

## General Comments on the Fall

For us, the Fall is the ultimate definition of the relationships between God, the adversary, man, and woman. It is within this setting all of us presently find ourselves. All mankind has fallen out of the presence of God, which Adam and Eve originally enjoyed, as a result of the Serpent's deceit and Adam and Eve's complicity. Understanding the events leading up to and resulting in the Fall give us, those who inherited this condition, the context in which it occurred and serve to explain to us its necessity.

Scriptural accounts of the events surrounding the Fall are very much in unison (e.g., the Genesis and PofGP Moses, as well as other tangential texts). However, the views forwarded in contemporary Latter-day Saint (LDS) Temple liturgy disagree on some key, and potentially controversial, points with the Scriptures. The disparity most notably occurs on the Lord's issuing the command to not eat the fruit (e.g., in the Scriptural account Eve is not present, and in the Temple account she is), and the deliberacy of Eve's choice to eat the fruit (e.g., in the Scriptural account she is naively tricked, while in the Temple account she makes a deliberate decision seeing no other alternative).

On these points it is common for LDS persons to assume the Temple account is the more literally accurate of the two versions by virtue of its connection with the Temple. With regard to the origin of the Temple accounts, they are largely derived from lectures given by Brigham Young when administering in Temple ceremonies. There is nothing to indicate Young had these views as a result of revelation. Since then Young's views have become normative and people assume they have been revealed because of their connection to the Temple.

Given this, as well as the problematic nature of discussing things pertaining to the Temple, only the Scriptural accounts of the Fall will be discussed.

Below is the Jewish Publication Society (JPS) translation of Genesis 2:15-3:24, given for comparison with the KJV.

<sup>15</sup>The LORD God took the man and placed him in the garden of Eden, to till it and tend it. <sup>16</sup>And the LORD God commanded the man, saying, "Of every tree of the garden you are free to eat; <sup>17</sup>but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die."

<sup>18</sup>The LORD God said, "It is not good for man to be alone; I will make a fitting helper for him."

<sup>19</sup>And the LORD God formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the man to see what he would call them; and whatever the man called each living

creature, that would be its name. <sup>20</sup>And the man gave names to all the cattle and to the birds of the sky and to all the wild beasts; but for Adam no fitting helper was found. <sup>21</sup>So the LORD God cast a deep sleep upon the man; and, while he slept, He took one of his ribs and closed up the flesh at that spot. <sup>22</sup>And the LORD God fashioned the rib that He had taken from the man into a woman; and He brought her to the man. <sup>23</sup>Then the man said,

“This one at last  
Is bone of my bones  
And flesh of my flesh.  
This one shall be called Woman,  
For from man was she taken.”

<sup>24</sup>Hence a man leaves his father and mother and clings to his wife, so that they become one flesh.

<sup>25</sup>The two of them were naked, the man and his wife, yet they felt no shame. <sup>1</sup>Now the serpent was the shrewdest of all the wild beasts that the LORD God had made. He said to the woman, “Did God really say: You shall not eat of any tree of the garden?” <sup>2</sup>The woman replied to the serpent, “We may eat of the fruit of the other trees of the garden. <sup>3</sup>It is only about fruit of the tree in the middle of the garden that God said: ‘You shall not eat of it or touch it, lest you die.’” <sup>4</sup>And the serpent said to the woman, “You are not going to die, <sup>5</sup>but God knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know good and bad.” <sup>6</sup>When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate. <sup>7</sup>Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig leaves and made themselves loincloths.

<sup>8</sup>They heard the sound of the LORD God moving about in the garden at the breezy time of day; and the man and his wife hid from the LORD God among the trees of the garden. <sup>9</sup>The LORD God called out to the man and said to him, “Where are you?” <sup>10</sup>He replied, “I heard the sound of You in the garden, and I was afraid because I was naked, so I hid.” <sup>11</sup>Then He asked, “Who told you that you were naked? Did you eat of the tree from which I had forbidden you to eat?” <sup>12</sup>The man said, “The woman You put at my side—she gave me of the tree, and I ate.” <sup>13</sup>And the LORD God said to the woman, “What is this you have done!” The woman replied, “The serpent duped me, and I ate.”

<sup>14</sup>Then the LORD God said to the serpent,

“Because you did this,  
More cursed shall you be  
Than all cattle  
And all the wild beasts:  
On your belly shall you crawl  
And dirt shall you eat  
All the days of your life.  
<sup>15</sup>I will put enmity  
Between you and the woman,  
And between your offspring and hers;  
They shall strike at your head,  
And you shall strike at their heel.”

<sup>16</sup>And to the woman He said,

“I will make most severe  
Your pangs in childbearing;  
In pain shall you bear children.  
Yet your urge shall be for your husband,  
And he shall rule over you.”

<sup>17</sup>To Adam He said, “Because you did as your wife said and ate of the tree about which I commanded you, ‘You shall not eat of it,’

Cursed be the ground because of you;  
By toil shall you eat of it  
All the days of your life:

<sup>18</sup>Thorns and thistles shall it sprout for you.

But your food shall be the grasses of the field;

<sup>19</sup>By the sweat of your brow

Shall you get bread to eat,  
Until you return to the ground—  
For from it you were taken.

For dust you are,  
And to dust you shall return.”

<sup>20</sup>The man named his wife Eve, because she was the mother of all the living. <sup>21</sup>And the LORD God made garments of skins for Adam and his wife, and clothed them.

<sup>22</sup>And the LORD God said, “Now that the man has become like one of us, knowing good and bad, what if he should stretch out his hand and take also from the tree of life and eat, and live forever!” <sup>23</sup>So the LORD God banished him from the garden of Eden, to till the soil from which he was taken. <sup>24</sup>He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the tree of life.

v2:15-16 The man is created and placed in the garden and specifically commanded not to eat the fruit of the tree of knowledge of good and evil. Man is instructed through the most essential physical activity, namely eating, that he must be obedient to the Lord or death will follow.

Note the woman is not present at the time of the issuing of the command and at no point is it recorded the command is directly given to her from the Lord. Also, the command as presented in the text has the Lord stating the singular "you" to Adam.

The symbolism of the trees is presented as there being only one or the other legally being available in the world at the same time. While in the idyllic garden the tree of life can be eaten from, but the tree of knowledge is excluded by God. Eating from the tree of knowledge removes them from the idyllic garden and introduces them to a world of understanding through experience and decision making. By removing them from the tree of life they are forced to die a physical death as they can no longer obtain

its fruit. Thus, knowledge of good and evil and physical death are come to the world.

In favor of a literal interpretation of the garden story, the garden would be a blessing by the Lord on the naively innocent man and woman that continued so long as they were obedient to the one command. Once the one command was violated, He was no longer under any obligation and the resulting environment they were exposed to was a world of adversity. Thus, while the garden of Eden may have been "removed" from the fallen earth, it also may simply have degenerated given the Lord no longer kept it up.

The symbolism of the opposing trees is a matter of covenant theology, cf. Deut. 30:15-20, also compare Lev. 26, Deut. 28.

v2:18-24 The ideal unity of man and woman as a married couple is here presented as being considered one flesh, so much so that the extracted rib leaves him "incomplete" unless he clings to his wife. The text implicitly places the responsibility on the man for clinging to his wife so the complementary unit may be "one flesh".

That the woman was made from the rib of the man is symbolic of her equality to him not only in that she is made from a part of him but the part she is made from was located at the middle of the body. The concept of superiority and inferiority as applied to the body was a common one to the Semites (cf. Isa. 9:14-15). Thus the woman was not created from the head (superior to) or from the foot (inferior to), but was rather from the middle and therefore equal to the man.

It is implied from verse 20 that the woman is a "fitting helper" to the man. The hebrew term "ezer" employed here has no connotation of inferiority and is used of God in describing his relationship with man (cf. Exod. 18:4, Deut 33:7).

There have been some attempts to interpret the term "ezer" to mean "strength" rather than "helper" based on some findings detailed in Biblical Archaeology Review (Jan/Feb 1983 pages 56-58), but this reading is acontextual.

Verse 24 implicitly indicates Adam & Eve were married at this point in the text. Also of interest would be the question of who Adam's mother and father are. If all men are to follow Adam's example and leave their parents to become parents, then who is it Adam left to cling to Eve so as to become one flesh? Thus, we have the one implicit reference to Mother in Heaven in the Scriptures.

v2:25-3:21 This section of text is presented as a parallelism which contrasts their naivety before the Fall with their sophistication after the Fall:

- a - naive with respect to good and evil (2:15-24)
- b - naked and unashamed (2:25)
- c - innocence lost (3:1-6)
- d - dressed by self,  
                yet still ashamed (3:7-13)
- c - judgement and justice invoked (3:14-20)
- b - dressed by Lord and unashamed (3:21)
- a - perceiving good and evil (3:22-24)

The roles of various states of being clothed/unclothed and shamed/unashamed deal with the issue of the introduction of the carnal nature of man. Previous to the Fall man was unaware of his carnal self, the body simply had no carnal/sexual connotations to the possessor.

After the Fall, the carnal self is revealed to the possessor and the man and woman seek to clothe themselves. They create loincloths in haste (e.g., fig leaves employed rather than some woven material of natural fiber) to cover this newly revealed carnal nature. Yet, even when clothed by their own means they avoid contact with the Lord and avoid Him, still identifying themselves as naked.

The symbolic implication is that man, left to himself, is unable to overcome his carnal nature and will still shrink from the Lord in his carnal state. Also, this knowledge is obtained from a source other than the Lord's revelation, and is the complete opposite of what the Lord told them. Furthermore, we see the entrance of irrationality, subjectivity, and raw human emotion as even though they are clothed their shame causes them to avoid the Lord and state they are naked.

Upon discovering the couple the Lord pronounces judgement upon them, which they accept. He then clothes them in garments made of animal skins. That the garments are made of skins prepared of the Lord implies the Lord obtained the skins from some animal. Thus the Law of Sacrifice and the attendant symbolism of the Atonement is implicated in the covering of Adam and Eve's nakedness. That the Lord prepared the skins, rather than having Adam and Eve make them, points to His intercessory activity in covering their nakedness and shame, representing sin.

Note that only after both of them have eaten of the fruit are their eyes opened, and they are opened together. This implies the change brought about was not some immediate biological result of consumption of the fruit but an awareness of exercising their agency to go against the will of the Lord (e.g.,

the woman partook of the fruit then brought it Adam and he partook as well, so the recognition of nakedness was not immediate upon eating the fruit). Thus, they begin to see the difference between good and evil as a result of doing evil. This was probably something of a reasoning process for them that concluded in the realization of the implications of sin.

For the serpent's interaction with the woman, note the woman is separated from man and makes the decision independent of him. The serpent asks leading questions that are intended to either pit the woman against the Lord or against the man (e.g., "Did God really say: You shall not...?") This kind of open ended question leaves the woman to ponder over the veracity of her spouse as she herself wasn't present when the command was issued, but note in the woman's reply not the slightest questioning of either the Lord or of the man. Also note the serpent includes the "You" when questioning the quote from the Lord. This could easily be an attempt by him to imply the Lord specifically told Adam only and not the woman to not partake, so she was not included in the command.

The woman's response is a distortion of the Lord's original command, indicating it is either self-deception on her part, or a failure to communicate between the man and the woman, or both. Thus, the symbolism from this exchange is that when the man and woman are separated and they fail to properly understand each other, evil is the result. This implies fault on the part of both the man and the woman. As the man was the only one to receive the commandment from the Lord, it was his responsibility to communicate it to Eve such that she understood.

Also note the statement that a man should cling to his wife in order that they be one flesh immediately precedes this account. The man failed to cling to his wife and left her alone thereby subjecting her to the temptation of the adversary.

Attempting to place blame on one or the either of them is unfair as both failed to do what they were supposed to do. Given the ambiguity of exactly who erred more, which is probably intentional in the text, the reader cannot say it is primarily the man's fault for not properly instructing his wife and staying with her, or it is the woman's fault for leaving her husband and practicing self-deception, or they are both at fault.

With respect to the impact their disobedience has on their relationship with the Lord, note the rhetorical question the Lord asks in verse 11, "Who told you that you were naked?" The Lord reveals to them He is aware they are now obtaining information from another source rather than Him.

In the questioning by the Lord and the subsequent pronouncing of judgments there is a strong pattern:

Lord questions man  
     Lord cites the commandment to not eat the forbidden  
     fruit  
         man defers to woman  
             Lord questions woman  
                 woman defers to serpent  
                     Lord curses serpent  
                         serpent will now be deferring to the  
                         woman  
             Lord curses woman  
                 woman will now be deferring to the man  
     Lord states violation of the commandment to not eat the  
     fruit  
 Lord curses man

In the judgments meted out by the Lord the serpent is informed he will be lower than all animals and will be in this condition for "all the days of [his] life", meaning he will be excluded from even inheriting a lowly animal body for all time, thus being excluded from the Atonement.

The woman is informed she will now experience painful childbearing. The man is informed he will now have to labor a great deal to provide for his family. The world will no longer be in his favor as was the case in the Garden, it is now a world of adversity. Thistles, thorns, and briars are symbols commonly employed by the Prophets to represent wickedness (cf. Isa. 5:6, Hosea 10:4, Micah 7:1-4). Compare the relative amounts of pain inflicted on the man and the woman: woman's pain is to be acute but periodic; man's pain is not labeled as great or acute but is persistent, ending only with his demise. The text implies his toil will result in him returning back to the soil he was created from.

Note the cursing of the woman is the first statement of childbearing, and immediately after the cursing Adam names her Eve because she is the mother of all living. This is the first comment on childbearing in the conversation between the Lord and the couple (clearly the Genesis 1:28 statement to be fruitful and multiply was not delivered in their presence). Thus, the Fall to mortality has enabled childbearing. Adam naming Eve such indicates their perceiving what has been brought about by their actions. At this point Adam and Eve are understanding the nature of the plan, and they are reconciled to it.

The serpent's head is crushed by the woman's offspring. While this has obvious messianic overtones, the more "mundane" interpretation is the serpent will now be deferring to the woman because the woman will be bringing forth offspring into the world who possess physical bodies. The serpent is not only excluded

from obtaining a physical body, but the physical bodies provided by the woman enable all of her offspring the opportunity to obtain glory by virtue of the Atonement. The woman whom the serpent has deceived is now thwarting the serpent's plan by providing mortal tabernacles that allow spirits who kept their first estate to progress beyond the serpent. Hence, the ensuing enmity between them.

v3:22-24 The Lord banishes the couple who now knows good and evil so they cannot eat from the tree of life anymore, and therefore live forever in this carnal state. This being the first time they are excluded from the tree of life, it is safe to assume they were free to eat of it previously. This being the case, it can be interpreted that the failure to continually partake of the tree of life results in eventual physical death. Had Adam and Eve continued to partake of the tree of life, they would not die and have an opportunity to be resurrected.

In verse 24 the cherubim is placed at the tree of life to "guard the way to", and not "entirely exclude from". Thus, they may partake of the fruit again at some future point. The symbolic aspects of this verse are that the cherubim represent Sanctification by the Holy Spirit, the sword represents the Law and Word of God, and the tree of life represents immortality and eternal life.

#### **Comments on Moses 4**

1 AND I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying--Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. 2 But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me--Father, thy will be done, and the glory be thine forever. 3 Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; 4 And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

v1-4 These four verses are a parenthetical interlude inserted into the main story. The text is intended to explain why the serpent Satan was eager to destroy the world. The Lord explains



to Moses that the adversary, whom he saw previously (cf. 1:12-22), rebelled against the Father (v. 1) while the Son followed the Father (v. 2). Because of his rebellion and rejection by the Father, the adversary seeks to ruin the Father's plan (v. 3), and thus he became the enemy of all mankind, seeking their destruction (v. 4).

The account is similar to that appearing in Abr. 3, but goes into considerably greater detail. For example, verses 1-2 in the present text parallel Abr. 3:27 quite closely. And verse 3 here contains elements of Abr. 3:25 and Abr. 3:28 with regard to agency and losing his first estate. Verse 4 is not paralleled in the Abraham account. It presents the results of the historical material in v. 1-3, namely that he became an adversary to all mankind.

5 And now the serpent was more subtle than any beast of the field which I, the Lord God, had made. 6 And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world.

7 And he said unto the woman: Yea, hath God said--Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.) 8 And the woman said unto the serpent: We may eat of the fruit of the trees of the garden; 9 But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said--Ye shall not eat of it, neither shall ye touch it, lest ye die. 10 And the serpent said unto the woman: Ye shall not surely die; 11 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

12 And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat. 13 And the eyes of them both were opened, and they knew that they had been naked. And they sewed fig-leaves together and made themselves aprons.

v5-13 The snake was the most cunning animal created (v. 5) so the adversary inspired him to trick Eve, thinking he could ruin God's plan by doing so (v. 6). The serpent uses sophistry to deceive Eve concerning the nature of the fruit (v. 7-11). Eve relents and eats the fruit and takes it to Adam and he eats it as well (v. 12). Their innocence is gone and they realize their condition, so they hastily fashion something to cover themselves (v. 13).

v5-7 The "serpent" in v. 5 is presented as a literal serpent based upon the text of v. 6-7. This suggests animals have some

degree of free agency, as this serpent was more subtle than any other beast and was lead away by the adversary to do evil.

The parenthesis at the end of v. 7 suggests either the serpent was possessed or coached by the adversary. This makes the scene a rather strange one, of a literal snake talking to Eve. In Paradise Lost Milton cleverly takes this into account and uses it as part of the serpent's deception. When Eve wonders aloud at the serpent's talking, the serpent lies to Eve and states its miraculous abilities of speech are a result of eating the fruit of the forbidden tree.

Addressing the figurative reading of Satan as a serpent, Nahum M. Sarna in Understanding Genesis (page 26 of the Schocken Books 1966 edition) commenting upon the Genesis account states:

This reptile figures prominently in all the world's mythologies and cults. In the Near East the serpent was a symbol deity and fertility, and the images of serpent-goddesses have been found in the ruins of many Canaanite towns and temples. This tradition probably explains why the serpent is introduced in our story as simply one of the "wild beasts that the Lord God had made" (Gen. 3:1). It is not an independent creature; it possesses no occult powers; it is not a demoniacal being; it is not even described as evil, merely as being extraordinarily shrewd. This reduction of the serpent to natural, insignificant, demythologized stature, is further pointed up in the difference between God's dialogues with Adam and Eve and his monologue to the serpent. God does not interrogate the serpent, and the voluble reptile utters not a sound in the presence of the Deity. The role of the creature is that of seducer, laying before the woman the enticing nature of evil and fanning her desire for it. The use of the serpent symbolism in this situation has most likely been conditioned by the place of the serpent in the old cosmic combat myth...[where]...the serpent is one of the epithets of Leviathan, one of the chief opponents of God and the representative of cosmic chaos.

v10-11 In weaving his sophistry, the serpent forces the most literal interpretation possible, ignoring all others, onto the Lord's words and then insists it is untrue (v. 10). The serpent then presents it to Eve as though God is denying her something very desirable, which He in fact already enjoys (v. 11). The patterns employed in v. 10-11 are very commonly employed even today.

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

15 And I, the Lord God, called unto Adam, and said unto him: Where goest thou? 16 And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself. 17 And I, the Lord God, said unto Adam: who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die? 18 And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat. 19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent beguiled me, and I did eat.

20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; 21 And I will put enmity between thee and the woman, between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel.

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

23 And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying--Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. 24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. 25 By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground--for thou shalt surely die--for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return.

v14-25 Adam and Eve hear God in the Garden and shrink from Him because of their sin (v. 14). The Lord questions their actions and the cause of their actions (v. 15-19). After talking Adam and Eve through their confessions (v. 18-19), the Lord metes out punishment to the snake (v.20-21), Eve (v. 22), and then Adam (v. 23-25).

v14 "in the cool of the day", this suggests the Garden, during the day, was quite hot, implying a tropical climate. This is another indication of the verdant nature of the Garden, in addition to the preceding references to the many rivers that water it.

v15 "Where art thou?", the JPS translates this to "Where goest

thou?" The difference is seemingly small, but consider the implications. Adam and Eve are fleeing the Lord's presence, they are "go[ing]" from Him as a result of transgression. It is not a matter of the Lord not being able to find them, He is questioning their retreat from Him. This kind of imagery figures in prominently in the Semitism of being either in or out of God's presence. If you are out of His presence, it is because your sin has caused you to flee from Him.

v19 "the serpent beguiled me", the wordplay in Hebrew is:

"The serpent [Hebr:nachash] duped [Hebr:nasha] me" (JPS).

The Strong's entry on "nasha" states:

05377 nasha' {naw-shaw'}

a primitive root; TWOT - 1425; v

AV - deceive 12, greatly 1, beguiled me 1, seize 1, utterly 1; 16

- 1) to beguile, deceive
- 1a) (Niphal) to be beguiled
- 1b) (Hiphil) to beguile, deceive
- 1c) (Qal) utterly (infinitive)

The identical term appears in 2 Ki. 18:28, 2 Ki. 19:10, 2 Chr. 32:15, Ps. 55:15, Isa. 19:13, Ia. 36:14, Isa. 37:10, Jer. 4:10, Jer. 23:39, Jer. 29:8, Jer. 37:9, Jer. 49:16, Obad. 1:3, Obad. 1:7. All of these by context are fairly translated to "deceived". Even is confessing she was duped.

v20-25 These verses describe consequences of the Fall, and involve a series of curses and general descriptions of this now fallen world. Note the curses handed out to the three separate characters all deal with conflict and adversity, each of which is tied to mortality in their own way: Satan's tie is the struggle between spiritual life and death, Eve's is the struggle to bear new physical life, Adam's is the struggle to provide for a family in a hostile environment.

v20 "dust shalt thou eat", the man's body was raised from the dust, and when he dies physically his body will return to it. The serpent however is never raised up from it, and will always wallow in it, or speaking figuratively, he will not receive a mortal body.

v21 Christians always point at the messianic overtones of the text, and they are obvious. However, a more immediate and contextual interpretation is that of Cain and Abel, and they therefore serve as types. Cain slays Abel physically but not spiritually (the heel is bruised), but Cain is spiritually destroyed and becomes perdition (the head is bruised).

v22 In a world of physical pain, sorrow and lust, men will rule over women.

The KJV translation of "desire" would be better rendered "lust" according to the Hebrew from the Genesis account. To paraphrase the text, it is saying "despite the pain associated with childbearing, you will still have a desire to reproduce". In other words, the libido is there to make people reproduce, otherwise the pain and sorrow associated with it would be sufficient disincentive to stop them from doing so.

The term "rule" is intrinsically an ambiguous verb with regard to the quality of rulership. It can be either righteous or unrighteous dominion, for example the same term in the Hebrew is used in 2 Sam. 23:3 and indicates that rulership ought to be just. Using this as a proof text for patriarchy would not be desirable as it is presented in such a way that it is a curse upon women, so the context is clearly pejorative (i.e., it is implying women will suffer as under a curse under the rulership of men, as this is the woman Eve being addressed under a malediction). Especially recall in Gen. 2:24 the man and woman are commanded to be "one flesh", which is the Lord's ideal. In the fallen world, sadly enough, this ideal relationship will not be observed by its inhabitants. This is not a command by the Lord, it is a curse.

v23-25 While Eve's curse is acute pain, Adam's curse is chronic pain. His labor is to supply for his family in a hostile environment, which labor will ultimately wear him down and kill him.

v24 "thorns...and thistles", a classical Semitism for corruption and wickedness, cp. Isa. 5:5, Isa. 7:23-24, Hosea 10:4, Micah 7:1-4. The man will have to struggle against the wickedness and corruption of the world. One must also recall that to the Semitic mind physical food is always equated with spiritual food (cf. Deut. 8:3, 2 Ne. 31:20). Thus, the man is to provide physical food in a field which sprouts tares, as well as provide spiritual food in a world filled with wickedness.

This presents both the roles of Motherhood (v. 22) and Fatherhood (v. 23-25), as the woman is to provide the physical birth and the man is to provide the spiritual birth via the Priesthood.

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

27 Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them. 28 And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever, 29 Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken; 30 For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled. 31 So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

v26 "Eve...mother of all living", the Hebrew would be more accurately transliterated to "Havva", and means "life-giver".

"the first of all women, which are many", a similar statement to that appearing in Moses 1:34, only there it is applied to Adam. The "which are many" is referring to "women" and not "Eve", meaning there are numerous incidents of Eves.

v27 Previous to ejecting them from the Garden, the Lord makes coats of skins for them. The Lord is not casting them out into the hostile world without some protection from it.

That the clothes are made from skins naturally presents the subject of the Law of Sacrifice, or sacrificing your life for the benefit of others. Which theme of sacrifice started in v. 22-25.

The object lesson provided by these skins must also have been quite palpable. In being ejected from the Garden, death comes into the world. What better reminder of death than to have the Lord fashion the skin of a dead animal into a piece of clothing you wear on your way out of the Garden of Life? It should be noted that up until now the Creation accounts have focused exclusively on creation and life, this is the first instance of any literal physical death. They walk out of the Garden of life wrapped in a symbol of both death and sacrifice.

v28-31 The Lord keeps His word and drives the man and woman out of the Garden. One might consider the Lord as being harsh for driving them out of the Garden, but recall they themselves were avoiding Him on their own after they took the fruit, cf. v. 14. Thus this expulsion is more of an official one that followed up their own self-imposed avoidance. This first "driving out" excludes mankind from the physical presence of the Lord (cp. Moses 5:4), but not from His spiritual presence. In Moses 5:39

there is a second driving out from the spiritual presence of the Lord.

v31 Cherubim are represented in the OT as angels who are in the presence of the Lord (i.e., have His authority, favor, etc.) and do his bidding without flaw (cf. Isa. 37:16; Ezek. 10).

"flaming", in the OT usually refers more to being shiny and bright, representing a sanctified state, rather than being actually alight with flame.

"sword", in the scriptures the sword is frequently representative of judgement. This judgement is usually described as the sword of the Lord destroying the wicked (cf. Isa. 34:5-6, Isa. 49:2, Jer 47:6, Jer. 51:50, Ezek. 39:23, D&C 6:2) because of their abominations. But, for the righteous the sword is described as the sword of the Spirit which is the word of God (cf. Eph. 6:17, D&C 27:18) and enables the man of God to divide asunder the snares of the adversary (cf. Hela. 3:29).

The sword turning in every way or direction shows the ability of the sword to cut, or judge, at every angle and that there is no way to avoid the sword on the way to the tree.

As the sword is presumably wielded by the cherubim, this could represent the ministering of angels and the role of the Holy Ghost in the sanctification process. Angels also participate in the destruction of the wicked on the earth (cf. Isa. 37:36, Rev. 7:1).

The final line of the verse says the cherubim guard the way to the tree, so in order to get to the tree you must pass them. The implication is that on the path to eternal life we will be judged by the word of God. If we have been sanctified by the word of God the sword will do us no harm as we will be worthy to wield it, but if we have been wicked the sword will turn and destroy us.

It is also interesting to note the Lord uses literal swords to purge the earth of wickedness by having the wicked kill each other. Whereas the sword of the spirit is a figurative sword used to slay the wickedness within a man as he is born again, again resulting in sanctification.

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

v32 A parenthetical comment by the Lord to Smith as he was

receiving the revelation. The Lord instructs Smith to not make the text public until the appropriate time.

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