



# The Fall



# The Second Account of Creation in Genesis (2:4b–25)

- Man created from the dust (2:4b–7)
  - Wordplay: “And the LORD God formed man [*adam*] of the dust of the ground [*adamah*].” (Genesis 2:7)
- Garden prepared (2:8–17)
  - A place where man can be with God, rivers of life-giving water flow out of it, it is the site of the Tree of Life (a feminine image of life and fertility in the ancient Near East)
  - Tree of knowledge of good and evil: 16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
    - Exposition: the Book of Mormon teaches that “death” is as much spiritual death or *separation from God*
- The search for a companion (2:18–20)
  - *Adam names the animals*
- Woman, a fitting companion, created (2:21–25)
  - Adam names her “Woman” (*’ishah*) and renames himself Man (*’ish*)
    - Exposition “The story of the rib, of course, is figurative.” (Spencer W. Kimball, “The Blessings and Responsibilities of Womanhood,” *Ensign* (March 1976, 71).



# Two Trees in the Garden

What is the significance of the fact that the Bible mentions both trees only to then focus on the tree of the knowledge of good and evil while virtually ignoring the tree of life so central to the myths of other ancient Near Eastern cultures? Sarna argues that the subordinate role of the tree of life in the story signals the biblical writer's dissociation from the ancient world's preoccupation with immortality. **The biblical writer insists that the central concern of life revolves not around the search for eternal life, but around the moral conflict and tensions between a good god's design for creation and the free will of humans that can corrupt that design.** (Hayes 41)



# Genesis 1 vs Genesis 2-3

## Priestly Traditions (1:1-2:3)

- <sup>26</sup> Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”
- <sup>27</sup> So God created mankind in his own image, in the image of God he created them; male and female he created them.
- <sup>28</sup> God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

**Does it matter if man and woman were created at the same time or if man was created first?**

## Yahwist Tradition (2:4-3:24)

- But for Adam no suitable helper was found. <sup>21</sup> So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and then closed up the place with flesh. <sup>22</sup> Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.
- <sup>23</sup> The man said,
- “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.”
- <sup>24</sup> That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

## Tertullian of Carthage (c 160-c 225)

And do you not know that you are (each) an Eve? The sentence of God on this sex of your lives in this age: the guilt must of necessity live too. *You* are the devil's gateway: *you* are the unsealer of the (forbidden) tree: *you* are the first deserter of the divine law: *you* are she who persuaded him whom the devil was not valiant enough to attack. *You* destroyed so easily God's image, man. On account of *your* desert—that is, death—even the Son of God had to die.

- Eve as a representative of all women & all women responsible for Eve's decision

## Augustine of Hippo (354-430)

- Because woman was created second, she is, by nature, subject to and to be ruled by her husband.
- Woman's subjugation to man is a justifiable punishment because of woman's appetite for and inclination to sin, typified in Eve's succumbing to the serpent

## Thomas Aquinas (1225-1274)

- Like Aristotle, Aquinas held that "the woman is defective and misbegotten" reflecting a common medieval belief that the birth of a female was the result of a defect of conception. Male is the norm and female the aberration.
- Male supremacy and headship is warranted because man is more rationale than woman, woman being the weaker sex.

## By the Middle Ages

- Identification of Eve and the female gender with sin. Eve as the seduced who becomes Adam's seducer
- Women—and their sexuality—became the embodiment and source of evil and immorality



# Global Voices: Reading Eve in the Majority World

Teresa Okure from Nigeria,  
A plea to correct faulty image of women & of God



Filipino scholar Elizabeth Dominguez, laying the foundation for women's exploitation (ie prostitution)

Aruna Gnanadason from India,  
problematic association of women with evil



Latina theologian Ada Maria Isasi-Diaz,  
God needs to be seen as embodying maleness as well as woman-ness. Otherwise, abuse & inequality

Genesis 2 describes Adam as being created first and Eve formed later from Adam's rib to be a helpmate who corresponds to him. However, all the texts are silent about what these details signify. Does Eve's secondary creation denote inferiority or does it make her the crowning glory of God's creation? Does being formed from man's rib mean the woman is derivative and thus subordinate to man? Or does it indicate a relationship of intimacy and mutuality between man and woman?



### Yahwist Tradition (2:4-3:24)

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- <sup>23</sup> The man said,
- “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.”



What does ezer mean?





In Genesis 2:18/Moses 3:18, Eve is described as “a help meet for” the man. First, the noun here is “help,” not “help meet,” “helpmeet,” or “helpmate.” Help can be of various kinds, and it’s often been implicitly understood that Adam is primary and Eve is his helper. Subordinate somehow. Genesis isn’t necessarily making this case. (To be sure, it’s also not suggesting some kind of modern ideal of gender equality either.)

‘ezer, pronounced ay-zair does mean something like “help” or “aid”, and appears in several Biblical names, such as Ezra “God is a help” or Azriel/Eliezer “God is (my) help.” However, it’s not the standard kind of help. Though other humans get to “help” using the verbal form, ‘ezer as a noun is applied only to two characters in the Bible, namely, Eve and God himself.

If you’re in a group of two, and the other member is God, that’s a fairly elite group. In other words, Eve is akin to some kind of divine aid to Adam, and the nature of that help is not subordinate, like that of a secretary, a gopher, an assistant, or when parents say of their three-year old “he’s such a good helper.” It’s God-like aid. God is a help and clearly not subordinate, and that’s apparently the kind of “help” Eve is.

Better Translations:

” And the LORD God said, It is not good that the man should be alone; I will make him a help [one that is worthy/fitting/appropriate/equivalent] for him.”

Eve is not created as a subordinate to Adam, but as David Freedman translates it, “a power equal unto man”

Read more at <http://www.patheos.com/blogs/benjaminthescribe/2018/01/lesson-04-moses-4-51-15-648-62/#SXRaKdooKucZF28U.99>

# Adam's Recognition of Eve in Genesis 2:23



And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. KJV

Unlike Adam's classification of the animals in Genesis 2:19-20, which involves a specific formula for naming in the Hebrew Bible, Adam's address to Eve in Genesis 2:23 reads more like a moment of recognition whereby Adam discovers in Eve a creature like himself. The differences syntactically are quite striking. Both clauses are built around the verb *qara*, "to call." In the first instance, however, the text uses the active voice of the verb + the noun *sem* "name," as in "Adam called the names (to the animals) . . ." while in the second case, the verb *qara* is in the passive voice without the noun *sem*, as in "this one shall be called." The lack of the naming formula and the use of the passive voice in the second instance suggest that instead of acting upon the woman with authority and dominion, Adam is receiving and rejoicing in this creature God now brings to him to alleviate his aloneness." (Dr. Amanda W. Benckhusen, *The Gospel According to Eve*, 13)



# Adam's Recognition of Eve in Genesis 2:23



## New King James Version

And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

## New Living Translation

"At last!" the man exclaimed. "This one is bone from my bone, and flesh from my flesh! She will be called 'woman,' because she was taken from 'man.'"

## Good News Translation

Then the man said, "At last, here is one of my own kind-- Bone taken from my bone, and flesh from my flesh. 'Woman' is her name because she was taken out of man."

# What the book of Moses adds to our understanding of Satan

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. 5 And now the serpent was more subtil 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.)**

Genesis 3:1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?





# Partaking of the Fruit



- Vague on motives for partaking of the fruit
- Who was given the command not to partake?
- Is Adam there when Eve partakes?
- Who is more responsible?

# Partaking of the Fruit

Adam (not Eve) is directly given the command not to eat by God

- **Genesis 2:16** And the LORD God commanded the man, “You are free to eat from any tree in the garden; <sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”
- <sup>18</sup> The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”



- **Moses 4:7** 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.



# Is Adam there when Eve partakes of the fruit?

- Now the serpent was more crafty than any of the wild animals the LORD God had made. **He said to the woman**, “Did God really say, ‘You must not eat from any tree in the garden?’”
- <sup>2</sup> The woman said to the serpent, “We may eat fruit from the trees in the garden, <sup>3</sup> but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”
- <sup>4</sup> “You will not certainly die,” the serpent said to the woman. <sup>5</sup> **For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.**
  - They learn they have moral choice & free will
- <sup>6</sup> **When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. (NIV)**

she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat (KJV)



In the Latin Vulgate translation of the bible, Jerome omits the phrase “who was with her” in Genesis 3:6, making Eve more culpable by implying Adam’s absence during the serpent’s conversation with Eve. This was followed by KJV translators.

# In the Bible, there is no mention of the serpent speaking to Adam, only to Eve. What might it suggest to have her as the speaker for the couple?

3 Now the serpent was more subtil than any beast of the field which the Lord God had made. **And he said unto the woman**, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 **And the woman said unto the serpent**, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 **And the serpent said unto the woman**, Ye shall not surely die:

5 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.

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





# Does the text present Eve as the seducer/temptress of Adam?

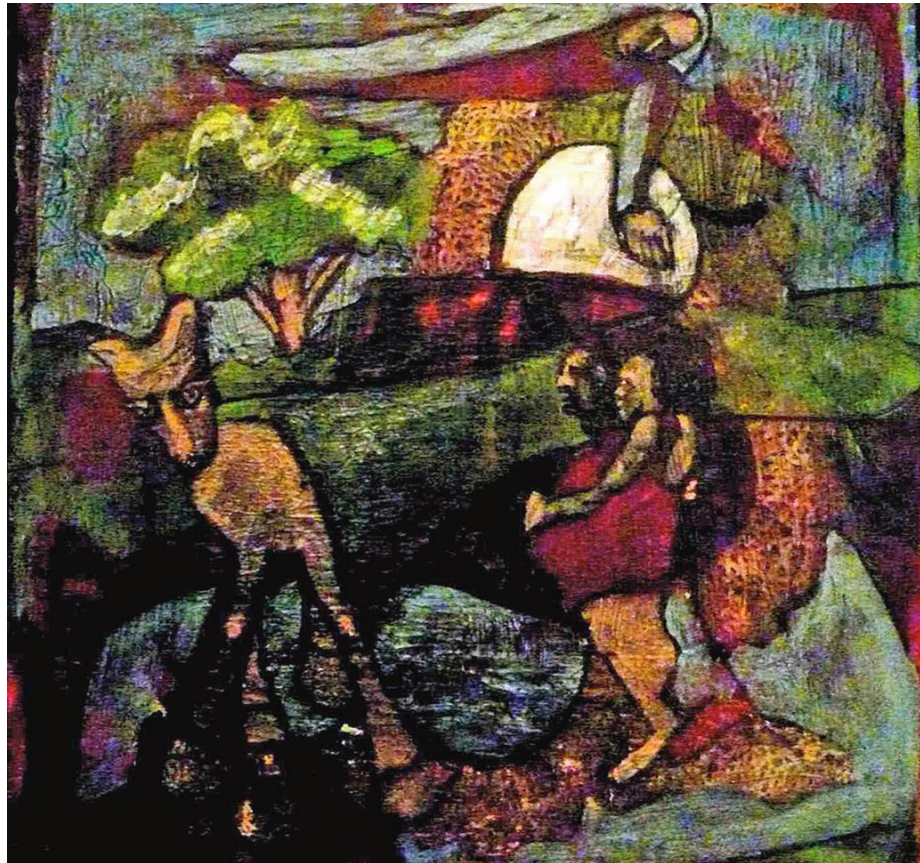


3:6 she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. (KJV)

# What was Adam's & Eve's motive & intent? Who is More Responsible?



Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (KJV)

Genesis 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.



# Adam & Eve as representatives of all men & women

Tertullian of Carthage (c 160-c 225)  
And do you not know that you are (each) an Eve? The sentence of God on this sex of your lives in this age: the guilt must of necessity live too. You are the devil's gateway: you are the unsealer of the (forbidden) tree: you are the first deserter of the divine law: you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert—that is, death—even the Son of God had to die.



Article of Faith #2  
We believe that men will be punished for their own sins and not for Adam's transgression.

Individual Agency vs Collective

Interpretation Matters: By the Middle Ages, Eve as the seduced becomes Adam's seducer. Women—and their sexuality—became the embodiment and source of evil and immorality.

From a 2007 study on the sexualization of girls in popular culture:

“The concern is that these images of women seen on TV, on the internet, and in magazines have come to set the standard for what is socially desirable. They define for girls what it means to be female, establishing the criteria by which girls size each other up and by which the rest of society assesses them. By putting physical appearance at the center of a woman's value, mainstream media encourages girls to become one-dimensional, spending significant amounts of time and energy on their physical appearance rather than on educational, professional, or service-oriented pursuits. Failure to achieve these standards for beauty can make girls feel abnormal and cause them to experience shame, preoccupation with body image, anxiety, disordered eating attitudes, and low self-esteem. Furthermore, the attention and fame awarded to women sexualized in the media makes sexual objectification seem desirable, encouraging girls to objectify themselves through clothing, “beauty” products, and body art that foregrounds their sexuality.”(Benckhuysen 23-24)

13 years later do you find this to still be the situation?



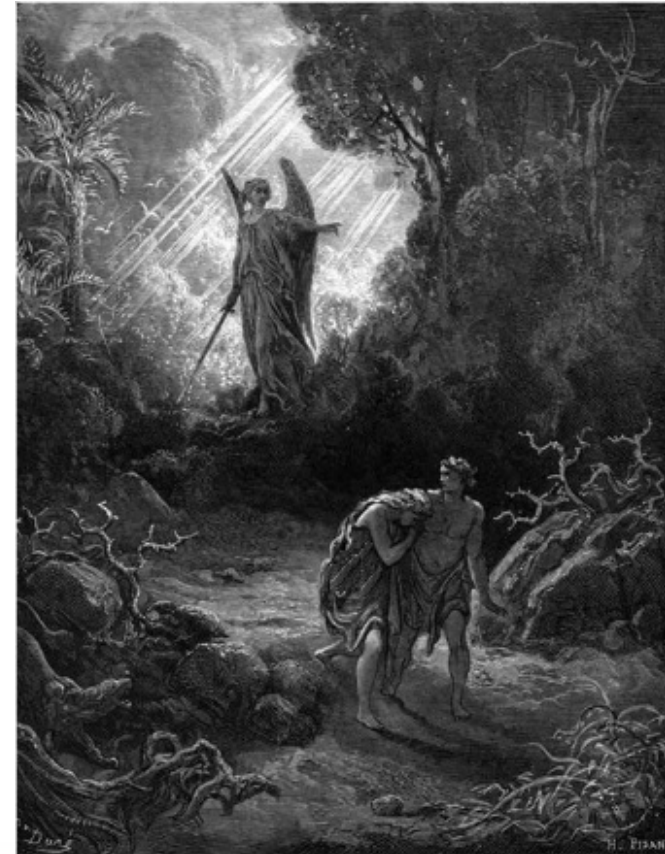
# The Curse: A Prescriptive Passage (the way God intends & wants things) or a Descriptive Passage (the circumstances of a non-Edenic state)

Genesis 3:16-17 Unto the woman he 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. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.





# What does the Book of Mormon add to our understanding of the Fall? 2 Nephi 2





# What do we learn that is life altering—about God, Agency, and Opposition?

- **2 Nephi 2:11** For it must needs be, that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.
- **12** Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.

# What do we learn about the Garden of Eden and about God?

- 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; and they must have remained forever, and had no end.
- 23 And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.
- 24 But behold, all things have been done in the wisdom of him who knoweth all things.



Because of this knowledge, we ask a different set of questions than the rest of the world: Why the conflicting commandments? How much did they know? How are we to view the Fall?

For reasons that have not been revealed, this transition, or “fall,” could not happen without a transgression—an exercise of moral agency amounting to a willful breaking of a law (see Moses 6:59). This would be a planned offense, a formality to serve an eternal purpose. The Prophet Lehi explained that “if Adam had not transgressed he would not have fallen” but would have remained in the same state in which he was created (2 Nephi 2:22). . . .

But the Fall was planned, Lehi concludes, because “all things have been done in the wisdom of him who knoweth all things” (v. 24). (Dallin H. Oaks, Ensign, Nov. 1993, p.72-74)

Adam and Eve ... were willing to transgress knowingly and consciously (the only way they could “fall” into the consequences of mortality, inasmuch as Elohim certainly could not force innocent parties out of the garden and still be a just God) only because they had a full knowledge of the plan of salvation, which would provide for them a way back from their struggle with death and hell. (Jeffrey R. Holland, *Christ and the New Covenant*, p.202-203)

Now, here was our Father in Heaven, bound by that eternal law, according to the plan which had been made to bring about mortality. But it had to be done by the act of will, or agency, by Adam and Eve themselves. (Harold B. Lee, “The Fall of Man,” Lecture Given to Seminary and Institute Teachers, June 23, 1954, Brigham Young University)

- Moses 5:10-12
- **10** And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.
- **11** And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.
- **12** And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.



Adam and Eve Teaching Their Children, by Del Parson, © 1976 H&I

4:6 and he sought to beguile Eve, for he knew not the mind of God

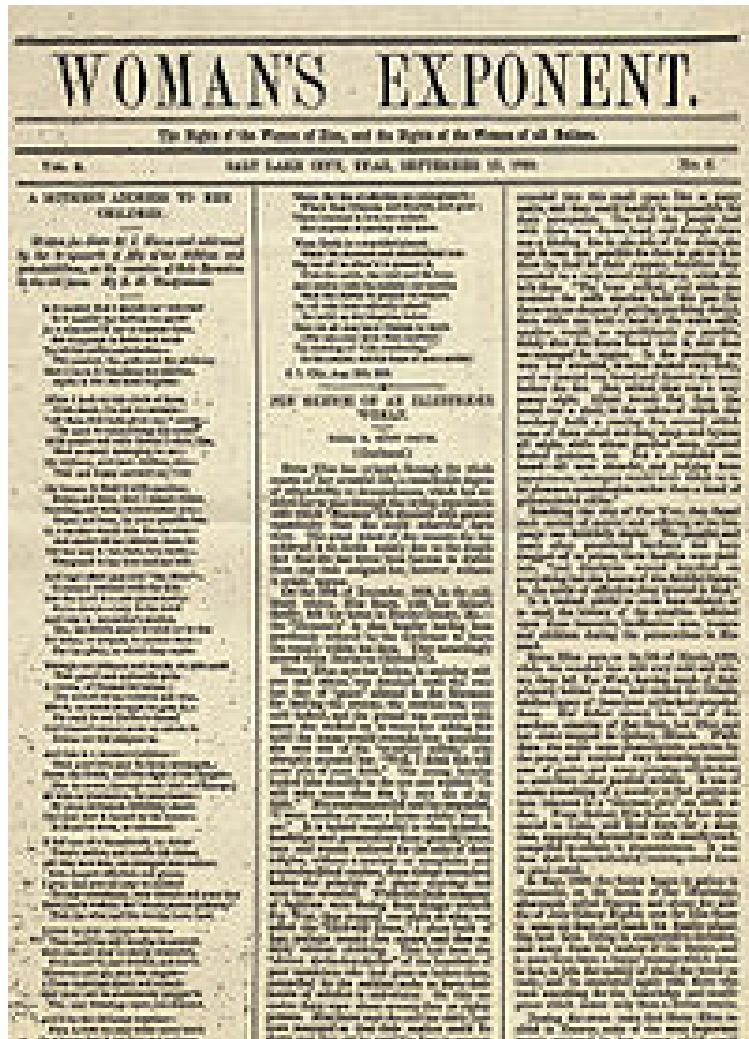


# Late Twentieth & Twenty-First Century LDS Leaders on Eve

- Elder Boyd K. Packer spoke of the Fall as “a choice” that “was imposed upon Eve” and stressed that “she should be praised for her decision.” “For Time and All Eternity” GC Oct 1993
- Elder Russell M. Nelson stressed that humanity is “forever blessed because of Eve’s great courage.” “Constancy amid Change” GC Oct 1993
- Elder Dallin H. Oaks wrote that “Some Christians condemn Eve for her act, concluding that she and her daughters are somehow flawed by it. Not the Latter-day Saints! Informed by revelation, we celebrate Eve’s act and honor her wisdom and courage in the great episode called the Fall” “The Great Plan of Happiness” GC Oct 1993



# Eve in the Woman's Exponent



- Woman's Exponent (1872-1914) was a bi-monthly newspaper founded and run by the women of the Church.
- Featured: editorials and articles; original poems, short stories, and essays; reports from the different women's organizations



# Eve in the Woman's Exponent

- Emmeline B Wells:  
“Adam would probably have been content to remain in ignorance, but Eve, with woman’s quick, keen perception, saw that the fruit of the tree of knowledge was pleasant to the sight and to be desired.”



- Isabella Horne: Eve “had the courage to partake of the fruit, willing to suffer the penalty so she could gain increased wisdom and knowledge”

# Joseph F Smith's 1918 Vision of the Spirit World (canonized in D&C 138)

- 38 Among the great and mighty ones who were assembled in this vast congregation of the righteous were Father Adam, the Ancient of Days and father of all,
- 39 And our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God.

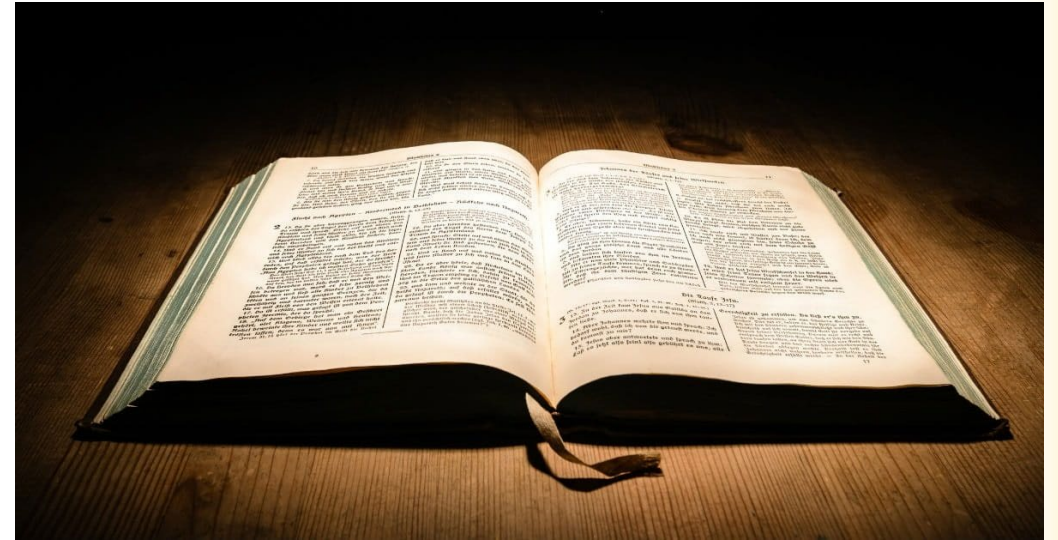




“In the face of such unsavory characterization and demeaning stereotypes, women in history found ways to resist internalizing sexism by reimagining what it means to be a woman through the eyes of God” (Benckhuysen 24).

They interpret differently because they begin with a fundamental assumption: Men and women are created in the image of God.

Recognizing a disconnect between their experience as women in the world and what God had intended for them, women returned to the Scriptures, searching the Bible for themselves to develop a more faithful understanding of gender and more specifically of what it means to be a woman.



“the world's greatest champion of woman and womanhood is Jesus the Christ.” James E. Talmage

25 Adam fell that men might be; and men are, that they might have djoy.

d footnote: **Man, Potential to Become like Heavenly Father**

26 And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they 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, according to the commandments which God hath given.

27 Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men,



# How does agency and Christ's atonement allow us to become more like God?

Exercising agency in a setting that sometimes includes opposition and hardship is what makes life more than a simple multiple-choice test. God is interested in what we are becoming as a result of our choices. He is not satisfied if our exercise of moral agency is simply a robotic effort at keeping some rules. Our Savior wants us to become something, not just do some things. He is endeavoring to make us independently strong – more able to act for ourselves than perhaps those of any prior generation. We must be righteous, even when He withdraws His Spirit, or, as President Brigham Young said, even “in the dark.” – Elder D. Todd Christofferson, “Moral Agency,” Ensign, June 2009, p. 53

