

slept, and I took one of his ribs and closed up the flesh in the stead thereof. <sup>22</sup> And the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man. <sup>23</sup> And Adam said, ‘This I know now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man. <sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.’ <sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.”

#### THE FALL OF LUCIFER

**4** 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.’ <sup>2</sup> 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.’ <sup>3</sup> 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. <sup>4</sup> 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.

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Hebrew Bible reads that God threw a “trance, vision” (*ekstasis*) on Adam before taking the rib to create the woman. This intriguing interpretation of the Hebrew *tardēmā* (“deep sleep, slumber”) suggests that the removal of Adam’s rib was a visionary experience rather than a physical one. *Adam’s rib*. The word used at Genesis 2:21–22 has traditionally been rendered “rib” based in part on the ancient Greek (*pleura*) and Latin (*costa*) translations of this passage. But another possible translation is simply “side” (*ḡēlā’*). Other anatomical referents for this word have accordingly been suggested since at least the Middle Ages. *Woman taken from man*. The Genesis text employs another pun to emphasize Adam’s relationship with his newly fashioned helper: the woman (*’iššā*) was taken from the man (*’iš*) and the two create a symbiotic, unified entity before God.

**4:1–4** Compare Abraham 3:24–28, which provides a similar account of the fall of Lucifer from the premortal council (compare Doctrine and Covenants 76:25–29). This material on the identity and origin of Satan is unique to the text and acts on both a narrative and theological level to introduce his character and purpose in the story. In the biblical account (Genesis 3:1, 14), a crafty or sly (*’ārūm*) serpent is the antagonist who beguiles Adam and Eve into transgression. However, this serpent is not positively identified as Satan in the biblical account, although this interpretation became standard in later Jewish and Christian tradition. (This trend was picked up later in Islam, with the Quran explicitly identifying Satan as the one who tempted Adam and Eve.) Restoration teachings, including the details revealed in this text, help clarify much of what is missing or unclear in the biblical account. **4:6–7** These verses appear to indicate that Satan is not the serpent itself but rather that he manipulated the serpent into

## THE SERPENT TEMPTS EVE

<sup>5</sup>“And now the serpent was more subtle than any beast of the field which I, the Lord God, had made. <sup>6</sup>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. <sup>7</sup>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.) <sup>8</sup>And the woman said unto the serpent, ‘We may eat of the fruit of the trees of the garden. <sup>9</sup>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.’ <sup>10</sup>And the serpent said unto the woman, ‘Ye shall not surely die, <sup>11</sup>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.’

## ADAM AND EVE EAT THE FRUIT OF THE TREE

<sup>12</sup>“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. <sup>13</sup>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. <sup>14</sup>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

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doing his bidding. Interestingly, some ancient Jewish and Christian sources speculate whether the serpent was possessed by Satan to speak to Adam and Eve. The parenthetical comment in this verse is also intriguing since it could be read as indicating that the “serpent” was one of the rebellious spirits who followed Satan in the premortal world. Either that, or it suggests that Satan had some measure of influence over animal life. *Sought to destroy*. OT1 reads that Satan “thought” to destroy the world. **4:8–9** Despite popular modern notions that Adam and Eve ate an apple, neither the kind of tree nor its fruit is specifically identified in the text. Some ancient interpreters suggested the tree was a fig tree (which would make sense considering Adam and Eve made fig-leaf aprons for themselves at Genesis 3:7), while others suggested it was a grapevine or even a date palm. *And the woman . . . garden*. This portion of text is missing from OT1 and was inserted into OT2. **4:10–11** The lie of the serpent is not that Adam and Eve would be like gods by partaking of the fruit (Moses 4:28; compare Genesis 3:22) but rather that they would not die in consequence of their action. Spiritually speaking, they died at the time they ate the fruit, after which they would physically die at the end of their mortal probation (compare Helaman 14:16). **4:13–14** With their eyes now open to the reality of good and evil, Adam and Eve recognize their vulnerability and nakedness before God’s presence (compare Moses 4:16), whereas previously they had no such recognition (3:25; compare Genesis 2:25). In response, they sew aprons (“girdles, loincloths”; *hāgōrōt*) for themselves to cover their nakedness and hide in the trees of the garden. *Walking in the garden*. In the Genesis account, Adam and Eve hide themselves when they hear the sound of God walking through the garden on a breezy day (Genesis 3:8). OT1 initially followed the Genesis text (“. . . they heard the voice of the Lord God walking in the garden”) but was revised to “. . . as they were

from the presence of the Lord God amongst the trees of the garden. <sup>15</sup> And I, the Lord God, called unto Adam, and said unto him, ‘Where goest thou?’ <sup>16</sup> 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.’ <sup>17</sup> 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?’ <sup>18</sup> And the man said, ‘The woman thou gavest me, and commandedst that she should remain with me, she gave me of the fruit of the tree and I did eat.’ <sup>19</sup> 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.’

<sup>20</sup> ‘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. <sup>21</sup> 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.’ <sup>22</sup> 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.’ <sup>23</sup> 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. <sup>24</sup> Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. <sup>25</sup> 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

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walking in the garden.” OT2 likewise changes the passage to “as they were walking” from “as he [God] was walking.” As so revised, Adam and Eve hide themselves while they are walking about the garden after hearing the voice of God (but not the sound of God walking in the garden). **4:15** In the biblical text (Genesis 3:9), God asks Adam, “Where are you?” (*’ayea*). The rhetorical nature of the question has less to do with God somehow wondering where Adam is and more to do with the former calling on the latter to account for his present circumstances. **4:20–25** As punishment for their respective roles in transgressing His command to not eat the fruit of the tree, God dispenses punishments tailored to each participant: the serpent is to be debased and despised among the animals (a type for Satan), Eve is to bear children in pain (*’ešev*), and Adam is to toil in hard labor as he supports himself and Eve. Notably, death is not decreed on either Adam or Eve as a punishment, suggesting that their foretold deaths (Moses 3:17) are perhaps not a God-ordained inevitability but a natural consequence of the Fall. **4:21** The antecedent to “he” at the end of this verse both here and in the biblical text (Genesis 3:15) is the woman’s seed. OT1 follows the King James Version by using the pronoun “it.” (OT2 initially follows OT1 but was revised to “he.”) The Hebrew pronoun (*hū*) can mean either. **4:25** The final injunction of this verse plays on both the meaning of Adam’s name (derived from the Hebrew word for “ground,” *’ādāma*) and the depiction of how God created Adam at Moses 3:7 (compare Genesis 2:7). **4:26** The name Eve (*hawwa*) derives from the Hebrew root *hyh*, meaning “to live,” and is related to the word *hāy* (“living, alive”) used immediately

wast thou taken. For dust thou wast, and unto dust shalt thou return.’

#### ADAM NAMES EVE, AND THE TWO ARE EXPELLED FROM THE GARDEN

<sup>26</sup> “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. <sup>27</sup> Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them. <sup>28</sup> 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, <sup>29</sup> therefore I, the Lord God, will send him forth from the

Garden of Eden, to till the ground from whence he was taken. <sup>30</sup> 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.’ <sup>31</sup> 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.

#### ANOTHER INJUNCTION TO SECRECY

<sup>32</sup> “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.”

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after her name in this verse to describe her status as the “mother of all living.” This verse also indicates that the origin of Eve’s name ultimately comes from God, even though Adam is the one who names her. As said of Adam at Moses 1:34, here Eve is said to be the first of many women (with the possible additional reading that she is one of many Eves). **4:27** This verse is missing in OT1 and was inserted into OT2. The coats of skin (*kātēnôt ’ôr*) serve as clothing for Adam and Eve as they prepare for expulsion from the garden. Due in part to the similarity between the words in Hebrew, a tradition arose in ancient Judaism holding that instead of coats of skin, Adam and Eve were clothed by God in radiant garments of light (*kātēnôt ’ôr*). Other ancient sources depict Adam and Eve as exuding a divine splendor and glory before the Fall. **4:28–29** In the biblical account, God speaks to unnamed members of His divine council at Genesis 3:22. Here He speaks specifically to His Only Begotten and includes a reference to His earlier declaration at Moses 3:16–17 and 4:9. **4:31** The word *cherubim* (*kērubīm*, plural form of *kērub*) is likely connected to the Akkadian *kāribu*, which referred to divine beings who in ancient Mesopotamia served as gatekeepers of palaces and temples. Here they likewise act as sentinels who guard the path to the tree of life from unauthorized trespassers (including the recently fallen Adam and Eve). Elsewhere in the Hebrew Bible the cherubim are depicted as being placed atop the ark of the covenant in effigy and worked into the embroidery of the tabernacle (see Exodus 25:18–20, 22; 26:1, 31; 36:8, 35; 37:7–9; Numbers 7:89) as well as into the decoration of Solomon’s temple (See 1 Kings 6:23, 25, 27–29, 32, 35; 7:29, 36; 8:6–7). Other biblical passages depict God as being enthroned above the cherubim, suggesting a close association with the divine presence (see 1 Samuel 4:4; 2 Samuel 6:2; 2 Kings 19:15; Psalms 80:1; 99:1; Ezekiel 10:1–10). **4:32** The placement of this second injunction to secrecy is curious. But perhaps the injunction appears here because of the temple imagery that pervades the account of Adam and Eve in the garden of Eden—a fact that has been noticed and discussed by many scholars (see the bibliography for representative samples of this work).