

JOSEPH SMITH AND THE ARCHITECTURE OF GENESIS

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During his lifetime, Joseph Smith revealed at least four versions of what I will refer to as the “Genesis account,” which consists of the creation of the world, the experiences of Adam and Eve in the garden of Eden, and the events that befell them and their near posterity following the expulsion from the garden. These four versions each differ in important ways from the biblical text in Genesis, and they also differ one from another. The versions of the Genesis account include the following:

- (1) scattered references found in the Book of Mormon;¹
- (2) the biblical account as revised in the Book of Moses;
- (3) the account in the Book of Abraham; and
- (4) the version presented in the temple endowment.²

I will focus on the second of these, the Book of Moses, especially chapters 1-7, which were revealed to Joseph Smith from June to December 1830. Many have already pointed out temple-related themes that abound in these chapters.³ I will take these discoveries a step further, arguing that Moses 1-7 is fundamentally a ritual text whose elements are adapted to the physical features of the temple of Solomon. I will then discuss how this reading of the Book of Moses might interact with modern scholarship on the biblical book of Genesis, and finally how this reading of Moses can provide insight into ritual performances both ancient and modern.

The text of Moses 1-7 includes five major sections, which can be outlined on the basis of the way they are recorded in the earliest manuscripts, their subsequent publication, and the internal flow of the narrative. These five sections are as follows:

- (1) Moses 1: This chapter was originally recorded as a separate revelation, entitled “A Revelation Given to Joseph the Revelator June 1830.”⁴ It was also printed as an independent revelation in *Times and Seasons*.⁵ This chapter functions as a prologue to the Book of Moses. It is bounded by an inclusio: “The words of God which he spake unto Moses

at a time when he was caught up into an exceeding high Mountain” (Moses 1:1); “These words was spoken unto Moses in the mount the name of which shall not be known among the Children of men” (Moses 1:42).⁶ In Moses 1, the narrator speaks in his own voice, referring to God in the third person; after the transition to chapter 2, the narrator speaks in the first person of God, even when speaking to the audience about Moses (Moses 4:1, 32). Moses 1 ends with an aside to the audience and the word *Amen* (Moses 1:42).

- (2) Moses 2-4: These chapters, entitled in the earliest manuscript “A Revelation given to the Elders of the Church of Christ on the First Book of Moses,”⁷ correspond to Genesis 1-3. They give an account of the creation and the events in the garden of Eden, ending with Adam and Eve being given commandments and then driven out of the garden of Eden. Chapter 4 concludes with an aside to the audience very similar to the one in Moses 1:42, ending with the word *Amen* (Moses 4:32).
- (3) Moses 5: In the early manuscripts, this chapter began with a heading, “A Revelation concerning Adam after he had been driven out of the garden of Eden.”⁸ Moses 5 concludes with a summary (“and thus all things were confirmed and the Gospel preached and a decree sent forth that it should be in the World until the end thereof and thus it was” and the word *Amen* (Moses 5:59).
- (4) Moses 6: Although the transition from chapter 5 to 6 was unmarked in the earliest manuscript, the second manuscript sets off chapter 6 with a new heading: “the genealogy from Adam to Enoch and the plan of salvation etc.”⁹ It begins with a natural shift of topic, describing the birth of Seth, who ends up continuing the patriarchal line after the death of Abel. It also introduces Enoch and describes his preaching. Like chapter 5, it concludes with a short summary (“Behold thou art one in me a son of God and thus may all become my sons) and, once again, the word *Amen* (Moses 6:68).

- (5) Moses 7: In the earliest manuscript, the transition from Moses 6 to 7 was marked by a square bracket, as was the end of chapter 7. In the second manuscript, the chapter is provided with the heading “Enochs prophecy etc.” Chapter 7 was printed as an independent revelation in the *Evening and Morning Star*.¹⁰ It describes the theophany of Enoch. It bears many similarities to Moses 1—for example, both Moses and Enoch go to a high location and talk with God face to face—and it may be considered an epilogue corresponding to the prologue in Moses 1.

Although the narrative continues into Moses 8 and beyond,¹¹ chapters 1-7 represent a thematically coherent whole, and they can be understood as distinct in terms of overall structure from what follows.

1. Lamination

The first indication that Moses 1-7 is a ritual text is apparent when we pay close attention to frames of discourse and the ways in which they interact. A frame of discourse is basically a situation in which people communicate with each other. For example, Eve and the serpent communicate with each other in chapter 4, and this is a frame that exists within the narrative itself. There is also an all-inclusive frame in which the narrator communicates with us, the ones reading the narrative.

Often, foundational religious narratives (like the Genesis account) become “mythological precedents” for rituals, adding authority to the ritual by showing that it had a powerful and ancient origin.¹² An example of a mythological precedent is the institution of the sacrament in the New Testament Gospels (note that the term *mythological* here does not mean that the account is fictional). Those who partake of the sacrament today do so in commemoration of that original event. When one participates in a ritual that has a mythological precedent, the frame of the original narrative and the frame of the ritual overlap. A number of passages in Moses 1-7 could be viewed as mythological precedents, for instance Adam’s offering of sacrifice, his baptism, and the ascent of Enoch. If Moses 1-7 is viewed as a ritual text, these passages could be understood as episodes narrated by a ritual leader in order to lend authority to similar actions performed in the ritual.

The problem with appealing to the concept of mythological precedent is that it is difficult to prove, since the frame of a ritual leader reciting a narrative is no different from that of an ordinary narrator. However,

what does provide evidence of a ritual context is *lamination*. This term, borrowed from the sociologist Erving Goffman, refers to instances where frames of discourse are overlapped in such a way that the narrator and/or the audience become part of the narrative, with the result that the distinction between frames becomes blurred.¹³ Theatrical performances in which an actor also plays the part of the narrator, or in which the actors address the audience directly, are examples of lamination. This technique is frequently employed in ritual because it imparts efficacy and also makes the ritual more exciting for the participants.¹⁴ When lamination occurs in a mythological narrative like the Book of Moses, this is a fairly certain indication of a ritual context.

As we begin reading the Book of Moses, it seems like a recounting of an ancient event set within an ordinary narrative frame, although the ancient event is laden with temple-related symbolism:

The words of God which he gave spake unto Moses at a time when Moses was caught up into an exceeding high Mountain and he saw God face to face and he talked with him (Moses 1:1-2)

However, when we get to the end of this chapter, the frames of discourse start to merge, and the audience finds itself being included in the narrative frame:

These words was spoken unto Moses in the mount the name of which shall not be known among the Children of men And now they are also spoken unto you shew them not unto any except them that believe Amen (Moses 1:42)

What existed in the narrative as an interaction between God and Moses therefore overlaps with the frame of discourse between the narrator and us. In the next section, the overlap turns into lamination as the narrator takes on the role of God:

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 ... (Moses 4:1)

and those are the words which I spake unto my servant Moses and they are true even as I have will and I have spoken them unto you see thou show them unto no man until I command you except they that believe Amen (Moses 4:32)

Thus, at least by the time we reach Moses 4:1, the narrator plays the part of God, merging roles like an actor in a play who doubles as the narrator. This, in turn, implicitly allows the audience to identify with Moses, who talked with God face to face on the mountain.

Previous commentaries, without providing any argumentation, state that the asides to the audience in Moses 1:42 and 4:32 are “editorial insertions” containing words that God spoke to Joseph Smith or to the elders of the Church.¹⁵ This would certainly fit historically with the injunctions in these verses to “shew them not unto any except them that believe,” since the time when these passages were revealed was one of intense persecution following the publication of the Book of Mormon, and it would make sense to keep a revealed translation of the Bible out of public view at that stage.¹⁶ It is also noteworthy that Moses 1 was not published until the Nauvoo period (1843 to be exact), when it was printed in the *Times and Seasons*.

However, certain aspects of the asides to the audience in Moses 1:42 and 4:32 suggest that they are part of the revealed ancient text and are not simply modern editorial insertions. Each of these two verses forms a pair with the first verse of the section: “The words of God which he spake unto Moses ... These words was spoken unto Moses” (Moses 1:1, 42); “And it came to pass that the Lord spake unto Moses ... and those are the words which I spake unto my servant Moses” (Moses 2:1; 4:32). In the original manuscripts, these pairs of verses are not graphically set off in any way from the intervening text (unlike our modern edition, in which Moses 1:42 and 4:32 are set off by parentheses).¹⁷ Indeed, these verses partake of the same archaic narrative style as the intervening text, using the phrase “and it came to pass” (Moses 2:1). Since the framing verses do not explicitly identify the audience, referring to the audience only with the ambiguous pronoun *you*, they can be understood as part of a timeless ritual text. In addition, they invoke a situation of oral communication between the narrator and his audience, which is consistent with the idea that they were meant to be uttered aloud in a ritual context: “And now they are also spoken unto you” (Moses 1:42); “and I have spoken them unto you” (Moses 4:32). The injunctions to show these words only to believers, while understandable in Joseph Smith’s historical context, would be equally appropriate in an ancient context as instructions to temple initiates. Such people were often laid under commands of secrecy.¹⁸

Instances of lamination also occur in the third and fourth sections of Moses. In the summary at the end of the third section, the preaching

of the Gospel is opened up to an audience beyond the inner frame of the narrative:

and thus the Gospel began to be preached from the beginning being declared by Holy Angels sent forth from the presence of God and by his own voice and by the Gift of the Holy Ghost and thus all things were confirmed¹⁹ and the Gospel preached and a decree sent forth that it should be in the World until the end thereof and thus it was amen (Moses 5:58-59)

The phrase *in the World until the end thereof* includes the audience in the scope of the narrative. Just as the Gospel was preached anciently “by [God’s] own voice,” the narrator here is speaking in the voice of God, preaching the Gospel to the audience through the very recitation of the narrative.

In the fourth section, the theme of father-son descent (dealt with throughout the chapter and mentioned in the header) is brought to bear on the initiation ritual of baptism in God’s words to Adam:

in as much as they were born in to the world by the fall which bringeth death by water and blood and the spirit which I have made and so became of dust a living soul even so ye must be born again of water and the spirit and cleansed by blood even the blood of mine only begotten into the mysteries of the kingdom of Heaven that ye may be Sanctified from all sin and enjoy the words of eternal life in this world and eternal life in the world to come even immortal glory (Moses 6:59)

Here the word *mysteries*, found in the original manuscript but later omitted, is certainly suggestive of a temple initiation. Having been baptized by water and fire, Adam is told the following:

and thou art after the order of him who was without beginning of days or end of years from all eternity to all eternity behold thou art one in me a son of God and thus may all become my sons amen. (Moses 6:67-68)

Again, the phrase *and thus may all become my sons* draws the audience into the scope of the narrative. Provided that the audience receives baptism, they take on the role of Adam, becoming sons of God and receiving the Priesthood as he did.

In chapter 7, we return to a situation very much like that in chapter 1, in which distance is maintained between the narrative frame and the

ritual frame. The whole of chapter 7 is presented as a simple recitation about past events; the audience appears only as an object of Enoch's vision (Moses 7:21-24), not as actors in the ritual. There would seem to be an implied message that the audience can follow in Enoch's footsteps and have its own heavenly ascent, but that is apparently left to another occasion.²⁰

2. Narrative Displacement

The middle three sections of the Book of Moses can be linked to architectural features of the Israelite temple (Figure 1). Drawing these links involves paying attention to movements described in the narrative, themes that are repeated within a section, and possible allusions or wordplays involving architectural features. Chapters 3-4, which include the garden of Eden narrative, can be linked to the *hekal* of the temple (the largest room, corresponding to the Holy Place of the Mosaic tabernacle). Donald Parry and others have argued that the seven-branched menorah found in the *hekal* corresponds to the Tree of Life.²¹ It is also possible that the location of the Tree of Life was understood to be within the *debir* or inner sanctum, a space that was usually barred from view even by the priests.²² The cherubim, carved on the outer doors and on those leading to the *debir* (1 Kings 6:31-35), correspond to those placed to guard the path to the Tree of Life when Adam was cast out of the garden.²³ Just as Adam was driven out of the garden eastward, the door leading from the Holy Place to the outdoor temple court faces eastward.²⁴

Chapter 5, which describes what Adam and Eve did after they were driven from the garden of Eden, can be linked to the altar of sacrifice. In large part, this section revolves around the subject of sacrifice. Adam is commanded to offer sacrifice, begins doing so, and is taught about its significance as a similitude of the sacrifice of the Only Begotten (Moses 5:5-7). Cain and Abel engage in conflict, which began with the manner of offering sacrifice: Cain brings the fruit of the ground at Satan's suggestion, while Abel brings the firstlings of his flock, gaining the Lord's approval (Moses 5:18-21). This chapter also deals extensively with the Gospel and its preaching, which logically relates to the sacrifice of Christ.

Near the end of chapter 5, the people of Cain are said to move to the land of Nod. This could correspond to a part in the ritual in which people who are not ready to commit to the next stage are asked to leave—a common feature of many rituals, especially those involving

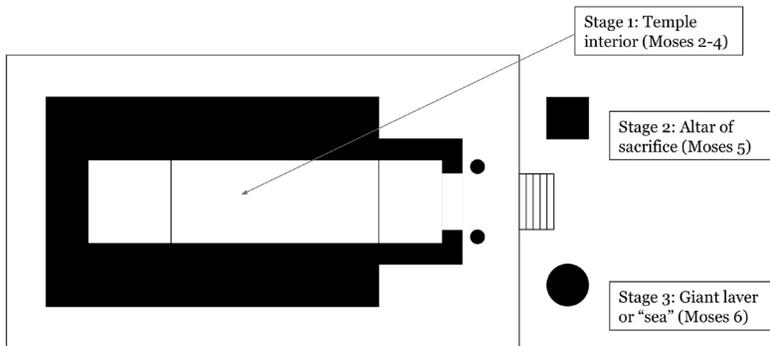


Figure 1. *Floor Plan of the Temple of Solomon, with Suggested Locations of the Ritual in Moses 2-6*

covenant-making. In this case, those who leave would be unpleasantly identified with the people of Cain.

Finally, Moses 6 can be linked to the giant laver in the temple court, known as the “sea” (Hebrew *yam*), which sat on the backs of twelve oxen and was located immediately east of the temple (1 Kings 7:44). Close to the beginning of Moses 6, the faithful “residue of the people” move to “a land of promise” called Cainan (Moses 6:17). In the middle of the chapter, Enoch mentions that he saw a vision “as [he] journeyed from the land of Cainan, by the sea east,” perhaps an allusion to the “sea” or giant laver “east” of the temple. The culminating passages of this chapter deal with the subject of baptism. Enoch teaches the people about Adam’s baptism, relating a revelation in which Adam was taught about baptism and its relationship to the atonement (Moses 6:52, 59-60, 64-68). While there is no evidence that the temple laver was used as a baptismal font, it was definitely large enough to suggest such a use, and Joseph Smith’s specifications for a baptismal font modeled after the Solomonic laver for the Nauvoo temple show that he understood it in this connection.

This linking of text to temple provides a unified way of understanding these chapters. However, so far it is quite speculative. What makes it more convincing is narrative displacement. In two instances, events are displaced from their natural or chronological positions to later points in the narrative. This happens first when Adam and Eve are taught the law of sacrifice only after they have been driven out of the garden. This complicates the giving of the commandment, since it has to be given from a distance:

and they heard the voice of the Lord from the way towards the garden of Eden speaking unto them and they saw him not for they were shut out from his presence and he gave unto them commandment that they should ... offer the firstlings of their flocks for an offering unto the Lord (Moses 5:4-5)

Why did God, according to this account, not teach Adam and Eve the law of sacrifice when he gave them commandments before driving them out of the garden?²⁵ It would have made sense for him to do so; in fact, Donald Parry has shown that some traditions have Adam and Eve being taught about sacrifice in the garden before being driven out, when the Lord slaughtered animals to make the coats of skins.²⁶ However, the connection with the temple of Solomon elucidates the logic of the sequence of events in the Book of Moses. The altar of sacrifice had to be outside in order to prevent blood and ash-laden smoke from polluting the more sacred indoor parts of the temple. Since the altar of sacrifice is the natural place for this part of the ritual, the ritual has to be displaced from its ideal place in the narrative and adapted to the outdoor location of the altar.

The second instance of narrative displacement involves the account of Adam's baptism. This account is not given as part of the story of Adam's redemption at the beginning of Moses 5. Instead, it is put in the mouth of Enoch, several pages later. Its position in chapter 6 conforms to the setting of the ritual, near the laver, where instruction about baptism is appropriate.

3. Reading the Book of Genesis with Joseph Smith

To what extent was Joseph Smith aware of the connections with ancient ritual in the texts he revealed? It is evident that, by the Nauvoo period at the latest, Joseph Smith did understand the Genesis account that had been revealed to him as a ritual text relating to the ancient temple. The Prophet's sermons during this period, along with the ordinances and architecture of the Nauvoo temple which he orchestrated, suggest as much. Moreover, the evidence gathered by Jeffrey Bradshaw suggests that this understanding goes back even further, to the very beginnings of the Restoration.²⁷ Whether Joseph Smith was aware of the specific connections that I have noted here, such as the placement of the altar and Enoch's allusion to the giant laver, is a different question that I am not prepared to answer. In any case, Joseph Smith ultimately interpreted the Genesis account in a way that was remarkable for that time, as a

variable ritual text fundamentally linked to concrete ritual contexts of the past.

This reading of the Book of Moses has a weighty implication for the biblical book of Genesis, namely that the biblical text was once a protocol for a ritual enacted at the Israelite temple. How might this approach to the Genesis account interact with modern biblical scholarship? There have been many studies that have suggested that ancient creation accounts like the one in Genesis functioned as scripts for ritual dramas.²⁸ Such studies find support in cross-cultural comparison, for example with the “Memphite Theology” from ancient Egypt and “Enuma Elish” from ancient Mesopotamia.²⁹ However, studies along these lines are rare in current biblical scholarship.³⁰

Ever since Graf and Wellhausen developed the approach known as “source criticism” in the latter half of the 19th century, this approach has exerted a tremendous influence in biblical scholarship.³¹ One of the features that source criticism explains well is the presence of what appear to be two creation narratives in the first two chapters of Genesis. This approach identifies a seam between the two narratives. On one side of the seam, God is called Elohim, he creates things in a certain order, and the verb *bara*’ “to create” is used. On the other side of the seam, the name Yahweh appears, and the creation occurs in a different order and with different verbs. This suggests that two different creation accounts from different sources have been put together in these chapters.

This is not the place to launch an alternative theory to challenge source criticism. But I think the Book of Moses invites us to reconsider a ritual approach to the first chapters of Genesis, and on this limited scale, I think the invitation is very timely. It involves at least two components.

First, the Book of Moses shows us what to look for in a ritual text: lamination of discourse frames; verbs of motion, repeated themes, and wordplays that relate to temple architecture; and narrative displacement. A full study of these features should be taken up elsewhere. For now, I will mention just one suggestive wordplay.

In the account of Eve being taken from Adam’s rib (Genesis 2:21-22), the Hebrew word for “rib,” *šela*’, is used. This word is also used for the side-chambers of the temple of Solomon in 1 Kings 6:5, 8. Indeed, Genesis 2:21 can be interpreted as a description of a ritual action:

wayyiqqah ’aḥat mišsal’otaw

he took one of his ribs

-OR-

he took one (woman) from its (= the temple’s) side-chambers

The double meaning of *şela'* is reinforced by the use of the verb *bana* “to build” in the next verse: *wayyiben ...'et-haşşela'*, literally “he built the rib (or side chamber).”

Second, the Book of Moses shows us that what appear to be different sources may actually be different stages in a ritual, each with its own distinctive actors, actions, and sequence adapted to a shifting ritual context. In Genesis 1, which focuses to a large extent on divine speech, the audience could be hearing what the divine council says as it orders the work of creation. Elohim, the father of the gods, gives the commands. He includes other divine actors in his speech by using the first person plural: “Let us make man in our image, after our likeness” (Genesis 1:26). The placing of Adam in the garden at the beginning of Genesis 2 could correspond to a shift in location for some of the participants.³² Visible action now predominates over monologue and fiat, and the focus is on the acts of creation as they transpired on the ground. A new divine actor is introduced in this chapter, Yahweh Elohim (translated as “the LORD God” in the King James version). The divine name may be different not because this text comes from a different source, but because this is a distinct character with a role appropriate to this stage of the ritual. He is the divine being whose role is to carry out the decrees of the heavenly council. The order of events in chapter 2 does not match chapter 1, but it does fit the logic of the ritual: the audience is already there, for example, having become a ratified participant by being created and blessed at the end of chapter 1, so it makes sense for man to be the first one formed in chapter 2.

4. Reading Ritual with Joseph Smith

Perhaps the most exciting challenge the Book of Moses offers us is to see ritual with new eyes. The same things that we look for in a potential ritual text like Genesis 1-3, such as lamination and narrative displacement, can be discovered in rituals. This includes ancient rituals found in texts and iconography, as well as our own latter-day ordinances. Looking for these aspects in the rituals around us, including the ordinances in which we participate, can be instructive.

Joseph Smith’s revelations imply that some things were done differently in past dispensations. The ritual aspects of the Book of Moses discussed in this study are different in many ways from the ordinances we perform today. Yet Joseph Smith also taught that there were some absolutes:

Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations ... Therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them.³³

The Prophet evidently understood that some things are essential and cannot be changed, while other things are variable. Narrative accompanying a ritual may vary, for example, adapting itself to the dynamic architecture of the temple.

Interestingly, Joseph Smith never explicitly laid out the difference between the things that were “to be the same forever and ever” and those which were variable, as far as I am aware. However, he gave us plenty of material in which to seek answers. The versions of the Genesis account that the Prophet revealed imply a remarkably sophisticated concept of ritual change, a concept that is likely to become clearer as we sound the depths of these texts.

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Endnotes

1. The relevant parts of the Book of Mormon include, among others, 2 Nephi 2, Alma 12-13, and Alma 42.
2. James E. Talmage, *The House of the Lord: A Study of Holy Sanctuaries, Ancient and Modern* (Salt Lake City: Deseret Book, 1974), 83-84, writes the following: “The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and

dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.”

3. See, in particular, Jeffrey M. Bradshaw, *Temple Themes in the Book of Moses* (Salt Lake City: Eborn Publishing, Updated Edition, 2014); *ibid.*, “The LDS Story of Enoch as the Culminating Episode of a Temple Text,” *BYU Studies* 53/1 (2014): 39-73. John W. Welch, in “The Temple in the Book of Mormon,” in *Temples of the Ancient World*, ed. Donald W. Parry (Salt Lake City and Provo, UT: Deseret Book and the Foundation for Ancient Research and Mormon Studies, 1994), 300-301, defines a “temple text” as a text “that contains the most sacred teachings of the plan of salvation that are not to be shared indiscriminately, and that ordains or otherwise conveys divine powers through ceremonial or symbolic means, together with commandments received by sacred oaths that allow the recipient to stand ritually in the presence of God.” Welch gives as examples of temple texts several sections of the Book of Mormon: Ether 1-4; 2 Nephi 6-10; Mosiah 1-6; Alma 12-13; and 3 Nephi 11-18. While the concept of the temple text has proven useful as a heuristic means of identifying temple-related teachings in scripture, the term as defined by Welch is somewhat ambiguous, encompassing sermons and narratives that were not necessarily made to be used within a ritual setting.
4. OT 1, folio 1. In OT 2, this title is reproduced, but with the word *Seer* instead of *Revelator*. See Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, eds., *Joseph Smith’s New Translation of the Bible: Original Manuscripts* (Provo: Religious Studies Center at Brigham Young University, 2004), 83, 591.
5. *Times and Seasons*, January 1843: 71-73.
6. All quotes from the Book of Moses, unless otherwise noted, are according to the earliest manuscript, OT 1, as transcribed in Faulring, Jackson, and Matthews, *Joseph Smith’s New Translation*. Original spelling and punctuation are preserved, but changes within the manuscript are represented only where relevant to the argument.

- 7 OT 1, folio 3: Faulring, Jackson, and Matthews, *Joseph Smith's New Translation*, 86.
8. OT 1, folio 8: Faulring, Jackson, and Matthews, *Joseph Smith's New Translation*, 92.
9. OT 2, folio 14: Faulring, Jackson, and Matthews, *Joseph Smith's New Translation*, 608.
10. *Evening and Morning Star*, August 1832: 44-47.
11. The Book of Moses is an excerpt from the Joseph Smith Translation of the Bible; it ends abruptly at the beginning of the story of Noah due to the fact that the editor of the first (1851) edition, Franklin D. Richards, had access to materials from the Joseph Smith Translation only up to this point. See Robert J. Matthews, "What Is the Book of Moses?" in *Studies in Scripture, Volume Two: The Pearl of Great Price*, ed. Robert L. Millet and Kent P. Jackson (Salt Lake City: Randall Book Co., 1985), 31, 34-35. I thank Jeffrey Bradshaw for bringing this to my attention.
12. Examples of ancient Egyptian texts that were used as mythological precedents are translated by James Allen and Robert Ritner in William W. Hallo, ed., *The Context of Scripture, Volume One: Canonical Compositions from the Biblical World* (Leiden, NL: Brill, 2003), 7-8, 32.
13. Erving Goffman, *Frame Analysis: An Essay on the Organization of Experience* (Cambridge, MA: Harvard University Press, 1974), 82, 156-57. Unlike Goffman, I distinguish between "layers" (such as the recounting of a mythological precedent in a ritual) and "laminations" (in which the ritual participants actually take roles in the mythological precedent and act it out).
14. On the overlapping of human and divine roles as a means of imparting efficacy to ritual, see David Calabro, "'He Teaches My Hands to War': The Semiotics of Ritual Hand Gestures in Ancient Israelite Warfare," in *War and Peace in Jewish Tradition: From the Ancient World to the Present*, ed. Yigal Levin and Amnon Shapira (London: Routledge Press, 2012), 51-61.
15. See George Reynolds and Janne M. Sjodahl, *Commentary on the Pearl of Great Price* (Salt Lake City: Deseret Book, 1974), 94, 145; Richard D. Draper, S. Kent Brown, and Michael D. Rhodes, *The Pearl of Great Price: A Verse-by-Verse Commentary* (Salt Lake City: Deseret Book, 2005), 35, 52.

16. See Jeffrey M. Bradshaw and David J. Larsen, *In God's Image and Likeness 2: Enoch, Noah, and the Tower of Babel* (Salt Lake City: Eborn Publishing, 2014), 15-16.
17. The asides to the audience thus differ from the headers that appear, set off from the text proper, atop each section in the earliest manuscript: "A Revelation Given to Joseph the Revelator June 1830" at the beginning of Moses 1, and "A Revelation given to the Elders of the Church of Christ on the First Book of Moses" at the beginning of Moses 2.
18. See John M. Lundquist, "What Is a Temple? A Preliminary Typology," in *Temples of the Ancient World*, ed. Donald W. Parry (Salt Lake City and Provo: Deseret Book and the Foundation for Ancient Research and Mormon Studies, 1994), 109-11. Compare Alma 12:9, in which Alma, before explaining doctrines that relate to the Genesis account, tells Zeezrom that "it is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart, only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him." On this passage and its relationship to temple ritual, see John W. Welch, "The Temple in the Book of Mormon: The Temples at the Cities of Nephi, Zarahemla, and Bountiful," in *Temples of the Ancient World*, 364-67.
19. The words "unto Adam by an holy ordinance" were inserted secondarily after the word *confirmed* in the manuscript OT 2. See Faulring, Jackson, and Matthews, *Joseph Smith's New Translation*, 607. Whether this addition represents the original text, or whether it is an explanatory insertion, is not clear. It is also uncertain which ordinance is referred to. The most likely possibility, in my opinion, is the ordinance of animal sacrifice mentioned at the beginning of the chapter.
20. Cf. Bradshaw, "LDS Story of Enoch." Although Adam rejoices after he receives revelation on the meaning of animal sacrifice, saying "again in the flesh I shall see God" (Moses 5:10), this expectation is not consummated in the narrative. It is only Enoch who recounts later, "And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face" (Moses 7:4). This likely relates to the doctrine, taught by Joseph Smith, that the Holy Priesthood was denied the children

of Israel after Moses, which made it impossible for the people as a whole to “behold the face of God” and to “enter into his rest” (D&C 84:20-25). The parts of the Book of Moses that use lamination to draw the audience into the ritual deal with things that pertain to the “lesser priesthood,” which is said to have continued with the children of Israel (D&C 84:26-27). These things include the ministering of angels, repentance, baptism, the remission of sins, and “the law of carnal commandments” (which presumably includes animal sacrifice).

21. Donald W. Parry, “Garden of Eden: Prototype Sanctuary,” in *Temples of the Ancient World*, 127-29; Matthew B. Brown, *The Gate of Heaven: Insights on the Doctrines and Symbols of the Temple* (American Fork, UT: Covenant Communications, 1999), 116.
22. This may be particularly true of the temple of Solomon, in which the *hekal* contained not just one but ten lampstands (1 Kings 7:49), which does not match the fact that there is only one Tree of Life. In fact, the ten lampstands of the Solomonic temple may correspond to the Tree that was thought to stand within the *debir*, in the same way that the ten lavers of that temple corresponded to the great laver or “sea” (1 Kings 7:43-44). Just as the Tree of Life is said to stand “in the midst of the garden” (Moses 3:9), the *debir* was the innermost part of the temple. One of the blessings given to those who overcome in Revelation 2-3 is that they will partake of the Tree of Life; other blessings include partaking of the “hidden manna” and sitting on the Lord’s throne, things which must take place in the *debir*, where the ark and mercy seat were housed. This may suggest that the Tree of Life referred to in the first blessing was also associated with the *debir*. Margaret Barker has argued that an actual menorah representing the Tree of Life originally stood in the *debir* of the temple of Solomon; this is part of her overall thesis that the Queen of Heaven or Lady Wisdom, associated symbolically with the Tree of Life, had a central place in Israel’s worship prior to the reforms of Josiah. For support, she cites Revelation 4:5; 22:2. See Margaret Barker, *The Mother of the Lord, Volume 1: The Lady in the Temple* (London: Bloomsbury, 2012), 1-2, 253, 276. However, an ancient perception that the Tree of Life was (symbolically) situated in the hidden space of the *debir* would not require the actual presence of a physical object there.
23. Parry, “Garden of Eden,” 139.

24. Parry, "Garden of Eden," 131-33 (see also the helpful illustration by Michael P. Lyon on pp. 134-35).
25. The text interprets the Lord's words, "by the sweat of thy face shalt thou eat bread" (Moses 4:25), as a commandment: see Moses 5:1.
26. Parry, "Garden of Eden," 141-43.
27. See Jeffrey M. Bradshaw, "Freemasonry and the Origins of Modern Temple Ordinances," *Interpreter: A Journal of Mormon Scripture* 15 (2015): 159-237, and the article by Bradshaw in this volume.
28. See, for example, the studies in *Myth and Ritual*, ed. S. H. Hooke (London: Oxford University Press, 1933); Theodor H. Gaster, *Thespis: Ritual, Myth and Drama in the Ancient Near East* (New York: Henry Schuman, 1950).
29. For the "Memphite Theology," see the translation by John A. Wilson in James B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, New Jersey: Princeton University Press, 1955), 4-6. For "Enuma Elish," see the translation by E. A. Speiser in *ibid.*, 60-72. Updated translations of these texts are found in Hallo, *The Context of Scripture, Volume One*, 21-23, 390-402; however, the latter source unfortunately omits some of the most interesting portions of these texts.
30. For discussion and citation of relevant sources, see Stephen D. Ricks, "Liturgy and Cosmogony: The Ritual Use of Creation Accounts in the Ancient Near East," in *Temples of the Ancient World*, 120, with endnotes on p. 124.
31. The fundamental work is Julius Wellhausen, *Prolegomena to the History of Israel* (first published 1885; repr. Atlanta: Scholars Press, 1994).
32. Cf. Hugh Nibley, "On the Sacred and the Symbolic," in *Temples of the Ancient World*, 545-48; *ibid.*, "Abraham's Temple Drama," in *The Temple in Time and Eternity*, ed. Donald W. Parry and Stephen D. Ricks (Provo, UT: Foundation for Ancient Research and Mormon Studies, 1999), 14, 29-30.
33. Joseph Fielding Smith, comp., *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book, 1938), 168.

