

## Discussion 6

# The Fall(s)

(The Tree of Life)

*Primary Content (From 1 Sefer Moses, the Book of Beginnings):*

- Chapter 5 - The Fall

*Additional Reading (Comparison Texts):*

- Genesis 3 from the Inspired Version of the Bible (or LDS Moses Chapter 5)
- The Book of Rayaneck Chapter 6, starting in vs 42. (from the Chronicles of the Children of Araneck)
- Sealed Moses Chapter 3, v1-12 (from the Sealed Book)

*Objectives:*

- Compare and Contrast: The Fall Above, the Fall Below
- Compare and Contrast: Fruits of the Fall vs. Fruits of the Tree of Life

*Kabbalistic Concepts:*

- The Tree of Life

*Notes Before Reading:*

The Book of Abraham as revealed through Joseph Smith Jr ends before it gets to this point in the creation narrative. Perhaps the Book of Abraham from the plates of brass will contain more insight into the fall once it's translated, but there are other places that we do have that also cover the same story as what is in 1 Moses 5. Including the Book of Rayaneck, which is included in the reading below to use for comparison.

I invite you to read this with a fresh perspective. Most latter day saints (or Christians in general) have dogmatic needs for the story of the fall to follow a very specific doctrinal narrative. I invite you to set that aside, not to say that your existing understanding of the details of the fall is “wrong”, but instead, in order to read it as a kabbalistic allegory without worrying about the doctrinal implications of allowing the story to have different meaning from whatever doctrinally entwined interpretation you currently prefer. The important thing to do (at this point) is to allow it to say whatever it says, and just collect the details of the narrative, and get a feel for what it is saying and not to let it need to be reconciled against your existing beliefs about the fall. Remember, from a kabbalistic standpoint the question is not what happened historically, the question is ... how do I use historical events as a backdrop to explain an allegory.

*Reading:*

The Fall (Above)					
1 Moses - 5	Inspired Version / JST	KJV (Revelation)	Rayaneck 6	Sealed Moses 3	Discussion Ideas
<p>5:1. And Ahyeh Asher Ahyeh, spake unto Moses, saying: That Accuser, whom thou hast ordered in the name of mine Yachad Yachid Echad, is the same which was from the beginning;</p> <p>5:2. And he came before me, saying: Behold I; send me.</p> <p>5:3. I will be thy Yachad; and I will redeem all of Adam, that one soul shall not be lost;</p> <p>5:4. And surely I will do it; wherefore, give me thine honor.</p>	<p>3:1 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;</p> <p>3:2 And he came before me, saying, Behold 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.</p>	<p><i>(Revelation 12)</i></p> <p>12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.</p> <p>12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.</p>	<p>6:42. Now I say unto you my servant Ploternon that Satan who I have instructed you of before was like unto mine only begotten for he was with me in the beginning for behold he came before me saying "Here am I send me I will be the son and I will redeem all mankind that one soul shall not be lost and surely I will do it for am I not light bearer? am I not one of your ark angels? and is it not written that man must live by the law?"</p> <p>6:43. Wherefore give me thine honour and it shall be done".</p>	<p>3:1. It came to pass that Moses was caught up into an exceedingly high mountain and arrived at Mount Zion in the Heavenly Jerusalem, and obtained knowledge of all things that were even from the beginning, ...</p> <p>3:2. Then it came to pass that Moses was in a great universal meeting, in which Ahiah, the angel whose name means "brother of Jehovah", the highest leader that covered in his expansion the class of anointed cherubim, the chief commander of the flaming stones, until the day he was deposed from his office and the supervision of heavenly visits to the sons of man was entrusted to the angel Gabriel, who commanded them through the generations of Israel as they traveled around the circuit of the heavens, which chariots of fire visited the prophets of God. Ahiah, full of wisdom and coming from the highest caste of the Order of the Morning Stars, had full access to Mount Zion until the day he subverted the ancient covenant and vehemently accused the Great Jehovah of usurping the rights of free will in all beings he created in the vast expanse of the universe, though he himself sought to destroy man's agency from the beginning.</p>	<p>The passage from Revelation is not a direct match to the other texts, but it is the same theme and there are some conceptual connections between it and the others, so I included it here for consideration.</p> <p>The passage from sealed moses appears to be following the same strata of ideas, but includes huge amounts of Mormon's commentary that might be interesting to see in context with the others.</p>
<p>5:5. ¶ But behold, my Yachad, which was my beloved and chosen from the beginning, said unto</p>	<p>3:3 But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto</p>	<p>12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and</p>	<p>6:44. But behold my beloved son which was my beloved and chosen from the beginning said unto</p>	<p>3:3. And so, because he was puffed up with pride and vanity, he assumed an air of grandeur and came to profane his own wisdom by supposing in his heart that he would be accepted by God in the highest and</p>	

me, Avinu: **Hineni**; thy will be done, and The Glory be thine forever.

5:6. Wherefore, because that Adversary rebelled against me and sought to destroy the agency of Adam, which YHVH Elohim had given them,

5:7. And also that The Creator should give unto him mine own power; by the power of mine Yachad it was caused that he should be cast down;

5:8. And he became Satan, yea, even the devil, the father of all lies, to deceive, and to blind Adam, and to lead them captive at his will, even as many as would not hearken unto my Voice.

me, Father, thy will be done, and the glory be thine forever.

3:4 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; and he became Satan,

3:5 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.

her child was caught up unto God, and to his throne.

12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

12:8 And prevailed not; neither was their place found any more in heaven.

12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

me "Father thy will be done and the glory be thine forever".

6:45. Now because Satan felt slighted and angry and understood not the law and had tried to usurp my honour he rebelled against me and drove away with him many of my spirit children.

6:46. Now Satan sort to destroy the agency of man which I God had given him and also to take away my power and because of this by the power of mine only begotten I caused that he should be cast down unto the world and become Satan yea even the devil the father of all lies to deceive and to blind all men and to lead them captive at his will even as many as would not hearken unto my voice.

immaculate cradle of creation, by arousing the appreciation of a vast multitude of followers, first of those whom he led astray in the heavens and now on earth, and so he longed to return to the Holy Mountain of assembly and take his place among the council of the heavens, which are above the holy angels, in the likeness of God, but below the sovereign Lord, the Almighty, who cannot annul the decree established by Him in the heavens, that the dominions of the earth would be subject to His Son Ahiah, when then, even before the foundation of the world, he was given the dominions of the Kingdom of mankind, and thus came to be in Eden, the garden of God.

3:4. And man was created in the image of God, reflecting in himself divine attributes, namely: love, wisdom, creative potential, and justice. He was also created in His likeness, obtaining characteristics similar to the image of his Creator, becoming an immortal creature, since all creatures that move in the heavens, on the earth, and in the sea were subject to him. But they were commanded to be fruitful and multiply, and fill the earth and expand the boundaries of Eden.

3:5. But it came to pass that when Ahiah sought to do that which was evil before God he was expelled from the highest and immaculate cradle of the heavens. Yea, from the Holy Mountain of God, from Heavenly Zion. However, he had not yet been expelled from the heavenly realms, for he periodically presented himself in the universal assemblies in order to present a report on his administration regarding this world, which was subject to his dominion.

				<p>3:6. Therefore, it was at the beginning of human history on earth, that after falling from his high position in the heavens, he became wretched before the children of God, and thereby proposed himself in subjecting all humanity to being unable to fully enjoy its free will and thus condemn them to the same misery and decay that had been condemned.</p> <p>3:7. So that old serpent went on to deceive his brethren who lived with him in the heavens, and so soon became an opponent to God's plan for this world. It happened then that he went on to deceive the first human couple still in Eden, the paradise of God, becoming the father of every lie, and so was called devil.</p>
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Temptation - (The Fall Below)				
1 Moses - 5	Inspired Version / JST	KJV (Genesis)	Rayanek 6	Discussion Ideas
<p>5:9. ¶ And now, <b>this devil was as a serpent</b>, and more subtle than any beast of the field which YHVH Elohim, had made.</p> <p>5:10. And after the first had left the Garden, that Adversary put into his heart to beguile Eve; for he had drawn away many after him.</p> <p>5:11. And Eve he sought also; for he knew not the mind of Elohim; wherefore, he sought to destroy the <b>Creation</b>.</p>	<p>3:6 And now, the <b>serpent was more subtle</b> than any beast of the field which I, the Lord God, had made.</p> <p>3:7 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 <b>world</b>.</p>	<p>3:1. Now the <b>serpent was more subtil</b> than any beast of the field which the Lord God had made. ...</p>	<p>6:47. Now behold I say unto you <b>Satan who is the serpent</b> is more subtle than any beasts in the field which I the Lord God have made and because of his cunning he has lead many away after him.</p> <p>6:48. Now the devil who is Satan sought also to tempt Eve the wife of Adam and he sought to destroy the plan of God and in doing so to destroy <b>all mankind</b>.</p>	<p>This connection between "Creation" "the World" and "All Mankind" is an interesting translation variation. Any thoughts on that?</p>

<p>5:12. ¶ And the Adversary said unto the <b>Ishshah</b>: Yea, hath Elohim said: Ye shall not eat of every tree of the garden, and he spake with the tongue of a serpent.</p>	<p>3:8 And he said unto the <b>woman</b>, Yea, hath God said, Ye shall not eat of every tree of the garden. And he spake by the mouth of the serpent.</p>	<p>(3:1...) And he said unto the <b>woman</b>, Yea, hath God said, Ye shall not eat of every tree of the garden?</p>	<p>6:49. Now Satan came unto <b>Eve</b> and tempted her to eat of the tree and Satan said unto the woman "Hath not God said ye shall eat of every tree of the garden" ...</p>	
<p>5:13. ¶ And the woman said unto this serpent: We may eat of the fruit of the trees of the garden;</p> <p>5:14. But of the fruit of the tree which thou beholdest in the midst of the garden, Elohim hath said: Ye shall not eat of it; neither shall ye touch it, lest ye die.</p>	<p>3:9 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; 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.</p>	<p>3:2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:</p> <p>3:3. 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.</p>	<p>... and Eve spake unto Satan saying "Indeed we may eat of the trees of the entire garden but of the fruit of the tree which thou beholdest God said we shall not eat <b>until he gives command</b> for he says if we do partake without his blessing we shall surely die" ...</p>	<p>Interesting that in the Rayeneck account there's this wording that implies that eventually they would have been invited to partake. This would mean it wasn't the fruit that was "wrong" it was how they came to partake of it.</p>
<p>5:15. ¶ And the serpent said unto the woman: Ye shall not surely die;</p> <p>5:16. For Elohim doth know that in the day thou eat thereof, then your eyes shall be opened, and ye shall be as the elohim, knowing good and evil.</p>	<p>3:10 And the serpent said unto the woman, Ye shall not surely die; 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.</p>	<p>3:4. And the serpent said unto the woman, Ye shall not surely die:</p> <p>3:5. 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.</p>	<p>... but Satan very cunningly and being the devil said unto Eve "You shall not surely die for behold when you eat of the fruit of the tree you shall be like unto God knowing good from evil and knowing how to create and in this you shall be like unto the Gods".</p>	
<p>5:17. ¶ 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 <b>wise</b>,</p> <p>5:18. She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.</p> <p>5:19. And the eyes of them both</p>	<p>3:11 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 <b>wise</b>, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.</p> <p>3:12 And the eyes of them</p>	<p>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 <b>wise</b>, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.</p> <p>3:7. And the eyes of them both were opened, and they</p>	<p>6:50. Now when Eve had heard these things she was desirous to have her <b>eyes opened</b> and be like unto God and so she took of the fruit of the tree and did partake and after that had been accomplished Satan was pleased for he knew the mind of the man Adam and he knew that he would not forsake Eve and so Satan's plan was</p>	

<p>were opened, and they knew that they had been naked;</p> <p>5:20. And they sewed fig leaves together and made themselves aprons.</p>	<p>both were opened, and they knew that they had been naked; and they sewed fig leaves together and made themselves aprons.</p>	<p>knew that they were naked; and they sewed fig leaves together, and made themselves aprons.</p>	<p>complete for once Adam partook of the fruit of the tree God was bound to cast them from the garden.</p>	
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### Consequences - (The Fall Below)

1 Moses - 5	Inspired Version / JST	KJV (Genesis)	Rayaneck 6	Discussion Ideas
<p>5:21. ¶ And they heard the Voice of YHVH Elohim as they were walking in the garden in the cool of the day.</p> <p>5:22. And Adam and his wife went to hide themselves from the presence of YHVH Elohim amongst the trees of the garden.</p>	<p>3:13 And they heard the voice of the Lord God as they were walking in the garden in the cool of the day.</p> <p>3:14 And Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden.</p>	<p>3:8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.</p>		
<p>5:23. ¶ And YHVH Elohim called unto Adam and said unto them: Where goest thou?</p> <p>5:24. And they said: I heard thy Voice in the garden and was afraid because we beheld that we were naked; and we hid ourselves.</p>	<p>3:15 And I, the Lord God, called unto Adam and said unto him, Where goest thou? 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.</p>	<p>3:9. And the Lord God called unto Adam, and said unto him, Where art thou?</p> <p>3:10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.</p>		
<p>5:25. ¶ And YHVH Elohim said unto Adam: Who told thee that thou wast naked?</p> <p>5:26. Hast thou eaten of the</p>	<p>3:16 And I, the Lord God, said unto Adam, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee</p>	<p>3:11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?</p>		

<p>Tree whereof it was given charge unto thee that thou shouldest not eat; if so, thou shouldest surely die?</p>	<p>that thou shouldest not eat; if so, thou shouldest surely die?</p>			
<p>5:27. ¶ And the man said: The woman whom thou gavest me, and decreed that she should remain with me; she gave me of the fruit of the Tree; and I did eat.</p> <p>5:28. And YHVH Elohim said unto the woman: What is this thing which thou hast done?</p>	<p>3:17 And the man said, The woman whom thou gavest me, and commanded that she should remain with me, she gave me of the fruit of the tree; and I did eat.</p> <p>3:18 And I, the Lord God, said unto the woman, What is this thing which thou hast done?</p>	<p>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.</p> <p>3:13. And the Lord God said unto the woman, What is this that thou hast done? ...</p>		
<p>5:29. ¶ And the woman said: The serpent, Satan, beguiled me, and I didst eat.</p>	<p>3:19 And the woman said, The serpent beguiled me, and I did eat.</p>	<p>(3:13 ...) And the woman said, The serpent beguiled me, and I did eat.</p>		
<p>5:30. ¶ And YHVH Elohim said unto that Accuser: Because thou hast done this, thou shalt be cursed above all cattle and above every beast of the field;</p> <p>5:31. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.</p>	<p>3:20 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;</p>	<p>3:14. And the Lord God said unto the serpent, Because thou hast done this, thou art 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:</p>	<p>6:51. Behold God was sorrowful because of the loss of Adam and Eve and now God turned his wrath upon Satan and behold Satan was cast low before God and God sayest unto Satan.</p> <p>6:52. "Because thou has thwarted my plan and because thou hast done great evil I curse thee above all my creations and because of thee thou has brought evil into the world and cursed shall thou be for all time"</p>	
<p>5:32. And I will put enmity between thee and the woman, between thy seed and her seed;</p>	<p>3:21 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</p>	<p>3:15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.</p>		

<p>5:33. And they shall bruise thy head, and thou shalt bruise his heel.</p>	<p>heel.</p>			
<p>5:34. ¶ Unto the woman YHVH Elohim said: I will greatly multiply thy sorrow and thy conception;</p> <p>5:35. In sorrow thou shalt bring forth children; and thy longing shall be to thy husband, and he shall care and provide for thee.</p>	<p>3:22 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.</p>	<p>3:16. 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.</p>	<p>(note: this verse was hoisted up a couple of spots to line up here) 6:54. To Eve I say unto thee from this time on thou shall bring forth children in great sorrow and great pain and this shall be a reminder unto you of your transgression in the garden..</p>	
<p>5:36. ¶ And unto Adam YHVH Elohim said: Because thou hast hearkened <b>unto the voice of thy wife</b> and hast eaten of the fruit of the tree of which I offered thee in teshuvah, saying: Thou shalt not eat of it, cursed shall be the ground for thy sake;</p> <p>5:37. In toil shalt thou eat of it all the days of thy life.</p>	<p>3:23 And unto Adam, I, the Lord God, said, Because thou hast hearkened <b>unto the voice of thy wife</b> 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.</p>	<p>3:17. And unto Adam he said, Because thou hast hearkened <b>unto the voice of thy wife</b>, 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;</p>	<p>6:53. Now I God say unto Adam <b>and Eve</b> "Because you have listened <b>to sin and temptation</b> this world will be a hard place for thee.</p>	<p>Ouch. Its kind of hard to look past the parallel here and notice that he is talking to both Adam and Eve in the Rayaneck account.</p> <p>Also, it leaves out the eating of the fruit as the reason, only the circumstances around it.</p>
<p>5:38. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;</p> <p>5:39. By the sweat of thy face shalt thou eat bread until thou shalt return unto the ground, for thou shalt surely die;</p> <p>5:40. For out of the earth wast thou taken; for dust thou</p>	<p>3:24 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;</p> <p>3:25 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.</p>	<p>3:18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;</p> <p>3:19. 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.</p>	<p>6:55. And to you Adam I say this that the bread that thou eatest from this time forth shall be brought forth in great sweat and toil and you shall have to bend the land to your will and I shall shut the heavens unto you both <b>for a short time</b>".</p> <p>6:56. Now upon hearing these words Eve was greatly sorrowful and she wished to return to the</p>	



wast, and unto dust shalt thou return.			garden and great lamenting went up unto God from Eve for the sin she had committed.
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**Driven Out - (The Fall Below)**

1 Moses - 5	Inspired Version / JST	KJV (Genesis)	Rayaneck 6	Sealed Moses 3	Discussion Ideas
<p>5:41. ¶ And Adam called the name of his wife Eve, for she was the mother of all living;</p> <p>5:42. For thus has YHVH Elohim, called the first of all women, which are many.</p> <p>5:43. Unto Adam and also unto his wife did YHVH Elohim make coats of skins and clothed them.</p>	<p>3:26 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.</p> <p>3:27 Unto Adam and also unto his wife did I, the Lord God, make coats of skins and clothed them.</p>	<p>3:20. And Adam called his wife's name Eve; because she was the mother of all living.</p> <p>3:21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.</p>		<p>3:8. It happened, then, after Adam and Eve had succumbed to the devil's wiles, that God began to curse them, for before that, they lived on a higher level in the spiritual realm. Although made from the dust of the earth, in Eden, they were clothed in spirit, and thus they were immortal, but as soon as they sinned, God clothed them in mortal flesh. Therefore, they were cursed to suffer from the vagaries of time, pain, sweat, and all manner of evils to which mortal flesh is subject.</p>	
<p>5:44. ¶ And the The Creator said unto Yachad: <b>Behold, mankind has become as one of us, to know good and evil;</b></p> <p>5:45. And now, lest they put forth their hand and partake also of the Tree of Life, and eat, and live</p>	<p>3:28 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,</p>	<p>3:22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:</p>	<p>6:57. And the Lord God spoke unto Adam and Eve saying "<b>Because of your desire to return to the garden</b> and the desire of those who follow you to find the garden ...</p>	<p>3:9. However, the Father of tender mercies provided a means of redemption by which the children of Adam could return to their initial glory and have full communion with God again, just as they did in the beginning - This provision being God's own Priesthood, which is according to the Holy Order of His Son, therefore, called, in the beginning of all times, the Priesthood of the Son of God.</p>	

<p>forever, let us send them forth from the Garden of Eden to till the ground in the lands from whence they were taken.</p> <p>5:46. For as YHVH Elohim liveth, even so these words cannot return void, for as they go forth out, they must be fulfilled;</p>	<p>3:29 Therefore, I, the Lord God, will send him forth from the garden of Eden to till the ground from whence he was taken.</p> <p>3:30 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.</p>	<p>3:23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.</p>		<p>3:10. Therefore, the gospel became the way for all to return to God, the scriptures of the holy prophets are the iron rod extended along this trajectory that intertwine through a dense mist of darkness, being the priesthood is the sure guide which illuminate the way in the darkest night and keep us on the right path until we reach the tree of life, which is in the paradise of God beyond the thresholds of this mortal existence, and whose fruits correspond to the full happiness of attaining the reward of eternal life.</p>	
<p>5:47. And so the people were thus driven out of The Presence of Elohim;</p> <p>5:48. And YHVH placed at The Presence of the East of the garden of Eden, cherubim and a sword of flame, which turned every way to guard the pathway towards the Tree of Life.</p>	<p>3:31 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.</p>	<p>3:24. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.</p>	<p>... I have placed at the east of the garden wherein is the entrance a cherubim and in his hand a flaming sword and she shall stand guard over the garden so that any who come up unto the garden shall be turned away and any machine sent by man looking for the garden shall be destroyed by the cherubim and her flaming sword".</p> <p>6:58. And God dismissed Adam and Even into the lonely world. And their history is kept by another.</p>	<p>3:11. And as God expelled man from the Garden of Eden, he placed cherubim to guard and a flaming sword around to keep the way to the tree of life, then the Lord provided this priesthood to man, in order to choose between good and evil. Otherwise, without the priesthood, man's way would be tortuous, and the thoughts and inclinations of his heart would be sensual and devilish most of the time.</p>	
	<p>3:32 (And these are the words which I</p>		<p>6:59. Now I Rayaneck testify that these are</p>	<p>3:12. These words concerning this Priesthood of the Son of God are those</p>	

	<p>spake unto my servant Moses. And they are true, even as I will.</p> <p>3:33 And I have spoken them unto you. See thou show them unto no man until I command you, except they that believe.) Amen.</p>		<p>the words of God spoken to the prophet Ploternon.</p> <p>6:60. Now these words which Ploternon recorded were to be shown unto no man until the Lord God commanded otherwise.</p>	<p>that the Lord spoke to Moses, which are pure and true and which should not be shown to anyone until the Lord ordains a Moses in the last days to reveal these words only to those who believe.</p>	
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*Engage:**Engage the Concepts through Comparison*

This chapter contains the stories of two falls. They are independent events, but are tied together in interesting ways. Consider the differences and similarities between the fall of Satan and the fall of mankind. Consider the interconnectedness of it. How events originating in the heavens manifest themselves again on the earth in a more physical way.

This chapter also contains two trees. A Tree of Knowledge of Good and Evil and a Tree of Life. Both of which have fruit that changes a person who partakes. This looks like something that could be compared and contrasted for understanding by mutual comparison.

*Engage the Spirit through Contemplation*

The tree of life is a mysterious thing. Within most of Christianity, it's really just a "garden of Eden" thing that mankind isn't allowed to eat anymore because ... Eve. Within Mormonism, we have Lehi, Nephi, Alma and Amulek who talk about the Tree of Life, but the context of the tree is different enough that they are generally set aside as being different things from Eden's Tree of Life.

The thing from this chapter that I recommend that you ponder upon in search of deeper meaning is the Tree of Life. Is the Tree of Life that Alma and Amulek promise the Zoramites will grow within them, springing up to everlasting life the same tree as what Adam and Eve were prevented from partaking after being cast out of Eden? Is the tree Lehi ate from that same tree as was in Eden? Is the tree that Nephi saw in vision, that he understood to represent the love of God the same tree? Are these physical trees? Can we partake of the fruit of this tree while in this mortal life? If not, why did Lehi? If so, why couldn't Adam and Eve? Is it a physical tree or trees? Is it spiritual? Is it metaphorical only? Is it something you should be seeking? If so, how urgent and how literal is that quest? There is much to ponder.

*Engage the Group through Discussion*

When you meet together as a group to discuss the content of these chapters, here are some ideas to help get the discussion going:

In the Book of Rayaneck, v47, has the word "she" when talking about the cherubim and flaming sword. Is the "she" a typo? Is it a reference to the cherubim? The sword? The tree being guarded? Eden herself? What's going on there?

The Sealed Book's account of the fall of Satan has a lot of narrative that is not in other accounts. Did you find any of those things interesting? Compelling? Off-putting? illuminating?

If the fall is something allegorical that we all do (or have already done), how does this allegory fit into our lives? Can we liken this scripture to ourselves?

Why do three of these accounts give a warning at the end saying not to distribute them freely? What's the point in scriptures that are hidden?