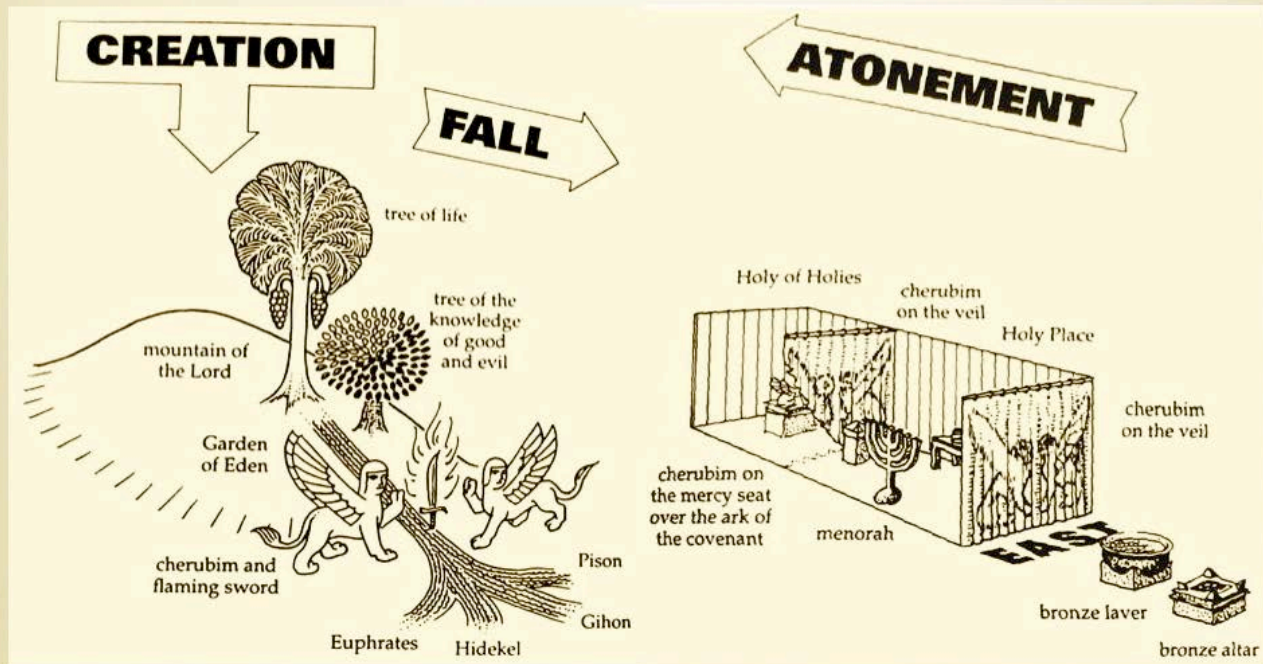
The Latter-day Saints have four basic Creation stories. In contrast to versions of the Creation story that emphasize the planning process of the heavenly council or the work involved in setting the physical processes in motion, the companion accounts in Genesis and the book of Moses provide a structure and a vocabulary that seem deliberately designed to highlight temple themes.

Louis Ginzberg's reconstruction of ancient Jewish sources is consistent with this overall idea,⁹³ as well as with the proposal that Genesis 1 may have been used as part of Israelite temple liturgy.⁹⁴

God told the angels: On the first day of creation, I shall make the heavens and stretch them out; so will Israel raise up the tabernacle as the dwelling place of my Glory.⁹⁵ On the second day I shall put a division between the terrestrial waters and the heavenly waters, so will [my servant Moses] hang up a veil in the tabernacle to divide the Holy Place and the Most Holy.⁹⁶ On the third day I shall make the earth to put forth grass and herbs; so will he, in obedience to my commands, ... prepare shewbread before me.⁹⁷ On the fourth day I shall make the luminaries;⁹⁸ so he will stretch out a golden candlestick [menorah] before me.⁹⁹ On the fifth day I shall create the birds; so he will fashion the cherubim with outstretched wings.¹⁰⁰ On the sixth day I shall create man; so will Israel set aside a man from the sons of Aaron as high priest for my service.¹⁰¹

Carrying this idea forward to a later epoch, Exodus 40:33 describes how Moses completed the Tabernacle. The Hebrew text exactly parallels the account of how God finished Creation.¹⁰² *Genesis Rabbah* comments: "It is as if, on that day [i.e., the day the Tabernacle was raised in the wilderness], I actually created the world."¹⁰³

THE GARDEN OF EDEN AND THE TEMPLE

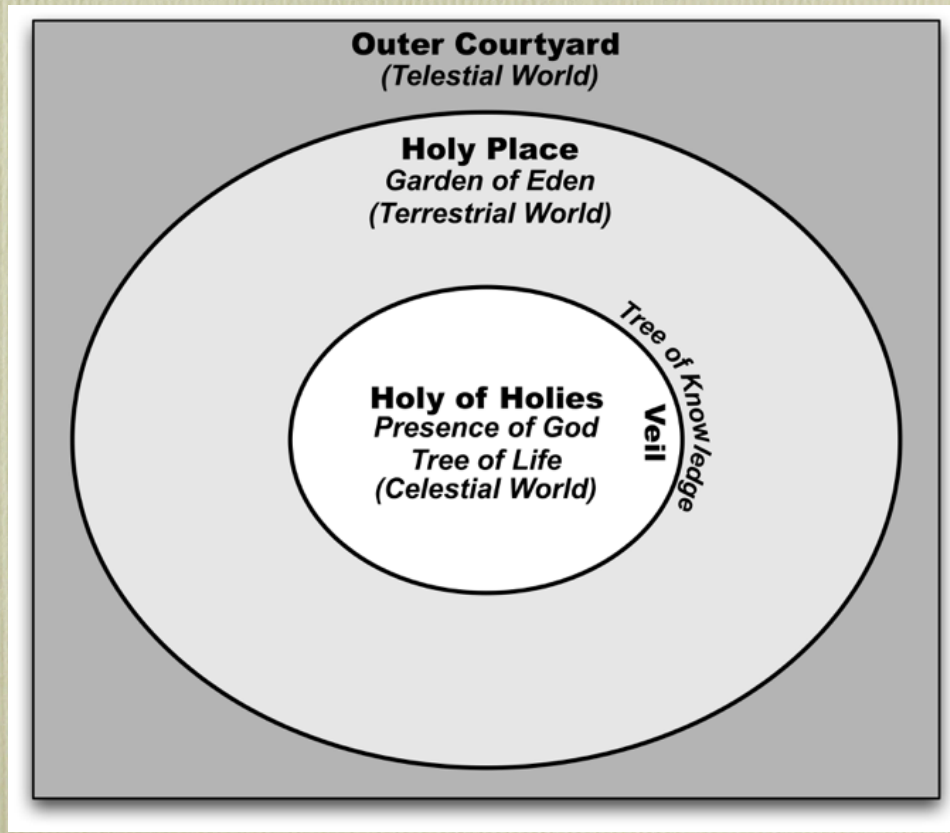


Michael P. Lyon, 1952-: *Sacred Topography of Eden and the Temple*, 1994

A number of scholars have found parallels in the layout of the Garden of Eden and that of Israelite sanctuaries.¹⁰⁴ To appreciate how the stories told in the book of Moses relate to the temple, one must first understand how the layout of the Garden of Eden parallels that of Israelite temples. Each major feature of the Garden (e.g., the river, the cherubim, the Tree of Knowledge, the Tree of Life) corresponds to a similar symbol in the Israelite temple (e.g., the bronze laver, the cherubim, the veil,¹⁰⁵ the menorah¹⁰⁶).

Moreover, the course taken by the Israelite high priest through the temple can be seen as symbolizing the journey of the Fall of Adam and Eve in reverse. In other words, just as the route of Adam and Eve's departure from Eden led them *eastward* past the cherubim with the flaming swords and out of the sacred garden into the mortal world, so in ancient times the high priest would return westward *from* the mortal world, past the consuming fire, the cleansing water, and the woven images of cherubim on the temple veils — and, finally, back into the presence of God. Likewise, in both the book of Moses and the modern temple endowment, the posterity of Adam and Eve trace the footsteps of their first parents — first as they are sent away from Eden, and later in their subsequent journey of return and reunion.¹⁰⁷

Sacred Topography of Eden

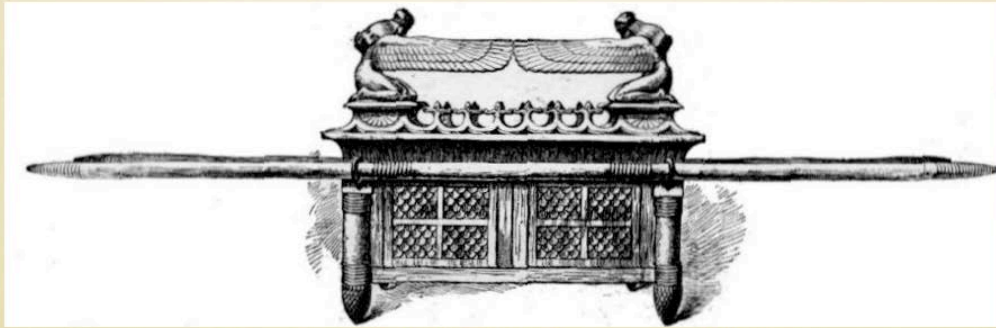


Also recalling the parallels between the layout of the Garden of Eden and Israelite Houses of God, Gary Anderson points out that “the vestments of the priest matched exactly those particular areas of the Temple to which he had access ... Each time the high priest moved from one gradient of holiness to another, he had to remove one set of clothes and put on another to mark the change.”¹⁰⁸ These changes in clothing mirror details of the nakedness and clothing worn by Adam and Eve in different parts of their garden sanctuary.¹⁰⁹

According to Brock, the imagery of clothing in the story of Adam and Eve is “a means of linking together ... the place of each individual Christian’s [ordinances] within the divine economy as a whole.”¹¹⁰



Petrus: *The Ark and Its Occupants*, Beatus of Santo Domingo de Silos (Silos Apocalypse), 1109



J. James Tissot, 1836-1902: *The Ark of the Covenant*, ca. 1896-1902

Not only the Garden of Eden, but also Noah's Ark seems to have been "designed as a temple"¹¹¹ — more specifically a prefiguration of the Tabernacle, as argued so well in a recent book by Michael Morales.¹¹² In fact, a few ancient accounts go so far in promoting the motif of the temple as to describe the Ark not as a floating watercraft but rather as a stationary, land-based place of protection,¹¹³ where Noah and "many other people" from his generation "hid in a bright cloud" of glory.¹¹⁴

The Ark's three decks suggest both the three divisions of the Tabernacle and the threefold layout of the Garden of Eden.¹¹⁵ Indeed, each of the decks of Noah's Ark was exactly "the same height as the Tabernacle and three times the area of the Tabernacle court."¹¹⁶ Note that Noah's Ark is shaped, not as a typical boat, but with a flat bottom like a box or coffer. The ratio of the width to the height of both Noah's Ark and the Ark of the Covenant is 3:5.¹¹⁷



Enoch Window, Ancestors of Christ Windows, Canterbury Cathedral, ca. 1178-1180

The story of Enoch is also fraught with temple themes.¹¹⁸ Enoch is shown here with upraised hands in the traditional attitude of prayer. The right hand of God emerges from the cloud to grasp the right wrist of Enoch and lift him to heaven. Having mastered the law of consecration, which is “the consummation of the laws of obedience and sacrifice, ... the threshold of the celestial kingdom, [and] the last and hardest requirement made of men in this life,”¹¹⁹ Enoch’s whole city is taken to the bosom of God, the heavenly temple.



Mario Larrinaga, 1895-1972: *The Hanging Gardens of Babylon (Tower of Babel in the Distance)*, 1959-1962

A few chapters later we encounter the Tower of Babel, which can be seen as a sort of anti-temple wherein the Babylonians attempt to “make ... a name” for themselves.¹²⁰

What has all this got to do with the topic of this presentation? In short, I would suggest that the kind of knowledge that will help us best understand the first chapters of Genesis and the book of Moses is not scientific or historic knowledge, but rather knowledge of ancient and modern temples and temple worship.

Without a firm grasp on the teachings and ordinances of the temple, we will miss the gist of the primeval history. True, we may “race along with the seductively captivating narratives,” feeling that we are “largely grasping what is going on, even if some exotic or minor details are not immediately apparent.”¹²¹ However, this mode of reading scripture — an approach that focuses on an interpretation of the stories only as presentations of historical characters and events — misses the point. Though the authors of scripture “must have actually experienced ... the meaning of ... ‘the sacred world,’” their writings are “not exactly in a manner of a scientific-ethnographic description and report”¹²² but rather are composed representationally¹²³ “as foundations for collective practices and identity.”¹²⁴ The characters and events of the stories of Noah, Enoch, and the Tower of Babel, like the story of Adam and Eve, are “incorporated into the sacred world”¹²⁵ of rites and ordinances and must be understood accordingly. On the other hand, insight into the meaning of these stories “is obscured by the recontextualization of the tradition in a [merely] ‘historical’ account.”¹²⁶

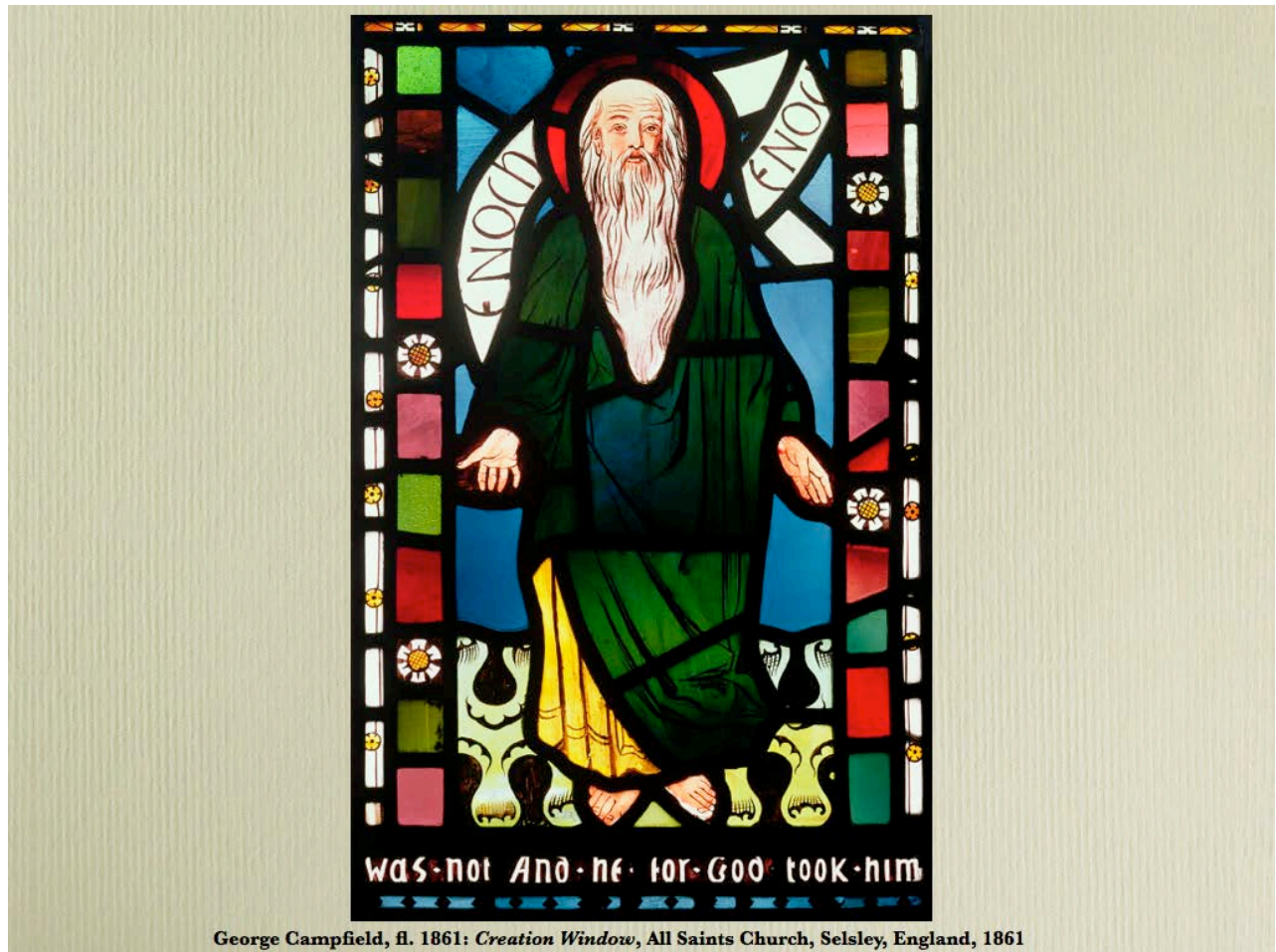
Does abandoning the primacy of the historical and scientific world in the interpretation of these scriptures mean that we are left with only fantasy in its place? Not according to Elder Douglas L. Callister, who said: “When you enter the temple, you *leave* the world of make-believe.”¹²⁷

Some Lessons Learned from Genesis I-II

- God's plan is more vast, comprehensive, and wonderful than we might imagine
- Scripture is a product of a particular point of view
- It is profitable to read these chapters "literally," though not in the way people usually think about the word
- There is a deep relationship between Genesis I-II and the liturgy and layout of temples
- ***There is more in these chapters than meets the eye***

Lesson 5: *There is more in these chapters than meets the eye.*

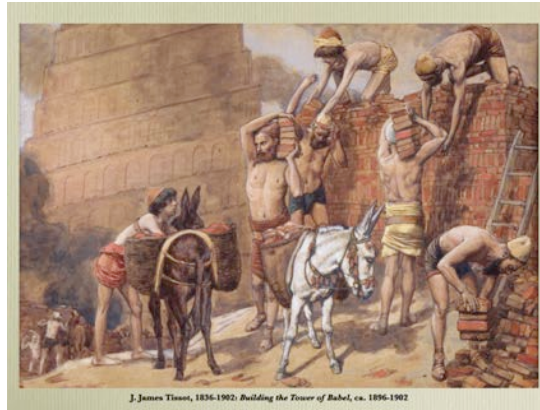
The more I study the scriptures, the more I have learned to trust them.¹²⁸ When I come to a puzzling verse, I do not automatically assume the passage is wrong, because there have been many times that further study has shown me that I was mistaken in my initial assumptions or conclusions.



I ran into such a problem when David Larsen and I were studying the call of Enoch in the book of Moses,¹²⁹ a topic that had been explored insightfully by Stephen Ricks.¹³⁰

Curiously, the closest biblical parallel to the wording of the opening verses of this passage is not to be found in the call of any Old Testament prophet but rather in the New Testament description of events following Jesus' baptism. The detailed resemblances between Moses 6:26-27 and the accounts of the baptism of Jesus seemed an obvious case of borrowing from the Gospels by Joseph Smith. However, as I studied and prayed about the issue, as a result of what I consider to be a process of inspiration, I came across an obscure article by Samuel Zinner.¹³¹

Zinner argues from traces in extrabiblical writings that the ideas behind the description of Jesus' baptism in the Gospel "arose in an Enochic matrix." In other words, the verses from Joseph Smith's writings on Enoch that I thought had been derived from the New Testament were thought instead by Zinner to have originated in ancient Enoch traditions that eventually made their way into the New Testament. Hence, the unexpected parallel to Jesus' baptism in the book of Moses account of the calling of Enoch — which in a cursory analysis might have been looked upon as an obvious anachronism — is a passage with plausible Enochic affinities and possible Enochic origins.¹³²



More of a puzzle from a scientific perspective is the Tower of Babel story. On the one hand, the details of the Babylonian setting and construction techniques check out quite plausibly, even if the time frame for the story is difficult to pin down definitively. On the other hand, in light of what is known about evolutionary linguistics the story of the confusion of languages at the Tower of Babel seems patently ridiculous.

Building on the leads of Hugh Nibley, Brant Gardner, and other scholars, a credible alternative can be proposed to the idea that the story explains the origin of multiple languages. Instead, we might imagine that the story describes the dissolution of a lingua franca that had enabled cooperative work among the people who came together from throughout the empire to execute the building project.¹³³ “From such a mixing of people who were attempting to build a [false] temple to the heavens, Yahweh removed some of His believers [e.g., the Jaredites and, at some point, Abram] for His own purposes.”¹³⁴

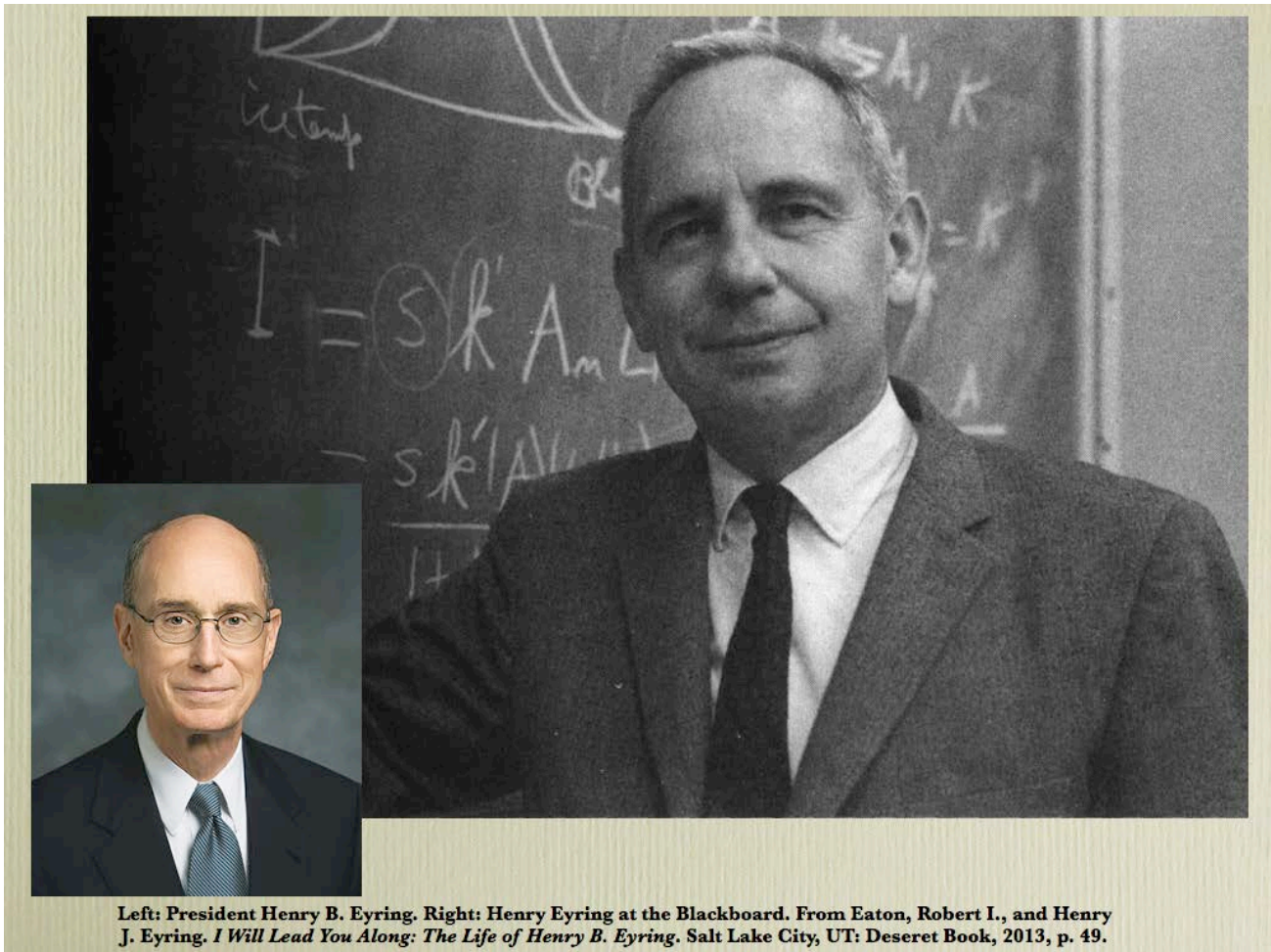
If we take the “one language” of Genesis 11:1 as being Sumerian, Akkadian, or even Aramaic¹³⁵ rather than a supposed universal proto-language, some of the puzzling aspects of the biblical account become more intelligible. “In addition to the local languages of each nation,¹³⁶ there existed ‘one language’¹³⁷ which made communication possible throughout the world”¹³⁸ — or, perhaps more accurately, throughout the land.¹³⁹ “Strictly speaking, the biblical text does not refer to a plurality of languages but to the ‘destruction of language as an instrument of communication.’”¹⁴⁰

In my years of acquaintance with the book of Genesis and the book of Moses, I have been astonished with the extent to which their words reverberate with the echoes of antiquity found elsewhere in scripture — and, no less significantly, with the deepest truths of my personal experience. Indeed, I would not merely assert that these books hold up well under close examination, but rather that, like a fractal whose self-similar patterns become more wondrous upon ever closer inspection, the brilliance of their inspiration shines most impressively under bright light and high magnification: there is glory in the details.¹⁴¹

That said, J. D. Pleins reminds us that:¹⁴²

... we should acknowledge that not all questions can be answered definitively. This is the nature of the human quest, whether in the realm of science or religion. The answers we have are merely provisional. The search for any final truths is an all-consuming, lifelong task. Faith should not shun the historian’s discoveries, but neither will faith expect the historian to solve all questions. Faith can certainly benefit from seeing in the archaeologist’s persistent probing a kindred spirit in the search for elusive truths. Historical truth is a moving target, not a rock upon which to build faith. Faith, likewise, has its own work to do and cannot wait for the arrival of the latest issue of *Near Eastern Archaeology* before trying to sort things out.

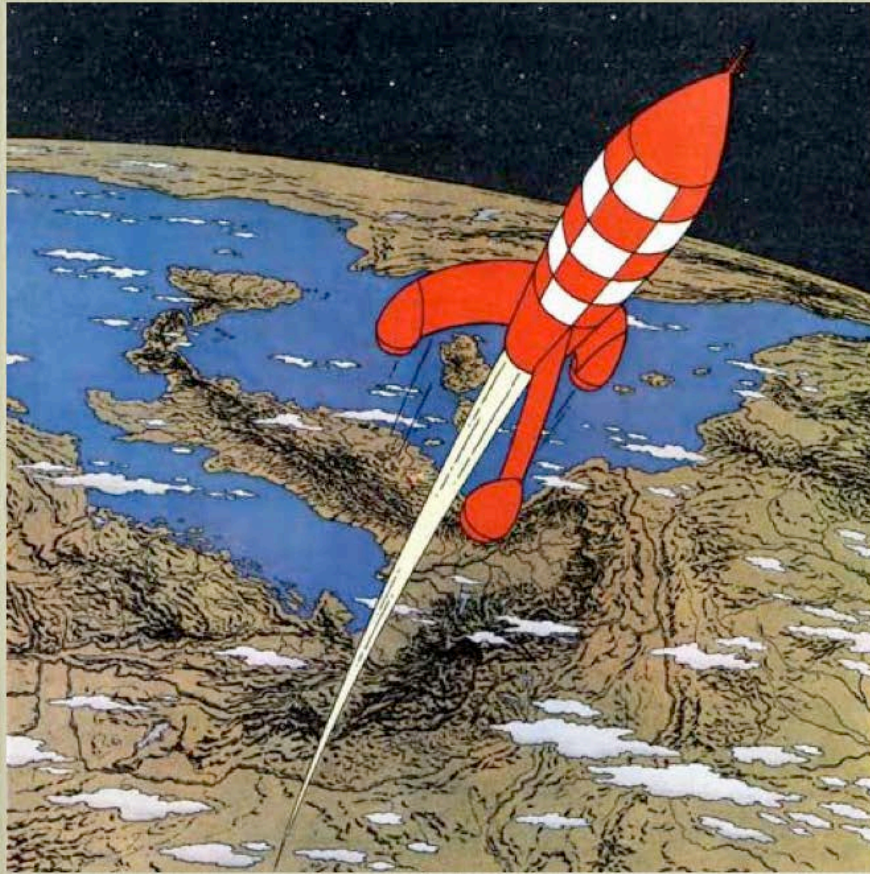
We should avoid the example of the man who found himself in a burning building and said: “I’m not leaving this spot until someone tells me exactly how all this got started.”



Left: President Henry B. Eyring. Right: Henry Eyring at the Blackboard. From Eaton, Robert I., and Henry J. Eyring. *I Will Lead You Along: The Life of Henry B. Eyring*. Salt Lake City, UT: Deseret Book, 2013, p. 49.

The characteristic of awe mentioned by Carl Sagan — so vital to the pursuit of knowledge in both science and religion — has been equated by Elder Maxwell with the scriptural term “meekness.”¹⁴³ Illustrating this attitude of meekness with an anecdote about his scientist father, President Henry B. Eyring wrote:¹⁴⁴

Some of you have heard me tell of being in a meeting in New York as my father presented a paper at the American Chemical Society. A younger chemist popped up from the audience, interrupted, and said: “Professor Eyring, I’ve heard you on the other side of this question.” Dad laughed and said, “Look, I’ve been on every side of it I can find, and I’ll have to keep trying other sides until I finally get it figured out.” And then he went on with his lecture. So much for looking as though you are always right. He was saying what any good little Mormon boy would say. It was not a personality trait of Henry Eyring. He was a practicing believer in the Lord Jesus Christ. He knew that the Savior was the only perfect chemist. That was the way Dad saw the world and his place in it. He saw himself as a child. He worked his heart out, as hard as he could work. He was willing to believe he didn’t know most things. He was willing to change any idea he’s ever had when he found something which seemed closer to the truth. And even when others praised his work, he always knew it was an approximation in the Lord’s eyes, and so he might come at the problem again, from another direction.



Georges Prosper Remi (Hergé), 1907-1983: *Tintin's Rocket to the Moon*, ca. 1953

Some take the fact that science reverses its positions from time to time as a disturbing thing. On the contrary, I feel that we should take such events as encouraging news. In this regard, I side with those who locate the rationality of science not in the assertion that its theories are erected upon a consistent foundation of irrefutable facts, but rather in the idea that it is at heart a self-correcting enterprise.¹⁴⁵ The payload of a mission to Mars precisely hits its landing spot not because we can set its initial course with pinpoint accuracy but rather because we can continue to adjust its trajectory as the rocket advances to its target. The same thing is true with religion — as Paul says, now we see only in part, now we know only in part¹⁴⁶ — that is why we have continuing revelation, and that is why we won't understand some things completely until we meet the Lord face-to-face.

Brother Henry Eyring said that it is the people who can tolerate “no contradictions in their minds [that] may have [the most] trouble.” As for himself, he continued: “There are all kinds of contradictions [in religion] I don't understand, but I find the same kinds of contradictions in science, and I haven't decided to apostatize from science. In the long run, the truth is its own most powerful advocate.”¹⁴⁷

This is my experience and my testimony.

Questions on Science and Scripture

Below are some common questions about scriptural verses in Genesis that bear on questions of science. For more detailed discussion of these verses, see J. M. Bradshaw, *God's Image 1*; J. M. Bradshaw, *et al.*, *God's Image 2*.

Moses 1:38-39: Are there other inhabited planets?

In a vision recorded in the Pearl of Great Price, Moses is given a glimpse of the extent of God's work:¹⁴⁸

37 And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

38 And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

39 For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

In his scriptural account of the vision of the three degrees of glory, Joseph Smith affirmed that God's children people other worlds.¹⁴⁹

23 For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

24 That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

That the worlds were not only created by the Son but also redeemed by him is made clear by the Prophet's poetic paraphrase of D&C 76:23-24:¹⁵⁰

19. And I heard a great voice, bearing record from heav'n,
"He's the Savior, and only begotten of God—
By him, of him, and through him, the worlds were all made,
Even all that career in the heavens so broad,

20. Whose inhabitants, too, from the first to the last,
Are sav'd by the very same Savior of ours;
And, of course, are begotten God's daughters and sons,
By the very same truths, and the very same pow'rs."

Elder Neal A. Maxwell said:¹⁵¹

Through [Joseph Smith's] multiple revelations and translations ... came a description of a universe far, far exceeding the astrophysics of the 1830s, a cosmos containing "worlds without number" and advising us further that the "inhabitants thereof are begotten sons and daughters [of] God."¹⁵²

Moses 2:1: Was the earth created from nothing?

Whereas the idea of God organizing the world from preexisting matter was a part of many ancient cosmologies, Jewish scholars began to articulate the alternative doctrine of creation *ex nihilo*¹⁵³ by the later part of the second temple period.¹⁵⁴ *Ex nihilo* Creation subsequently became the prevalent interpretation in the Christian tradition.¹⁵⁵

By way of contrast, Joseph Smith stated that the word “created” should be rendered “formed, or organized.”¹⁵⁶ This is because, said he, the term “does not mean to create out of nothing; it means to organize — the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of ... chaotic matter.”¹⁵⁷ In his analysis of the subject, Kevin Barney concludes that historical and scientific evidence “strongly favors Joseph Smith’s rejection of creatio ex nihilo.”¹⁵⁸

Moses 2:3-4: What was nature of the light created in the beginning?

The nature of the light referred to in Moses 2:3 is not explained. Several possibilities have been suggested. Some interpreters see this event as consonant with the prevailing scientific view that describes the birth of our universe as a sudden burst of light and energy of unimaginable scale. Others see this phrase as referring to a “local” event whereby the natural light of the sun was created.¹⁵⁹ It is, of course, a given that the sun was created prior to the fourth day, though from the vantage point of earth no light will “appear in the firmament” until that later time.¹⁶⁰

In contrast to such naturalistic readings, Hugh Nibley’s interpretation seems more consistent with related scriptural passages—namely, that the light referred to was the result of God’s presence: “All this time the Gods had been dwelling in light and glory, but the earth was dark ... This was not the first creation of light. Wherever light comes into darkness, ‘there is light.’”¹⁶¹ Consistent with this view, President John Taylor wrote that God:

... caused light to shine upon [the earth] before the sun appeared in the firmament; for God is light, and in him there is no darkness.¹⁶² He is the light of the sun and the power thereof by which it was made; he is also the light of the moon and the power by which it was made; he is the light of the stars and the power by which they are made.”¹⁶³

D&C 88:12-13 continues this description to make it clear that this “light” is something over and above mere physical light as generally conceived, since it not only “enlighteneth your eyes” but also “quickeneth your understandings,” governs and “giveth life to all things,” and “proceedeth forth from the presence of God to fill the immensity of space.”¹⁶⁴ As Isaac Watts expressed in one of his hymns: “In vain the bright, the burning sun / Scatters his feeble light; / ’Tis Thy sweet beams create my noon; / If Thou withdraw, ’tis night.”¹⁶⁵

The idea of God Himself as the source of this special “light” is consistent with many ancient sources.¹⁶⁶ For example, rabbinical commentators saw the light at the beginning of Creation as the splendor of God Himself, who “cloaked himself in it as a cloak” and it “shone forth from one end of the world to the other.”¹⁶⁷ A corresponding light was said to fill the place of God’s presence in the temple:

The brightness of the Holy of Holies was the light of Day One, before the visible world had been created... Those who entered the Holy of Holies entered this place of light, beyond time and matter, which was the presence of “the King of kings and Lord of lords who alone has immortality and dwells in unapproachable light.”¹⁶⁸ This was the place of glory to which Jesus knew he would return after the crucifixion, “the glory which I had with thee before the world was made.”¹⁶⁹ In the *Gospel of Thomas*,¹⁷⁰ Christians are described as the new high priesthood who enter the light, and Jesus instructed his disciples to say to the guardians (the cherub guardians of Eden?) “We came from the light, the place where the light came into being on its own accord and established [itself]...”¹⁷¹

Moses 2:5: How did day and night appear before the sun and moon were created?

A first notion of “time” appears only after the primeval unity was first divided. Note that evening and morning signify respectively, not the earth’s daily sunset and dawning, but rather the suspension and resumption of distinct “times” of divine creativity, corresponding to groups of works performed.¹⁷²

Note that like the Egyptian practice (and unlike the system that governs the current Jewish religious calendar) each “day” of Creation begins with the dawn.¹⁷³ Thus Cassuto translates: “And there was evening and there was morning, one day,” and then comments: “When daytime had passed, the period allotted to darkness returned (and there was evening), and when night-time came to an end, the light held sway a second time (and there was morning), and this completed the first calendar day (one day), which had begun with the creation of light.”¹⁷⁴ Abraham’s account of the Creation follows the same scheme, though with a difference in how it is formulated.

The Hebrew expression means “Day One,” differing from subsequent periods of Creation that are described using cardinal numbers (e.g., second, third). According to Margaret Barker, some Jewish sages “remembered this as the Day (or the State) in which the Holy One was one with his universe. Day One was thus the state of unity underlying (rather than preceding) all the visible creation ... Those who entered the Holy of Holies[, the place in the temple representing both the state before Creation and the state of oneness that would eventually prevail again,¹⁷⁵] understood how that original unity had become the diversity of the visible creation ... [where] everything was created distinct, according to its kind.”¹⁷⁶

Moses 2:5: How long was each day of creation?

The Hebrew term for day, *yom*, is not only used to refer to a fixed twenty-four-hour period but also to a period of indeterminate length, as in the expression the “day of the Lord”¹⁷⁷ or in Moses 3:4 where it is used to signify the entire period of Creation.¹⁷⁸ Thus, we are not limited to supposing that the Creation was accomplished in six solar days or six thousand years but rather can view the “week” of Creation as part of seemingly overlapping periods of potentially long and varying length.¹⁷⁹

Moses 2:6-7: What are the “waters” referred to here? What is meant by the word “firmament”?

The most obvious implication of Abraham 4:2 is that the “waters” corresponded to the terrestrial seas that covered the earth following its initial creation. However some have associated the term “water” in its singular form with unorganized matter — the unexplained unity that existed prior to the creation process of demarcation, distinction, separation, and naming.¹⁸⁰ Summarizing the opinion of Jewish sages, Zlotowitz writes: “The ‘water’ mentioned in this verse is not the water that is in the ‘seas.’¹⁸¹ It is clear that there was a certain common matter which was called ‘water.’ Afterwards, it was divided into three forms; a part of it became ‘seas,’ another part of it became ‘firmament’; a third part became that which is above the ‘firmament’—entirely beyond the earth.¹⁸² Perhaps this is why... water is invariably in the plural form—suggestive of this pluralistic division.”¹⁸³ *Genesis Rabbah* suggests that a “watery” origin of all things is behind the etymology of the plural term “heavens”: “And God called the firmament heaven (*sha*).”¹⁸⁴ Rav said: *Shamayim* is a composite of *esh* (‘fire’) and *mayim* (‘water’). The Holy One took fire and water, and worked them into each other, and out of the two, heaven was made.”¹⁸⁵

From the point of view of the physical Creation, Moses 2:6-7 seems to be describing how the waters were “‘divided’ between the surface of the earth and the atmospheric heavens that surround it.”¹⁸⁶ However, in the temple symbolism of Creation, the “firmament” that separated heaven from earth symbolizes the veil that divided off the Holy of Holies in the temple.¹⁸⁷

The Prophet’s translation of Abraham 4:6 (which reads “expanse” instead of “firmament”) may have been informed by his study of Hebrew in Kirtland, where a more precise rendering of Genesis into English would be: “And Elohim said, Let there be an *expanse* in the midst of the waters and let it divide the waters and the waters.”¹⁸⁸ Joshua Seixas’ *Grammar*, which was the basis of Joseph Smith’s study, notes “expanse” as the meaning of the corresponding Hebrew term for the KJV “firmament.”¹⁸⁹ “The verbal form is often used for hammering out metal or flattening out earth, which suggests a basic meaning of ‘extending.’”¹⁹⁰

Abraham 4:10, 12, 18, 21, 25: Do the words “the Gods watched those things which they had ordered until they obeyed” (4:18) imply that every created thing exercised its own volition in complying with divine governance?

With respect to mankind, the theme of obedience to the commandments of God is introduced in Abraham 3:24-25: “We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” Elsewhere in scripture, the perfect compliance of the elements is contrasted to the disobedience of man:¹⁹¹ “O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth. For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.”

That said, it should be noted that the definition of “obey” Noah Webster’s 1828 *Dictionary*, a near-contemporary publication to the scriptures and revelations of Joseph Smith, includes a sense that describes the “obedience” of inanimate elements in terms of the effects of natural law by which such objects of necessity comply:¹⁹² “To yield to the impulse, power or operation of; as, to *obey* stimulus. ‘Relentless time, destroying power, Whom stone and brass *obey*.’” Thus, in the context of scripture, the idea that the elements “obeyed” need mean no more than that they were subject to divinely ordained laws that governed their operations, without requiring the idea that there was an exercise of volition on their part.

Moses 2:11, 12, 21, 24, 25: What are we to understand by the expression that each result of Creation was to multiply “after his kind”?

Elder Boyd K. Packer has written: “No lesson is more manifest in nature than that all living things do as the Lord commanded in the Creation. They reproduce ‘after their own kind.’¹⁹³ They follow the pattern of their parentage.”¹⁹⁴ The Prophet Joseph Smith said that it is a “fixed and unalterable . . . decree of the Lord that every tree, fruit, or herb bearing seed should bring forth after its kind, and cannot come forth after any other law or principle.”¹⁹⁵ This “decree” is expressed within the elegant economy of the laws of genetics and the effects of natural selection, all in conformance with the foreknowledge and governing power of God.

Abraham 4:21, 24: What is the significance of the passages in the Book of Abraham that say that “the Gods prepared the waters that they might bring forth great whales” (4:21) and that “the Gods prepared the earth to bring forth the living creature” (4:24)?

Hugh Nibley explains:¹⁹⁶

[W]hat they ordered was not the completed product, but the process to bring it about, providing a scheme under which life might expand . . . Note the future tense: the [earth is] so treated that [it] will have the capacity. The Gods did not make [grass] on the spot but arranged it so that in time they might appear. They created the potential.

Moses 3:2-3: What are we to understand by the fact that God “rested on the seventh day from all [his] work”?

In the Bible, as well as in other ancient Near East creation accounts, rest is conceived the happy end that follows Creation as the culminating event of the triumphant victory of order and divine dominion over chaos. In the biblical account, as in *Enuma Elish*,¹⁹⁷ God rests when His work is finished.¹⁹⁸ When He does so, taking His place in the midst of creation and ascending to His throne, a temple made with divine hands comes into full existence as a functional sanctuary¹⁹⁹ — a “control room of the cosmos,”²⁰⁰ as John Walton terms it. This current scholarly understanding of the process outlined in Genesis 1 as the organization²⁰¹ of a world fit to serve as a dwelling place for God is in contrast to the now scientifically²⁰² and theologically²⁰³ discredited traditional view that the biblical story merely describes in poetic terms the discrete steps of an ex nihilo material creation

followed by a simple cessation of activity. Instead, from this updated perspective we can regard the seventh day of creation as the enthronement of God and the culmination of all prior creation events.²⁰⁴ True rest is finally achieved only when God rules supreme in His divine temple — and His righteous and duly-appointed king rules on earth.

Moses 3:5: What is meant by the scripture that says that God “created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth”?

By “spiritual creation” is meant the premortal creation of “all things” in their spiritual *state*, including the creation of Eden, and everything in it. This is consistent with the view of Elder Bruce R. McConkie, who “conceded that the word ‘spiritual’” in Moses 3 has “a dual meaning and applies to both the premortal life and the paradisiacal creation . . . [while emphasizing] that the ‘more pointed and important meaning’ is that of a ‘paradisiacal creation.’”²⁰⁵

Some readers see the planning process for the formation of the heavens and the earth as resulting in a “blueprint” that can be taken as constituting a sort of spiritual creation.²⁰⁶ Though advance planning doubtless took place, such a process is never referred to in scripture as a form of spiritual creation.

Moses 3:5: What do we know from scripture about the creation of mankind?

Joseph Smith taught that there is some aspect of the spirit’s existence that was not created, although the exact nature of this eternal part of man has not been authoritatively settled.²⁰⁷ In the Book of Moses, we are told very little about the premortal creation of human spirits and the physical creation of the human body. The fact that all mankind existed as spirits in “heaven” before they came to earth is stated in simple terms.²⁰⁸ The formation of man’s physical body from the “dust of the earth” and woman’s from the “rib” of the man are described in figurative terms.²⁰⁹ Additionally, the book of Abraham makes it clear that when God breathed the “breath of life” into man, it meant that He took Adam’s spirit and placed it into his body.²¹⁰

With respect to the premortal life of man’s spirit, the phrase “and all the host of them” that follows the statement that “the heaven and the earth were finished” has long been a subject of discussion and speculation. The belief that “angels,” “sons of God,” and/or “the souls of humanity” were part of that “host” and that they were created prior to everything else appears in the book of Job,²¹¹ in extracanonical books such as *Jubilees*,²¹² and in the teachings of Elder Joseph Fielding Smith.²¹³

The Prophet summarized: “The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth.”²¹⁴ Thus, “Father Adam, the Ancient of Days and father of all, and our glorious Mother Eve,” among the “noble and great ones” who excelled in intelligence in their premortal life, were foreordained to their mortal roles.²¹⁵ Having received perfect physical bodies, Adam and Eve were placed in a specially prepared proving ground where, until the time of their transgression, they would live in a spiritual state.

Moses 3:6: What is meant by the phrase “there went up a mist from the earth”?

Moses 3:5 says that “the Lord God had not caused it to rain upon the face of the earth . . . and not yet a man to till the ground.” Apparently, water in the Garden was to be provided by natural irrigation and not by rain.

The English term “mist” seems out of place here, however evidence exists for a connection between the obscure Hebrew *‘ed* and the Akkadian *edu*, “flood, waves, swell.”²¹⁶ Thus one might translate this phrase alternately as: “a flow [or ‘spring’²¹⁷] would well up from the ground and water the whole surface of the earth.”²¹⁸ This is consistent with being told later that “the Lord God caused a river to go out of Eden to water the garden.”²¹⁹ Unlike the uncertain flows of the desert *wadi* that swelled when God provided rain and dried up when rain was

withheld, the continuous flow of water from the deep assured the garden of unfailing fertility.²²⁰ Moreover, in connection with the figurative account of man's creation in v. 7, some commentators conclude that the resulting mixture of soil and water provided, poetically, "the raw material with the proper consistency for being molded into man."²²¹

Moses 3:7: What does the term "living soul" mean? Does everything that God created possess an individual spirit?

D&C 88:15 explains that "the spirit and the body are the soul of man." The book of Moses explains that man,²²² the trees,²²³ and the animals²²⁴ in the Garden became "living souls" once the result of their prior spiritual creation was combined with natural elements. However, the fact that the trees of the garden became "living souls" does not necessarily imply that each tree possessed an individual spirit in the same sense that man and animals do.

The Book of Moses says nothing directly about the process of the creation of individual spirits. Later revelation and teachings of Church leaders have made it clear that both humans and animals²²⁵ possess individual spirits that predated their physical bodies.²²⁶ The Prophet Joseph Smith taught: "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes."²²⁷

D&C 77:2 states that "the spirit of man [is] in the likeness of his person, as also the spirit of the beast, and every other creature which God has created."²²⁸ On this matter, there can be little disagreement. However, what constitutes a "beast"²²⁹ or a "creature"²³⁰ in the context of D&C 77:2 has sometimes been debated. For example, Stephens and Meldrum ask whether the fact that everything was created spiritually in the beginning necessarily implies that every form of microscopic life possesses an individual spirit, an idea that on the face of it seems absurd.²³¹ Moreover, though some early Church leaders believed that there was some sense in which there is "life" in all matter "independent of the spirit given of God to undergo this probation,"²³² we need not conclude that elemental matter possesses "intelligence" or individual volition. Moreover, the idea that every instance of plant life possesses an individual spirit in the likeness of its physical form seems unreasonable.²³³ Notably, in Moses and Abraham, the compound term "living creature" is reserved for animals.²³⁴

Note that some LDS commentators have interpreted the account of Moses 2 as referring to the creation of all things in spirit form.²³⁵ In a more limited way, others have associated Moses 2:26-27 with the creation of the spirits of all mankind.²³⁶ Such ideas, however, have fallen into general disfavor. In any case, LDS teachings seem to be in agreement that the account given in Moses 3:6-7 describes, though in a figurative manner, the creation of a perfect physical body for Adam. Following the creation of his body, Adam was placed in the Garden of Eden, a "spiritual" realm of the terrestrial order.

Moses 3:7: Does the description of Adam as being "the first flesh upon the earth, the first man also" imply that he was created before any living creature? Does it necessarily imply "special creation" of man?

This verse has long been an interpretive problem for LDS readers, since at face value the phrase seems to be saying that man's appearance on earth preceded that of the animals — and thus implying that man's body was formed through "special creation."²³⁷ However, adopting the most common way this verse has been understood in recent times, Draper et al., comment: "'Flesh' here, of course, refers to mortality — Adam was the first mortal human being on the earth."²³⁸ This interpretation is consistent with the majority of scriptural references to the term "flesh."²³⁹ Elder Joseph Fielding Smith agreed, arguing that the phrase should not be interpreted to mean that animal life was not present on earth prior to Adam's coming to live there.²⁴⁰

Moses 3:8: What is meant by the phrase "eastward in Eden"?

There is reason to believe that “eastward” may refer to the Garden of Eden’s position relative to the Creator. The initial separation of Adam and Eve from God occurs when they are removed from His presence to be placed in the Garden “eastward in Eden” —that is, east of the “mountain” where, in some representations of the sacred geography of Paradise, He is said to dwell.²⁴¹ Such an interpretation also seems to be borne out in later events, as eastward movement is repeatedly associated with increasing distance from God.²⁴² For example, after God’s voice of judgment visits them “from the west,”²⁴³ Adam and Eve experience an additional degree of separation when they are expelled through the Garden’s eastern gate.²⁴⁴ Cain was “shut out from the presence of the Lord” as he resumed the journey eastward to dwell “in the land of Nod, on the east of Eden,”²⁴⁵ a journey that eventually continued “from the east” to the “land of Shinar” where the Tower of Babel was constructed.²⁴⁶ Finally, Lot traveled east toward Sodom and Gomorrah when he separated himself from Abraham.²⁴⁷ On the other hand, Abraham’s subsequent “return from the east is [a] return to the Promised Land and . . . the city of Salem,”²⁴⁸ being “directed toward blessing.”²⁴⁹ The Magi of the Nativity likewise came “from the east” to Bethlehem.²⁵⁰

To an ancient reader in the Mesopotamian milieu, the phrase “eastward in Eden” could be taken in a deeper sense as meaning that the garden sits at the dawn horizon — the meeting place of heaven and earth. The pseudepigraphal Conflict of Adam and Eve with Satan skillfully paints such a picture: “On the third day, God planted the Garden in the east of the earth, on the border of the world eastward, beyond which, towards the sun-rising, one finds nothing but water, that encompasses the whole world, and reaches unto the borders of heaven.”²⁵¹ This idea corresponds to the Egyptian *akhet*, the specific place where the sun god rose every morning and returned every evening, and also to the Mandaean “ideal world” which was held to hang “between heaven and earth.”²⁵² The Chinese *K’un-lun* also “appears as a place not located on the earth, but poised between heaven and earth.”²⁵³ The gardens of *Gilgamesh* and the Ugaritic Baal and Mot were liminally located at the “edges of the world” or, in other words, “at the borders between the divine and the human world.”²⁵⁴ Similarly, *2 Enoch* locates paradise “between the corruptible [earth] and the incorruptible [heaven].”²⁵⁵

By its very nature, the horizon is not a final end point, but rather a portal, a place of two-way transition between the heavens and the earth. Writes Nibley: “‘Egyptians . . . never . . . speak of [the land beyond the grave] as an earthly paradise; it is only to be reached by the dead.’ . . . [It] is neither heaven nor earth but lies between them . . . In a Hebrew Enoch apocryphon, the Lord, in visiting the earth, rests in the Garden of Eden and, moving in the reverse direction, passes through ‘the Garden to the firmament’²⁵⁶ . . . Every transition must be provided with such a setting, not only from here to heaven, but in the reverse direction in the beginning.”²⁵⁷

“The passage from world to world and from horizon to horizon is dramatized in the ordinances of the temple, which itself is called the horizon.”²⁵⁸ Situating this concept with respect to the story of Adam and Eve, the idea is that the Garden “was placed between heaven and earth, below the firmament [i.e., the celestial world] and above the earth [i.e., the terrestrial world], and that God placed it there . . . so that, if [Adam] kept [God’s] commands He might lift him up to heaven, but if he transgressed them, He might cast him down to this earth.”²⁵⁹

Moses 3:8: Where was the Garden of Eden located?

While it would be presumptuous to speak of any final solution to the problem of reconciling science and scripture on specifics relating to the Garden of Eden and the nature of life before the Fall, three groups of general possibilities are briefly considered below.

1. *Eden located on the earth as a place where special conditions prevailed.* This scenario, advocated by Draper et al., posits that Eden existed at a specific location on the earth, and that “spiritual” conditions governed life in the Garden before the Fall while, at the same time, “natural” conditions prevailed elsewhere on the earth.²⁶⁰ Such a proposal accords well with a common LDS view that attributes a continuous identity of the physical earth from its creation in a spiritual state, to its “Fall” to a terrestrial one, to its eventual transformation to a paradisiacal millennial state, and ultimately to a glorified celestial status.²⁶¹ It also provides an explanation for

ancient fossil remains by allowing for death and disease to have taken place for an indefinite period of time outside the Garden, while deathless conditions are seen as having prevailed before the Fall for Adam and Eve and all else within Eden's precincts.²⁶² On the other hand, nothing in the scriptural description of the Garden's four rivers springing from one head seems to correlate easily with the geography of Missouri (or anywhere else on the earth, for that matter), either present or past. Moreover, it seems awkward to speak of a single earth existing in a hybrid state—partly spiritual and partly natural.²⁶³ Finally, this proposal offers no guidance about how to reconcile current scientific thinking with statements from scripture and early Church leaders that seem to imply that the earth was moved from one location in the universe to another (see the following question below).

2. *Eden situated in a different place or "state" than the earth as we know it.* A second possibility is that the events of the Fall did not take place on the earth as we know it. For example, the bodies of Adam and Eve could have been prepared in some manner beforehand on the earth²⁶⁴ and afterward the couple could have been temporarily placed in a terrestrial environment to experience the events of the Garden of Eden.²⁶⁵ As with the first possibility discussed above, this interpretation of the story would be consistent with the implication of Moses 3:8 that the bodies of Adam and Eve were created outside the Garden (i.e., on the earth?²⁶⁶) and only later placed in Paradise ("there I put the man whom I had formed"²⁶⁷).

In this view, special conditions, perhaps paralleling those that characterize worlds where translated beings dwell,²⁶⁸ would have been required as part of the design of the Garden of Eden.²⁶⁹ An important consequence of this view is that the subsequent Fall would not have required the movement of an entire planet from one place to another, but only the removal of Adam and Eve from the state or place of Eden to the terrestrial earth (a form of "reverse translation") — an earth where natural conditions (including death and "time") had already prevailed from the beginning of its creation.²⁷⁰ A strong point of this proposal is that it allows for an earth consistent with scientific findings of a long and continuous biological, geographical, and planetary history. Finally, several ancient parallels can be taken as suggesting the idea that the Garden was not on the earth but rather in a place of a higher order or "sphere" to which Adam and Eve were "transplanted" from the earth.²⁷¹

3. *Eden as a place whose description includes figurative elements.* The blend of figurative elements in the stories of the Creation, the Fall, and the Garden of Eden provides a powerful means to teach complex ideas that would be difficult to comprehend and recall if presented in purely abstract terms. Though affirming the identity of Adam and Eve as historical figures, the reality of the Fall, and the tangible nature of the "sacred space" of Eden, Joseph Fielding McConkie is not troubled by the presence of symbols and metaphors in scriptural accounts.²⁷²

What, then, do we conclude of the Eden story? Was it figurative or literal? We answer by way of comparison. It, like the temple ceremony, combines a rich blend of both. Our temples are real, the priesthood is real, the covenants we enter into are real, and the blessings we are promised by obedience are real; yet the teaching device may be metaphorical. We are as actors on a stage. We role-play and imagine. We do not actually advance from one world to another in the temple, but rather are taught with figurative representations of what can and will be In the story of man's earthly origin we find the rich blend of figurative and literal that is so typical of the Bible, of the teachings of Christ, and of our daily experience—this that the story might unfold according to the faith and wisdom that we bring to it. Like all scriptural texts, its interpretation becomes a measure of our maturity and our spiritual integrity.

In support of this view, which is not necessarily incompatible with the other interpretations discussed above, it can be easily admitted that the scriptural details of locations and specific events in Moses 3-4 are obscure, and that there is a strong symbolic component of many of the descriptions of the places, characters, props, and events of Eden. In fact, Faulconer explains that reading scripture "typologically, figurally, anagogically, or allegorically" is not what a premodern would have done.²⁷³

... instead of or in addition to reading literally. Such readings are part and parcel of a literal reading. Premodern understanding does not reduce the biblical story to a reference to or representation of something

else, though it also does not deny that there may be an important representative element in scripture.²⁷⁴ Instead, premoderns believe that to understand the story of Israel is essentially to understand history—actual history, the real events of the world—as incarnation, a continuing incarnation, as types and shadows.

Moses 3:9: After the Fall, was the earth physically moved from a place near Kolob to its current location?

In a single brief enigmatic reference, Moses 3:9 elaborates on the spiritual state of existence that applied to all things in the Garden: “... it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it.” The use of “for” to introduce the dependent clause of this verse seems to imply that the spiritual state of the Garden was due to the fact that it had remained in a particular “sphere.” This raises the question as to what is meant by the term “sphere.”

The first thing to notice is that the Prophet Joseph Smith never used “sphere” in the contemporary English sense of a “globe” or a “celestial body,” preferring the terms “world” or “planet” when that meaning was intended. In his revelations and teachings, “sphere” always refers to one of three things:

1. the orbit or order of a heavenly body;²⁷⁵
2. a domain of thought;²⁷⁶
3. a realm of activity, power, or influence.²⁷⁷

In the context of Moses 3:9, only the first and third of the senses could reasonably apply. However, since the book of Abraham²⁷⁸ strongly correlates increases in proximity of orbit with higher orders of celestial governance, these two senses, in fact, converge. Taken together with Abraham 5:13 and D&C 130:4 — which imply that the “reckoning” of time of the Garden in its spiritual state was “after the Lord’s time, which was after the time of Kolob”²⁷⁹ — the implication seems to be that the prelapsarian Garden of Eden was “nigh unto Kolob,”²⁸⁰ with events after the Fall occurring in another sphere—and hence in a different state.²⁸¹

This interpretation immediately raises serious issues. For one thing, a view that the earth was physically transported from one position in space to another is impossible to harmonize with current planetary science unless one makes the very doubtful assumption, as does Hyrum Andrus,²⁸² that under the special conditions prevailing at the time of Creation “it may have been possible to move the earth in space at a great speed without the disruption that might otherwise accompany such a move.” For such a view to be plausible, not only would the movement of Earth itself have to be considered, but also the fact that “the solar system is a multiple body system with many complex interactions taking place.”²⁸³ Equally problematic is the fact that all lines of scientific evidence support the conclusion that both the sun and the earth were created at about the same time from the same source, and that the earth was part of our solar system from its beginning.

2 Nephi 2:22-23: Does the Book of Mormon imply that there was no death before the Fall?

Scriptural descriptions of the Garden of Eden not only seem to imply that something about its “time,” but also its “state,” and “sphere,” differed from the postlapsarian environment of Adam and Eve. Lehi explained that had it not been for the Fall, “All things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.”²⁸⁴ Some readers take this verse as an argument that death did not occur before the Fall. However, there are other ways of interpreting this passage of scripture. In this connection, Stephens and Meldrum ask:²⁸⁵

What does the term “all things” refer to? Verse 23 appears to refer to Adam and Eve only, and verse 24 uses the term “all things” twice to refer to concepts. Can we be certain that “all things” in verse 22 means Adam, Eve, all the animals, and all the plants? Could the term “things” simply mean conditions? ... If Adam had not transgressed, his condition of immortality in the Garden would have continued indefinitely.

Perhaps more plausibly, Robert W. Clayton observes:²⁸⁶

The meaning of [2 Nephi 2:22-23] must be carefully evaluated. “The state in which they were after they were created” (for plants and animals) is not defined anywhere in scripture. “And had no end” does not necessarily mean eternal life, just a continuation of state. It could mean the creations were mortal and would have continued mortal forever, with no hope of eternal continuance. The word “they” refers to Adam and Eve throughout the chapter, but the meaning of “they” is grammatically unclear in verse 22. Verse 23 picks right back up with “they” referring to Adam and Eve, suggesting that it is Adam and Eve in verse 22 who would have “remained forever and had no end.”

I would punctuate the verses this way:

22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden, and all things which were created must have remained in the same state in which they were after they were created.

23 And they must have remained forever, and had no end, and they would have had no children; wherefore they would have remained in a state of innocence.

Expressing a related idea, Moses 3:9 says that “all things which I prepared for the use of man” were “spiritual” when they were created, for they remained “in the sphere in which I, God, created [them].” Everything placed in the Garden of Eden was, of course, also considered “spiritual.” We are told in Moses 3 that man, the trees, and the animals became “living souls” when they were formed from a combination of spiritual and natural elements.²⁸⁷ All these things were considered “spiritual” in the sense that they were in a state of relative perfection before the Fall.²⁸⁸

There is a wide spectrum of beliefs in the Church regarding the question of how death entered the world.²⁸⁹ President Harold B. Lee gave the following description of the effects of Adam and Eve’s transgression on the rest of creation.²⁹⁰

Besides the Fall having had to do with Adam and Eve, causing a change to come over them, that change affected all human nature, all of the natural creations, all of the creation of animals, plants—all kinds of life were changed. The earth itself became subject to death.... How it took place no one can explain, and anyone who would attempt to make an explanation would be going far beyond anything the Lord has told us. But a change was wrought over the whole face of the creation, which up to that time had not been subject to death. From that time henceforth all in nature was in a state of gradual dissolution until mortal death was to come, after which there would be required a restoration in a resurrected state.

President Lee’s clear statement about the effects of the Fall is difficult to reconcile with the presence of ancient fossils predating man’s arrival, arranged in progressive complexity in the earth’s strata. Elder James E. Talmage of the Quorum of the Twelve, a geologist by training, expressed the following observations in 1931:²⁹¹

The oldest... rocks thus far identified in land masses reveal the fossilized remains of once living organisms, plant and animal... These lived and died, age after age, while the earth was yet unfit for human habitation. From the fossilized remains of plants and animals found in the rocks, the scientist points to a very definite order in the sequence of life embodiment, for older rocks, the earlier formations, reveal to us organisms of simplest structure only, whether of plants or animals. These primitive species were aquatic; land forms were of later development.

Those who, like President Lee, have made statements strongly expressing the view that no death existed on earth before the Fall should not be portrayed as intrinsically unsympathetic to science, but more fundamentally as resisting any views that compromise authoritatively expressed doctrines relating to the Creation, the Fall, and

the Atonement. Likewise, scientifically-minded people of faith such as Elder Talmage are not seeking to subordinate the claims of faith to the program of science, but naturally desire to circumscribe their understanding of truth—the results of learning by “study and also by faith”²⁹² — into “one great whole.”²⁹³

In 1910, the First Presidency affirmed that to the extent that demonstrated scientific findings can be harmonized with “divine revelation [and] good common sense,” they are accepted “with joy.”²⁹⁴ In this regard, Elder Lee spoke approvingly of a story recounted by LDS scientist Harvey Fletcher about President Joseph F. Smith’s reply to questions posed to him at BYU about the topic of evolution:²⁹⁵

After listening patiently he replied: “Brethren, I don’t know very much about science. It has not been my privilege to study... deeply... any of the sciences, but this I do know, that God lives, and that His Son instituted this church here upon the earth for the salvation of men. Now Brethren, you have that testimony, and I’ve heard you bear it. It’s your job to try and see how these seeming difficulties can be overcome.”

Moses 3:9: What kind of fruit grew on the “Tree of Knowledge of Good and Evil”?

The Hebrew expression “knowledge of good and evil” can mean knowledge of what is good and bad, or of happiness and misery—or, most arguably, of “everything,” if “good and evil” can be taken to mean the totality of all that is, was, or is yet to be.²⁹⁶ The kind of understanding implied by the phrase “knowledge of good and evil” is, as Claus Westermann²⁹⁷ concludes:

... concerned with knowledge (or wisdom) in the general, comprehensive sense. Any limitation of the meaning of “the knowledge of good and evil” is thereby excluded. It can mean neither moral nor sexual²⁹⁸ nor any other partial knowledge, but only that knowledge which includes and determines human existence as a whole, [the ability to master]... one’s own existence.

Consistent with this reading of the phrase, LDS scripture refers to the ability to know “good *from* evil,”²⁹⁹ which presupposes “man’s power to choose the sweet even when it is harmful and reject the bitter even when beneficial.”³⁰⁰

LDS teachings about the nature of the “forbidden fruit” include a wide variety of opinions. For example, while President Brigham Young³⁰¹ and Elder James E. Talmage³⁰² understood the scriptures as describing a literal ingestion of “food” of some sort, Elder Bruce R. McConkie left 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.”³⁰³

Given the pervasiveness of the temple themes in the early chapters of Genesis, it would be surprising if temple symbolism were not somehow connected to the Tree of Knowledge. Whether speaking of the heavenly temple or of its earthly models, the theme of access to revealed knowledge is inseparably connected with the passage through the veil.³⁰⁴ Consistent with this general idea about the nature of the forbidden fruit, Islamic traditions insist that the reason Satan was condemned after the Fall was because he had claimed that he would reveal a knowledge of certain things to Adam and Eve.³⁰⁵ Hugh Nibley succinctly summed up the situation: “Satan disobeyed orders when he revealed certain secrets to Adam and Eve, not because they were not known and done in other worlds, but because he was not authorized in that time and place to convey them.”³⁰⁶ 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.)”³⁰⁷

Moses 3:9: Did the “Tree of Life” confer biological immortality on Adam and Eve?

Since the Tree of Life is not specifically prohibited to Adam and Eve, readers have often speculated on the question of whether Adam and Eve can be presumed to have eaten from it to prolong their lives so long as they

remained in the Garden. However, a careful reading of Genesis itself seems to run counter to this view. For example, the use of the term “also” in Genesis 3:22 (Hebrew *gam*; “and take *also* of the tree of life”) suggests that they had not yet partaken of the fruit of the Tree of Life at the time these words were spoken. Evidence for the use of *gam* in the sense of “new and additional activity” is provided in Genesis 3:6 as well (“and *also* gave to her husband”).³⁰⁸ Additionally, Barr studied 131 cases of “lest” (Hebrew *pen*; “lest he put for his hand... and eat”) in the Bible “and found none which means ‘lest someone continue to do what they are already doing.’”³⁰⁹ Specifically affirming such a reading is a unique Samaritan exegesis of Genesis 2:16 that specifically excludes the Tree of Life from the original permission given to Adam and Eve to eat from the trees of the Garden.³¹⁰

In contrast to the common idea that eating the fruit of the Tree of Life was merely a way to provide biological immortality, Elder Bruce R. McConkie maintained that its purpose was to confer the glory of “eternal life”³¹¹—the kind of life that God lives—in whatever degree, of course, those who partake are qualified to receive it.³¹² Non-Mormon scholar Vos concurs, concluding that “the tree was associated with the higher, the unchangeable, the eternal life to be secured by obedience throughout the probation.”³¹³ According to this view, Adam and Eve would not have been permitted to partake of the fruit of the Tree of Life at their own discretion. Like each one of us, Adam and Eve’s only approach to the Tree of Life was by way of leaving the Garden of Eden to pass into mortality, and finally returning at last to take of the sweet fruit only when they had completed their probation and were authoritatively invited to do so.³¹⁴

Moses 3:22: Was Eve created from a rib?

President Spencer W. Kimball taught that: “The story of the rib, of course, is figurative.”³¹⁵ As Sarna describes: “The mystery of the intimacy between husband and wife and the indispensable role that the woman ideally plays in the life of man are symbolically described in terms of her creation out of his body. The rib taken from man’s side thus connotes physical union and signifies that she is his companion and partner, ever at his side.”³¹⁶

In Mesopotamian literature, Ea, the god of wisdom, is “described as ‘the ear of [the god] Ninurta’ because the ear was regarded as the seat of intelligence. In Greek mythology, Athena, the goddess of wisdom, sprang from the forehead of Zeus, the seat of the brain.”³¹⁷ In the Bible, by way of contrast, the use of the word rib “expresses the ultimate in proximity, intimacy, and identity.”³¹⁸ Writes Nibley: “The rib in Arabic is the *urka* or *silka*. It is the expression for anything as close to you as a thing can possibly be.”³¹⁹ Note that in the Sumerian myth of Enki and Ninhursag, Ninti is the name of a deity who cures Enki’s rib — her name meaning both “the lady of the rib” and “the lady who makes life.”³²⁰

Moses 7:21: By what means was the whole city of Zion “taken up into heaven”?

Though some early Church leaders taught that a physical city of Zion was taken up into heaven,³²¹ it should also be remembered that the primary definition of Zion is as a *people*.³²² When Moses 7:63 describes the return of the “city” of Zion, it speaks of the warm fellowship of affection between its heavenly and earthly inhabitants, not of a restoration of ancient buildings, streets, and gardens.

Moses 7:48: Does the fact that Enoch hears a voice from the bowels of the earth mean that it is alive?

The Book of Mormon prophet Jacob makes a clear distinction between those parts of God’s creation that act, and those that are merely acted upon.³²³ Unlike the earth and other inanimate objects, men “are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day.”³²⁴

The verse in question should be taken as a poetic reference to the mourning of all creation at mankind’s destructive and self-destructive tendencies.³²⁵ O. Glade Hunsaker notes the beauty of the imagery:³²⁶ “the poetry of Moses is striking. For example, Enoch hears and describes the personified soul of the earth alliteratively as

the ‘mother of men’ agonizing from the bowels of the earth that she is ‘weary’ of “wickedness.”³²⁷ The tension of the drama resolves itself as the voice uses assonance in pleading for ‘righteousness’ to ‘abide’ for a season.”

Moses 8:13, 21; Genesis 6:4: What is to be understood by references to the “sons of God” in Genesis and the Book of Moses? Were they divine beings that married human women?

The term, “sons of God,” as it occurs in the enigmatic episode of mismatched marriages in the Bible³²⁸ and in passages in *1 Enoch*³²⁹ has been the source of no end of controversy among scholars.³³⁰ Contradicting traditions that depict these husbands as fallen angels, the book of Moses and some ancient exegetes portray them as mere mortals.³³¹ Following what became the standard tradition in the Syriac Church, that saw the “sons of God” as Sethites and the “daughters of men” as Cainites,³³² Ephrem the Syrian interpreted these traditions to mean that: “[T]hose who lived on higher ground,³³³ who were called ‘the children of God,’ left their own region and came down to take wives from the daughters of Cain down below.”³³⁴ An Islamic source likewise asserted: “But one errs and misunderstands [if] he says that ‘angels’ descended to ‘mortal women.’ Instead, it is the sons of Seth who descend from the holy mountain to the daughters of Cain the accursed. For it was on account of their saintliness [chastity?] and dwelling place upon the holy mountain that the sons of Seth were called *banu ‘elohim*; that is, ‘sons of God.’”³³⁵

Adam’s acceptance of the ordinance of baptism of the water and the Spirit is explicitly described in the Book of Moses,³³⁶ as are allusions to subsequent priesthood ordinances that were intended to lead him — and his posterity — to the glorious end of the pathway of exaltation. Thus, we are told that Adam was “after the order of him who was without beginning of days,” and that he was “one” in God, “a son of God.” Through this same process — both having received every priesthood ordinance and covenant, and also having successfully completed the probationary tests of earth life — all may become sons of God.³³⁷

Moses 8:30: Did God actually “destroy all flesh from off the earth” in the flood of Noah?

Walter Bradley summarizes some of the difficulties in the idea of a universal flood:³³⁸

The fundamental question is whether the Noachian flood was global or local. The terminology used in Genesis 6-9 seems to favor a global flood... [However, t]he use of such biblical language in other stories may help us to understand the intention here. In Genesis 41:56, we are told, “The famine was spread over all the face of the earth.” We normally interpret this famine as devastating the lands of the ancient Near East around Egypt and do not assume that American Indians and Australian Aborigines came to buy grain from Joseph. 1 Kings 10:24 states that “the whole world sought audience with Solomon to hear the wisdom God had put in his heart.” Surely Inca Indians from South America or Maoris from New Zealand had not heard of Solomon and sought his audience.

The Hebrew word *eretz* used in Genesis 7:19 is usually translated “earth” or “world” but does not generally refer to the entire planet. Depending on the context, it is often translated “country” or ‘land’ to make this clear. References to the entire planet are found in Genesis 1:1; 2:1; and 14:22, for example. However, more typical references might be Genesis 1:10; 2:11; or 2:13, where *eretz* is translated ‘land.’ In Genesis 12:1, Abram was told to leave his *eretz*. He was obviously not told to leave the planet but rather to leave his country... A final helpful comparison to obtain a proper interpretation of Genesis 7:19 involves Deuteronomy 2:25, which talks about all the nations “under the heavens” being fearful of the Israelites. Obviously, all nations “under the heavens” was not intended to mean all on planet Earth.

The Hebrew word translated “covered” in Genesis 7:19 is *kasah*. It can mean “residing upon,” “running over,” or “falling upon.” Twenty feet of water running over or falling upon the mountains (or hills) is quite different from that amount residing upon them, although either event could destroy human and animal life in its path

If the entire Mesopotamian valley was flooded and the water receded slowly, then Noah might have seen only water, with distant mountain ranges being over the horizon. God's use of wind in Genesis 8:1 to cause the flood to subside would be reasonable for a local flooding of this huge valley. It would not make sense for a flood that left water to a depth of thirty thousand feet, sufficient to cover Mount Everest. Genesis 8:4 indicates that the Ark came to rest on the hills or mountains of Ararat, not specifically Mount Ararat, which is seventeen thousand feet tall. This complex mountain range extends north and east of Mount Ararat down to the foothills skirting the Mesopotamian plain. If the Ark had landed near the top of Mount Ararat, it is difficult to imagine how Noah and his family as well as the animals would have been able to descend to the base of the mountain, given the considerable difficulty mountain climbers have today attempting to reach the locations where the Ark is thought (I believe, incorrectly) to have landed.

Further evidence for a local flood is found in Genesis 8:5, where it is noted that the water receded until the tenth month when the tops of the mountains (or hills) became visible for the first time. The reference here seems to be what Noah could see, not the entire world.

In Genesis 8:11, the dove returns with an olive leaf. Since olive trees don't grow at higher elevations, a flood that covered all the mountains would not give this type of evidence of receding. One can estimate the total amount of water that would be needed to cover all the mountains on the face of the earth and compare this to the total water reserves that we know of on planet Earth, both in lakes and oceans and in subterranean aquifers. A flood that covered all the mountains on earth would require 4.5 times the total water resources that exist on planet Earth.

Addressing the question of the Flood, Elder John A. Widtsoe, writing in 1943, wrote:³³⁹

We should remember that when inspired writers deal with historical incidents they relate that which they have seen or that which may have been told them, unless indeed the past is opened to them by revelation.

[For example, t]he details in the story of the Flood are undoubtedly drawn from the experiences of the writer ... The writer of Genesis made a faithful report of the facts known to him concerning the Flood. In other localities the depth of the water might have been more or less.

Genesis 6:14-16: How are we to understand the large size and strange shape of Noah's Ark?

The story of the Flood replays with significant variation many of the themes found in the earlier chapters of Genesis, including stories of a creation, a garden, and a fall.³⁴⁰ Predictably, it also resonates with temple motifs.

It is significant that, apart from the Tabernacle of Moses³⁴¹ and the Temple of Solomon,³⁴² Noah's Ark is the only man-made structure mentioned in the Bible whose design was directly revealed by God.³⁴³ Noah's Ark seems to have been "designed as a temple,"³⁴⁴ specifically a prefiguration of the Tabernacle, as argued so well in a recent book by Michael Morales.³⁴⁵

The Ark's three decks suggest both the three divisions of the Tabernacle and the threefold layout of the Garden of Eden.³⁴⁶ Indeed, each of the decks of Noah's Ark was exactly "the same height as the Tabernacle and three times the area of the Tabernacle court."³⁴⁷ Note that Noah's Ark is shaped with a flat bottom like a box or coffer. The ratio of the width to the height of both Noah's Ark and the Ark of the Covenant is 3:5.³⁴⁸

The biblical account makes it clear that the Ark "was not shaped like a ship and it had no oars," "accentuating the fact that Noah's deliverance was not dependent on navigating skills, [but rather happened] entirely by God's will,"³⁴⁹ its movement solely determined by "the thrust of the water and wind."³⁵⁰ Likewise, whether the dimensions of the seven-storied ark (or "temple"³⁵¹) in the Mesopotamian story of *Gilgamesh*³⁵² are imagined to represent the shape of "a sea-going ziggurat"³⁵³ or instead a "floating *microcosm*"³⁵⁴ in the form of a gigantic

cube, the nautical improbability of such a vessel is meant to affirm the miraculous nature of the rescue in the context of temple symbolism.

Genesis 9:16: First Rainbow?

About the rainbow that betokened the covenant between God and Noah, Hugh Nibley asked:³⁵⁵

Why do Christians insist on calling it the first rainbow, just because it is the first mentioned? Who says that water drops did not refract light until that day? Well, my old Sunday School teacher, for one, used to say it. The rainbow, like the sunrise, is strictly the product of a point of view, for which the beholder must stand in a particular place while it is raining in another particular place and the sun is in a third particular place, if he is to see it at all. It is a lesson in relativity.

Genesis 9:19: Were there others besides Noah and his family that survived the Flood?

Results of genetic studies seem to indicate that both the most recent common male and female ancestors of mankind each lived long before Adam and Eve entered mortality³⁵⁶ — or, for that matter, at a more distant period than Noah, whose sons traditionally have been understood to be the sole male survivors of the Flood. Some biblical scholars have studied ancient manuscripts that seem to provide support for the idea that there were “other people ‘out there’ when God created Adam and Eve, but they ... weren’t [considered to be] fully human in the sense that Adam and Eve were.”³⁵⁷

Drawing on the richer sources of scripture produced through modern revelation, Hugh Nibley has raised a series of questions with an eye to finding scriptural support for surviving non-Noachian lineages that might help explain such findings.³⁵⁸ Nibley no doubt was wondering whether some of these shadowy peoples described in scripture might be neither descendants of Noah nor of Adam but rather distantly related contemporaries whose descendants may have mixed at various times with the Adamic lineage.³⁵⁹ Of relevance is the reminder by Ryan Parr that promised blessings from patriarchs such as Abraham, Isaac, and Jacob are of necessity driven by covenant and lineal descent, not by genetics, since specific “nuclear DNA finding its way from any one of these progenitors to any descendent of today is extremely unlikely from a biological perspective.”³⁶⁰

Genesis 10:25: What does the phrase mean that says the earth was divided in the days of Peleg?

Concerning the meaning of the statement that “the earth [was] divided,” LDS scholar B. Kent Harrison observes:³⁶¹ “This division ... is, of course, suggestive of continental drift,³⁶² but the time scales are all wrong ... It has also been suggested that the splitting is only political.”³⁶³ Something like the latter interpretation is suggested by the wording of the Joseph Smith Translation (JST), which seems to posit a causal connection between Peleg’s might and the division of the earth: “Peleg was a mighty man, for in his days was the earth divided.”³⁶⁴ The description of Peleg as “a mighty man”³⁶⁵ recalls the figure of Nimrod.³⁶⁶

Genesis 11:9: How are we to understand the Lord’s confounding the language of the builders of the Tower of Babel in light of historical linguistics?

If we take the “one language” of Genesis 11:1 as being Sumerian, Akkadian, or even (as a long shot) Aramaic³⁶⁷ rather than a supposed universal proto-language,³⁶⁸ some of the puzzling aspects of the biblical account become more intelligible. For example, “Genesis 10 and 11 would make linguistic sense in their current sequence. In addition to the local languages of each nation,³⁶⁹ there existed ‘one language’³⁷⁰ which made communication possible throughout the world”³⁷¹ — or, perhaps more accurately, throughout the land.³⁷² “Strictly speaking, the biblical text does not refer to a plurality of languages but to the ‘destruction of language as an instrument of communication.’”³⁷³

Hamilton³⁷⁴ presents a reasonable view when he writes that it “is unlikely that Genesis 11:1-9 can contribute much, if anything, to the origin of languages ... [T]he diversification of languages is a slow process, not something catastrophic as Genesis 11 might indicate.”³⁷⁵ The commonly received interpretation of Genesis 11 provides “a most incredible and naïve explanation of language diversification. If, however, the narrative refers to the dissolution of a Babylonian lingua franca, or something like that, the need to see Genesis 11:1-9 as a highly imaginative explanation of language diffusion becomes unnecessary.”³⁷⁶

Brant Gardner summarizes the take home lesson of the Tower of Babel story:³⁷⁷ “[T]he confounding of languages is related to the mixing (confounding) of different peoples in creating this great tower in Babylon. From such a mixing of people who were attempting to build a temple to the heavens, Yahweh removed some of His believers [e.g., the Jaredites and, at some point, Abram] for His own purposes.”

References

- 500,000-Year-Old Neanderthal Viruses Found in Modern Human DNA — (Did We Interbreed?) (November 19, 2013). In *The Daily Galaxy*. http://www.dailygalaxy.com/my_weblog/2013/11/-500000-year-old-neanderthal-viruses-found-in-modern-human-dna-did-we-interbreed-share-a-language-ge.html. (accessed November 20, 2013).
- Alexander, P. "3 (Hebrew Apocalypse of) Enoch." In *The Old Testament Pseudepigrapha*, edited by James H. Charlesworth. 2 vols. Vol. 1, 223-315. Garden City, NY: Doubleday and Company, 1983.
- Alighieri, Dante. 2008. *La Divina Commedia*. In *Dante Alighieri on the Web*, Furia, Carlo Alberto. <http://www.greatdante.net/credits.html>. (accessed November 8, 2013).
- Anderson, Gary A. *The Genesis of Perfection: Adam and Eve in Jewish and Christian Imagination*. Louisville, KY: Westminster John Knox Press, 2001.
- Andrus, Hyrum L. *God, Man, and the Universe*. Salt Lake City, UT: Bookcraft, 1968.
- Asad, Talal. "The construction of religion as an anthropological category." In *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*, edited by Talal Asad, 27-54. Baltimore, MD: The Johns Hopkins University Press, 1993.
- Attridge, Harold W., Wayne A. Meeks, Jouette M. Bassler, Werner E. Lemke, Susan Niditch, and Eileen M. Schuller, eds. *The HarperCollins Study Bible, Fully Revised and Updated* Revised ed. New York City, NY: HarperOne, 2006.
- Bailey, David H., Jeffrey M. Bradshaw, John H. Lewis, Gregory L. Smith, and Michael L. Stark. *Science and Mormonism: Cosmos, Earth, and Man. Interpreter Science Symposia 1*. Orem and Salt Lake City, UT: The Interpreter Foundation and Eborn Books, 2016.
- Barker, Margaret. *The Revelation of Jesus Christ: Which God Gave to Him to Show to His Servants What Must Soon Take Place (Revelation 1.1)*. Edinburgh, Scotland: T&T Clark, 2000.
- . *Temple Theology*. London, England: Society for Promoting Christian Knowledge (SPCK), 2004.
- . *The Hidden Tradition of the Kingdom of God*. London, England: Society for Promoting Christian Knowledge (SPCK), 2007.
- . *Christmas: The Original Story*. London, England: Society for Promoting Christian Knowledge, 2008.
- Barlow, Philip L. *Mormons and the Bible: The Place of the Latter-day Saints in American Religion*. New York, NY: Oxford University Press, 1991.
- Barney, Kevin L. "Examining six key concepts on Joseph Smith's understanding of Genesis 1:1." *BYU Studies* 39, no. 3 (2000): 107-24.
- . 2014. Authoring the Old Testament. In *By Common Consent*. <http://bycommonconsent.com/2014/02/23/authoring-the-old-testament/> Page. (accessed March 15, 2014).
- Barney, Ronald O. 2013. Joseph Smith's Visions: His Style and his Record. In *Proceedings of the 2013 FAIR Conference*. <http://www.fairlds.org/fair-conferences/2013-fair-conference/2013-joseph-smiths-visions-his-style-and-his-record>. (accessed September 15, 2013).
- Bateson, Gregory. *Mind and Nature: A Necessary Unity*. New York: E. P. Dutton, 1979.
- Bateson, Gregory, and Mary Catherine Bateson. *Angels Fear: Towards an Epistemology of the Sacred*. New York City, NY: Macmillan Publishing Company, 1987.
- Beale, Gregory K. *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God. New Studies in Biblical Theology 1*, ed. Donald A. Carson. Downers Grove, IL: InterVarsity Press, 2004.
- Benson, Ezra Taft. "The Book of Mormon—Keystone of our religion." *Ensign* 16, November 1986, 4-7. <https://www.lds.org/ensign/1986/11/the-book-of-mormon-keystone-of-our-religion?lang=eng>. (accessed March 20, 2014).
- Berlin, Adele. "A search for a new biblical hermeneutics: Preliminary observations." In *The Study of the Ancient Near East in the Twenty-First Century: The William Foxwell Albright Centennial Conference*, edited by Jerrold S. Cooper and Glenn M. Schwartz, 195-207. Winona Lake, IN: Eisenbrauns, 1996.

- Bialik, Hayim Nahman, and Yehoshua Hana Ravnitzky, eds. 1902. *The Book of Legends (Sefer Ha-Aggadah): Legends from the Talmud and Midrash*. Translated by William G. Braude. New York City, NY: Schocken Books, 1992.
- Black, Jeremy A., G. Cunningham, E. Robson, and G. Zolyomi. "Enki's journey to Nibru." In *The Literature of Ancient Sumer*, edited by Jeremy A. Black, G. Cunningham, E. Robson and G. Zolyomi, 330-33. Oxford, England: Oxford University Press, 2004.
- Blenkinsopp, Joseph. "The structure of P." *The Catholic Biblical Quarterly* 38, no. 3 (1976): 275-92. Structure of P.
- Bokovoy, David E. *Authoring the Old Testament: Genesis-Deuteronomy. Contemporary Studies in Scripture*. Salt Lake City, UT: Greg Kofford Books, 2014.
- Boyce, Duane. "Of science, scripture, and surprise." *The FARMS Review* 20, no. 2 (2008): 163-214.
- Bradley, Walter. "Why I believe the Bible is scientifically reliable." In *Why I Am a Christian: Leading Thinkers Explain Why They Believe*, edited by Norman L. Geisler and Paul K. Hoffman, 161-81. Grand Rapids, MI: Baker Books, 2001.
- Bradshaw, Jeffrey M. 2009. Adam, Eve, and the Three Wise Men of the Nativity (December 10, 2009). In *Meridian Magazine*. <http://www.templethemes.net/publications/Meridian/091209-Adam, Eve, and the Three Wise Men.pdf>. (accessed February 5, 2014).
- . *Ancient and Modern Perspectives on the Book of Moses. In God's Image and Likeness 1*. Salt Lake City, UT: Eborn Publishing, 2010.
- . *Temple Themes in the Book of Moses*. Salt Lake City, UT: Eborn Publishing, 2010.
- . *Temple Themes in the Oath and Covenant of the Priesthood*. Salt Lake City, UT: Eborn Publishing, 2012.
- Bradshaw, Jeffrey M., Jacob Rennaker, and David J. Larsen. "Revisiting the forgotten voices of weeping in Moses 7: A comparison with ancient texts." *Interpreter: A Journal of Mormon Scripture* 2 (2012): 41-71.
- Bradshaw, Jeffrey M. "The tree of knowledge as the veil of the sanctuary." In *Ascending the Mountain of the Lord: Temple, Praise, and Worship in the Old Testament*, edited by David Rolph Seely, Jeffrey R. Chadwick and Matthew J. Grey. The 42nd Annual Brigham Young University Sidney B. Sperry Symposium (26 October, 2013), 49-65. Provo and Salt Lake City, UT: Religious Studies Center, Brigham Young University and Deseret Book, 2013.
- . *Creation, Fall, and the Story of Adam and Eve*. 2014 Updated ed. In *God's Image and Likeness 1*. Salt Lake City, UT: Eborn Publishing, 2014.
- . "The LDS book of Enoch as the culminating story of a temple text." *BYU Studies* 53, no. 1 (2014): 39-73.
- . "A Noah like no other before: A look at the latest biblical film from an LDS perspective." *Deseret News*, 3 April 2014, 2014. <http://www.deseretnews.com/article/865600065/A-Noah-like-no-other-before-A-look-at-the-latest-biblical-film-from-an-LDS-perspective.html?pg=all>. (accessed 17 May 2014).
- . "Sorting out the sources in scripture. (Review of David E. Bokovoy, *Authoring the Old Testament: Genesis-Deuteronomy*)." *Interpreter: A Journal of Mormon Scripture* 9 (2014): 215-72.
- Bradshaw, Jeffrey M., and David J. Larsen. *Enoch, Noah, and the Tower of Babel. In God's Image and Likeness 2*. Salt Lake City, UT: The Interpreter Foundation and Eborn Books, 2014.
- Brodie, Thomas L. *Genesis as Dialogue: A Literary, Historical, and Theological Commentary*. Oxford, England: Oxford University Press, 2001.
- Brown, William P. *The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder*. Oxford, England: Oxford University Press, 2010.
- Bunta, Silviu. "The likeness of the image: Adamic motifs and tzlm anthropoly in rabbinic traditions about Jacob's image enthroned in heaven." *Journal for the Study of Judaism* 37, no. 1 (2006): 55-84. <http://docserver.ingentaconnect.com/deliver/connect/brill/00472212/v37n1/s3.pdf>. (accessed July 2).
- Bushman, Richard Lyman. "Richard Lyman Bushman." In *Why I Believe*, 79-83. Salt Lake City, UT: Bookcraft, 2002.

- . *Joseph Smith: Rough Stone Rolling, A Cultural Biography of Mormonism's Founder*. New York City, NY: Alfred A. Knopf, 2005.
- . *Mormonism: A Very Short Introduction*. Oxford, England: Oxford University Press, 2008.
- Cahill, Thomas. *How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe*. New York City, NY: Doubleday, 1995.
- Cahn, Isabelle, and Olivier Morel. *L'art des cavernes. Toutes mes histoires de l'art*. Paris, France: Éditions Courtes et Longues, 2006.
- Callaway, Ewen. 2013. Ancient Humans had sex with mystery species, new DNA study shows (November 19, 2013). In *Huffington Post (Science)*. http://www.huffingtonpost.com/2013/11/19/ancient-humans-sex-mystery-species-dna_n_4302031.html. (accessed November 20, 2013).
- Callender, Dexter E. *Adam in Myth and History: Ancient Israelite Perspectives on the Primal Human*. Winona Lake, IN: Eisenbrauns, 2000.
- Cannon, Donald Q. "Doctrine and Covenants, Section 76." In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow. Vol. 1, 413-14. New York City, NY: Macmillan, 1992. <http://www.lib.byu.edu/Macmillan/>. (accessed November 26, 2007).
- Caputo, John. "The good news about alterity: Derrida and theology." *Faith and Philosophy* 10, no. 4 (October 1993): 453-70.
- Cassuto, Umberto. 1941. *The Documentary Hypothesis and the Composition of the Pentateuch*. Jerusalem: The Magnes Press, The Hebrew University, 1961.
- . 1944. *A Commentary on the Book of Genesis*. Vol. 1: From Adam to Noah. Translated by Israel Abrahams. 1st English ed. Jerusalem: The Magnes Press, The Hebrew University, 1998.
- . 1949. *A Commentary on the Book of Genesis*. Vol. 2: From Noah to Abraham. Translated by Israel Abrahams. 1st English ed. Jerusalem: The Magnes Press, The Hebrew University, 1997.
- Chesterton, Gilbert Keith. 1905. "Heretics." In *Collected Works*, edited by David Dooley. Vol. 1: Heretics, Orthodoxy, The Blatchford Controversies, 39-207. San Francisco, CA: Ignatius, 1986.
- . 1910. *William Blake*. New York City, NY: Cosimo, 2005.
- Clayton, Robert W. Frequently Asked Questions. In *BYU-I Employee Web Site*. <http://emp.byui.edu/claytonr/FAQ.pdf>. (accessed December 7, 2008).
- Clottes, Jean. *L'Art des Cavernes*. Paris, France: Phaidon, 2008.
- Cohen, Abraham, ed. *The Soncino Chumash: The Five Books of Moses with Haphtaroth*. London: The Soncino Press, 1983.
- Cohen, Egon D., and Rivka T. Cohen. "After me, the Rapture: Eschatological rhetoric and the Genesis Flood Narrative in contemporary cinema." In *Opening Heaven's Floodgates: The Genesis Flood Narrative, Its Context and Reception*, edited by Jason M. Silverman. Bible Intersections 12, 433-60. Piscataway, NJ: Gorgias, 2013.
- Collins, Francis S. *The Language of God: A Scientist Presents Evidence for Belief*. New York City, NY: Free Press, 2006.
- Collins, John J. "The sons of God and the daughters of men." In *Sacred Marriages*, edited by Martti Nissinen and Risto Uro, 259-74. Winona Lake, IN: Eisenbrauns, 2008.
- Consolmagno, Guy. *God's Mechanics: How Scientists and Engineers Make Sense of Religion*. San Francisco, CA: Jossey-Bass, 2008.
- Cowan, Richard O. *Answers to Your Questions about the Doctrine and Covenants*. Salt Lake City, UT: Deseret Book, 1996.
- Dahl, Larry E. "The vision of the glories." In *The Doctrine and Covenants*, edited by Robert L. Millet and Kent P. Jackson. Studies in Scripture 1, 279-308. Salt Lake City, UT: Deseret Book, 1989.
- Daniel, Steven. "Paramodern strategies of philosophical historiography." *Epoché: A Journal for the History of Philosophy* 1, no. 1 (1993): 41-63.
- Dawkins, Richard. *The God Delusion*. Boston, MA: Houghton Mifflin Company, 2006.
- Dickens, Charles. 1865. *The Uncommercial Traveler*. Centennial ed. *Charles Dickens Complete Works*. London, England: Heron Books, 1970.
- Draper, Richard D., S. Kent Brown, and Michael D. Rhodes. *The Pearl of Great Price: A Verse-by-Verse Commentary*. Salt Lake City, UT: Deseret Book, 2005.

- Drower, E. S. *The Mandaean of Iraq and Iran*. Oxford, England: Clarendon Press, 1937. Reprint, Piscataway, NJ: Gorgias Press, 2002.
- , ed. *The Canonical Prayerbook of the Mandaean*. Leiden, The Netherlands: E. J. Brill, 1959.
<http://www.gnosis.org/library/ginzarba.htm>. (accessed September 11, 2007).
- Dunn, James D. G., and John W. Rogerson. *Eerdmans Commentary on the Bible*. Grand Rapids, MI: William B. Eerdmans, 2003.
- Dunn, Richard J. "Dickens and the Mormons." *BYU Studies* 8, no. 3 (1968): 1-9.
- Ephrem the Syrian. ca. 350-363. *Hymns on Paradise*. Translated by Sebastian Brock. Crestwood, New York: St. Vladimir's Seminary Press, 1990.
- . ca. 350-363. "The Hymns on Paradise." In *Hymns on Paradise*, edited by Sebastian Brock, 77-195. Crestwood, New York: St. Vladimir's Seminary Press, 1990.
- Evans, Craig A., Joel N. Lohr, and David L. Petersen, eds. *The Book of Genesis: Composition, Reception, and Interpretation. Supplements to Vetus Testamentum, Formation and interpretation of Old Testament Literature 152*, ed. Christl M. Maier, Craig A. Evans and Peter W. Flint. Leiden, The Netherlands: Brill, 2012.
- Evening and Morning Star*. Independence, MO and Kirtland, OH, 1832-1834. Reprint, Basel Switzerland: Eugene Wagner, 2 vols., 1969.
- Eyring, Henry B. *Reflections of a Scientist*. Salt Lake City, UT: Deseret Book, 1983.
- Eyring, Henry B., Jr. "Faith, authority, and scholarship." In *On Becoming a Disciple-Scholar*, edited by Henry B. Eyring, Jr., 59-71. Salt Lake City, UT: Bookcraft, 1995.
- Faulconer, James E. *Scripture Study: Tools and Suggestions*. Provo, UT: Foundation for Ancient Research and Mormon Studies, Brigham Young University, 1999.
- . "Scripture as incarnation." In *Historicity and the Latter-day Saint Scriptures*, edited by Paul Y. Hoskisson, 17-61. Provo, UT: Brigham Young University Religious Studies Center, 2001. Reprint, in Faulconer, J. E. *Faith, Philosophy, Scripture*. Provo, UT: Neal A. Maxwell Institute, Brigham Young University, 2010, pp. 151-202.
- . "Response to Professor Dorrien." In *Mormonism in Dialogue with Contemporary Christian Theologies*, edited by Donald W. Musser and David L. Paulsen, 423-35. Macon, GA: Mercer University Press, 2007.
- . "Response to Professor Tracy." In *Mormonism in Dialogue with Contemporary Christian Theologies*, edited by Donald W. Musser and David L. Paulsen, 468-78. Macon, GA: Mercer University Press, 2007.
- Faulring, Scott H., Kent P. Jackson, and Robert J. Matthews, eds. *Joseph Smith's New Translation of the Bible: Original Manuscripts*. Provo, UT: Religious Studies Center, Brigham Young University, 2004.
- Félix, Thierry, and Jean-Luc Aubarbier. *Préhistoire en Périgord, Quercy, Charentes et Poitou. Itinéraires et découvertes*. Rennes, France: Éditions Ouest-France, 2011.
- Finkel, Irving L. *The Ark Before Noah: Decoding the Story of the Flood*. London, England: Hodder & Stoughton, 2014.
- Fishbane, Michael A. "The sacred center." In *Texts and Responses: Studies Presented to Nahum H. Glatzer on the Occasion of His Seventieth Birthday By His Students*, edited by Michael A. Fishbane and P. R. Flohr, 6-27. Leiden, The Netherlands: Brill, 1975.
- Fletcher-Louis, Crispin H. T. "The worship of divine humanity as God's image and the worship of Jesus." In *The Jewish Roots of Christological Montheism: Papers from the St. Andrews Conference on the Historical Origins of the Worship of Jesus*, edited by Carey C. Newman, James R. Davila and Gladys S. Lewis. Supplements to the Journal for the Study of Judaism 63, 112-28. Leiden, The Netherlands: Brill, 1999.
- . *All the Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls*. Leiden, The Netherlands: Brill, 2002.
- . 2002. The Cosmology of P and Theological Anthropology in the Wisdom of Jesus ben Sira. In *Jewish Roots of Eastern Christian Mysticism*, eds. Alexander Golitzin and Andrei A. Orlov.
<http://www.marquette.edu/maqom/Sirach1.pdf> , <http://www.marquette.edu/maqom/Sirach2.pdf>. (accessed July 2, 2010).
- Friedman, Richard Elliott. *The Hidden Book in the Bible*. San Francisco, CA: HarperSanFrancisco, 1998.
- , ed. *Commentary on the Torah*. New York, NY: HarperCollins, 2001.

- . 1987. *Who Wrote the Bible?* San Francisco, CA: HarperSanFrancisco, 1997.
- Funderburg, Lise. "The changing face of America." *National Geographic*, October 2013, 80-91.
- Gardner, Brant A. *Second Witness: Analytical and Contextual Commentary of the Book of Mormon*. 6 vols. Salt Lake City, UT: Greg Kofford Books, 2007.
- . *The Gift and Power: Translating the Book of Mormon*. Salt Lake City, UT: Greg Kofford Books, 2011.
- George, Andrew. "A stele of Nebuchadnezzar II (Tower of Babel stele)." In *Cuneiform Royal Inscriptions and Related Texts in the Schøyen Collection*, edited by Andrew George. Cornell University Studies in Assyriology and Sumerology 17; Manuscripts in the Schøyen Collection, Cuneiform Texts 6, 153-69. Bethesda, MD: CDL Press, 2011. <http://eprints.soas.ac.uk/12831/>. (accessed September 2, 2013).
- , ed. 1999. *The Epic of Gilgamesh*. London, England: The Penguin Group, 2003.
- Gertz, Jan Christian. "The formation of the primeval history." In *The Book of Genesis: Composition, Reception, and Interpretation*, edited by Craig A. Evans, Joel N. Lohr and David L. Petersen. Supplements to Vetus Testamentum, Formation and interpretation of Old Testament Literature 152, eds. Christl M. Maier, Craig A. Evans and Peter W. Flint, 107-35. Leiden, The Netherlands: Brill, 2012.
- Gileadi, Avraham. *Studies in the Book of Mormon*. n. p.: Hebron Books, 2005.
- Ginzberg, Louis, ed. *The Legends of the Jews*. 7 vols. Translated by Henrietta Szold and Paul Radin. Philadelphia, PA: The Jewish Publication Society of America, 1909-1938. Reprint, Baltimore, MD: Johns Hopkins University Press, 1998.
- Givens, Terryl L. *The Viper on the Hearth: Mormons, Myths, and the Construction of Heresy. Religion in America*. Oxford, England: Oxford University Press, 1997.
- Godfrey, Kenneth W. "The history of intelligence in Latter-day Saint thought." In *The Pearl of Great Price: Revelations from God*, edited by H. Donl Peterson and Charles D. Tate, Jr., 213-35. Provo, UT: BYU Religious Studies Center, 1989.
- Greenberg, Gary. 2000. *101 Myths of the Bible*. Naperville, IL: Sourcebooks, Inc., 2002.
- Griffiths, Casey Paul. "Universalism and the revelations of Joseph Smith." In *he Doctrine and Covenants, Revelations in Context: The 37th Annual Brigham Young University Sidney B. Sperry Symposium*, edited by Andrew H. Hedges, J. Spencer Fluhman and Alonzo L. Gaskill, 168-87. Provo and Salt Lake City, UT: Religious Studies Center, Brigham Young University, and Deseret Book, 2008. <https://rsc.byu.edu/archived/doctrine-and-covenants-revelations-context/8-universalism-and-revelations-joseph-smith>. (accessed November 3, 2013).
- Hafen, Bruce C. *The Broken Heart*. Salt Lake City, UT: Deseret Book, 1989.
- Hahn, Scott W. "Christ, Kingdom, and Creation: Davidic Christology and Ecclesiology in Luke-Acts." *Letter and Spirit* 3 (2007): 167-90. <http://www.scotthahn.com/download/attachment/1931>. (accessed July 2).
- Hall, Peter. 2012. Just how much of a fantasy is Aronofsky's 'Noah'? (10 July 2012). In *Movie News*. <http://www.movies.com/movie-news/aronofskys-noah-fantasy/8589>. (accessed September 3, 2012).
- Hamilton, Victor P. *The Book of Genesis: Chapters 1-17*. Grand Rapids, MI: William B. Eerdmans Publishing, 1990.
- Hannay, James. "In the name of the Prophet—Smith!" *Household Words* 3 1851, 385.
- Hansen, H. Kimball. "Astronomy and the scriptures." In *Science and Religion: Toward a More Useful Dialogue, Vol. 1*, edited by Wilford M. Hess and Raymond T. Matheny, 181-96. Geneva, IL: Paladin House Publishers, 1979.
- Hariri, Yuval Noah. *Sapiens: A Brief History of Humankind*. New York City, NY: HarperCollins, 2015.
- Harper, Elizabeth A. 2011. You shall make a *tebah*. First draft paper prepared as part of initial research into a doctorate on the Flood Narrative. In *Elizabeth Harper's Web Site*. <http://www.eharper.nildram.co.uk/pdf/makeark.pdf>. (accessed June 18, 2012).
- . "It's all in the name: Reading the Noah cycle in the light of its plot markers." In *Opening Heaven's Floodgates: The Genesis Flood Narrative, Its Context and Reception*, edited by Jason M. Silverman. Bible Intersections 12, 31-55. Piscataway, NJ: Gorgias, 2013.
- Harrell, Charles R. "The development of the doctrine of preexistence, 1830-1844." *BYU Studies* 28, no. 2 (1988): 1-25.
- Harrison, B. Kent. "Truth, the sum of existence." In *Of Heaven and Earth: Reconciling Scientific Thought with LDS Theology*, edited by David L. Clark, 148-80. Salt Lake City, UT: Deseret Book, 1998.

- Hendel, Ronald S. "The shape of Utnapishtim's ark." *Zeitschrift für die alttestamentliche Wissenschaft* 107, no. 1 (1995): 128-29.
- . "Cultural memory." In *Reading Genesis: Ten Methods*, edited by Ronald S. Hendel, 28-46. Cambridge, England: Cambridge University Press, 2010.
- Herbert, Máire, and Martin McNamara, eds. *Irish Biblical Apocrypha: Selected Texts in Translation*. Edinburgh, Scotland: T & T Clark, 1989.
- Hiebert, Robert J. V., ed. *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under that Title: Genesis* Provisional ed. *NETS: New English Translation of the Septuagint*, ed. Albert Pietersma and Benjamin Wright. Oxford, England: Oxford University Press, 2005. <http://ccat.sas.upenn.edu/nets/edition/gen.pdf>. (accessed August 22).
- Holloway, Steven Winford. "What ship goes there: The flood narratives in the Gilgamesh Epic and Genesis considered in light of ancient Near Eastern temple ideology." *Zeitschrift für die alttestamentliche Wissenschaft* 103, no. 3 (1991): 328-55.
- . "The shape of Utnapishtim's ark: A rejoinder." *Zeitschrift für die alttestamentliche Wissenschaft* 110, no. 4 (1998): 617-26.
- Holzappel, Richard Neitzel, and David Rolph Seely. *My Father's House: Temple Worship and Symbolism in the New Testament*. Salt Lake City, UT: Bookcraft, 1994.
- Hunsaker, O. Glade. "Pearl of Great Price, Literature." In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow. 4 vols. Vol. 3, 1072. New York City, NY: Macmillan, 1992. <http://www.lib.byu.edu/Macmillan/>. (accessed November 26, 2007).
- Hunter, Howard W. *The Teachings of Howard W. Hunter*. Salt Lake City, UT: Bookcraft, 1997.
- Hurowitz, Victor. "I Have Built You an Exalted House": Temple Building in the Bible in Light of Mesopotamian and Northwest Semitic Writings. *Journal for the Study of the Old Testament Supplement Series* 115, ed. David J. A. Clines and Philip R. Davies. Sheffield, England: JSOT Press, 1992.
- Hyde, Paul Nolan. "Intelligences." In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow. 4 vols. Vol. 2, 692-93. New York City, NY: Macmillan, 1992. <http://www.lib.byu.edu/Macmillan/>. (accessed November 26).
- Interbreeding?: The relationship between modern humans and Neanderthals. In *Smithsonian National Museum of Natural History*. <http://humanorigins.si.edu/evidence/genetics/ancient-dna-and-neanderthals/interbreeding>. (accessed November 20, 2013).
- Isaac, E. "1 (Ethiopic Apocalypse of) Enoch." In *The Old Testament Pseudepigrapha*, edited by James H. Charlesworth. Vol. 1, 5-89. Garden City, NY: Doubleday and Company, 1983.
- Johnson, Hollis R. "The big bang: What does it mean for us?" *The FARMS Review* 16, no. 2 (2004): 277-312.
- Kearney, Peter J. "Creation and liturgy: The P redaction of Exodus 25-40." *Zeitschrift für die alttestamentliche Wissenschaft* 89, no. 3 (1977): 375-87.
- Kerry, Paul E. "Thomas Carlyle's draft essay on the Mormons." *Literature and Belief* 25, no. 1-2 (2005): 261-88.
- Kierkegaard, Soren. 1844. *Purity of Heart is to Will One Thing*. Translated by Douglas V. Steere. New York, NY: Harper and Row, 1956.
- Kimball, Spencer W. "The blessings and responsibilities of womanhood." *Ensign* 6, March 1976, 70-73.
- . "The role of righteous women." *Ensign* 9, November 1979, 102-04.
- Koester, Helmut, and Thomas O. Lambdin. "The Gospel of Thomas (II, 2)." In *The Nag Hammadi Library in English*, edited by James M. Robinson. 3rd, Completely Revised ed, 124-38. San Francisco, CA: HarperSanFrancisco, 1990.
- Kohav, Alex Shalom. 2011. *The Sôd Hypothesis: Phenomenological, Semiotic, Cognitive, and Noetic-Literary Recovery of the Pentateuch's Embedded Inner-Core Mystical Initiation Tradition of Ancient Israelite Cultic Religion (UMI Number: 3483133)*. Boulder, CO and Ann Arbor MI: MaKoM Publications and UMI Dissertation Publishing (Proquest), 2013.
- Krauss, Lawrence M., and Richaard Dawkins. 2007. Should Science Speak to Faith? (Extended version). In *Scientific American Online*. http://www.sciam.com/article.cfm?chanId=sa013&articleID=44A95E1D-E7F2-99DF-3E79D5E2E6DE809C&modsrc=most_popular. (accessed July 27, 2007).

- Kugel, James L. "Some instances of biblical interpretation in the hymns and wisdom writings of Qumran." In *Studies in Ancient Midrash*, edited by James L. Kugel, 155-69. Cambridge, MA: Harvard University Press, 2001.
- . *How to Read the Bible: A Guide to Scripture, Then and Now*. New York City, NY: Free Press, 2007.
- LaCocque, André. *The Trial of Innocence: Adam, Eve, and the Yahwist*. Eugene, OR: Cascade Books, 2006.
- . *The Captivity of Innocence: Babel and the Yahwist*. Eugene, OR: Cascade Books, 2010.
- Leder, Arie C. "The coherence of Exodus: Narrative unity and meaning." *Calvin Theological Journal* 36 (2001): 251-69. http://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesources/02-exodus/Text/Articles/Leder-ExodusCoherence-CTJ.pdf. (accessed July 2).
- Lee, Harold B. *The Teachings of Harold B. Lee*. Salt Lake City, UT: Bookcraft, 1996.
- . *Teachings of the Presidents of the Church: Harold B. Lee*. Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 2000.
- . 1960. "The place of the Church, Address to Seminary and Institute Faculty, Brigham Young University, June 24, 1960, pp. 12-13 (Excerpt)." In *Determining Doctrine: A Reference Guide for Evaluating Doctrinal Truth*, edited by Dennis B. Horne, 193. Roy, UT: Eborn Books, 2005.
- Leith, Mary Joan Winn. "Who did Cain marry?" *Biblical Archaeology Review* (November/December 2013): 22, 82, 84.
- Lessin, Sasha. Galzu helps Enki save Ziusudra and earthlings (Essay 22). In *Enki Speaks — Messages from Enki: Humanity's Father*. <http://www.enkispooks.com/Essays/22GalzuHelpsEnkiSaveEarthlings.htm>. (accessed August 1, 2012).
- Levenson, Jon D. "The temple and the world." *The Journal of Religion* 64, no. 3 (1984): 275-98. <http://www.jstor.org/stable/1202664>. (accessed July 2).
- Lidzbarski, Mark, ed. *Ginza: Der Schatz oder das Grosse Buch der Mandäer. Quellen der Religionsgeschichte, der Reihenfolge des Erscheinens 13:4*. Göttingen and Leipzig, Germany: Vandenhoeck & Ruprecht, J. C. Hinrichs'sche, 1925.
- Lobdell, William. *Losing My Religion: How I Lost My Faith Reporting on Religion in America—and Found Unexpected Peace*. New York City, NY: HarperCollins, 2009.
- Lowy, Simeon. *The Principles of Samaritan Bible Exegesis. Studia Post-Biblica* 28, ed. J. C. H. Lebram. Leiden, The Netherlands: E. J. Brill, 1977.
- Lundquist, John M. "What is reality?" In *By Study and Also by Faith: Essays in Honor of Hugh W. Nibley*, edited by John M. Lundquist and Stephen D. Ricks. 2 vols. Vol. 1, 428-38. Salt Lake City, UT: Deseret Book, 1990.
- Luo, Michael. "Crucial test for Romney in speech on his religion." New York City, NY: The New York Times, December 6, 2007. <http://www.nytimes.com/2007/12/06/us/politics/06romney.html?ref=politics>. (accessed December 6).
- Lupieri, Edmondo. 1993. *The Mandaean: The Last Gnostics. Italian Texts and Studies on Religion and Society*, ed. Edmondo Lupieri. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2002.
- Mace, Wandle. "Autobiography." Typescript. Provo, UT: Perry Special Collections, Harold B. Lee Library, Brigham Young University, n.d. <http://www.boap.org/LDS/Early-Saints/WMace.html>. (accessed April 29, 2013).
- Maffly-Kipp, Laurie F. "Who's that on the \$50 bill? Placing Joseph Smith in America's story." *Books and Culture: A Christian Review* 12, no. 1 (January/February 2006). <http://www.ctlibrary.com/bc/2006/janfeb/7.11.html>. (accessed September 3).
- Maimonides, Moses. d. 1204. *The Guide of the Perplexed*. 2 vols. Translated by Shlomo Pines. Chicago. IL: University of Chicago Press, 1963.
- Major, John S. *Heaven and Earth in Early Han Thought: Chapters Three, Four, and Five of the Huainanzi*. Albany, NY: State University of New York Press, 1993.
- Malan, Solomon Caesar, ed. *The Book of Adam and Eve: Also Called The Conflict of Adam and Eve with Satan: A Book of the Early Eastern Church. Translated from the Ethiopic, with Notes from the Kufale, Talmud, Midrashim, and Other Eastern Works*. London, England: Williams and Norgate, 1882. Reprint, San Diego, CA: The Book Tree, 2005.

- Matthews, Robert J. "The Fall of man." In *The Man Adam*, edited by Joseph Fielding McConkie and Robert L. Millet, 37-64. Salt Lake City, UT: Bookcraft, 1990.
- . "The probationary nature of mortality." In *Alma: "The Testimony of the Word." Papers from the Sixth Annual Book of Mormon Symposium, 1991*, edited by Monte S. Nyman and Charles D. Tate, Jr. Book of Mormon Symposia 6, 47-60. Provo, UT: Religious Studies Center, Brigham Young University, 1992. Reprint, Draper, UT: Greg Kofford Books, 2008.
- Mauss, Armand L. "From near-nation to new world religion?" In *Revisiting Thomas F. O'Dea's The Mormons: Contemporary Perspectives*, edited by Cardell J. Jacobson, John P. Hoffmann and Tim. B. Heaton, 289-327. Salt Lake City, UT: The University of Utah Press, 2008.
- Maxwell, Neal A. "The disciple-scholar." In *On Becoming a Disciple-Scholar*, edited by Henry B. Eyring, Jr., 1-22. Salt Lake City, UT: Bookcraft, 1995.
- . "The richness of the Restoration." *Ensign* 28, March 1998, 8-13.
<http://www.lds.org/ensign/1998/03/the-richness-of-the-restoration>. (accessed November 2, 2013).
- . "Our Creator's Cosmos." Presented at the Church Educational System Conference on the Doctrine and Covenants and Church History, Brigham Young University, Provo, UT, August 13, 2002, 2002, 1-8.
- . "How choice a seer!" *Ensign* 33, November 2003, 99-102.
- . "The wondrous Restoration." *Ensign* 33, April 2003, 30-37. <https://www.lds.org/ensign/2003/04/the-wondrous-restoration>. (accessed November 2, 2013).
- . 1992. "The inexhaustible gospel (BYU Devotional, August 18, 1992)." In *The Inexhaustible Gospel: A Retrospective of Twenty-One Firesides and Devotionals at Brigham Young University 1974-2004*, 211-25. Provo, UT: Brigham Young University, 2004.
- McBride, Matthew. 2013. "The Vision": D&C 76. In *The Church of Jesus Christ of Latter-day Saints: Church History: Revelations in Context*. <http://history.lds.org/article/doctrine-and-covenants-revelations-in-context-the-vision?lang=eng>. (accessed November 3, 2013).
- McConkie, Bruce R. "Christ and the creation." *Ensign* 12, June 1982, 8-15.
- . *A New Witness for the Articles of Faith*. Salt Lake City, UT: Deseret Book, 1985.
- . *Doctrines of the Restoration: Sermons and Writings of Bruce R. McConkie*. Salt Lake City, UT: Bookcraft, 1989.
- McConkie, Joseph Fielding. "The mystery of Eden." In *The Man Adam*, edited by Joseph Fielding McConkie and Robert L. Millet, 25-35. Salt Lake City, UT: Bookcraft, 1990.
- McGuire, Benjamin L. E-mail message to Jeffrey M. Bradshaw, 17 March, 2014.
- Merrill, Thomas W. "Children of skeptics." In *Apples of Gold in Pictures of Silver: Honoring the Work of Leon R. Kass*, edited by Yuval Levin, Thomas W. Merrill and Adam Schulman, 227-46. Lanham, MD: Lexington Books, 2010.
- Mettinger, Tryggve N. D. *The Eden Narrative: A Literary and Religio-historical Study of Genesis 2-3*. Winona Lake, IN: Eisenbrauns, 2007.
- Meyer, Marvin. "The secret book of John (The Apocryphon of John)." In *The Nag Hammadi Scriptures: The International Edition*, edited by Marvin Meyer, 103-38. New York City, NY: HarperOne, 2007.
- Mill, John Stuart. *On Liberty*. London, England: John W. Parker and Son, 1859.
<http://books.google.com/books?id=qCQCAAAAQAAJ>. (accessed December 26).
- Morales, L. Michael. *The Tabernacle Pre-Figured: Cosmic Mountain Ideology in Genesis and Exodus. Biblical Tools and Studies 15*, ed. B. Doyle, G. Van Belle, J. Verheyden and K. U. Leuven. Leuven, Belgium: Peeters, 2012.
- Morrow, Jeff. "Creation as temple-building and work as liturgy in Genesis 1-3." *Journal of the Orthodox Center for the Advancement of Biblical Studies (JOCABS)* 2, no. 1 (2009).
<http://www.ocabs.org/journal/index.php/jocabs/article/viewFile/43/18>. (accessed July 2, 2010).
- Muggeridge, Malcolm. *Jesus: The Man Who Lives*. New York: Harper and Row, 1975.
- Munk, Eliyahu, ed. *Hachut Hameshulash: Commentaries on the Torah by Rabbeinu Chananel, Rashyybam, Ryydak, and Sforno*. 6 vols. Jerusalem, Israel: Urim Publications, 2003.
- Nelson, Russell M. "The Creation." *Ensign* 30, May 2000, 84-86.
- Neusner, Jacob. "Religious studies: The next vocation." *Bulletin of the Council on the Study of Religion* 8, no. 5 (December 1977): 117-20.

- , ed. *Genesis Rabbah: The Judaic Commentary to the Book of Genesis, A New American Translation*. 3 vols. Vol. 1: Parashiyot One through Thirty-Three on Genesis 1:1 to 8:14. *Brown Judaic Studies 104*, ed. Jacob Neusner. Atlanta, GA: Scholars Press, 1985.
- Nibley, Hugh W. *Enoch the Prophet. The Collected Works of Hugh Nibley 2*. Salt Lake City, UT: Deseret Book, 1986.
- . "On the sacred and the symbolic." In *Temples of the Ancient World*, edited by Donald W. Parry, 535-621. Salt Lake City, UT: Deseret Book, 1994. Reprint, Nibley, Hugh W. "On the Sacred and the Symbolic." In *Eloquent Witness: Nibley on Himself, Others, and the Temple*, edited by Stephen D. Ricks. The Collected Works of Hugh Nibley 17, 340-419. Salt Lake City, UT: Deseret Book, 2008.
- . 1954. *The World and the Prophets. The Collected Works of Hugh Nibley 3*. Salt Lake City, UT: Deseret Book, 1987.
- . 1972. "Man's dominion or subduing the earth." In *Brother Brigham Challenges the Saints*, edited by Don E. Norton and Shirley S. Ricks. The Collected Works of Hugh Nibley 13, 3-22. Salt Lake City, UT: Deseret Book, 1994.
- . 1973. "Treasures in the heavens." In *Old Testament and Related Studies*, edited by John W. Welch, Gary P. Gillum and Don E. Norton. The Collected Works of Hugh Nibley 1, 171-214. Salt Lake City, UT: Deseret Book, 1986.
- . 1975. *The Message of the Joseph Smith Papyri: An Egyptian Endowment*. 2nd ed. Salt Lake City, UT: Deseret Book, 2005.
- . 1979. "Gifts." In *Approaching Zion*, edited by D.E. Norton. The Collected Works of Hugh Nibley 9, 85-117. Salt Lake City, UT: Deseret Book, 1989.
- . 1980. "Before Adam." In *Old Testament and Related Studies*, edited by John W. Welch, Gary P. Gillum and Don E. Norton. The Collected Works of Hugh Nibley 1, 49-85. Salt Lake City, UT: Deseret Book, 1986.
- . 1980. "Patriarchy and matriarchy." In *Old Testament and Related Studies*, edited by John W. Welch, Gary P. Gillum and Don E. Norton. The Collected Works of Hugh Nibley 1, 87-113. Salt Lake City, UT: Deseret Book, 1986.
- . 1980. "How firm a foundation! What makes it so." In *Approaching Zion*, edited by D.E. Norton. The Collected Works of Hugh Nibley 9, 149-77. Salt Lake City, UT: Deseret Book, 1989.
- . 1986. "Return to the temple." In *Temple and Cosmos: Beyond This Ignorant Present*, edited by Don E. Norton. The Collected Works of Hugh Nibley 12, 42-90. Salt Lake City, UT: Deseret Book, 1992.
- . 1986. *Teachings of the Pearl of Great Price*. Provo, UT: Foundation for Ancient Research and Mormon Studies (FARMS), Brigham Young University, 2004.
- . 1989-1990. *Teachings of the Book of Mormon*. 4 vols. Provo, UT: FARMS, 2004.
- Nicholson, Roger. "The Cowdery conundrum: Oliver's aborted attempt to describe Joseph Smith's First Vision in 1834 and 1835." *Interpreter: A Journal of Mormon Scripture* 8 (2014): in press.
- Nickelsburg, George W. E., and James C. VanderKam, eds. *1 Enoch: The Hermeneia Translation*. Minneapolis, MN: Fortress Press, 2012.
- Noah (film). In *Wikipedia*. [http://en.wikipedia.org/wiki/Noah_\(film\)](http://en.wikipedia.org/wiki/Noah_(film)). (accessed September 3, 2012).
- Norman, Keith E. "Ex nihilo: The development of the doctrines of God and creation in early Christianity." *BYU Studies* 17 (Spring 1977): 291-318.
- O'Dea, Thomas F. *The Mormons*. Chicago, IL: University of Chicago Press, 1957.
- Ostler, Blake T. "Out of nothing: A history of Creation *ex nihilo* in early Christian thought." *The FARMS Review* 17, no. 2 (2005): 253-320.
- Packer, Boyd K. 1984. "The pattern of our parentage." In *Let Not Your Heart Be Troubled*, 286-93. Salt Lake City, UT: Bookcraft, 1991.
- Parr, Ryan. "Missing the boat to ancient America... just plain missing the boat." *The FARMS Review* 17, no. 1 (2005): 83-106.
- Parry, Donald W. "Garden of Eden: Prototype sanctuary." In *Temples of the Ancient World*, edited by Donald W. Parry, 126-51. Salt Lake City, UT: Deseret Book, 1994.
- Parry, Jay A., and Donald W. Parry. "The temple in heaven: Its description and significance." In *Temples of the Ancient World*, edited by Donald W. Parry, 515-32. Salt Lake City, UT: Deseret Book, 1994.

- Paul, Erich Robert. *Science, Religion, and Mormon Cosmology*. Urbana and Chicago, IL: University of Illinois Press, 1992.
- Pennock, Robert T. *Tower of Babel: The Evidence Against the New Creationism*. Cambridge, MA: Bradford, The MIT Press, 1999.
- Peterson, Daniel C. "Editor's Introduction: Reflections on the reactions to *Rough Stone Rolling* and related matters." *FARMS Review* 19, no. 1 (2007): xi-liv.
- Pisano, Noël. "Prehistoric Engravings (Unpublished broadside)." Siorac en Périgord, France, n.d.
- Pleins, J. David. *When the Great Abyss Opened: Classic and Contemporary Readings of Noah's Flood*. Oxford, England: Oxford University Press, 2003.
- Polen, Nehemia. "Leviticus and Hebrews... and Leviticus." In *The Epistle to the Hebrews and Christian Theology*, edited by Richard Bauckham, Daniel R. Driver, Trevor A. Hart and Nathan MacDonald, 213-25. Grand Rapids, MI: Eerdmans, 2009. http://books.google.com/books?id=N_jDnh8qMFMFC. (accessed July 2).
- Pratt, Orson. 1874. "All nations believe in a future state of existence; all inherit the curse in the death of the body; the Zion of Enoch taken to the bosom of God; celestial, terrestrial, and telestial spheres; baptism in water essential to salvation; divine authority; eternal marriage ordained of God (Discourse by Elder Orson Pratt, delivered in the Old Tabernacle, Salt Lake City, Sunday Afternoon, July 19, 1874)." In *Journal of Discourses*. 26 vols. Vol. 17, 145-54. Liverpool and London, England: Latter-day Saints Book Depot, 1853-1886. Reprint, Salt Lake City, UT: Bookcraft, 1966.
- . 1879. "Preexistence, in spiritual form, of man, the lower animals and the earth; the temporal probationary state; the Millennium; the final change (Discourse delivered at Mount Pleasant, 12 November 1879)." In *Journal of Discourses*. 26 vols. Vol. 21, 197-206. Liverpool and London, England: Latter-day Saints Book Depot, 1853-1886. Reprint, Salt Lake City, UT: Bookcraft, 1966.
- Rashi. c. 1105. *The Torah with Rashi's Commentary Translated, Annotated, and Elucidated*. Vol. 1: Beresheis/Genesis. Translated by Rabbi Yisrael Isser Zvi Herczeg. *ArtScroll Series, Sapirstein Edition*. Brooklyn, NY: Mesorah Publications, 1995.
- Reardon, Patrick Henry. *Creation and the Patriarchal Histories: Orthodox Christian Reflections on the Book of Genesis*. Ben Lomond, CA: Conciliar Press Ministries, 2008.
- Reeves, John C. n.d. Eutychiei Patriarchae Alexandrini Annales. In *Religious Studies, The University of North Carolina at Charlotte*. <http://www.religiousstudies.uncc.edu/jcreeves/eutychieusongen6,14.htm>. (accessed September 6, 2007).
- Reynolds, George, and Janne M. Sjödahl. *Commentary on the Book of Mormon*. 7 vols, ed. Philip C. Reynolds. Salt Lake City, UT: Deseret News Press, 1955.
- Ri, Andreas Su-Min, ed. *La Caverne des Trésors: Les deux recensions syriaques*. 2 vols. *Corpus Scriptorum Christianorum Orientalium 486-487 (Scriptores Syri 207-208)*. Louvain, Belgium: Peeters, 1987.
- Ricks, Stephen D. "The narrative call pattern in the prophetic commission of Enoch." *BYU Studies* 26, no. 4 (1986): 97-105.
- . "Liturgy and cosmogony: The ritual use of creation accounts in the ancient Near East." In *Temples of the Ancient World*, edited by Donald W. Parry, 118-25. Salt Lake City, UT: Deseret Book, 1994.
- . "Adam's fall in the Book of Mormon, second temple Judaism, and early Christianity." In *The Disciple as Scholar: Essays on Scripture and the Ancient World in Honor of Richard Lloyd Anderson*, edited by Stephen D. Ricks, Donald W. Parry and Andrew H. Hedges, 595-606. Provo, UT: Foundation for Ancient Research and Mormon Studies, 2000.
- . "Ancient views of creation and the doctrine of creation *ex nihilo*." In *Reason, Revelation, and Faith: Essays in Honor of Truman G. Madsen*, edited by Donald W. Parry, Daniel C. Peterson and Stephen D. Ricks, 319-37. Provo, UT: Foundation for Ancient Research and Mormon Studies, 2002.
- Roberts, Brigham Henry. 1928. *The Truth, the Way, the Life: An Elementary Treatise on Theology*, ed. John W. Welch. Provo, UT: BYU Studies, 1994.
- Robinson, Stephen E. "The Book of Adam in Judaism and early Christianity." In *The Man Adam*, edited by Joseph Fielding McConkie and Robert L. Millet, 131-50. Salt Lake City, UT: Bookcraft, 1990.
- Roy, Christelle. "L'univers était liquide." *Les Dossiers de la Recherche*, no. 23 (mai-juin 2006): 32-38.

- Sailhamer, John H. "Genesis." In *The Expositor's Bible Commentary*, edited by Frank E. Gaebelin, 1-284. Grand Rapids, MI: Zondervan, 1990.
- . *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation*. Downers Grove, IL: IVP Academic, 2009.
- Salisbury, Frank B. *The Creation*. Salt Lake City, UT: Deseret Book, 1976.
- Sarna, Nahum M., ed. *Genesis. The JPS Torah Commentary*, ed. Nahum M. Sarna. Philadelphia, PA: The Jewish Publication Society, 1989.
- Schmid, Konrad. "Genesis in the Pentateuch." In *The Book of Genesis: Composition, Reception, and Interpretation*, edited by Craig A. Evans, Joel N. Lohr and David L. Petersen. Supplements to Vetus Testamentum, Formation and interpretation of Old Testament Literature 152, eds. Christl M. Maier, Craig A. Evans and Peter W. Flint, 27-50. Leiden, The Netherlands: Brill, 2012.
- Seach, John Eugene. *Ancient Texts and Mormonism: Discovering the Roots of the Eternal Gospel in Ancient Israel and the Primitive Church*. 2nd Revised and Enlarged ed. Salt Lake City, UT: n. p., 1995.
- Seixas, Joshua. *A Manual of Hebrew Grammar for the Use of Beginners*. Second enlarged and improved ed. Andover, MA: Gould and Newman, 1834. Reprint, Facsimile Edition. Salt Lake City, UT: Sunstone Foundation, 1981.
- Shelemon. ca. 1222. *The Book of the Bee, the Syriac Text Edited from the Manuscripts in London, Oxford, and Munich with an English Translation*. Translated by E. A. Wallis Budge. Reprint ed. Oxford, England: Clarendon Press, 1886. Reprint, n. p., n. d.
- Shipp, Jan. *Sojourner in the Promised Land: Forty Years among the Mormons*. Urbana, IL: University of Illinois Press, 2000.
- Siebach, Jim. "Response to Professor Tracy." In *Mormonism in Dialogue with Contemporary Christian Theologies*, edited by Donald W. Musser and David L. Paulsen, 462-67. Macon, GA: Mercer University Press, 2007.
- Silverman, Jason M. "It's a craft! It's a cavern! It's a castle! Yima's *Vara*, Iranian flood myths, and Jewish apocalyptic traditions." In *Opening Heaven's Floodgates: The Genesis Flood Narrative, Its Context and Reception*, edited by Jason M. Silverman. Bible Intersections 12, 191-230. Piscataway, NJ: Gorgias, 2013.
- Skousen, Eric N. *Earth: In the Beginning*. Revised and Enlarged ed. Orem, UT: Verity Publishing, 1997.
- Smith, Joseph F., J. R. Winder, and A. H. Lund. "Words in Season from the First Presidency." Salt Lake City, UT: Deseret Evening News, December 17, 1910, 3.
- . 1909. "The origin of man." In *Messages of the First Presidency*, edited by James R. Clark. 6 vols. Vol. 4, 199-206. Salt Lake City, UT: Bookcraft, 1970.
- Smith, Joseph Fielding, Jr. *Man: His Origin and Destiny*. Salt Lake City, UT: Deseret Book, 1954.
- . *Doctrines of Salvation: Sermons and Writings of Joseph Fielding Smith*. Salt Lake City, UT: Bookcraft, 1954-1956.
- . 1957-1966. *Answers to Gospel Questions*. 5 vols. Salt Lake City, UT: Deseret Book, 1979.
- Smith, Joseph, Jr. *The Words of Joseph Smith*. Salt Lake City, UT: Bookcraft, 1980.
- Smith, Joseph, Jr., Karen Lynn Davidson, David J. Whittaker, Mark Ashurst-McGee, and Richard L. Jensen. *Joseph Smith Histories, 1832-1844. The Joseph Smith Papers, Histories 1*, ed. Dean C. Jessee, Ronald K. Esplin and Richard Lyman Bushman. Salt Lake City, UT: The Church Historian's Press, 2012.
- Smith, Joseph, Jr. 1902-1932. *History of the Church of Jesus Christ of Latter-day Saints (Documentary History)*. 7 vols. Salt Lake City, UT: Deseret Book, 1978.
- . 1938. *Teachings of the Prophet Joseph Smith*. Salt Lake City, UT: Deseret Book, 1969.
- Smith, Mark S. *The Priestly Vision of Genesis 1*. Minneapolis, MN: Fortress Press, 2010.
- Snow, Eliza Roxcy. 1851. "Address to Earth (31 May 1851)." In *Eliza R. Snow: The Complete Poetry*, edited by Jill Mulvay Derr and Karen Lynn Davidson. Documents in Latter-day Saint History, 407-09. Provo and Salt Lake City, UT: Brigham Young University Press and University of Utah Press, 2009.
- Sorenson, John L. *An Ancient American Setting for the Book of Mormon*. Salt Lake City, UT: Deseret Book, 1985.

- Speiser, Ephraim A. "The Creation Epic (Enuma Elish)." In *Ancient Near Eastern Texts Relating to the Old Testament*, edited by James B. Pritchard. 3rd with Supplement ed, 60-72, 501-03. Princeton, NJ: Princeton University Press, 1972.
- Stephens, Trent D., D. Jeffrey Meldrum, and Forrest B. Peterson. *Evolution and Mormonism: A Quest for Understanding*. Salt Lake City, UT: Signature Books, 2001.
- Stordalen, Terje. *Echoes of Eden: Genesis 2-3 and the Symbolism of the Eden Garden in Biblical Hebrew Literature*. Leuven, Belgium: Peeters, 2000.
- Talmage, James E. 1915. *Jesus the Christ*. Salt Lake City, UT: Deseret Book, 1983.
- . 1931. "The earth and man (originally published in *Deseret News*, November 21, 1931, pp. 7-8)." In *The Essential James E. Talmage*, edited by James P. Harris, 241-55. Salt Lake City, UT: Signature Books, 1997.
- Tanner, John S. "Of men and mantles: Kierkegaard and the difference between a genius and an apostle." *BYU Studies* 40, no. 2 (2001): 149-64.
- . "The world and the word: History, literature, and scripture." In *Historicity and the Latter-day Saint Scriptures*, edited by Paul Y. Hoskisson, 217-35. Provo, UT: Brigham Young University Religious Studies Center, 2001.
- Taylor, Charles. *A Secular Age*. Cambridge, MA: The Belknap Press of Harvard University Press, 2007.
- Taylor, John. *The Mediation and Atonement*. Salt Lake City, UT: The Deseret News, 1882. Reprint, Heber City, UT: Archive Publishers, 2000.
- . 1876. "Burial services, an ancient practice; God, the God of the living; keys committed to Joseph Smith; the last dispensation; Jesus the great Redeemer; an everlasting priesthood; the powers of the resurrection; scriptural, philosophical, and certain; sealing powers eternal (Funeral sermon preached at the 7th Ward Meetinghouse, Salt Lake City, on Sunday Afternoon, 31 December 1876, over the remains of Ann Tenora, the wife of Isaac Waddell; and also over the remains of George W., son of Edward Callister)." In *Journal of Discourses*. 26 vols. Vol. 18, 324-35. Liverpool and London, England: Latter-day Saints Book Depot, 1853-1886. Reprint, Salt Lake City, UT: Bookcraft, 1966.
- Teppo, Saana. "Sacred marriage and the devotees of Istar." In *Sacred Marriages*, edited by Martti Nissinen and Risto Uro, 75-92. Winona Lake, IN: Eisenbrauns, 2008.
- Teyssedou, René, Jean-Claude Fauri, and André Urien. *Guide de Visite de la Grotte du Pech-Merle, Cabarets - Lot*. Menton, France: Éditions du Castelet, 2009.
- Thomas, Paul Brian. "'Go-4-Wood': The reception of Noah's Ark in Ark replicas." In *Opening Heaven's Floodgates: The Genesis Flood Narrative, Its Context and Reception*, edited by Jason M. Silverman. Bible Intersections 12, 291-323. Piscataway, NJ: Gorgias, 2013.
- Townes, Charles H. "The convergence of science and religion." *Improvement Era* 71, February 1968, 62-69.
- Van Biema, David. "God vs. Science (Debate between Richard Dawkins and Francis Collins)." *Time*, November 13 2006, 49-55.
- Walker, Charles Lowell. *Diary of Charles Lowell Walker*. 2 vols, ed. A. Karl Larson and Katharine Miles Larson. Logan, UT: Utah State University Press, 1980.
- Walton, John H. "Genesis." In *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*, edited by John H. Walton. Zondervan Illustrated Bible Backgrounds Commentary 1, 2-159. Grand Rapids, MI: Zondervan, 2009.
- . *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate*. Downers Grove, IL: IVP Academic, 2009.
- . *Genesis 1 as Ancient Cosmology*. Winona Lake, IN: Eisenbrauns, 2011.
- Watts, Isaac. *Hymns, and Spiritual Songs in Three Books with an Essay Towards the Improvement of Christian Psalmody, by the Use of Evangelical Hymns in Worship, As Well As the Psalms of David*. London, England: John Lawrence, 1707-1709. Reprint, Watts, Isaac, and Samuel Worcester. *Psalms, Hymns and Spiritual Songs of the Rev. Isaac Watts, D. D. To Which Are Added Select Hymns from Other Authors, and Directions for Musical Expression by Samuel Worcester, D. D.* Boston, MA: Crocker & Brewster, 1856. <http://books.google.com/books?id=zSZs5jCXgHoC>. (accessed April 13).
- Webster, Noah. *An American Dictionary of the English Language*. New York City, NY, 1828. Reprint, Chesapeake, VA: Foundation for American Christian Education, 1968.

- Weil, G., ed. 1846. *The Bible, the Koran, and the Talmud or, Biblical Legends of the Mussulmans, Compiled from Arabic Sources, and Compared with Jewish Traditions, Translated from the German*. New York City, NY: Harper and Brothers, 1863. Reprint, Kila, MT: Kessinger Publishing, 2006. <http://books.google.com/books?id=jYMAAAAIAAJ>. (accessed September 8).
- Weimer, W. *Notes on the Methodology of Scientific Research*. Hillsdale, New Jersey: Erlbaum, 1979.
- Weinfeld, Moshe. "Sabbath, temple and the enthronement of the Lord: The problem of Sitz im Leben of Genesis 1:1-2:3." In *Mélanges bibliques et orientaux en l'honneur de M. Henri Cazelles*, edited by André Caquot and Mathias Delcor. *Alter Orient und Altes Testament* 212, 502-12. Kevelaer: Butzon and Bercker, 1981.
- Weisberg, Jacob. 2006. Romney's religion: A Mormon President? No Way. In *Slate*, December 20, 2006. <http://www.slate.com/id/2155902>. (accessed August 27, 2007).
- Welch, John W. "'Thy mind, o man, must stretch'." *BYU Studies* 50, no. 3 (2011): 63-81.
- Wenham, Gordon J. 1986. "Sanctuary symbolism in the Garden of Eden story." In *I Studied Inscriptions Before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1-11*, edited by Richard S. Hess and David Toshio Tsumura. *Sources for Biblical and Theological Study* 4, 399-404. Winona Lake, IN: Eisenbrauns, 1994.
- Westermann, Claus, ed. 1974. *Genesis 1-11: A Continental Commentary* 1st ed. Translated by John J. Scullion. Minneapolis, MN: Fortress Press, 1994.
- Widtsoe, John A. 1943, 1947, 1951. *Evidences and Reconciliations*. 3 vols. Single Volume ed. Salt Lake City, UT: Bookcraft, 1960.
- Wintermute, O. S. "Jubilees." In *The Old Testament Pseudepigrapha*, edited by James H. Charlesworth. Vol. 2, 35-142. Garden City, NY: Doubleday and Company, 1983.
- Wisse, Frederik. "The Apocryphon of John (II, 1, III, 1, IV, 1, and BG 8502,2)." In *The Nag Hammadi Library in English*, edited by James M. Robinson. 3rd, Completely Revised ed, 104-23. San Francisco, CA: HarperSanFrancisco, 1990.
- Woodford, Robert J. "The Historical Development of the Doctrine and Covenants." Doctoral Dissertation, Brigham Young University, 1974.
- Woodruff, Wilford. 1909. *Wilford Woodruff: History of His Life and Labors*. Salt Lake City, UT: Bookcraft, 1964.
- Wright, Archie T. *The Origin of Evil Spirits. Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 198*, ed. Jörg Frey. Tübingen, Germany: Mohr Siebeck, 2005.
- Wright, David P. *Inventing God's Law: How the Covenant Code of the Bible Used and Revised the Laws of Hammurabi*. Oxford, England: Oxford University Press, 2009.
- Wright, Mark Alan. "Heartland as hinterland: The Mesoamerican core and North American periphery of Book of Mormon geography." Presented at the 2013 FairMormon Conference, Provo, Utah, August 2, 2013, 2013. <http://www.fairlds.org/fair-conferences/2013-fair-conference/2013-heartland-as-hinterland-the-mesoamerican-core-and-north-american-periphery-of-book-of-mormon-geography>. (accessed November 2, 2013).
- Wright, Nicholas Thomas. "How can the Bible be authoritative?" *Vox Evangelica* 21 (1991): 7-32. http://www.ntwrightpage.com/Wright_Bible_Authoritative.htm. (accessed April 7).
- . *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. New York City, NY: HarperOne, 2008.
- Wyatt, Nicolas. *Space and Time in the Religious Life of the Near East*. Sheffield, England: Sheffield Academic Press, 2001.
- . "The darkness of Genesis 1:2." In *The Mythic Mind: Essays on Cosmology and Religion in Ugaritic and Old Testament Literature*, edited by Nicholas Wyatt, 92-101. London, England: Equinox, 2005.
- . "'Water, water everywhere...': Musings on the aqueous myths of the Near East." In *The Mythic Mind: Essays on Cosmology and Religion in Ugaritic and Old Testament Literature*, edited by Nicholas Wyatt, 189-237. London, England: Equinox, 2005.
- Young, Brigham. 1852. "Remarks, Minutes of a Special Conference of Elders of the Church of Jesus Christ of Latter-Day Saints, Assembled in the Tabernacle, Great Salt Lake City, August 28, 1852. From the

- Deseret News Extra of September 14, 1852." *The Latter-Day Saints Millennial Star 15, Supplement* (1853): 28-32. <http://books.google.com/books?id=CFIoAAAAYAAJ>. (accessed November 3, 2013).
- . 1854. "I propose to speak in a subject that does not immediately concern yours or my welfare," a sermon delivered on 8 October 1854." In *The Essential Brigham Young*. Classics in Mormon Thought 3, 86-103. Salt Lake City, UT: Signature Books, 1992.
- . 1856. "Disinclination of men to learn through the teachings and experiences of others; Latter-day Saints compared with those of former days; sacrifice; sheep and goats; customs and traditions. A discourse by President Brigham Young, delivered in the Tabernacle Great Salt Lake City, April 20, 1856." In *Journal of Discourses*. 26 vols. Vol. 3, 316-27. Liverpool and London, England: Latter-day Saints Book Depot, 1853-1884. Reprint, Salt Lake City, UT: Bookcraft, 1966.
- . 1856. "Preaching; necessity of the Saints having confidence in those over them; necessity of wisdom in dealing with those who are dead to good works; ignorance of worldly philosophers; the principle of life as shown in the dissolution of organized matter (Discourse delivered in the Tabernacle, Great Salt Lake City, 23 March 1856)." In *Journal of Discourses*. 26 vols. Vol. 3, 272-79. Liverpool and London, England: Latter-day Saints Book Depot, 1853-1886. Reprint, Salt Lake City, UT: Bookcraft, 1966.
- . 1873. "Unbelief; the Saints require constant instruction; contrast between the Gospel of Christ and the religions of men; evil would cease among the Saints if they would live their religion; gathering the poor; tithing; knowledge of God; progress of the work is due to the operations of the Spirit (Discourse in the Tabernacle, Ogden, Sunday Afternoon, May 18, 1873)." In *Journal of Discourses*. 26 vols. Vol. 16, 40-47. Liverpool and London, England: Latter-day Saints Book Depot, 1853-1886. Reprint, Salt Lake City, UT: Bookcraft, 1966.
- . 1876. "Personal revelation the basis of personal knowledge; philosophic view of Creation; apostasy involves disorganization and returns to primitive element; one man power (Discourse by Brigham Young, delivered in the New Tabernacle, Salt Lake City, Sunday Afternoon, September 17, 1876)." In *Journal of Discourses*. 26 vols. Vol. 18, 230-35. Liverpool and London, England: Latter-day Saints Book Depot, 1853-1886. Reprint, Salt Lake City, UT: Bookcraft, 1966.
- Zinner, Samuel. 2013. Underemphasized Parallels between the Account of Jesus' Baptism in the Gospel of the Hebrews/Ebionites and the Letter to the Hebrews and an Overlooked Influence from 1 Enoch 96:3: "And a Bright Light Shall Enlighten You, and the Voice of Rest You Shall Hear from Heaven". In *Dr. Samuel Zinner - World Literature*. <http://www.samuelzinner.com/uploads/9/1/5/0/9150250/enochgosebionites.pdf>. (accessed March 6, 2013).
- Zlotowitz, Meir, and Nosson Scherman, eds. 1977. *Bereishis/Genesis: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources* 2nd ed. Two vols. *ArtScroll Tanach Series*, ed. Rabbi Nosson Scherman and Rabbi Meir Zlotowitz. Brooklyn, NY: Mesorah Publications, 1986.
- Zornberg, Avivah Gottlieb. *Genesis: The Beginning of Desire*. Philadelphia, PA: Jewish Publication Society, 1995.

Endnotes

1 Thus Malcolm Muggeridge's poignant question, "Would something like the miracle of Bethlehem even be allowed to happen in our day?" (M. Muggeridge, *Jesus*, p. 19):

In humanistic times like ours, a contemporary virgin ... would regard a message from the Angel Gabriel that she might expect to give birth to a son to be called the Son of the Highest as ill-tidings of great sorrow ... It is, in point of fact, extremely improbable, under existing conditions, that Jesus would have been permitted to be born at all. Mary's pregnancy, in poor circumstances, and with the father unknown, would have been an obvious case for an abortion; and her talk of having conceived as a result of the intervention of the Holy Ghost would have pointed to the need for psychiatric treatment, and made the case for terminating her pregnancy even stronger. Thus our generation, needing a Savior more, perhaps, than any that has ever existed, would be too humane to allow one to be born; too enlightened to permit the Light of the World to shine in a darkness that grows ever more oppressive.

2 Already in 1905, George Chesterton could write: "Atheism itself is too theological for us today" (G. K. Chesterton, *Heretics*, p. 40). Likewise, Charles Taylor provides an eloquent discussion of the process and consequences of the loss of "immediate certainty" of the

moral/spiritual in Western culture (C. Taylor, *Secular Age*—see, e.g., pp. 11ff. See also T. Asad, *Construction*, pp. 47-52). This point is illustrated by Dan Peterson in his discussion of an essay by Jacob Weisberg that views “reliance upon religious faith in general, not merely Mormonism, ‘as an alternative to rational understanding of complex issues’... Weisberg regards all religious doctrines as ‘dogmatic, irrational, and absurd. By holding them, someone indicates a basic failure to think for himself or see the world as it is.’ [See Asad for a view that “the reasons for a person’s attachment to a given way of life, or conversion to another, cannot be reduced to an idealized model of scientific theory building” (ibid., p. 235).] More commonly held creeds have simply been granted an unmerited patina of respectability by the sheer passage of time. ‘Perhaps Christianity and Judaism are merely more venerable and poetic versions of the same. But a few eons makes a big difference’” (D. C. Peterson, *Reflections* pp. xxiii-xxiv. See J. Weisberg, *Romney's Religion*.) Peterson also cites a critical review of Bushman’s biography of Joseph Smith, which implied that Bushman was overreaching himself in crafting a book that tries to make a place for “both inspiration and rational discourse.” Peterson notes the “apparent assumption that rational discourse and inspiration are radically incompatible” and cites the reviewer’s declaration “that, in order to earn a secular historian’s acceptance, ‘Smith’s revelations would need to be explained materially as a product of his cultural or physical environment’” (D. C. Peterson, *Reflections* p. xxx. See L. F. Maffly-Kipp, *Who's That*, p. 11).

Nonmember historian Jan Shippo’s experiences in responding to media questions about Mormonism illustrate the kinds of issues that arise for believers of all faiths in our day (J. Shippo, *Sojourner*, pp. 282-283; cf. R. L. Bushman, *Mormonism* pp. 113-114):

I remember very well how the voice of one reporter coming across the telephone wire expressed both exasperation and astonishment. “How,” he wailed, “can perfectly sane people believe all this crazy stuff?” Because I had spent the first half of the 1980s writing a book designed to answer that very question, I had a ready reply... It usually began with my pointing out that the idea that Joseph Smith found golden plates and had revelations was not any more absurd than the idea that Moses and the Hebrews walked across the Red Sea without getting wet or that Jesus, who was dead, is now alive.

That debates about the reality of Jesus’ resurrection are not a new phenomenon of the age of science is emphasized by N. T. Wright, who reminds us: “We didn’t need Galileo and Einstein to tell us that dead people don’t come back to life” (N. T. Wright, *Surprised*, p. 294).

Getting to the nub of the problem, Jacob Neusner concludes that “among our colleagues are some who do not really like religion in its living forms, but find terribly interesting religion in its dead ones. That is why an old Christian text, one from the first century for example, is deemed a worthy subject of scholarship. But a fresh Christian expression (I think in this connection of the Book of Mormon) is available principally for ridicule, but never for study. Religious experience in the third century is fascinating. Religious experience in the twentieth century is frightening or absurd” (J. Neusner, *Vocation*, p. 117).

While not accepting the historicity of the Book of Mormon, non-Mormon scholar Thomas O’Dea is one who at least took the book seriously “as a legitimate work of religious literature” and acknowledged that most of the theories of its origin advanced by its critics were unconvincing (A. L. Mauss, *Near-Nation*, p. 307). He observed with irony that “the Book of Mormon has not been universally considered by its critics as one of those books that must be read in order to have an opinion of it” (T. F. O’Dea, *Mormons*, p. 26).

3 Dickens later spoke admiringly of an uneducated but orderly group of Mormon emigrants he observed in Liverpool, concluding to his own surprise that if he hadn’t have known who they were: “I should have said they were in their degree, the pick and flower of England” (C. Dickens, *Traveler*, 22, 4 July 1863, p. 262). “Dickens related his experience to Richard Monckton Milnes, Lord Houghton, who said that he had himself written on the topic of the Latter-day Saints in the *Edinburgh Review* in January 1862. In his article Milnes refers to a House of Commons inquiry in 1854 ... : ‘The Select Committee of the House of Commons on emigrant ships for 1854 summoned the Mormon agent and passenger-broker before it, and came to the conclusion that no ships under the provisions of the ‘Passengers Act’ could be depended upon for comfort and security in the same degree as those under his administration [T]he Mormon ship is a Family under a strong and accepted discipline, with every provision for comfort, decorum and internal peace’” (P. E. Kerry, *Carlyle*, pp. 266-267).

Dickens’ contemporaries John Stuart Mill and Thomas Carlyle also wrote sympathetically about the Mormons. In his 1859 essay *On Liberty*, Mill decried “the language of downright persecution which breaks out from the press of this country, whenever it feels called on to notice the remarkable phenomenon of Mormonism.” While characterizing the religion as “the product of palpable imposture,” all the more incredible because of its appearance “in the age of newspapers, railways, and the electric telegraph,” Mill was not at all partial to the teachings of the Church. However, it deeply concerned him that “its prophet and founder was, for his teaching, put to death by a mob; that others of its adherents lost their lives by the same lawless violence; that they were forcibly expelled, in a body, from the country in which they first grew up; while, now that they have been chased into a solitary recess in the midst of a desert, many in this country openly declare that it would be right (only that it is not convenient) to send an expedition against them, and compel them by force to conform to the opinions of other people.” That legitimate means of persuasion could be used to counter its teachings seemed acceptable. “But when the dissentients have conceded to the hostile sentiments of others, far more than could justly be demanded; when they have left the countries to which their doctrines were unacceptable, and established themselves in a remote corner of the earth, which they have been the first to render habitable to human beings; it is difficult to see on what principles but those of tyranny they can be prevented from living there under what laws they please, provided they commit no aggression on other nations, and allow perfect freedom of departure to those who are dissatisfied with their ways” (J. S. Mill, *Liberty*, pp. 163-166).

In the 1854 draft of his *Essay on the Mormons*, Carlyle described Mormonism as “a gross physical form of Calvinism... but in this one point incommensurably (transcendently) superior to all other forms of religion now extant. That it is believed, that it is practically

acted upon from day to day and from hour to hour; taken as a very fact, the neglect or contradiction of which will vitiate and ruin all other facts of the day and of the hour. That is its immeasurable superiority” (cited in (P. E. Kerry, *Carlyle*, pp. 266-267, p. 270).

4 Thomas W. Merrill describes the prevailing attitudes of contentious believers and unbelievers as follows (T. W. Merrill, *Children of Skeptics*, pp. 238-239):

In the absence of a more satisfying refutation on the merits, ... published attacks on orthodoxy [have often taken] the form of mockery. Mockery — still a dominant mode of critique of religion among today’s avowed atheists — insinuates that religious belief is mere prejudice, mere unthinking habit that has been shed by all forward thinking persons, who cannot help but have contempt or condescending pity for those stick-in-the-mud believers. In turn, those believers cannot help but resent the evident contempt of the intellectuals. Enlightenment thus understood is necessarily divisive: even to this day in all Western democracies, believers and unbelievers confront each other with the haughtiness of contempt on the one side and an understandable resentment on the other.

5 J. Hannay, *Smith*, p. 385, cited in R. J. Dunn, *Dickens*, p. 4. A non-LDS observer similarly wrote of the Mormons in 2009: “What would do you do if you met people you admired greatly, who reminded you of the best examples of your fellow believers, yet whose faith rested on what you saw as patent absurdities” W. Lobdell, *Losing*, pp. 121-122). He goes on to concede, however: “Yet what’s so strange about Mormonism compared to traditional Christianity ... The details of Mormonism are fresher, but not much more strange and mythical” *ibid.*, pp. 126, 127).

Elder Neal A. Maxwell expressed his “special appreciation for my friends who, though resolutely irreligious themselves, were not scoffers. Instead, though doubtless puzzled by me and their other religious friends, they were nevertheless respectful. I admire the day-to-day decency of such men and women. Though detached from theology, their decency is commendable” (N. A. Maxwell, *Inexhaustible*, p. 216). Among the many religious non-Mormon friends is historian Jan Shipps. She put her finger on part of the problem that people encounter in understanding LDS beliefs when she observed that “Mormonism is a really complex theological system ... All its parts fit together beautifully. But if you just know a little bit about one of them, or part of them, it seems weird” (M. Luo, *Test*. For an insightful essay charting the historical evolution of charges that Mormonism is not Christian, see J. Shipps, *Sojourner*, pp. 335-357. For general overviews of changes in public perceptions of the Mormons in America, see T. L. Givens, *Viper*; J. Shipps, *Sojourner*, pp. 51-123).

The well-known Vatican astronomer, Guy Consolmagno, found that two religions were universally dismissed by the subjectively selected sample of scientists and engineers he interviewed as “obviously wrong”: Scientology and Mormonism. However, he also notes a difference between the two: “... no scientist of my acquaintance has ever had something good to say about Scientology — rather ironic, given its name. But as it happens, I know a number of techies who are Mormons, including my thesis advisor at MIT” (G. Consolmagno, *God’s Mechanics*, p. 98). Consolmagno’s masters thesis advisor was John S. Lewis, a speaker at this event, who joined the Church in Boston while teaching at MIT and, among many other accomplishments, was an internationally-respected professor of planetary science at the University of Arizona.

As one who has experienced both the perplexity and the generosity of spirit of his non-LDS colleagues, prominent Mormon historian Richard L. Bushman shared the following (R. L. Bushman, *R. L. Bushman*, pp. 79-80):

I have lived an academic life ever since I graduated from Harvard College in 1955 and then later received a Ph.D. in the history of American civilization from that same institution. Since then I have taught at Brigham Young University, Boston University, and the University of Delaware, been visiting professor at Brown and Harvard universities, and now am Gouverneur Morris Professor of History at Columbia University. In these many years as an academic, I have never been belittled for my religious beliefs or felt excluded. I have published books, contributed to conferences, entered into scholarly controversies, and had my share of honors without once feeling that my well-known faith raised a barrier. Only now and then have I caught a glimpse of the wonder my colleagues must feel that a rational, modern man believes the stories and doctrines of the Latter-day Saints. Soon after I was hired as professor of history and chair of the department at the University of Delaware, a member of the search committee invited me to lunch. While we were driving along, I mentioned my work on a biography of Joseph Smith, the founder of the Latter-day Saint Church. My colleague, doubtless to reassure me, turned quickly and said, “Dick, we took all that into account and decided it didn’t matter.” Apparently he was thinking of the peculiar tic in my intellectual makeup that allowed me to hold these strange beliefs. A similar reaction greeted me on coming to Columbia in 1989. Introduced to a member of the faculty, he said jovially, “Oh, you’re the Mormon,” an entirely amiable remark meant to make me feel at home. But one can imagine the repercussions if a new faculty member at Brigham Young University was greeted with “Oh, you’re the Jew,” or “Oh, you’re the Catholic.”

The extravagant nature of the Latter-day Saint religion probably accounts for the perplexity of my colleagues. Christian and Jewish doctrines, weathered by time, no longer strike people as bizarre or unusual. One can hold to one of the moderate versions of these ancient religions without startling one’s friends. But Joseph Smith saw the angel Moroni less than two hundred years ago and then brought home gold plates and translated the Book of Mormon. These miraculous events, happening so close to home, strain one’s credulity. How can anyone in this day of science and skepticism believe that God sends angels to speak to humans and requires such unlikely acts as the translation of an ancient history with the aid of a Urim and Thummim? My sophomore tutor, the distinguished historian of science, I. B. Cohen, once coyly mentioned to me that many people thought LDS beliefs were pure garbage. He doubtless was trying gently to bring me to my senses after my sheltered upbringing as a member of the Church.

While Mormons regard many of the doctrinal elaborations that occurred during the early centuries of Christianity as unwarranted intrusions of Greek philosophy into the straightforward historical truths of the Gospel, some non-Mormons see LDS theology merely as simplistic and naïve. For example Thomas Cahill writes that Mormonism resembles Manichaeism in its philosophical impoverishment, being “full of assertions, but [yielding] no intellectual system to nourish a great intellect” (T. Cahill, *Irish*, p. 49). While a strong rebuttal of Cahill’s claim could be buttressed with arguments from a long line of scholars, both Mormon and non-Mormon, who have recognized the unique riches of the LDS tradition, such an argument would distract attention from a more central point: Like all religious traditions with which I am personally acquainted, the primary interest of Mormonism is in developing a universal community of saints not an elite cadre of scholars (see J. E. Faulconer, Tracy; J. Siebach, *Response*). In his essay on the *Difference between a Genius and an Apostle*, Kierkegaard eloquently captures this distinction between what he calls a “genius” and an “apostle” (S. Kierkegaard, *Purity*, from *Translator’s Introduction*, p. 21):

The genius, an aristocrat of the spirit, has had gifts lavished upon him by nature that distinguish him from his fellows. The apostle may be a commoner, a fisherman, a one-talent man by nature, or he may have ten talents—yet all that he has is dedicated to the service of the Eternal and as such is lifted up. The genius speaks with brilliance and charm. The apostle speaks with authority. The way of the genius is a way closed to all but a few. The way of the apostle is a way open to all as individuals—even to the genius himself if he can forsake the absorbing satisfactions of a brilliant self-sufficiency and be ready to will one thing.

For a similar point of view, see H. W. Nibley, *Prophets*. See also J. S. Tanner, *Men and Mantles*, pp. 159-160; J. L. Kugel, *How to Read*, pp. 679-689.

6 J. E. Seach, *Ancient Texts* 1995, p. vii.

7 M. Barker, *Hidden*, p. 34.

8 LaCocque observes: “To consider [such stories as tales] for children is only possible when the story is vaguely known, when it is considered from a distance, and with a preconceived feeling that nothing can be learned from so ‘naïve’ a tale” (A. LaCocque, *Trial*, pp. 10-11).

9 H. W. Nibley, *Before Adam*, p. 63.

10 1 Corinthians 13:11.

11 “Thomas Paine, in his 1794 treatise *The Age of Reason*, dismissed the Flood story in one line by saying: ‘The story of Eve and the serpent, and of Noah and his Ark, drops to a level with the *Arabian Nights*, without the merit of being entertaining” (J. D. Pleins, *When*, p. 19). Characterizing the view of contemporary scholarship, Elizabeth Harper observes: “Noah’s Ark still appeals as a colorful children’s toy, but otherwise it is a story much out of favor. It is, after all, historically ridiculous and even morally reprehensible. While it provides a fine example of source divisions for introductory biblical classes, exciting scholarly work seems to lie elsewhere” (E. A. Harper, *It’s All* (2013), p. 32). Cf. Richard Dawkins: “the legend of the animals going into the Ark two by two is charming, but the moral of the story of Noah is appalling” (R. Dawkins, *Delusion*, p. 237).

12 J. David Pleins observes: “Creating a science of the Flood has not necessarily helped to shore up biblical belief. In fact, the preposterous character of so many of the proposals made belief in the Bible seem ludicrous” (J. D. Pleins, *When*, p. 11). Continuing, he writes (*ibid.*, pp. 65-66):

Eating from the fruit of the tree of scientific knowledge has led to a loss of innocence for many believers. The sort of literalism demanded by so many fundamentalists today does not ring true to those who take the geological and evolutionary sciences seriously. Yet is there a place for religion at the table of the sciences? The culture war that creationists are waging has pushed many scientifically minded people away from interest in religion. Many secular scientists join the creationists in thinking that religion and science must ever be in conflict with one another. While rightly wishing to keep creation science out of the biology classroom, those who erect a barrier between modern science and religion run the risk of throwing the baby out with the bath water. Believers in the Bible have not always had a siege mentality when it comes to the sciences. In fact, the popularity of flood geology and creation science serves to conceal the many and varied attempts to bring religious realism and a scientific sensibility to the interpretation of scriptures. Since these more creative efforts, rather than fundamentalism, have dominated the Jewish and Christian centuries, the alternative approaches deserve separate treatment.

13 N. Wyatt, *Water*, p. 219. For a survey of equally dubious modern attempts to create replicas of the Ark, see P. B. Thomas, *Go-4-Wood*.

14 S. Lessin, Galzu. Sasha Lessin, who also goes by the name of Alex, claims a Ph.D. in anthropology from UCLA and describes himself as the “Dean of Instruction at Tantra Theosophical and Gaia Worshipping Society of the Divine Human Family.”

15 P. Hall, *Just How Much*. See E. D. Cohen *et al.*, *After Me*, for their analysis of three popular “apocalyptic” films with respect to their embodiment of a “Noahide Apocalyptic Template.” For my views on the film, see J. M. Bradshaw, *Noah Like No Other*.

16 *Noah* (Film), *Noah* (Film).

17 P. Hall, *Just How Much*.

18 *Ibid.*

19 J. Smith, Jr., Teachings, 25 March 1839, p. 137.

20 For more on these topics, see J. M. Bradshaw, *God's Image 1*; J. M. Bradshaw *et al.*, *God's Image 2*. See also the forthcoming volume: D. H. Bailey *et al.*, *Science and Mormonism 1*.

21 D. Alighieri, *La Divina Commedia, Inferno: Canto 4:13: Or discendiam qua giù nel cieco mondo*.

22 The virtuous Roman Virgil, the greatest of poets, served as a guide for Dante in his journeys through the frights of Hell and Purgatory in the *Divine Comedy*. However, because Virgil was unbaptized he could not accompany Dante on his visit to Paradise.

23 R. Dawkins in D. Van Biema, *God vs. Science*, p. 55. As a matter of scientific principle, Dawkins has classed himself as a TAP (Temporary Agnostic in Practice), though he thinks the probability of a God is very small, and certainly in no sense would want to be “misunderstood as endorsing faith” (L. M. Krauss *et al.*, *Science* (online)).

24 L. M. Krauss *et al.*, *Science* (online). Though personally rejecting the notion of a personal God, Albert Einstein is an example of one whose deeply-held “vision of unity and order” (C. H. Townes, *Convergence*, p. 66) — which throughout his life played an important role in shaping his scientific intuitions (see, e.g., E. Isaac, *1 Enoch*, p. 335) — was chiefly motivated by his profound sense of awe and humility in the face of the lawful and “marvelously arranged” universe: “Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the Universe—a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble” *ibid.*, p. 388). Often more critical of the debunkers of religion than of naïve believers in God, he explained: “The fanatical atheists are like slaves who are still feeling the weight of their chains which they have thrown off after hard struggle. They are creatures who—in their grudge against traditional religion as the ‘opium of the masses’ — cannot hear the music of the spheres” (*ibid.*, p. 390).

25 Cited in N. A. Maxwell, *Cosmos*, p. 1.

26 “Thy mind, O man! If thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart!” (J. Smith, Jr., *Teachings*, 25 March 1839, p. 137). For an insightful discussion of this imperative, see J. W. Welch, *Thy Mind*.

27 *Articles of Faith 1:9*.

28 For example, in the most recent statement by a standing prophet specifically addressing the origin of man to appear in an official Church publication, President Spencer W. Kimball wrote: “The Creators breathed into their nostrils the breath of life and man and woman became living souls. We don’t know exactly how their coming into this world happened, and *when we’re able to understand it the Lord will tell us*” (*Church Educational System, Religion 327*, p. 9; S. W. Kimball, *Blessings*, emphasis added).

29 J. Smith, Jr., *Teachings*, 16 June 1844, p. 374.

30 *Ibid.*, 16 June 1844, p. 374.

31 *Ibid.*, 20 January 1844, p. 331.

32 “But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger [= a hard, fried corn-meal cake] for a wedge, and a pumpkin for a beetle [= a heavy hammer, a maul]” (*ibid.*, 20 January 1844, p. 331).

33 R. L. Bushman, *Rough Stone*, p. 200 summarized the difficulties:

... “The Vision” confused Mormons who saw only its universalist bent. For most Christians, universal salvation exceeded the limits of acceptable orthodoxy. One Mormon [Brigham Young] reflected later that “my traditions were such, that when the Vision came first to me, it was so directly contrary and opposed to my former education, I said, wait a little; I did not reject it, but I could not understand it” (B. Young, 28 August 1852, p. 31, cited in R. J. Woodford, *Historical Development.*, 2:929). Others who were “stumbling at it” did object. At a conference in Geneseo, New York, held to deal with the controversy, one brother declared “the vision was of the Devil & he believed it no more than he believed the devil was crucified” (cited in *ibid.*, 2:930). Ezra Landon was cut off from the Church for insisting “the vision was of the Devil came from hel[I]” (cited in *ibid.*, 2:931). Eventually Joseph counseled missionaries against publicizing “The Vision” prematurely. The first missionaries to England were told to stick to the first principles of the Gospel (J. Smith, Jr., *Documentary History*, 11 June 1837, 2:492). Other members found it thrilling. William Phelps immediately published “The Vision” in the Church newspaper in Missouri (E & MS, E & MS, vol. 1, no. 2, July 1832, pp. 27-30).

See R. J. Woodford, *Historical Development.*, 2:929-933 for a more detailed account of the difficulties of the Saints with this revelation. See also D. Q. Cannon, *Section 76*, p. 414; B. Young, 18 May 1873, p. 42; M. McBride, *The Vision*. For more on universalism and the revelations of Joseph Smith, see C. P. Griffiths, *Universalism*.

Joseph Smith lamented: “I could explain a hundred fold more than I have of the glories of the kingdoms manifested in the vision, were I permitted, and were the people prepared to receive them. The Lord deals with this people as a tender parent with a child, communicating light and intelligence and the knowledge of His ways as they can bear it” (J. Smith, Jr., *Teachings*, 21 May 1843, p. 305).

34 See a nuanced discussion of this issue in M. A. Wright, Heartland.

35 Moses 1:33. See also Moses 1:35; D&C 76:24; D&C 88:46-61.

36 The technique that Pisano uses for his engravings is called in French *taille douce* (literally gentle or delicate carving). “This is an engraving technique which involves hollowing out a metal-plate (zinc, copper, etc.) by the action of acid after making the drawing with an etcher’s needles, burin, aquateinte, etc. After inking, the prints are printed one by one with a hand press. The pressure is very high and allows the paper to pick up the ink from the hollows in the metal. The prints... are made from one, two, or three plates.” (N. Pisano, Prehistoric Engravings (Unpublished broadside))

37 For a comprehensive and beautifully illustrated survey of European paleolithic art, see J. Clottes, L’Art.

38 The description of how the image was created is drawn from I. Cahn *et al.*, L’Art, p. 16.

39 Y. N. Hariri, Sapiens, p. 100. As a witness of the great effort and care sometimes made to honor the dead in this era, Hariri notes the 1955 discovery in Sungir, Russia of “a 30,000 year-old burial site belonging to a mammoth-hunting culture ... [Among other things, i]t contained two skeletons, buried head to head. One belonged to a boy aged about twelve or thirteen, and the other to a girl of about nine or ten. The boy was covered with 5,000 ivory beads. He wore a fox-tooth hat and a belt with 250 fox teeth (at least sixty foxes had to have their teeth pulled to get that many). The girl was adorned with 5,250 ivory beads. Both children were surrounded by stauettes and various ivory objects. A skilled craftsman (or craftswoman) probably needed about forty-five minutes to prepare a single ivory bead. In other words, fashioning the 10,000 ivory beads that covered the two children, not to mention the other objects, required some 7,500 hours of delicate work, well over three years of labor by an experienced artisan!” (ibid., pp. 57-58).

40 Free translation of T. Félix *et al.*, Préhistoire, pp. 106-107, with additional details provided by R. Teyssedou *et al.*, Guide de Visite.

41 See, e.g., H. W. Nibley, Dominion.

42 H. W. Nibley, Before Adam, pp. 50, 51, 82-83.

43 Moses 1:31.

44 J. L. Sorenson, Ancient, pp. 50-56.

45 Moses 5:12, 16.

46 H. W. Nibley, Before Adam, p. 78 and Moses 7:33, 37.

47 H. W. Nibley, Return, pp. 62-63 and Moses 5:5-9; cf. Revelation 20:12.

48 E.g., F. S. Collins, Language, p. 126.

49 M. J. W. Leith, Who Did Cain Marry?, p. 22. In addition to what limited arguments can be made from biblical sources, Leith cites Egyptologist Gerald Moers, who “has observed that in ancient Egypt, the word for ‘Egyptian’ was also the word for ‘human.’ Foreigners/outsideers were inhuman or subhuman and represented injustice and chaos: Non-Egyptians were ‘barbaric ... [with] monstrous bodies ... animal-like, and a proper pharaoh kept them firmly under his foot.’”

50 Moses 5:12.

51 Moses 7:21.

52 Moses 7:12, 22.

53 Moses 7:27.

54 Moses 6:38.

55 Moses 6:41.

56 It is unclear who Nibley is referring to, unless he is talking about extinct species.

57 Moses 8:41-42.

58 Moses 7:51-53.

59 Moses 7:51-53.

60 Moses 8:2-3.

61 Moses 7:22.

62 With reference to a much earlier time (no later than approximately 30,000 BCE), there is a growing consensus among researchers that there was a limited amount of interbreeding between the ancestors of today’s humans and Neanderthals that led to modern humans carrying 1-4% of Neanderthal genes (Interbreeding?, Interbreeding?). The authors of one study believe they have “pinpointed the skeletal remains of the first known human-Neanderthal hybrid ... The finding came from northern Italy, where some 40,000 years ago scientists believe Neanderthals and humans lived near each other, but developed separate and distinctly different cultures” (500,000-Year-Old Neanderthal, 500,000-Year-Old Neanderthal). Other researchers “suggest that interbreeding went on between the

members of several ancient human-like groups living in Europe and Asia more than 30,000 years ago, including an as-yet unknown human ancestor from Asia” (E. Callaway, *Ancient Humans*).

63 R. Parr, *Missing*, pp. 94-97.

64 Of course, the chances that someone on earth today is *not* already a descendant of Abraham are becoming vanishingly slim. See L. Funderburg, *Changing Face* for a vivid photo essay illustrating the rapid growth of multiracial self-identification in America since it was first included in the US Census in 2000.

65 2 Nephi 27:20, 21.

66 N. A. Maxwell, *Richness*. In another reference to these verses, Elder Maxwell said: “God’s capacity is such that two times in two verses in the Book of Mormon, He reassures us in a very polite but pointed way, ‘I am able to do mine own work’ (2 Nephi 27:20–21). Is He ever!” (N. A. Maxwell, *Wondrous*, p. 33).

67 H. W. Nibley, *Before Adam*, pp. 64-66.

68 Genesis 8:9. See J. M. Bradshaw *et al.*, *God's Image 2*, pp. 267-270 for perspectives arguing for a local (rather than global) Flood.

69 W. Bradley, *Why*, pp. 177-179.

70 J. A. Widtsoe, *Evidences*, p. 127.

71 See, e.g., R. E. Friedman, *Who*; R. E. Friedman, *Hidden*. For a recent LDS perspective on the Documentary Hypothesis and higher criticism in general, see D. E. Bokovoy, *Authoring Genesis-Deuteronomy*. For reviews of the book, see K. L. Barney, *Authoring*; J. M. Bradshaw, *Sorting*.

72 Although broad agreement persists on many issues of longstanding consensus, the state of research on the composition of the Pentateuch continues to evolve in important ways. In 2012, Konrad Schmid gave the following assessment (K. Schmid, *Genesis*, pp. 28-29):

Pentateuchal scholarship has changed dramatically in the last three decades, at least when seen in a global perspective. The confidence of earlier assumptions about the formation of the Pentateuch no longer exists, a situation that might be lamented but that also opens up new and — at least in the view of some scholars — potentially more adequate paths to understand its composition. One of the main results of the new situation is that neither traditional nor newer theories can be taken as the accepted starting point of analysis; rather, they are, at most possible ends.

With respect to Genesis in particular, “it is fairly obvious that the book of Genesis serves as a kind of introduction or prologue to what follows in Exodus through Deuteronomy” (*ibid.*, p. 29). “Nevertheless,” continues Schmid in his highlighting of one prominent theme in the most recent thinking on the topic (*ibid.*, pp. 30, 32, 45), “the function of Genesis to the Pentateuch is apparently not exhausted by describing it as an introduction to the Moses story Genesis ... shows ... clear signs of having existed as a stand-alone literary unit for some portion of its literary growth. Genesis is a special book within the Pentateuch: it is the most self-sufficient one In current scholarship, it is no longer possible to explain the composition of the book of Genesis from the outset within the framework of the Documentary Hypothesis.” For a broader survey of current research, see J. C. Gertz, *Formation*. For details of textual transmission and reception history of Genesis in Judaism, Christianity, and Islam, see C. A. Evans *et al.*, *Book of Genesis*, pp. 303-632.

73 R. E. Friedman, *Commentary*, p. 16.

74 J. H. Sailhamer, *Genesis*, p. 5.

75 E.g., 2 Nephi 25:8, 21-22; Jacob 1:3; Enos 1:15-16; Jarom 1:2; Mormon 7:1, 8:34-35.

76 E.g., E. T. Benson, *Book of Mormon—Keystone*.

77 J. Blenkinsopp, *The structure of P*, p. 284.

78 *Ibid.*, p. 284.

79 1 Nephi 19:23.

80 E.g., 1 Nephi 4:2, 17:23-44. André LaCocque describes how the Bible “attributes to historical events (like the Exodus, for instance) a paradigmatic quality” (A. LaCocque, *Captivity of Innocence*, p. 71). “[A]ny conceptual framework which merely purports to reconstruct events ‘as they really were’ (Ranke),” writes Michael Fishbane, “is historicistic, and ignores the thrust of [the Bible’s] reality. For the Bible is more than history. It is a religious document which has transformed memories and records in accordance with various theological concerns” (M. A. Fishbane, *Sacred Center*, p. 6).

81 Cf. B. A. Gardner, *Gift and Power*, p. 295.

82 J. Smith, Jr., *Teachings*, 15 October 1843, p. 327. Cf. 1 Nephi 13:24-28. Of course, there are similar difficulties that have come into play in the textual, editing, and publishing history of the Book of Mormon and the Doctrine and Covenants (e.g., Section 27), a fact that should help us better understand the idea of a textual history described by source criticism for the Old Testament. As Ben McGuire explains: “Within the short history of our scripture we see numerous such changes (even with the existence of printing technology) that help us to understand that these changes occur quite naturally — and are not necessarily the results of translational

issues or corrupt priests. We can, of course, completely identify the history of some of these changes, we can detail corruptions in the Book of Mormon that have occurred from the original manuscript. We can speculate about the existence of these errors where the original manuscript does not exist, and so on. And the fact that we can talk about [D&C] 27 as a composite work is itself another symptom of the process by which our texts come into existence in a way that doesn't reflect a single author with a single pen, providing us with the perfect word of God" (B. L. McGuire, 17 March 2014).

83 J. Smith, Jr., Words, 29 January 1843, p. 161. By this, I do not think that the Prophet meant that a given passage of scripture can be understood in isolation, apart from the context in which it stands. Rather, for example, when he interpreted a parable, his "key" to "ascertain its meaning" was to "dig up the root," i.e., to "enquire [as to] the question which drew out the answer" (J. Smith, Jr., Teachings, January 1843, pp. 276-277). He was democratic in his desire to have the scriptures unfolded to all, decrying those who supposed that their plain truths were "mystery... and, therefore, are not to be understood." He declared that all the Saints could come to an understanding of such things "if [they] will but open [their] eyes, and read with candor" (ibid., December 1835, p. 96).

84 We use the term "modernists" rather than "moderns" to describe those who hold this view of interpretation in order to make it clear that this is not the only contemporary point of view possible. For example, many who would describe their perspective as "postmodern" are critical of the modernist view.

A thumbnail characterization of the modernism controversy is given by Faulconer (J. E. Faulconer, Study, pp. 131-132):

One writer has described modernism's assumption this way: "A constellation of positions (e.g., a rational demand for unity, certainty, universality, and ultimacy) and beliefs (e.g., the belief that words, ideas, and things are distinct entities; the belief that the world represents a fixed object of analysis separated from forms of human discourse and cognitive representation; the belief that culture is subsequent to nature and that society is subsequent to the individual)" (S. Daniel, Paramodern Strategies, pp. 42-43). There is far too little room here to discuss the point extensively, but suffice it to say that, first, few, if any, of these assumptions have remained standing in the twentieth century, and second, the failure of these assumptions does not necessarily imply the failure of their claims to truth or knowledge, as is often argued, sometimes by adherents to the current attack on modernism and sometimes by critics of that attack. For an excellent discussion of postmodernism and its relation to religion, see J. Caputo, Good News.

85 J. E. Faulconer, Incarnation, p. 44, emphasis added.

86 In response to a request in 1831 by his brother Hyrum to explain the translation process more fully, Joseph Smith said that "it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon; and ... it was not expedient for him to relate these things" (J. Smith, Jr., Documentary History, 25-26 October 1831, 1:220). For more on the Prophet's reluctance to share details of sacred events, see R. O. Barney, Joseph Smith's Visions; R. Nicholson, Cowdery Conundrum.

87 J. Smith, Jr., Documentary History, 4 January 1833, 1:315, in a parallel to the wording found in Omni 1:20 that was later taken up in the account and testimony of the Three Witnesses (J. Smith, Jr. *et al.*, Histories, 1832-1844, pp. 318-323). See also D&C 1:29, 20:8.

88 Brant Gardner wisely summarizes (B. A. Gardner, Gift and Power, p. 321): "The Book of Mormon was translated by a very human Joseph Smith. Nevertheless, he was a human being inspired to extrahuman ability through divine providence. Joseph declined to say more about the translation of the Book of Mormon than to declare that it was accomplished through 'the gift and power of God.' No matter how closely we examine the process, no matter how well we might understand the human aspect, Joseph's description really remains the best."

89 J. E. Faulconer, Dorrien, p. 426.

90 J. E. Faulconer, Incarnation, pp. 44-45, emphasis added. Cf. J. E. Faulconer, Study, pp. 124-133.

91 Cf. A. G. Zornberg, Genesis, pp. 31-32.

92 J. Smith, Jr., Words, 29 January 1843, p. 161.

93 L. Ginzberg, Legends, 1:51. See also W. P. Brown, Seven Pillars, pp. 40-41; P. J. Kearney, Creation; C. H. T. Fletcher-Louis, Cosmology of P, pp. 10-11. According to Walton, "the courtyard represented the cosmic spheres outside of the organized cosmos (sea and pillars). The antechamber held the representations of lights and food. The veil separated the heavens and earth — the place of God's presence from the place of human habitation" (J. H. Walton, Lost World, p. 82).

Note that in this conception of creation the focus is not on the origins of the raw materials used to make the universe, but rather their fashioning into a structure providing a useful purpose. The key insight, according to Walton, is that: "people in the ancient world believed that something existed not by virtue of its material proportion, *but by virtue of its having a function in an ordered system* ... Consequently, something could be manufactured physically but still not 'exist' if it has not become functional The ancient world viewed the cosmos more like a company or kingdom" that comes into existence at the moment it is organized, not when the people who participate it were created materially (ibid., pp. 26, 35; cf. J. Smith, Jr., Teachings, 5 January 1841, p. 181, Abraham 4:1).

Walton continues:

It has long been observed that in the contexts of *bara'* [the Hebrew term translated "create"] no materials for the creative act are ever mentioned, and an investigation of all the passages mentioned above substantiate that claim. How interesting it is that these scholars then draw the conclusion that *bara'* implies creation out of nothing (*ex nihilo*). One can see with a moment of thought

that such a conclusion assumes that “create” is a material activity. To expand their reasoning for clarity’s sake here: Since “create” is a material activity (assumed on their part), and since the contexts never mention the materials used (as demonstrated by the evidence), then the material object must have been brought into existence without using other materials (i.e., out of nothing). But one can see that the whole line of reasoning only works if one can assume that *bara’* is a material activity. In contrast, if, as the analysis of objects presented above suggests, *bara’* is a functional activity, it would be ludicrous to expect that materials are being used in the activity. In other words, the absence of reference to materials, rather than suggesting material creation out of nothing, is better explained as indication that *bara’* is not a material activity but a functional one (J. H. Walton, *Lost World*, pp. 43-44).

In summary, the evidence ... from the Old Testament as well as from the ancient Near East suggests that both defined the pre-creation state in similar terms and as featuring an absence of functions rather than an absence of material. Such information supports the idea that their concept of existence was linked to functionality and that creation was an activity of bringing functionality to a nonfunctional condition rather than bringing material substance to a situation in which matter was absent. The evidence of matter (the waters of the deep in Genesis 1:2) in the precreation state then supports this view” (ibid., p. 53).

94 E.g., M. Weinfeld, *Sabbath*, pp. 508-510; S. D. Ricks, *Liturgy*; P. J. Kearney, *Creation*; J. Morrow, *Creation*.

95 Exodus 40:17-19.

96 Exodus 40:20-21.

97 Exodus 12:8, 25:30

98 For a discussion how the notion of “priestly time” is reflected in the story of the creation of the luminaries, see M. S. Smith, *Priestly Vision*, pp. 93-94, 97-98. If we take a functional view of Creation, then the luminaries are among the functionaries (J. H. Walton, *Lost World*, pp. 63-66).

99 Exodus 25:31-40, 37:17-24.

100 Exodus 25:18-22, 37:6-9.

101 See Exodus 40:12-15. See also M. S. Smith, *Priestly Vision*, pp. 98-102. “Through Genesis 1 we come to understand that God has given us a privileged role in the functioning of His cosmic temple. He has tailored the world to our needs, not to His (for He has no needs). It is His place, but it is designed for us and we are in relationship with Him” (J. H. Walton, *Lost World*, p. 149). See Fletcher-Louis for the idea that certain individuals (e.g., the high priest, as possessor of the “glory of Adam”) were even “deemed worthy of worship because they were God’s Image, his living idols” (C. H. T. Fletcher-Louis, *Jewish Roots*, p. 128; cf. S. Bunta, *Likeness*). Cf. John 14:6-13.

102 Moses 3:1. Significantly, the view that relates the symbolism of the Creation to the erection of the Israelite sanctuary is shared by scholars of very different persuasions as to the process of Bible authorship (see, e.g., J. D. Levenson, *Temple and World*, p. 287; A. C. Leder, *Coherence*, p. 267; J. Morrow, *Creation*; D. P. Wright, *Inventing*, p. 509 n. 31; M. S. Smith, *Priestly Vision*; J. H. Walton, *Lost World*; J. H. Walton, *Genesis*, pp. 10-31; W. P. Brown, *Seven Pillars*, pp. 33-77; D. E. Bokovoy, *Authoring Genesis-Deuteronomy*, pp. 147-149). See also J. M. Bradshaw, *God’s Image 1*, pp. 146-149; J. M. Bradshaw, *LDS Book of Enoch*.

Levenson cites Blenkinsopp’s thesis of a triadic structure in the priestly concept of world history that described the “creation of the world,” the “construction of the sanctuary,” and “the establishment of the sanctuary in the land and the distribution of the land among the tribes” in similar, and sometimes identical language. Thus, as Polen reminds us, “the purpose of the Exodus from Egypt is not so that the Israelites could enter the Promised Land, as many other biblical passages have it. Rather it is theocentric: so that God might abide with Israel ... This limns a narrative arc whose apogee is reached not in the entry into Canaan at the end of Deuteronomy and the beginning of Joshua, but in the dedication day of the Tabernacle (Leviticus 9-10) when God’s Glory — manifest Presence — makes an eruptive appearance to the people (Leviticus 9:23-24)” (N. Polen, *Leviticus*, p. 216).

In another correspondence, Smith notes a variation on the first Hebrew word of Genesis (*bereshit*) and the description used in Ezekiel 45:18 for the first month of a priestly offering (*barishon*): “Thus said the Lord: ‘In the beginning (month) on the first (day) of the month, you shall take a bull of the herd without blemish, and you shall cleanse the sanctuary.’ What makes this verse particularly relevant for our discussion of *bereshit* is that *ri’shon* occurs in close proximity to *’ehad*, which contextually designates ‘(day) one’ that is ‘the first day’ of the month. This combination of ‘in the beginning’ (*barishon*) with with ‘(day) one’ (*yom ’ehad*) is reminiscent of ‘in beginning of’ (*bereshit*) in Genesis 1:1 and ‘day one’ (*yom ’ehad*) in Genesis 1:5” (M. S. Smith, *Priestly Vision*, p. 47).

Hahn notes the same correspondences to the creation of the cosmos in the building of Solomon’s Temple (S. W. Hahn, *Christ, Kingdom*, pp. 176-177; cf. J. Morrow, *Creation*; J. D. Levenson, *Temple and World*, pp. 283-284; C. H. T. Fletcher-Louis, *Glory*, pp. 62-65; M. Weinfeld, *Sabbath*, pp. 506, 508):

As creation takes seven days, the Temple takes seven years to build (1 Kings 6:38). It is dedicated during the seven-day Feast of Tabernacles (1 Kings 8:2), and Solomon’s solemn dedication speech is built on seven petitions (1 Kings 8:31-53). As God capped creation by “resting” on the seventh day, the Temple is built by a “man of rest” (1 Chronicles 22:9) to be a “house of rest” for the Ark, the presence of the Lord (1 Chronicles 28:2; 2 Chronicles 6:41; Psalm 132:8, 13-14; Isaiah 66:1).

When the Temple is consecrated, the furnishings of the older Tabernacle are brought inside it. (R. E. Friedman suggests the entire Tabernacle was brought inside). This represents the fact that all the Tabernacle was, the Temple has become. Just as the construction of the Tabernacle of the Sinai covenant had once recapitulated creation, now the Temple of the Davidic covenant recapitulated the same. The Temple is a microcosm of creation, the creation a macro-temple.

103 J. Neusner, *Genesis Rabbah* 1, 3:9, p. 35.

104 E.g., G. K. Beale, *Temple*, pp. 66-80; G. J. Wenham, *Sanctuary Symbolism*; J. M. Lundquist, *Reality*; D. W. Parry, *Garden*; J. A. Parry *et al.*, *Temple in Heaven*; T. Stordalen, *Echoes*, pp. 112-116, 308-309; R. N. Holzapfel *et al.*, *Father's House*, pp. 17-19; J. Morrow, *Creation*. The imagery of the Garden of Eden as a prototype sanctuary is not incompatible with views that relate the symbolism of the Creation of the cosmos to the temple, as discussed above.

105 See J. M. Bradshaw, *Tree of Knowledge* for an explanation of how the symbolism of the Tree of Knowledge relates to that of the temple veil.

106 In most depictions of Jewish temple architecture, the menorah is shown as being *outside* the veil — in contrast to the Tree of Life which is at the holiest place in the Garden of Eden. However, Margaret Barker cites evidence that, in the first temple, a Tree of Life was symbolized *within* the Holy of Holies (e.g., M. Barker, *Hidden*, pp. 6-7; M. Barker, *Christmas*, pp. 85-86, 140; J. M. Bradshaw, *God's Image 1*, pp. 366-367). Barker concludes that the Menorah (or perhaps a second, different, representation in arboreal form?) was both removed from the temple and diminished in stature in later Jewish literature as the result of a “very ancient feud” concerning its significance (Barker, 1987 #497, p. 221}, see pp. 221-232). Mandaean scripture describes a Tree of Life within the *heavenly* sanctuary as follows: “They... lifted the great veil of safety upward before him, introduced him, and showed him that Vine,” meaning the Tree of Life (M. Lidzbarski, *Ginza*, GL 1:1, p. 429:3-20; cf. E. S. Drower, *Prayerbook*, 49, pp. 45-46).

107 Cf. John 16:28;

108 G. A. Anderson, *Perfection*, p. 122.

109 See J. M. Bradshaw, *God's Image 1*, pp. 234-240.

110 Brock in Ephrem the Syrian, *Paradise*, pp. 66-67. For more detail on the theme of changes of clothing in the story of Adam and Eve, see J. M. Bradshaw, *Moses Temple Themes*, pp. 149-156.

111 C. H. T. Fletcher-Louis, *Glory*, p. 41. See also Wyatt's discussion of the arks of Noah and Moses, the Ark of the Covenant, and the story of Utnapishtim in *Gilgamesh* (N. Wyatt, *Water*, pp. 214-216). For additional discussion, see J. M. Bradshaw *et al.*, *God's Image 2*, pp. 210-221.

112 L. M. Morales, *Tabernacle Pre-Figured*.

113 See, e.g., Jason Silverman's discussion of the Zoroastrian story of Yima who, after a warning from the god Ahura Mazda, built a four-sided *Vara* (“enclosure”) for protection of humans, cattle, dogs, fires, and plants from bad winters and subsequent spring flooding: “The inhabitants of the *Vara* are those who are ritually pure” and the term *vara* normally denotes “an area enclosed for reasons of ritual purity ... [T]he *Vara* of Yima has three sections, just as the sacred ritual precinct has three grooves that mark it off from the outside world” (J. M. Silverman, *It's a Craft*, p. 207). Silverman goes on to discuss the how the “paradise” of Yima relates to the Persian notion of a walled garden domain, and shows how the *Vara* “functions as a condensation of Zoroastrian eschatological hope — it is a microcosm of the world as it will be *sans* Angra Mainyu's influence” (ibid., p. 210). In this sense, it can be compared with the Jewish idea of a New Jerusalem (ibid., pp. 211-220).

114 M. Meyer, *Secret Book of John*, 29:135-136, p. 130:

It did not happen the way that Moses said, “They hid in an ark” (Genesis 7:7). Rather they hid in a particular place, not only Noah but also many other people from the unshakable generation. They entered that place and hid in a bright cloud. Noah knew about his supremacy [alternatively, “he (Noah) recognized his authority” (F. Wisse, *Apocryphon of John*, 29:12, p. 121); or “Noah was aware of his divine calling” (H. W. Nibley, *Enoch*, p. 268)]. With him was the enlightened one who had enlightened them since the first ruler had brought darkness upon the whole earth.

115 J. M. Bradshaw, *Moses Temple Themes*, pp. 77-87. Cf. Ephrem the Syrian, *Paradise*, p. 53; A. S.-M. Ri, *Caverne Syriaque*, p. 208. See the discussion in E. A. Harper, *You Shall Make*, p. 50 of readings of Genesis 6:16 in the Targums and the *Septuagint*, and for a description of parallels in 1 Kings 6:6 and Ezekiel 41:7.

116 J. D. G. Dunn *et al.*, *Commentary*, p. 44. In other words, the dimensions of the Tabernacle courtyard have “the same width [as the Ark] but one-third the length and height” (Ronald Hendel in H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 14 n. 6:14-16). Intriguingly, a cuneiform tablet from Old Babylonian times describes a Mesopotamian ark that is built on a circular plan (see I. L. Finkel, *Ark Before Noah*, pp. 123-155).

117 See Genesis 6:15 and Exodus 25:10.

118 For more on temple themes in the story of Enoch, see J. M. Bradshaw, *LDS Book of Enoch*

119 H. W. Nibley, *Foundation*, p. 168.

120 See Genesis 11:4. For more on temple themes in the story of the Tower of Babel, see J. M. Bradshaw *et al.*, *God's Image 2*, pp. 390-396.

121 A. S. Kohav, *Sôd Hypothesis*, p. 48.

122 *Ibid.*, p. 48.

123 While not intending to affirm the validity of all the specific results of Kohav's dissertation research, we note his interesting hypothesis that the compilers of the Hexateuch deliberately coded their primary message in a way that would be deliberately misunderstood by readers unfamiliar with their methods and intentions relating to the preservation of the "First Temple priestly initiation tradition" (*ibid.*, back cover):

The thesis foregrounds a "second-channel" esoteric narrative from within the Pentateuch and the book of Joshua [that was] a successful if drastic priestly means of preserving the secrecy and ultimate survival of their respective esoteric and initiatory doctrines and methods.

124 R. S. Hendel, *Cultural Memory*, p. 28.

125 D. E. Callender, *Adam*, p. 211.

126 *Ibid.*, p. 212. Cf. J. H. Sailhamer, *Meaning*, pp. 140-148. J. David Pleins criticizes what he calls "loose literalism" for the way it allows the historical and the archaeological to push aside the value of what the scripture actually says (J. D. Pleins, *When*, p. 18):

The trouble with loose literalism is that what tends to capture our attention is the clever explanation rather than the story itself. We quickly move on from the Flood story ... to the seemingly more interesting archaeological problems that stand back of the Bible.

We catch Ryan and Pitman falling into this trap in a section of [their book on Noah's Flood] that extols the virtue and power of ancient myth:

For a myth to survive unscathed from repeated recitation, it needs a powerful story Oral tradition tells such stories. But so does the decipherment by the natural scientist who works from a text recorded in layers of mud, sand, and gravel from the bottom of lakes and seas using all the tools and principles of physics, chemistry, and biology. The scientific plot can then be given richer detail and new themes from the supporting contributions of the archaeologist, the linguist, and the geneticist.

Figures such as Noah and the Mesopotamian survivor of the Flood, Utnapishtim, are thus relegated to the supporting cast in a grander scientific drama that has as its dramatis personae scores of dislocated village dwellers put on the move by a Neolithic conflagration.

127 Emphasis added. From notes of a talk given by Sister Sheri L. Dew, speaking at a broadcast for the Southeast US Area YSA conference, 9-11 August 2013. She reported this comment as having been made at a meeting of young people at the Bountiful Temple, where Elder Callister was then serving as a temple president. Cf. H. W. Nibley, *Sacred*, p. 604 (and see pp. 604-615 generally):

When we enter the temple, we leave one world and step into another. Conversely, when we leave the temple, we leave one world, sometimes with a sigh of relief, and return to the other. If the Latter-day Saints are going to continue building temples, they must make up their minds as to which world they are going to live in. It should not be hard to decide if only we are willing.

128 As a result of his experiences, Faulconer gives the following guidance to scripture readers (J. E. Faulconer, *Study*, pp. 11-12):

Assume that the scriptures mean exactly what they say and, more important, assume that we do not already know what they say. If we assume that we already know what the scriptures say, then they cannot continue to teach us. If we assume that they mean something other than what they say, then we run the risk of substituting our own thoughts for what we read rather than learning what they have to teach us [A]ssume that each aspect of whatever passage we are looking at is significant and ask about that significance. To assume that some things are significant and others are not is to assume, from the beginning, that we already know what scripture means. Some things may turn out to be irrelevant, but we cannot know that until we are done.

Similarly, Wright comments that if you read in this way (J. L. Kugel, *How to Read*, p. 666):

... the Bible will not let you down. You will be paying attention to it; you won't be sitting in judgment over it. But you won't come with a preconceived notion of what this or that passage has to mean if it is to be true. You will discover that God is speaking new truth through it. I take it as a method in my biblical studies that if I turn a corner and find myself saying, "Well, in that case, that verse is wrong" that I must have turned a wrong corner somewhere. But that does not mean that I impose what I think is right on to that bit of the Bible. It means, instead, that I am forced to live with that text uncomfortably, sometimes literally for years (this is sober autobiography), until suddenly I come round a different corner and that verse makes a lot of sense; sense that I wouldn't have got if I had insisted on imposing my initial view on it from day one (N. T. Wright, *Authoritative*. See Berlin's seven principles of biblical hermeneutics for a detailed description of such an approach to scriptural understanding (A. Berlin, *Search*)). By way of contrast, Kugel notes the "subtle shift in tone" that has come with "the emphasis on reading the Bible [solely] in human terms and in its historical context" without the counterbalance provided by traditional forms of scripture reading: As modern biblical scholarship gained momentum, studying the Bible itself was joined with, and eventually overshadowed by, studying the historical reality behind the text (including how the text itself came to be). In the process, learning from the Bible

gradually turned into learning about it. Such a shift might seem slight at first, but ultimately it changed a great deal. The person who seeks to learn from the Bible is smaller than the text; he crouches at its feet, waiting for its instruction or insights. Learning about the text generates the opposite posture. The text moves from subject to object; it no longer speaks but is spoken about, analyzed, and acted upon. The insights are now all the reader's, not the text's, and anyone can see the results. This difference in tone, as much as any specific insight or theory, is what has created the great gap between the Bible of ancient interpreters and that of modern scholars.

129 Moses 6:26-36.

130 S. D. Ricks, Narrative Call.

131 S. Zinner, Underemphasized parallels.

132 E.g., G. W. E. Nickelsburg *et al.*, 1 Enoch (2012), 71:14-16, p. 321.

133 A. George, Stele of Nebuchadnezzar II, p. 160. On the idea that such mixing of peoples was being condemned in the Tower of Babel story, see J. M. Bradshaw *et al.*, God's Image 2, p. 400.

134 B. A. Gardner, Second Witness, 6:165.

135 Aramaic would presume a setting for the story no earlier than the beginning of the first millennium BCE.

136 Genesis 10:5, 20, 31.

137 Genesis 11:1, 6. It may be significant that the JST for these verses reads: "*the same language*," not "*one language*."

138 V. P. Hamilton, Genesis 1-17, p. 350.

139 See J. M. Bradshaw *et al.*, God's Image 2, p. 428.

140 A. LaCocque, Captivity of Innocence, p. 66, citing Paul Ricoeur.

141 The way in which the glory of God's work is ultimately revealed in the simple details of sacred texts, divinely influenced events, and the acts of godly persons is brilliantly described by Chesterton (G. K. Chesterton, William Blake, p. 210):

The wise man will follow a star, low and large and fierce in the heavens; but the nearer he comes to it the smaller and smaller it will grow, till he finds it the humble lantern over some little inn or stable. Not till we know the high things shall we know how lowly they are. Meanwhile, the modern superior transcendentalist will find the facts of eternity incredible because they are so solid; he will not recognize heaven because it is so like the earth.

142 J. D. Pleins, When, p. 168.

143 N. A. Maxwell, Disciple-Scholar, pp. 14-18. Indeed, it is because of the limits of our knowledge that we court danger when we try to effect a premature reconciliation of scientific and religious issues. B. Kent Harrison, former Professor of Physics and Astronomy at BYU, wisely wrote (B. K. Harrison, Truth, pp. 153-154):

Some disagreements [between science and religion] are inevitable because our knowledge is incomplete. But we believe in a unified truth and so we eventually expect agreement. It is tempting to seek agreement now. *However, it is inappropriate, and often dangerous, to attempt a premature reconciliation or conflicting ideas where there is a lack of complete knowledge.* If a scientist concludes that there is no God—based on inadequate evidence!—and thereby casts doubt on those who believe in God, he does them a disservice. For example, it is inappropriate for a scientist who accepts organic evolution to claim that there is no God. (However, many scientists do indeed take the position that they cannot comment on religious truth because they have little or no information on it.)

Similarly, if an ecclesiastic states that such and such a scientific idea is not true—based on inadequate evidence!—then he does a disservice to the scientist who has carefully explored that idea. As a hypothetical example, it would be inappropriate for a church authority to make a flat statement that special relativity is invalid because it limits information transmission such as prayer to the very slow (!) speed of electromagnetic waves. It may later turn out to be invalid in some sense, but current experimental and other considerations support it strongly.

The proper stance, it seems, is to withhold judgment on such questions until we have more information — but also to take advantage of what knowledge we do have.

144 H. B. Eyring, Jr., Faith, p. 70.

145 G. Bateson, Mind, p. 216; G. Bateson *et al.*, Angels, pp. 36-49; W. Weimer, Notes, pp. 47-49.

146 See 1 Corinthians 13:12: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

147 H. B. Eyring, Reflections, p. 47.

148 Moses 1:37-39.

149 D&C 76:23-24.

-
- 150 J. Smith, Jr. (or W. W. Phelps), A Vision, 1 February 1843, stanzas 19-20, cited in L. E. Dahl, Vision, p. 298.
- 151 N. A. Maxwell, How Choice, p. 100.
- 152 Moses 1:33; D&C 76:24.
- 153 I.e., creation from nothing, erroneously inferred from Psalm 33:6, 9 and 2 Esdras 6:38.
- 154 {Sandmel, 1976 #2996, 7:28, p. 243}.
- 155 {Sarna, 1989 #296, p. 5}.
- 156 J. Smith, Jr., Teachings, 5 January 1841, p. 181, consistent with Abraham 4:1.
- 157 Ibid., 7 April 1844, pp. 350-351.
- 158 K. L. Barney, Six, pp. 108-112. See also H. R. Johnson, Big Bang; K. E. Norman, Ex Nihilo; B. T. Ostler, Nothing; S. D. Ricks, Ex Nihilo. “The primary transition is not from nothingness to being but from chaos to order” (T. L. Brodie, Dialogue, p. 133). Consistent with this biblical perspective, Teppo describes the “central theme” of the Mesopotamian creation account, *Enuma Elish*, as being “organizing, putting things in their correct places” (S. Teppo, Sacred Marriage, p. 90).
- 159 R. D. Draper *et al.*, Commentary, p. 193.
- 160 Moses 2:14-19. See F. B. Salisbury, Creation, p. 71.
- 161 H. W. Nibley, Before Adam, p. 69.
- 162 See 1 John 1:5; cf. Psalm 104:2.
- 163 J. Taylor, JT 31 December 1876, p. 327. See D&C 88:7-9.
- 164 Cf. Psalm 36:9.
- 165 I. Watts, Hymns, God, my only Happiness (Psalm 73:25), 2:94, p. 432.
- 166 See, e.g., J. L. Kugel, Instances, pp. 157-160.
- 167 J. Neusner, Genesis Rabbah 1, 3:4, p. 29; cf. Psalm 104:2. Note that the darkness mentioned in Moses 2:2 (“I caused darkness to come up upon the face of the deep”) seems to be entirely without negative connotation. On the contrary, according to Wyatt’s brilliant exposition of related Ugaritic and OT passages (N. Wyatt, Darkness, pp. 95-96, 97), the:
- ... passage paradoxically makes darkness the locus of the invisibility, and therefore perhaps of the spiritual essence, of the deity. Furthermore, it links darkness explicitly with the waters, and, I suspect, with the primordial waters in mind, as the extraterrestrial location of God. Indeed, the chiasmic structure of the bicolon cleverly envelops the dwelling (*str, skh*) in the darkness and the darkness of the waters, a graphical verbal presentation of the secrecy of the divine abode....
- This process involves the initial stages in the self-manifestation of the deity. It is, in somewhat unusual form, an account of a theophany. It describes three stages in it: first, there is the seemingly improbable condition of primordial chaos in which it is to occur [*thw wbhwh*]. Secondly, there is the inchoate medium of revelation: the darkness. And thirdly, there is the spirit of God intuited rather than seen traversing waters as yet unordered.
- 168 1 Timothy 6:16.
- 169 John 17:5.
- 170 H. Koester *et al.*, Thomas, 50, p. 132.
- 171 M. Barker, Revelation, p. 22; cf. H. W. Nibley, Message 2005, pp. 440-441.
- 172 Cf. Abraham 4:5, 8, 13, ff.
- 173 U. Cassuto, Adam to Noah, pp. 28-30; N. M. Sarna, Genesis, p. 8.
- 174 U. Cassuto, Adam to Noah, p. 28.
- 175 Ephesians 1:10; D&C 27:13; 128:18.
- 176 M. Barker, Temple Theology, pp. 24-25. See also P. H. Reardon, Reflections, pp. 32-33.
- 177 E.g., Isaiah 2:12; 13:5, 9; Jeremiah 46:10; Ezekiel 13:5; Amos 5:18, 20.
- 178 W. Bradley, Why, p. 168.
- 179 Alma 40:8; B. R. McConkie, Christ and the Creation, p. 11; B. Young, 17 September 1876, p. 231; R. M. Nelson, Creation.
- 180 C. Roy, Liquide.
- 181 Moses 2:10.
- 182 See M. Maimonides, Guide, 2:30, 2:352-353.

-
- 183 M. Zlotowitz *et al.*, Bereishis, p. 38. See D. Kimhi's commentary on Genesis, excerpted in E. Munk, Hachut. 184 Moses 2:8.
- 185 H. N. Bialik *et al.*, Legends, 18, p. 9; {Neusner, 1985 #842, 4:7, p. 43; cf. J. Hirschman, Baraita, p. 6.
- 186 {McConkie, 1982 #455, p. 11} R. M. Nelson, Creation.
- 187 L. Ginzberg, Legends, 1:51. See also {Bradshaw, 2013 #4057.
- 188 P. L. Barlow, Bible, p. 70.
- 189 J. Seixas, Manual, p. 21.
- 190 N. M. Sarna, Genesis, p. 8.
- 191 Helaman 12:7-8.
- 192 N. Webster, Dictionary, s.v. obey.
- 193 See Moses 2:12.
- 194 B. K. Packer, Pattern, p. 289.
- 195 J. Smith, Jr., Words, 20 March 1842, p. 107.
- 196 H. W. Nibley, Before Adam, p. 70.
- 197 E. A. Speiser, Creation Epic, 1:75, p. 61.
- 198 See V. Hurowitz, I Have Built, pp. 95, 330–331.
- 199 J. H. Walton, Lost World, pp. 84, 88; J. H. Walton, Genesis 1, pp. 116-118.
- 200 J. H. Walton, Genesis 1, p. 115.
- 201 See J. M. Bradshaw *et al.*, God's Image 2, Endnote M8-18, p. 246.
- 202 J. M. Bradshaw, God's Image 1, p. 538.
- 203 *Ibid.*, Commentary Moses 2:1-f, pp. 94–95.
- 204 J. H. Walton, Lost World, pp. 72–73, 75; J. H. Walton, Genesis 1, pp. 116-117, 178-184.
- 205 Cited in C. R. Harrell, Preexistence, p. 20. This article contains additional discussion of approaches to interpreting the term “spiritual creation” as described in the early revelations of Joseph Smith.
- 206 See, e.g., citations in J. M. Bradshaw, God's Image 1, Excursus 8: The Origin and Premortal Existence of Human Spirits, p. 540.
- 207 K. W. Godfrey, Intelligence; P. N. Hyde, Intelligences. See also J. M. Bradshaw, God's Image 1, Excursus 8: The Origin and Premortal Existence of Human Spirits, p. 540.
- 208 Moses 3:5. See J. M. Bradshaw, God's Image 1, Endnote 3-14, p. 200.
- 209 Moses 3:6. See chapter ** for a collection of statements about the origin of man.
- 210 Abraham 5:7; cf. J. Smith, Jr., Teachings, 17 May 1843, p. 301.
- 211 Job 38:4, 7.
- 212 O. S. Wintermute, Jubilees, 2:2, p. 55.
- 213 J. F. Smith, Jr., Answers, 1966, 5:182-184; cf. J. Smith, Jr., Teachings, 2 May 1844, p. 365. See also J. M. Bradshaw, God's Image 1, Commentary 2:2-b, p. 99, 2:4-c, p. 101, 3:1-b, p. 151, Excursus 8: The Origin and Premortal Existence of Human Spirits, p. 540.
- 214 J. Smith, Jr., Teachings, 9 October 1843, p. 325.
- 215 D&C 138:38-39; Abraham 3:22-23; S. W. Kimball, Righteous Women, p. 102; J. Smith, Jr., Words, 12 May 1844, p. 371; J. Smith, Jr., Teachings, 12 May 1844, p. 365.
- 216 V. P. Hamilton, Genesis 1-17, p. 155.
- 217 R. J. V. Hiebert, Septuagint, p. 2.
- 218 N. M. Sarna, Genesis, p. 17.
- 219 J. M. Bradshaw, God's Image 1, Commentary 3:10-a, p. 170.
- 220 Cf. JST Genesis 13:10; U. Cassuto, Documentary, p. 104.

-
- 221 N. M. Sarna, Genesis, p. 17; contrast C. Westermann, Genesis 1-11, pp. 203-207. See also J. M. Bradshaw, God's Image 1, Commentary 3:7-c, p. 157.
- 222 Moses 3:7.
- 223 Moses 3:9.
- 224 Moses 3:19.
- 225 See discussion in J. M. Bradshaw, God's Image 1, Endnote 3-10, p. 199.
- 226 See, e.g., J. F. Smith, Jr., Doctrines, 15 February 1941, 1:62.
- 227 D&C 131:7.
- 228 Cf. J. F. Smith *et al.*, Origin, 4:203-205.
- 229 The first definition of "beast" in Noah Webster's 1828 *Dictionary* is: "Any four-footed animal, which may be used for labor, food, or sport; distinguished from fowls, insects, fishes, and man; as *beasts* of burden, *beasts* of the chase, *beasts* of the forest. It is usually applied to large animals" (N. Webster, Dictionary, s. v. beast). Genesis 1:24 makes somewhat different and finer distinctions as it describes three categories of "living creatures": "*cattle*, that is, living creatures whom man can domesticate or tame; *creeping things*, to wit, small creatures that creep about on the ground, or even big animals that have no legs, or have very short legs, so that they appear to be walking on their bellies; *beasts of the earth*: four-legged creatures that can never be domesticated or tamed" (U. Cassuto, Adam to Noah, p. 54).
- 230 It should be noted in this connection that while the current meaning of "creature" encompasses animals and people, the archaic sense derived from the Latin is more general, signifying "anything that has been created." However, with one exception, every usage in the Book of Mormon and Doctrine and Covenants refers to people (e.g., "preach the gospel to every creature" (Mormon 9:22); "justice claimeth the creature" (Alma 42:22)). Significantly, the sole exception to this rule uses the word in the archaic sense: "that the church may stand independent above all other creatures," the context implying that the Church itself is a "creature" (i.e., a creation) since it was created by God (D&C 78:14).
- 231 T. D. Stephens *et al.*, Evolution, p. 124.
- 232 B. Young, BY 23 March 1856, 23 March 1856, p. 277.
- 233 See also J. M. Bradshaw, God's Image 1, Commentary 2:20-a, p. 109 and 3:7-e, p. 159; Moses 7:48.
- 234 Moses 2:20-25, 3:19; Abraham 4:24-25, 5:20. Cf. Rashi, Genesis Commentary, p. 13.
- 235 E.g., R. O. Cowan, Answers, p. 94; O. Pratt, OP 12 November 1879, p. 200; B. H. Roberts, The Truth, pp. 289-296; E. N. Skousen, Earth, pp. 298-302.
- 236 See, e.g., citations in J. M. Bradshaw, God's Image 1, Commentary 2:26-a, p. 111.
- 237 E.g., O. Pratt, OP 12 November 1879, pp. 200-201.
- 238 R. D. Draper *et al.*, Commentary, p. 223; cf. Moses 3:5. See J. M. Bradshaw, God's Image 1, Endnote 3-56, p. 210.
- 239 E.g., 2 Nephi 4:34; 28:31; Jeremiah 17:5; Isaiah 40:6; 1 Nephi 22:23; Galatians 5:19; 1 John 2:16. A notable exception is a mention of the resurrected body of Christ in Luke 24:39. See R. J. Matthews, Fall, pp. 47-48.
- 240 J. F. Smith, Jr., Origin, p. 328.
- 241 J. M. Bradshaw, Tree of Knowledge.
- 242 J. H. Sailhamer, Genesis, pp. 41-42; T. Stordalen, Echoes, pp. 267-268.
- 243 See J. M. Bradshaw, God's Image 1, Commentary 4:14-c, p. 259.
- 244 Moses 4:31.
- 245 Moses 5:41.
- 246 Genesis 11:2.
- 247 Genesis 13:11.
- 248 J. H. Sailhamer, Genesis, p. 59 and Genesis 14:17-20.
- 249 T. L. Brodie, Dialogue, p. 117.
- 250 Matthew 2:1. For more on the symbolism of this event, see J. M. Bradshaw, Adam, Eve, Three Wise Men.
- 251 S. C. Malan, Adam and Eve, 1:1, p. 1. Eastward orientation is not only associated with the rising sun, but also with its passage from east to west as a metaphor for time (N. Wyatt, Space, pp. 35-52) The Hebrew phrase *mi-kedem* ('in the east') in the Genesis account could also be translated "in the beginning" or "in primeval times" (T. Stordalen, Echoes, pp. 261-270; cf. Habakkuk 1:12).

-
- Likewise, for the Egyptians, the West, the direction of sunset, was the land of the dead—hence the many tombs built on the west bank of the Nile.
- 252 E. S. Drower, *Mandaeans*, p. 56; E. Lupieri, *Mandaeans*, p. 128.
- 253 J. S. Major, *Heaven*, p. 156.
- 254 T. Stordalen, *Echoes*, pp. 285-286.
- 255 *Ibid.*, pp. 285-286.
- 256 See P. Alexander, 3 *Enoch*, 5:5, p. 260. See J. M. Bradshaw, *God's Image 1*, Endnote 3-57, p. 210.
- 257 H. W. Nibley, *Message 2005*, pp. 294-295. See also H. W. Nibley, *Teachings of the PGP*, 16, pp. 198-199.
- 258 Siegfried Schott, cited in H. W. Nibley, *Teachings of the PGP*, 16, p. 199.
- 259 Shelemon, *Book of the Bee*, 15, p. 20.
- 260 R. D. Draper *et al.*, *Commentary*, p. 227.
- 261 E.g., J. F. Smith, Jr., *Doctrines*, October 1928, 1:73-74.
- 262 See J. M. Bradshaw, *God's Image 1*, Endnote 3-31, p. 203.
- 263 See *ibid.*, Endnote 3-32, p. 203.
- 264 See *ibid.*, Endnote 3-33, p. 204.
- 265 Cf. S. D. Ricks, *Adam's Fall*, pp. 598-599; S. E. Robinson, *Book of Adam*, p. 141; O. S. Wintermute, *Jubilees*, 3:9, p. 59.
- 266 The fifteenth-century Creation and Fall speaks of Adam having been created from the “common earth” rather than the “earth of Paradise” where he was later placed (M. Herbert *et al.*, *Irish Apocrypha*, p. 3).
- 267 Cf. M. Zlotowitz *et al.*, *Bereishis*, p. 94.
- 268 J. Taylor, *Mediation*, 1882, pp. 75-78.
- 269 H. L. Andrus, *God*, p. 381 n. 88. See J. M. Bradshaw, *God's Image 1*, Endnote 3-34, p. 204.
- 270 See J. M. Bradshaw, *God's Image 1*, Endnote 3-35, p. 204.
- 271 See *ibid.*, pp. 142-144.
- 272 J. F. McConkie, *Eden*, pp. 29, 35.
- 273 J. E. Faulconer, *Incarnation*, p. 48. See J. S. Tanner, *World and Word*, pp. 226-230; M. Barker, *Christmas*, pp. 29-30. Regarding types and shadows, see, e.g., *Mosiah* 3:15. See also J. M. Bradshaw, *God's Image 1*, Endnote 3-47, p. 208; J. M. Bradshaw *et al.*, *God's Image 2*, pp. 8-12.
- 274 Cf. H. W. Nibley, *Treasures*, pp. 179-180; H. W. Nibley, *Teachings of the PGP*, 16, p. 203; J. M. Bradshaw, *God's Image 1*, *Excursus 13: Some Perspectives on Historicity*, p. 552.
- 275 For specific references, see J. M. Bradshaw, *God's Image 1*, Endnote 3-24, p. 202.
- 276 For specific references, see *ibid.*, Endnote 3-25, p. 202.
- 277 For specific references, see *ibid.*, Endnote 3-26, p. 202.
- 278 *Abraham* 3:9, 16.
- 279 See also J. Smith, Jr., *Words*, 9 March 1841, pp. 64-65.
- 280 See J. M. Bradshaw, *God's Image 1*, *Excursus 18: Kolob*, p. 565 and *Excursus 19: “If You Could Hie to Kolob”*, p. 566.
- 281 See *ibid.*, Endnote 3-27, p. 203.
- 282 H. L. Andrus, *God*, pp. 314-315.
- 283 H. K. Hansen, *Astronomy*, p. 188.
- 284 2 *Nephi* 2:22.
- 285 T. D. Stephens *et al.*, *Evolution*, p. 135. See D. Boyce, *Of Science*, pp. 200-203 for a rebuttal of this view.
- 286 R. W. Clayton, *Questions*.
- 287 *Moses* 3:7, 9, 19. See J. M. Bradshaw, *God's Image 1*, Endnote 3-12, p. 200.
- 288 See J. F. Smith, Jr., *Doctrines*, 1954, 1:76.
- 289 See J. M. Bradshaw, *God's Image 1*, Endnote 3-28, p. 203.

-
- 290 H. B. Lee, Teachings 2000, 23 June 1954, p. 20.
- 291 J. E. Talmage, Earth and Man, p. 242. See J. M. Bradshaw, God's Image 1, Endnote 3-29, p. 203.
- 292 D&C 88:118
- 293 H. W. Hunter, Teachings 1997, 30 August 1984, p. 182.
- 294 J. F. Smith *et al.*, Words in Season.
- 295 H. B. Lee, Teachings 1996, 6 June 1953, p. 340. See also H. B. Lee, Place.
- 296 D&C 93:24.
- 297 C. Westermann, Genesis 1-11, pp. 247-248; cf. T. N. D. Mettinger, Eden, pp. 61-63.
- 298 Sarna writes: "Against the interpretation that [the fruit represented carnal knowledge] is the fact... that sexual differentiation is made by God Himself [Moses 2:27], that the institution of marriage is looked upon... as part of the divinely ordained order [Moses 2:25], and that... 'knowledge of good and bad' is a divine characteristic" (N. M. Sarna, Genesis, p. 19; see Moses 4:11, 28). Westermann concurs, concluding that the opening of the eyes experienced by Adam and Eve in Moses 4:13 "does not mean that they become conscious of sexuality" (C. Westermann, Genesis 1-11, p. 251). 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" (Moses 5:2. See J. E. Talmage, Jesus the Christ, p. 30).
- 299 In contrast to the Bible, which exclusively employs the term "good *and* evil," (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; cf. 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), the Book of Mormon and the book of Moses contain nine instances of the similar phrase "good *from* evil" (2 Nephi 2:5, 26; Alma 12:31, 29:5; Helaman 14:31; Moroni 7:15-16, 19; Moses 6:56). Though, admittedly, the difference in connotation between these terms is not entirely consistent across all scriptural references to them (see e.g., Alma 12:31 and Moses 4:28), one might still argue for a distinction between the knowledge Adam and Eve attempted to acquire when they determined to eat the forbidden fruit (and would eventually receive in its fullness when they had successfully finished their probation), and that which they gained later through the experience of repeated choice in a fallen world. Unlike the former attempt to gain knowledge that had come in response to Satan's deception and as the result of moral autonomy exercised in transgression of divine instruction, 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" (Moroni 7:16, 19), mercifully made available to them through the power of redemption (2 Nephi 2:26), and enabling them to "know good from evil... with a perfect knowledge, as the daylight is from the dark night" (Moroni 7:15).
- 300 A. Cohen, Chumash, p. 10.
- 301 B. Young, 8 October 1854, p. 98. President Young taught that Adam and Eve "partook of the fruit of the Earth, until their systems were charged with the nature of Earth."
- 302 J. E. Talmage, Jesus the Christ, p. 19. Elder Talmage describes Eve's transgression as "indulgence in food unsuited to [her] nature."
- 303 B. R. McConkie, Sermons, p. 189.
- 304 J. M. Bradshaw, Tree of Knowledge.
- 305 G. Weil, Legends, pp. 26, 30.
- 306 H. W. Nibley, Return, 63.
- 307 H. W. Nibley, Gifts, 92.
- 308 V. P. Hamilton, Genesis 1-17, p. 209. See also T. N. D. Mettinger, Eden, p. 20.
- 309 T. Stordalen, Echoes, pp. 230-231. However, slightly weakening Barr's claim, there are two exceptions among the 131 instances: Exodus 1:9 and 2 Samuel 12:27.
- 310 S. Lowy, Principles, p. 403.
- 311 B. R. McConkie, New Witness, p. 86; cf. A. Gileadi, Studies, p. 10; B. C. Hafen, Broken, p. 30.
- 312 D&C 88:28-32; R. J. Matthews, Probationary Nature, p. 56.
- 313 Cited in V. P. Hamilton, Genesis 1-17, p. 209 n. 6. Note that in the vision of Lehi there is not the same ultimacy when the fruit is eaten, since some, "after they had tasted of the fruit... were ashamed... and... fell away" (1 Nephi 8:28).
- 314 D&C 88:68.
- 315 S. W. Kimball, Blessings, p. 71.
- 316 N. M. Sarna, Genesis, p. 22.

317 *Ibid.*, p. 22.

318 H. W. Nibley, *Patriarchy*, p. 87.

319 H. W. Nibley, *Teachings of the PGP*, 18, pp. 229-230.

320 G. Greenberg, *Myths*, p. 55. See J. M. Bradshaw, *God's Image 1*, *Commentary* 4:26-a, p. 273.

321 See W. Mace, *Autobiography*; C. L. Walker, *Diary*, 10 March 1881, 2:540; E. R. Snow, *Address to Earth*; B. Young, 20 April 1856, p. 320; W. Woodruff, *Life*, 1867, p. 448; O. Pratt, 19 July 1874, p. 147. For a discussion of these and related cosmological ideas in early Mormon thought, see E. R. Paul, *Science*, pp. 75-126.

322 *Moses* 7:18-19.

323 2 *Nephi* 2:13-14.

324 2 *Nephi* 2:26.

325 For an extended discussion of the weeping of the heavens and the mourning of the earth in the vision of Enoch, see J. M. Bradshaw *et al.*, *Revisiting*.

326 O. G. Hunsaker, *Literature*.

327 Earlier in the verse, the term “Wo, wo” introduces the same alliteration.

328 *Genesis* 6:1-2.

329 See J. M. Bradshaw *et al.*, *God's Image 2*, Endnote M8-7, p. 244. See also J. M. Bradshaw, *God's Image 1*, Excursus 24: *The Watchers*, pp. 585-590.

330 For a summary, see, e.g., A. T. Wright, *Evil Spirits*, pp. 61-75; J. J. Collins, *Sons of God*, pp. 261-263. See also J. M. Bradshaw *et al.*, *God's Image 2*, Endnote M8-35, p. 250.

331 R. D. Draper *et al.*, *Commentary*, pp. 161-164.

332 Sebastian Brock in *Ephrem the Syrian, Paradise*, p. 189 n. 1:11.

333 Cf. *Moses* 7:17.

334 *Ephrem the Syrian, Paradise*, 1:11, pp. 81-82. See S. C. Malan, *Adam and Eve*, 3:4, p. 147; H. W. Nibley, *Enoch*, pp. 178-193; J. M. Bradshaw, *God's Image 1*, *Commentary Moses* 5:41-b, p. 388.

335 J. C. Reeves, *Eutychii*. See J. M. Bradshaw *et al.*, *God's Image 2*, Endnote M8-9, p. 244.

55 See *ibid.*, *Commentary Moses* 8:13-a, p. 225 and *Moses* 6:68-a, p. 84; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-65. Cf. H. W. Nibley, *Enoch*, p. 180.

336 *Moses* 6:64-66.

337 *Moses* 6:67-68.

338 W. Bradley, *Why*, pp. 177-179.

339 J. A. Widtsoe, *Evidences*, p. 127.

340 J. M. Bradshaw *et al.*, *God's Image 2*, p. 204.

341 *Exodus* 25:8-40.

342 1 *Chronicles* 28:11-12, 19.

343 *Genesis* 6:14-16. Cf. E. A. Harper, *You Shall Make*, pp. 55-56; L. M. Morales, *Tabernacle Pre-Figured*, pp. 155-156.

344 C. H. T. Fletcher-Louis, *Glory*, p. 41. See also Wyatt's discussion of the arks of Noah and Moses, the Ark of the Covenant, and the story of Utnapishtim in *Gilgamesh* (N. Wyatt, *Water*, pp. 214-216).

345 L. M. Morales, *Tabernacle Pre-Figured*.

346 J. M. Bradshaw, *Moses Temple Themes*, pp. 77-87. Cf. *Ephrem the Syrian, Paradise*, p. 53; A. S.-M. Ri, *Caverne Syriaque*, p. 208. See the discussion in E. A. Harper, *You Shall Make*, p. 50 of readings of *Genesis* 6:16 in the Targums and the *Septuagint*, and for a description of parallels in 1 *Kings* 6:6 and *Ezekiel* 41:7.

J. D. G. Dunn *et al.*, *Commentary*, p. 44. In other words, the dimensions of the Tabernacle courtyard have “the same width [as the Ark] but one-third the length and height” (Ronald Hendel in H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 14 n. 6:14-16).

348 See *Genesis* 6:15 and *Exodus* 25:10.

349 M. Zlotowitz *et al.*, *Bereishis*, p. 230; cf. U. Cassuto, *Noah to Abraham*, pp. 60-61; L. M. Morales, *Tabernacle Pre-Figured*, p. 155.

-
- 350 U. Cassuto, Noah to Abraham, p. 60. This recalls the ancient Sumerian story of *Enki's Journey to Nibru*, where the boat's movement is not directed by its captain, but rather it "departs of its own accord" (J. A. Black *et al.*, *Enki's Journey*, 83-92, p. 332).
- 351 I.e., *ekallu* (11:96). See Malloy, cited in N. Wyatt, *Water*, p. 215.
- 352 A. George, *Gilgamesh, Standard Version* 11:57-62, p. 90.
- 353 S. W. Holloway, *What Ship*, p. 346. Holloway's new proposal for the shape of Utnapishtim's ark met with opposition by Hendel (R. S. Hendel, *Shape*), to which Holloway published a rejoinder (S. W. Holloway, *ibid.*). As Wyatt concludes, "Hendel's objection was on a matter of a technicality, and he readily conceded the overall significance of the ark" (N. Wyatt, *Water*, p. 216).
- 354 Jean Bottéro, cited in R. S. Hendel, *Shape*, p. 129.
- 355 H. W. Nibley, *Before Adam*, p. 66.
- 356 E.g., F. S. Collins, *Language*, p. 126.
- 357 M. J. W. Leith, *Who Did Cain Marry?*, p. 22. In addition to what limited arguments can be made from biblical sources, Leith cites Egyptologist Gerald Moers, who "has observed that in ancient Egypt, the word for 'Egyptian' was also the word for 'human.' Foreigners/outsideers were inhuman or subhuman and represented injustice and chaos: Non-Egyptians were 'barbaric ... [with] monstrous bodies ... animal-like, and a proper pharaoh kept them firmly under his foot.'"
- 358 H. W. Nibley, *Before Adam*, p. **.
- 359 With reference to a much earlier time (no later than approximately 30000 BCE), there is a growing consensus among researchers that there was a limited amount of interbreeding between the ancestors of today's humans and Neanderthals that led to modern humans carrying 1-4% of Neanderthal genes (Interbreeding?, Interbreeding?). The authors of one study believe they have "pinpointed the skeletal remains of the first known human-Neanderthal hybrid ... The finding came from northern Italy, where some 40,000 years ago scientists believe Neanderthals and humans lived near each other, but developed separate and distinctly different cultures" (500,000-Year-Old Neanderthal, 500,000-Year-Old Neanderthal). Other researchers "suggest that interbreeding went on between the members of several ancient human-like groups living in Europe and Asia more than 30,000 years ago, including an as-yet unknown human ancestor from Asia" (E. Callaway, *Ancient Humans*).
- 360 R. Parr, *Missing*, pp. 94-97.
- 361 B. K. Harrison, *Truth*, p. 174.
- 362 See, e.g., J. F. Smith, Jr., *Doctrines*, 3:74-75.
- 363 George Reynolds and Janne M. Sjodahl conclude that the "division" "evidently refers to the allotment of the habitable portions of the earth to various families, tongues, and nations after the flood, under patriarchal inspiration" (G. Reynolds *et al.*, *Commentary on the Book of Mormon*, 2:319).
- 364 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 119, 633.
- 365 Cf. Hebrew *gibbor*. See J. M. Bradshaw *et al.*, *God's Image* 2, p. 41.
- 366 See *ibid.*, *Commentary Genesis* 10:8-c, p. 361.
- 367 Aramaic would presume a setting for the story no earlier than the beginning of the first millennium BCE.
- 368 Whether one thinks about this in terms of the LDS tradition of an "Adamic language" or in some other way.
- 369 Genesis 10:5, 20, 31.
- 370 Genesis 11:1, 6. It may be significant that the JST for these verses reads: "the same language," not "one language."
- 371 V. P. Hamilton, *Genesis* 1-17, p. 350. Drawing a modern comparison, Nibley quipped that it was "like some of these space thrillers on the TV where everybody knows English. No matter where you go in the universe, the all speak the same language" (H. W. Nibley, *Teachings of the Book of Mormon*, 4:266).
- 372 See quote by Nibley above on *eretz*.
- 373 A. LaCocque, *Captivity of Innocence*, p. 66, citing Paul Ricoeur.
- 374 V. P. Hamilton, *Genesis* 1-17, p. 358.
- 375 Drawing a rough analogue between the development of genetic and linguistic differences, Cavalli-Sforza writes (cited in R. T. Pennock, *Tower*, p. 143): "During modern humanity's expansion, breakaway groups settled in new locations and occupied new continents [cf. the Jaredites]; from these, other groups broke away and traveled to more distant regions. These schisms and shifts took humanity to very remote areas where contact with the original areas and peoples became difficult or impossible. The isolation of numerous groups had two inevitable consequences: the formation of genetic differences and the formation of linguistic differences. Both take their own path and have their own rules, but the sequence of divisions that caused diversification is common to both. Their history, whether reconstructed using language or genes, is that of their migrations and fissions and is therefore inevitably the same."
- 376 V. P. Hamilton, *Genesis* 1-17, p. 358.

