

Genesis 3-4; Moses 4-5

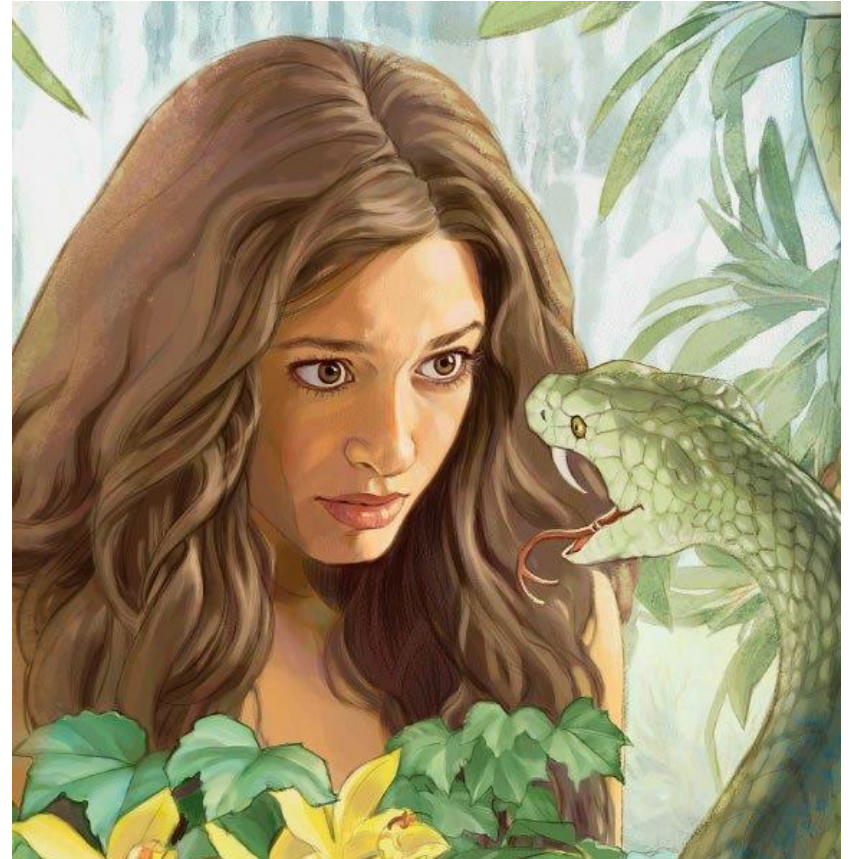
Come Follow Me

The serpent

What kind of being was the serpent?

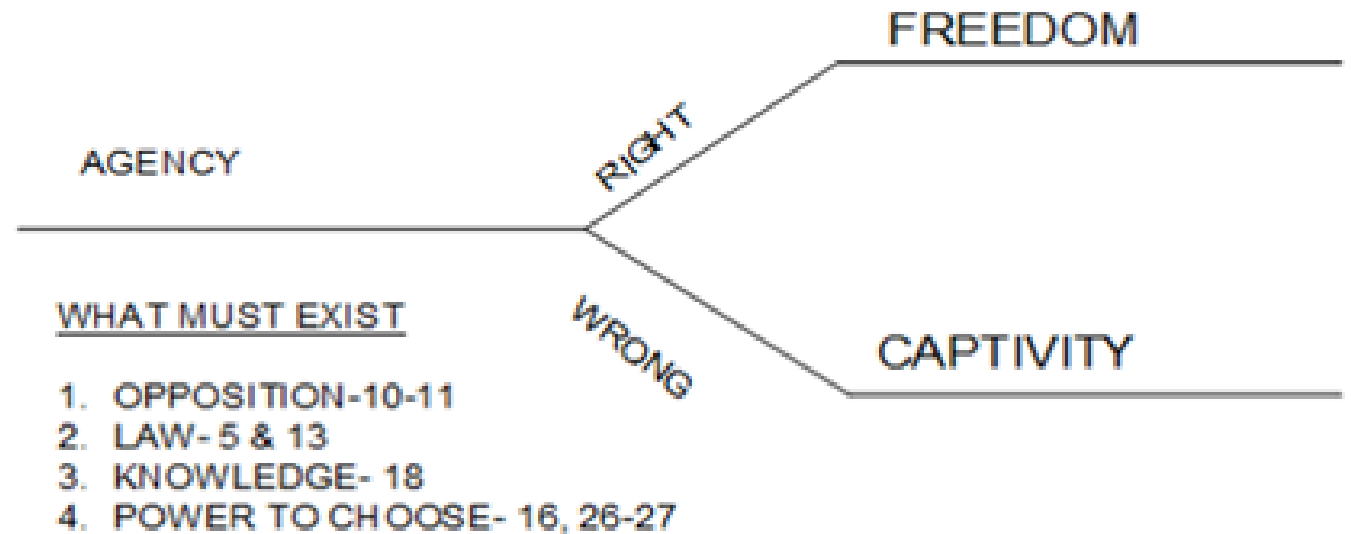
- The Serpent is going to be seen as Satan by Nephi.
- The Serpent will also be seen as Satan in Early Christianity.
- *Nachash* – briefly read “bronze, shining” from other sources.
- We will not cover this in detail in this podcast, but it is important to note that Nephi and Lehi connect the serpent to an angel who fell from heaven and became the Devil (2 Nephi 9).
- The serpent comes up again in the Moses narrative and later in the temple.

Moses 4 tells us that Satan desired to “destroy the agency of man”



The Agency of Man

HOW AGENCY WORKS





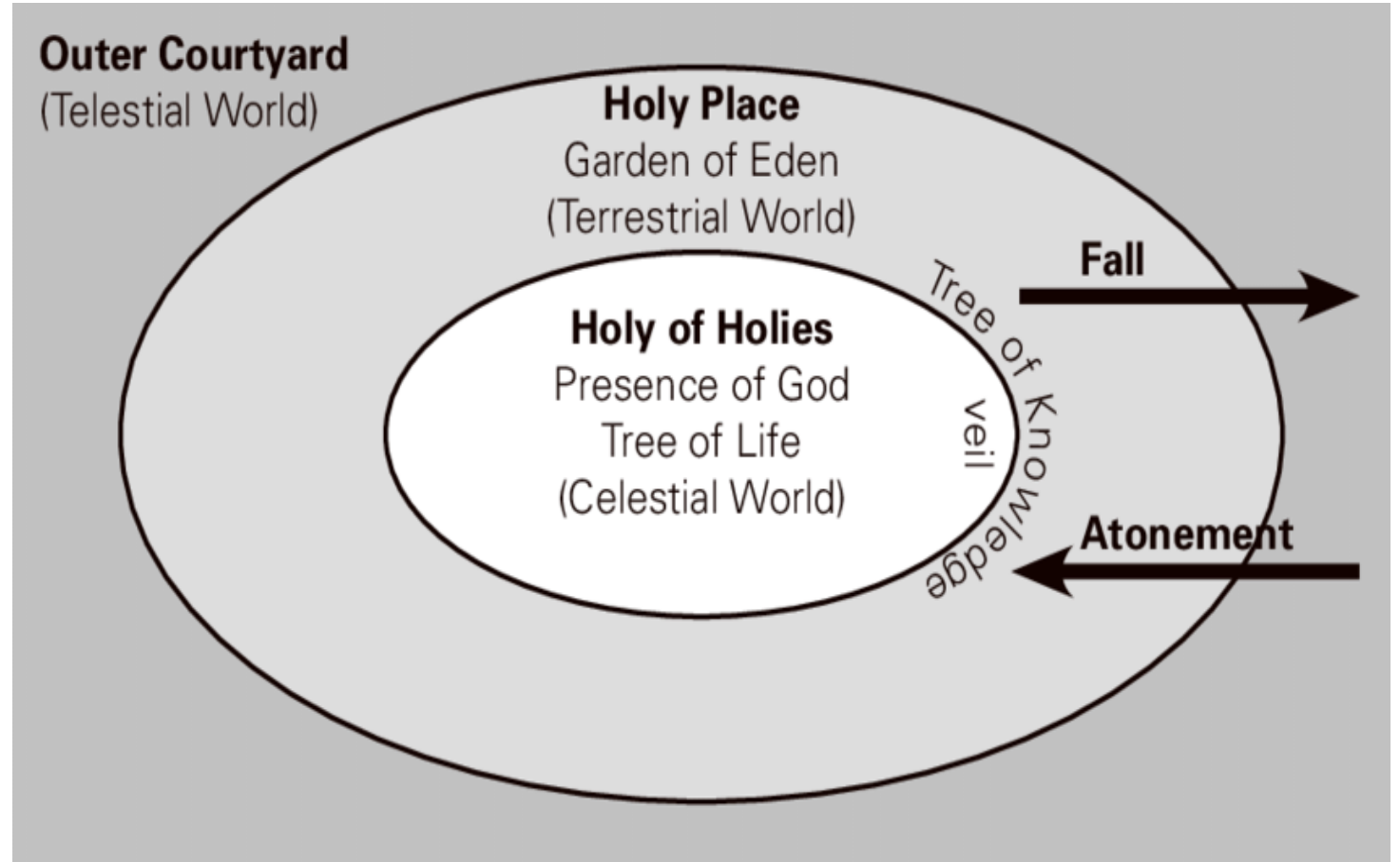
Neither shall ye
touch it... Gen.
3.3

“Now this is the way I interpret that. The Lord said to Adam, here is the tree of the knowledge of good and evil. **If you want to stay here then you cannot eat of that fruit. If you want to stay here then I forbid you to eat it. But you may act for yourself and you may eat of it if you want to. And if you eat it you will die.**” (Joseph Fielding Smith, as quoted in Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture, Vol. 2: The Pearl of Great Price* [Salt Lake City: Randall Book, 1985], 94.)

Boundaries

This text is all about crossing boundaries. If the garden represents the temple and God's presence, this is all about leaving God's presence and coming into a world filled with sin and death. Alonzo Gaskill sees this text as a crossing of boundaries.

Elder Oaks sees this text as a description of a transgression, but also an eternally glorious necessity

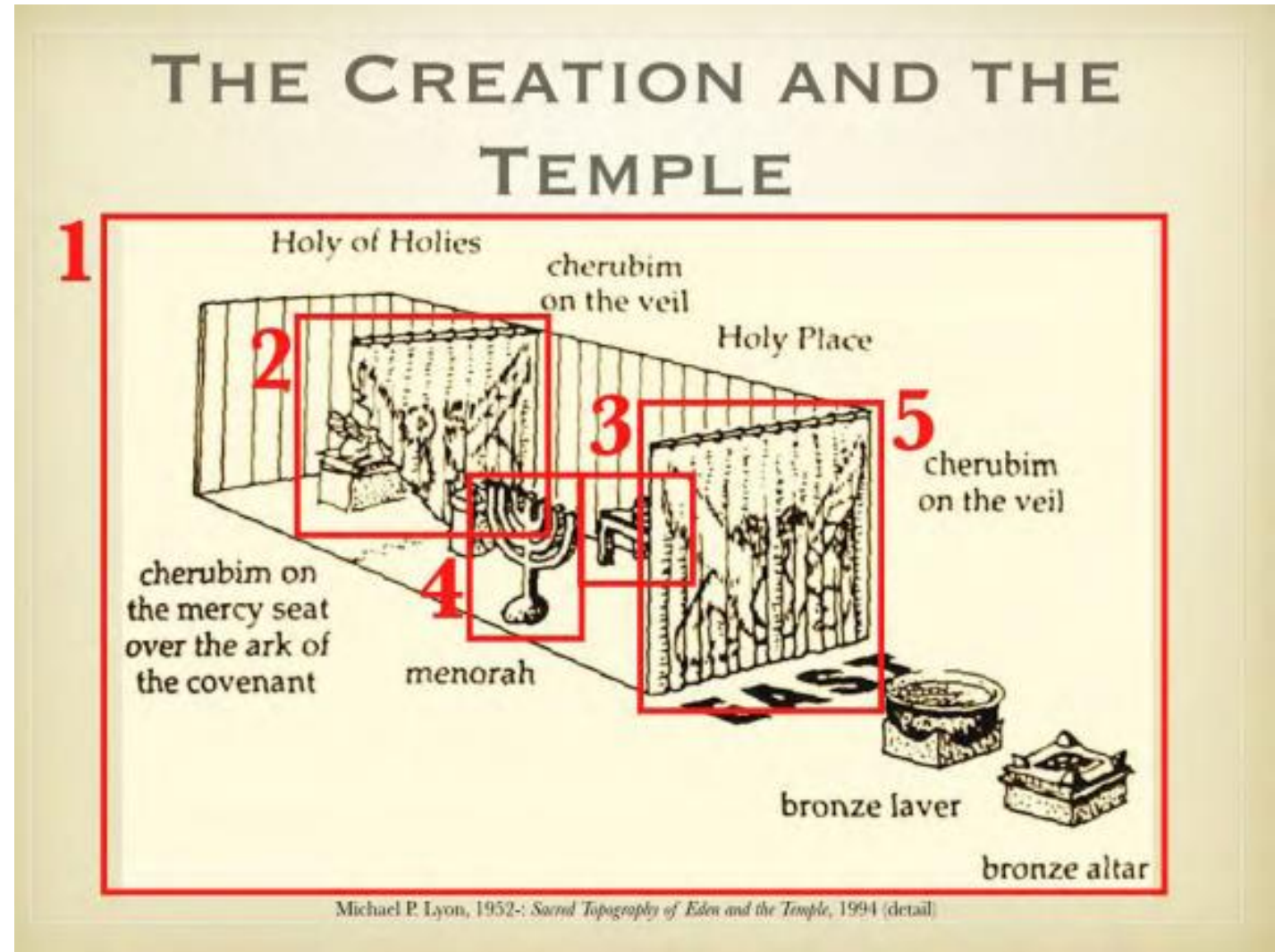


Crossing boundaries

How could God force Adam and Eve out of Eden so long as they were keep His commandments? Such would be contrary to His law and the pattern set in scripture (see Ether 3:26, 12:20-21; D&C 67:10). In addition, God could not provide opposition to His own plan. This too would be contrary to the nature of Deity. Thus, Adam and Eve were given the responsibility of introducing a world filled with opposition, the veil of forgetting, and eventual death- and this they could do in only one way; via intentional partaking of something God had specifically and formally forbidden them to partake of. The word transgress means literally to “pass over,” “step across,” or “go beyond” a boundary. God set boundaries in Eden, and then Adam and Eve intentionally “crossed over” those into mortality- not because our first parents were sinful or rebellious in their natures- but again, because they needed to formally, or technically transgress God’s law in order to introduce the conditions requisite for their growth and exaltation. . (Gaskill, Alonzo L. 2005. *The Savior and the Serpent: Unlocking the Doctrine of the Fall*. [SLC, UT: Deseret Book.], p. 16.)

Ritual actions in Genesis 3

- Eating bread and being dressed by God are temple ritual actions.
- Receiving garments of light/skins is significant.
- *Eved and Shamar*, to serve and to keep.
- The Tree of Life and the Lampstand.
- The Ark – death, life, and wisdom.
- The River flowing out of Eden.





Ye shall be as gods... (Gen. 3.5)

The man has become as one of us... (Gen. 3.22)

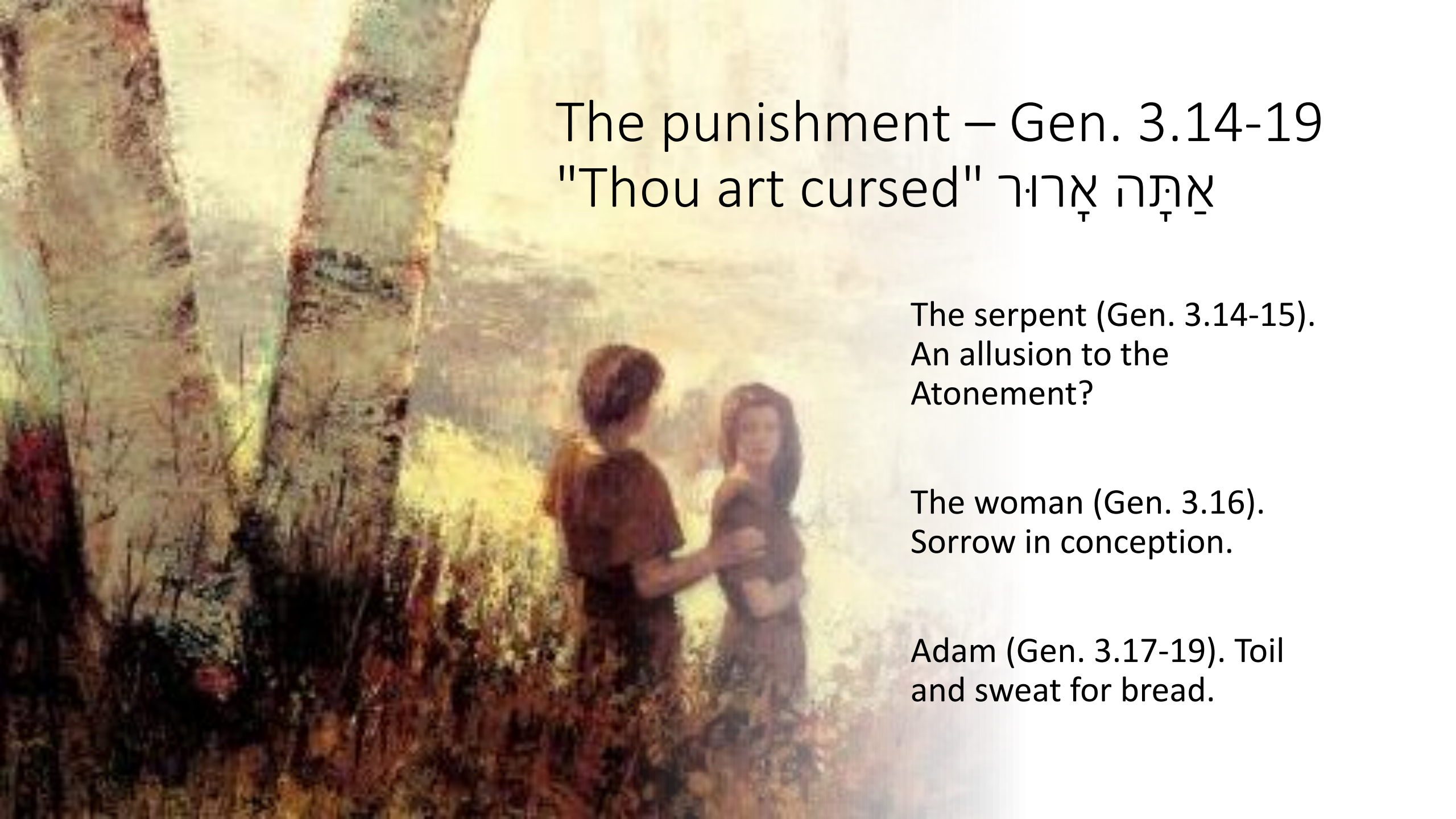
What did Adam and Eve know before the Fall? It would seem that they knew quite a bit!

(See Orson Pratt, JD 21.204-5 & 7.257. See also Times and Seasons (1843), p. 672.)

Invitation: Make the whole earth a garden!

As he was to begin to rule over every living thing that creeps upon the land, he was to extend the geographical boundaries of the Garden of Eden until Eden extended throughout the land and covered the whole earth. This meant that the presence of God was meant to fill earth. God's presence is meant to fill all the land! John Walton put it this way: "If people were going to fill the earth [according to Genesis 1], **we must conclude that they were not intended to stay in the garden in a static situation.** Yet moving out of the garden would appear a hardship since the land outside the garden was not as hospitable as that inside the garden (otherwise the garden would not be distinguishable). Perhaps, then, we should surmise that **people were gradually supposed to extend the garden as they went about subduing and ruling. Extending the garden would extend the food supply as well as extend sacred space** (since that is what the garden represented)"

John Walton, *The NIV Application Commentary: Genesis*, Zondervan, 2001, p. 186. (See also 197/921 electronic version).



The punishment – Gen. 3.14-19
"Thou art cursed" אַתָּה אָרוּר

The serpent (Gen. 3.14-15).
An allusion to the
Atonement?

The woman (Gen. 3.16).
Sorrow in conception.

Adam (Gen. 3.17-19). Toil
and sweat for bread.

Coats of skins

Light and skins are both pronounced "OR"... this is a deliberate pun. See: The Hymn of the Pearl.





Genesis 4/Moses 5 – The beginnings of family

Adam and Eve have many sons and daughters before Cain and Abel. See Moses 5.2-4.

Abel was a keeper, a *shamar*, and Cain was a tiller, an *eved*.

There are several layers to this story.

Peshat (literal) reading, *derash* (application), *remez* (hidden meaning).

It could have other possible meanings connected to *sod*.

