

Genesis 2 — “It Is Not Good That the Man Should Be Alone”

Come, Follow Me 2026 — January 12–18

Parallel Accounts: Moses 3 | Abraham 5 | Temple

Overview

If Genesis 1 is the cosmic hymn — ordered, symmetrical, majestic — Genesis 2 is the intimate portrait. The camera narrows from “the heavens and the earth” to a single garden and a single human being formed from dust. Richard Friedman (cited in Bradshaw) argues that whatever one concludes about the sources behind the two accounts, the combined text is “greater than the sum of its parts”: the “from-the-sky-down” account placed before the “from-the-earth-up” account creates “the impression of the wide camera view narrowing in” — a narrowing that continues through the whole of Genesis (*IGIL* 1, p. 133). Genesis 1 answers *Who is God and what is His relation to the cosmos?* Genesis 2 answers *Who are we — to each other, to God, and to the earth?*

Bradshaw draws out a second reason the two accounts belong together: against all Mesopotamian thought, the juxtaposition insists that **evil is not part of the creative process**. Creation is declared good seven times *before* any serpent appears; the second account exists partly to explain how evil could arise in a creation so emphatically pronounced good (*IGIL* 1, p. 133). And the Book of Abraham dissolves the old “contradiction” entirely: the seven “times” of Abraham 4 describe the *preparation* of the earth to support life, and the Genesis 2 material follows as the account of life actually being *placed* upon it — preparation, then planting (see **Genesis 1**).

The chapter’s own arc runs: sacred *time* (the Sabbath), sacred *dust* (the forming of Adam), sacred *space* (the garden), sacred *agency* (the commandment), and sacred *union* (the creation of Eve and the first marriage). It ends not with governance but with covenant: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

Sources woven through this guide: **Follow Him** (Dr. Joshua Sears), **Bradshaw’s *In God’s Image and Likeness 1*** (Moses 3 commentary), **Don’t Miss This, Unshaken, The Scriptures Are Real, Temple Symbols & Covenants** (Bryce Dunford, Eps. 9–10), **Gospel Talktrine**, **Jordan Peterson**, **Scripture Central**, and the **Come Follow Me manual**. A guide to each source’s unique contribution is at the end.

Key Concepts

Spiritual Creation — “First Spiritual, Secondly Temporal” (Moses 3:5)

Between the two creation accounts sits the Restoration's most distinctive contribution: "I, the Lord God, created all things... spiritually, before they were naturally upon the face of the earth" (Moses 3:5). Bradshaw shows that Joseph Smith himself apparently had questions about this verse — a clarifying revelation, **D&C 29:30–35**, arrived at about the same time as this portion of the book of Moses (*IGIL* 1, pp. 134–135):

"First spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work... unto myself my works have no end, neither beginning... **all things unto me are spiritual**, and not at any time have I given unto you a law which was temporal."

Three layers unfold from this:

1. **Premortal creation.** All things — humans, animals, Eden itself — existed as spirits before their physical forms. The 1909 First Presidency statement: "man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father."
2. **Paradisiacal state.** Elder Bruce R. McConkie conceded the word "spiritual" in Moses 3 carries a **dual meaning** — the premortal creation *and* the pre-Fall condition of Eden, in which "all things... remained in the sphere in which I, God, created [them]" (Moses 3:9). Lehi's commentary: without the Fall, "all things which were created must have remained in the same state... forever" (2 Nephi 2:22). Eden differed from our world not only in time but in *state* and *sphere*.
3. **Perspective.** "Beginning" and "last" are accommodations to *our* time-bound understanding; to God, whose course is "one eternal round," the works have neither. Even His commandments are spiritual, never merely temporal — a point that matters enormously when we reach the commandment of verse 17.

Abraham 5:7 makes the spirit-body union explicit: "the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him" — the most direct scriptural description of a premortal spirit entering a mortal body.

***Adam and Adamah* — The Human from the Humus**

Genesis 2:7 turns on a pun English can't carry: God forms *ha-adam* (the human) from the dust of *ha-adamah* (the ground) — the earthling from the earth. We are *of* the earth — and then God "breathed into his nostrils the breath of life," and dust became a *nephesh chayyah*, a living soul. The dust declares our mortality; the breath declares our origin. Gospel Talktrine catches the pattern from Genesis 1: creation is always *matter plus light* — dead dust plus divine breath equals "something magnificent." Halverson (Unshaken) insists the *neshamah* is no vague life-force: it is the individual premortal person entering the body — "all spirit is matter, but it is more fine or pure" (D&C 131:7).

***Ezer Kenegdo* — A Sustainer Corresponding to Him**

No phrase in Genesis has been more damaged in translation than *ezer kenegdo* — KJV "help meet" (Genesis 2:18). The full case is built in **Genesis 1**, Day 6; in brief:

- **Ezer** appears 21 times in the Old Testament, and outside this passage it refers overwhelmingly to **God Himself** as Israel's help (Exodus 18:4; Psalm 121:1–2; Moses named his son Eli-ezer, “my God is help”). Eve's title is divine-caliber help; the root means “to surround, to protect.” David Ridges (The Scriptures Are Real) traces its three contexts — military strength, prosperity, covenant — all mutual, none subordinate.
- **Kenegdo** — “corresponding to, facing, opposite him”: an equal counterpart, neither above nor below, standing face to face. Robert Alter: “a sustainer beside him.” Don't Miss This: the left and right wings of an airplane — “it would not be good for a left wing to be left alone.”

Genesis 2:18 is therefore not hierarchy but its refusal: *I will make him a sustainer who is his equal counterpart — who will fight beside him, flourish with him, and covenant with him.*

The Garden as Temple

Eden functions as a temple, and the evidence is lexical before it is architectural. Adam is placed in the garden “to dress it and to keep it” — *abad* (work, serve, **worship**) and *shamar* (keep, guard, watch over) — the exact pair used for the Levites' charge over the tabernacle (Numbers 3:7–8). Adam and Eve are the first priests in the first sanctuary. Bradshaw assembles the full pattern (*IGIL* 1, pp. 146–149):

- **The temple is the creation, mapped.** Margaret Barker: “the temple represented the Creation and the Creation was the true temple. The Holy of Holies... behind the veil [was] the invisible creation; the great hall of the temple was the Garden of Eden, the visible creation.” Nibley called the temple “a scale-model of the universe.”
- **The tabernacle was built to the pattern of the seven days.** Ginzberg's midrashic reconstruction pairs each day of creation with an element of the tabernacle — heavens stretched out / tabernacle raised; waters divided / veil hung; luminaries / the candlestick; birds / cherubim with outstretched wings; man / the high priest. And Exodus 40:33 (Moses finishing the tabernacle) *exactly parallels* the Hebrew of God finishing creation. Genesis Rabbah: “It is as if, on that day, I actually created the world.”
- **Yom Kippur reversed Eden's expulsion.** Adam was driven out *eastward*; once a year the high priest traveled **west** — past the consuming fire of sacrifice, past the purifying water of the laver, through the veil woven with cherubim — back to the original point of Creation, to pour out atoning blood and re-establish the covenant. The Day of Atonement was a ritual walk back into the Garden.
- **One door, two directions.** Nibley: “one did not go ‘through’ the temple — in one door and out another — for one enters and leaves by the same door, but by moving in opposite directions... ‘The up-road and the down-road are one’; which one depends on the way we are facing.”

Halverson (Unshaken) maps the same geography onto Latter-day temple worship: the fallen world is “east of Eden”; return means going westward, upward, upstream, past the cherubim, to the Tree of Life — temples face east, sit on hills, and progress upward room by room. And he adds the ordinance-level parallel: Genesis 1 is the general creation; **Genesis 2 parallels the initiatory** — the ordinance in which a person sees *themselves*, their body and its purpose, “in profound and meaningful ways.” Initiatory reveals the self; endowment reveals the purpose; sealing joins two as one — which is precisely the sequence of Genesis 2:7, 2:15–17, and 2:24.

Gospel Talktrine supplies the horizon image that ties it together: the firmament-veil is *thin* — heaven is right here — and *thick* — “a 500-year journey” no one crosses alone. The bridges are two: the **Tree of Life**, itself described in midrash as a 500-year journey from end to end, “and the tree of life is Christ”; and the **mountain that breaks the horizon** — the temple, where (as Abraham named his Moriah altar) “in the temple there is vision.” You climb, you see past the veil-line, and you come back down to the same problems with your bearings set.

Bradshaw closes the arc at the far end of the Bible: Genesis casts Adam and Eve out of the Garden; Revelation prophesies the sanctified walking back in — and in the Holy City “there was no temple... for its temple is the Lord God” (Revelation 21:22). In Eden no temple was needed because Adam and Eve had the *presence*; the temple exists for the exile in between.

See Garden of eden · temple

The Two Trees and the Gift of Agency

Two trees stand in the midst of the garden: the Tree of Life (immortality, the fulness of God’s presence) and the Tree of Knowledge of Good and Evil (moral knowledge, at the cost of innocence). The commandment about the second carries the emphatic Hebrew doubling *mot tamut* — “dying thou shalt die” — and Moses 3:17 adds the clause that reframes everything: “**Nevertheless, thou mayest choose for thyself, for it is given unto thee.**” The prohibition comes packaged with the freedom to break it; agency is not a loophole in the plan but its architecture (2 Nephi 2:15–16: “It must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life”).

Jordan Peterson (Biblical Series II) reads the garden itself as the archetype this sets up: a **walled garden** is “half structure, half nature” — paradise, warmth, love, sustenance — “but it’s also the place where something can pop up at any moment,” and there is *always* a snake. “That story exists at the beginning of this collection of books because it explains the eternal situation of human beings. We’re always in that situation.” The commandment and the serpent are not narrative accidents; they are what makes the garden a *garden* rather than a cage — a bounded order with real stakes and a real outside.

Verse-by-Verse Commentary

Verses 1-3: The Sabbath — Sanctifying Time

“And on the seventh day God ended his work... and he rested... And God blessed the seventh day, and sanctified it.”

Moses 3:2–3: “And I, God, blessed the seventh day, and sanctified it.”

Abraham 5:2–3: “And the Gods said among themselves: On the seventh time we will end our work.”

Shabbat — to cease, to desist: the rest of completion, not exhaustion. **Qadash** — to set apart as holy: the seventh day is the *first thing in scripture declared holy* — not a place, not an object, but time itself. Holiness begins as a *when* before it is ever a *where*. **Melecheth** — the word for God’s creative “work” here is the

same word used for the construction of the tabernacle (Exodus 36:8) — the first thread in the creation-temple weave traced above.

Sears notes the *inclusio*: “God created the heavens and the earth” (1:1) ... “the heavens and the earth were finished” (2:1) — literary bookends marking one unified composition, with the Sabbath as its culmination, not an appendix.

Gospel Talktrine adds the ancient sense of divine “rest”: **enthronement**. A god who “rests” takes his throne — creation finished, *governing* begins. God’s creative labors end; His work (Moses 1:39) continues, and humanity is seated with Him as steward-governors. Don’t Miss This completes the devotional logic: “God says, ‘I will give, give, give, give, so that you can rest’” — humanity arrives on the eve of the Sabbath, born into a finished and blessed cosmos. Rest is not the wage of labor but its foundation. And in Jewish wisdom: “On the Sabbath day, paupers become princes and princesses again — they get to go back into the garden of Eden and remember how good God is.” Every Sabbath is a small return through the veil.

Verses 4-7: The Forming of Adam — Dust and Breath

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Moses 3:7 adds: “...the first flesh upon the earth, the first man also.”

Abraham 5:7: “...and took his spirit (that is, the man’s spirit), and put it into him.”

Yatsar — the potter’s verb (Jeremiah 18; Isaiah 64:8). Genesis 1 used *bara* (create) and *asah* (make); Genesis 2 uses the intimate, tactile word: God as artisan, hands in the clay. **Aphar** — not clay, not stone: *dust*, the least substantial of materials. Our greatness was never in the raw material. **Neshamah** — the direct, face-to-face divine breath. Animals are also *nephesh chayyah* (Genesis 1:20, 24); what distinguishes the human soul is its *source*.

Note the name-shift that begins here: Genesis 2 introduces **Yahweh Elohim** — “the LORD God” — where Genesis 1 used only Elohim. The cosmic Creator of chapter 1 is now the covenant God who forms with His hands, plants gardens, and walks in them. Same God; the camera has come close enough to see His face. See God the Father and Jesus Christ.

Dunford reads the verse typologically: “The name Adam literally means ‘Man.’ The story is your story. Adam in the Garden equals you in the premortal existence — innocent, in God’s presence.” The doctrinal spine is D&C 88:15 — “the spirit and the body are the soul of man” — and King Benjamin’s paradox: we are “less than the dust of the earth” (Mosiah 4:2) precisely so that grace raising dust to divinity can be seen for what it is.

Come Follow Me connection: If God can make a living soul from dust, He can take the dust of a life — failures, confusion, chaos — and breathe purpose into it. He is still forming us; *yatsar* is ongoing.

Verses 8-14: The Garden — Sacred Space

“And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed... And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.”

Gan — an *enclosed*, bounded, intentional space: a precinct, not a wilderness. **Eden** — “delight.” God’s intended environment for humanity is joy, and it is *prepared before we arrive* — The Scriptures Are Real’s point that the garden is deliberate provision, creation as gift.

The four rivers (Pishon, Gihon, Hiddekel/Tigris, Perath/Euphrates): one river flows *from* Eden and divides into four — living water radiating from the divine presence to the corners of the earth, the same image that returns in Ezekiel 47 (water flowing from the temple, deepening as it goes) and Revelation 22. Notably, Abraham 5 mentions the rivers but strips the geographic identifiers — a hint that the geography had changed between eras, or that the rivers matter more as *symbol* than as map. Bradshaw’s Foundation-Stone material (see Genesis 1, Day 3) supplies the center of the image: the temple stands at the navel of the world, where creation began and from which blessing flows.

Mark Matthews (The Scriptures Are Real) explains why we rehearse all this so often — a monthly temple attendee encounters the creation account ~13 times a year: *we cannot understand our probation without understanding creation, and we cannot understand redemption without knowing what we were created to become.*

Verses 15-17: The Commandment — Priesthood and Agency

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it... 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.”
Moses 3:17: “...nevertheless, thou mayest choose for thyself, for it is given unto thee.”

Abad + shamar — serve and guard: the Levitical charge (Numbers 3:7–8). Adam’s gardening is priesthood; his labor is liturgy. Don’t Miss This presses the timing: this consecrated service is assigned *before* the Fall — service, sacrifice, and consecration are not punishments for sin but the original grammar of love. **Mot tamut** — “dying thou shalt die”: the infinitive absolute of certainty. Many read a dual fulfillment — spiritual death “in the day,” physical death in time; Abraham 5:13 adds that the “day” ran on the Lord’s reckoning, “after the time of Kolob.”

Sears identifies the Restoration’s signature in Moses 3:17’s agency clause: God gives the commandment *and* the freedom, in the same breath. This is not entrapment; it is the fundamental architecture of the plan (D&C 29:35 — “I gave unto him that he should be an agent unto himself”; compare Bradshaw’s point above that God’s commandments are *spiritual*, never merely temporal — this prohibition about fruit is about the soul). Alma 12:21–24 and D&C 29:39–40 supply the doctrinal commentary.

Come Follow Me connection: every meaningful choice requires a real alternative. God does not want obedient robots; He wants covenant partners who choose Him.

Verses 18-20: “It Is Not Good That the Man Should Be Alone”

“And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him... but for Adam there was not found an help meet for him.”

Lo tov — “not good.” After seven declarations of *good* and one *very good*, the pattern shatters. The first thing in scripture God calls *not good* is human aloneness — not sinful, but unfinished. **Qara shem** — the naming parade is pedagogy: Adam must discern every creature’s nature and *experience* that none corresponds to him before the gift of one who does. You cannot fully receive a companion until you have felt the shape of the absence.

Don’t Miss This preserves the Torah commentary that guards Eve’s dignity at the root: “Man has no part in making woman. He exercises no control over her existence. He is neither participant nor spectator nor consultant at her birth. **Woman owes her life solely to God.**” Eve’s relationship to God is direct and unmediated — she is God’s daughter before she is Adam’s wife. Vivian McConkie Adams adds the premortal frame: Eve was chosen in the council as “a companion worthy of and corresponding to” Michael — never an afterthought, always part of the plan.

Come Follow Me connection: aloneness is not God’s design — in marriage, in community, in covenant. Where am I trying to do alone what God has provided people to walk beside me through?

Verses 21-23: The Creation of Eve — “Bone of My Bones”

“And the LORD God caused a deep sleep to fall upon Adam... and he took one of his ribs... and the rib... made he a woman, and brought her unto the man. 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.”

Tardemah — not ordinary sleep but the divine trance of revelation, the same word used when God cuts covenant with Abraham (Genesis 15:12). Something sacred and beyond human witness is happening; no man watched woman being made.

Tsela — “rib,” but in its 40 other Old Testament occurrences, always a **side**: the side of the Ark (Exodus 25:12), the side-chambers of the temple (1 Kings 6:5–6). Dunford: “Eve is not a spare part; she is the other side of the temple. Just as a building collapses if one side is removed, humanity collapses without the woman.” Halverson adds the root’s kinship with *wing* — the hen gathering chicks (Luke 13:34) — and the function of a rib cage: it *surrounds and protects the heart*. Gospel Talktrine preserves the rabbinic picture behind it all: the original *adam* as a single two-sided being whom God separates and then

reunites — “she’s his opposite equal... his mirror image” — separation *for the sake of* chosen union; and the optics image: one eye sees flat, two eyes see depth. Marriage is binocular vision. Bradshaw’s structural observation (from the Moses 2 overview) crowns the sequence: creation’s order is strictly hierarchic *until this act* — which is presented unlike everything before it, same kind, same bone, commanded not to separate but to be one “in a perfect unity that approaches identity.” The hierarchy of creation terminates in an equal pair.

Matthew Henry’s summary (cited by Dunford) remains the classic: “not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved.”

Ish / Ishah — Adam’s cry in verse 23 is the Bible’s first recorded *poem*: joyful recognition of shared nature. *Etsem me-atsamai*, “bone of my bones,” is a covenant-kinship formula (Genesis 29:14; 2 Samuel 5:1) — not biology but covenant claim. Adams notes the vocabulary shift: *adam* is generic humankind; *ish* and *ishah* — which some connect to “man/woman of wisdom” — enter the text only as the two become a covenant unit making consequential choices together. Don’t Miss This traces *ishah* through salvation history: Eve; Mary at the annunciation; the woman at the well, first to hear “I am he”; Mary Magdalene, first witness of the resurrection. Women named *woman* stand at every hinge of the story.

The Christological level (Dunford, Temple Symbols Ep 9): Adam types Christ; Eve types the Church. “Just as Eve was created from the side of Adam, the Church is born from the side of Christ — the blood and water that flowed from His side on the cross (John 19:34). The Church is bone of His bone, flesh of His flesh.” Paul makes the same connection from the other side, quoting Genesis 2:24 and calling it “a great mystery... concerning Christ and the church” (Ephesians 5:31–32). The creation of Eve is, at its deepest register, a type of the Atonement: a wound in the side of the beloved from which the covenant community is born. And Dunford’s watchword for the endowment applies here: “When you watch the endowment, do not watch them. **Watch yourself.**”

Verses 24-25: The Marriage Covenant — Leave, Cleave, One Flesh

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.”

Sears notes the voice: verse 24 is spoken by neither Adam nor Eve but by the *narrator*, to the reader. “Therefore” — because of what you have just seen — here is the principle for all humanity: the Bible’s first institution of marriage.

Azav — “leave”: startlingly strong, the verb for *forsaking* (even Israel forsaking God, Jeremiah 1:16). Marriage demands a real reordering of loyalty. **Davaq** — “cleave”: Ruth clinging to Naomi (Ruth 1:14); Israel commanded to cleave to the LORD (Deuteronomy 10:20). Halverson: clinging to a spouse is given *the same verb* as clinging to God — the spousal covenant participates in the God-covenant. **Basar echad**

— “one flesh”: *echad* is the “one” of the Shema (Deuteronomy 6:4) — not numerical singularity but *complex unity*. As the Godhead is *echad*, the couple becomes *echad* — which is why Jesus can quote this verse and conclude “what therefore God hath joined together, let not man put asunder” (Matthew 19:5–6): the joining has made them one being.

Halverson underlines the timing once more: leave-and-cleave is instituted *before* the Fall — not a concession to mortality but the design for eternal sociality (D&C 130:2). And the stakes, per Dunford and Malachi 4:5–6: the whole creation is oriented toward sealed, covenant families — “If we can’t make eternal families, I testify that this whole earth was a waste.” The rib-cage covenant is the practical test: a spouse covenants to *protect the partner’s heart* from the world’s blows; a broken rib is an internal weapon, hurting with every breath.

Arummim — “naked, and not ashamed”: total transparency protected by total trust; no hiding, no pretense, no self-consciousness. This is the pre-Fall state of covenant intimacy — and its loss in Genesis 3 (“I was afraid, because I was naked; and I hid”) will be the first symptom of the Fall. Peterson’s psychological reading of what nakedness *means* — exposed vulnerability before judging eyes — belongs to the next chapter, where the eyes are opened.

Come Follow Me connection: leave, cleave, become one is also the covenant pattern with God — we leave the world, cleave to Christ, become one with Him. What old attachments keep us from fully cleaving?

The Structure of Genesis 2 — Literary Analysis

The chapter is a chiasm moving from the cosmic to the intimate and back out:

A — Completion and Rest (vv. 1–3): the Sabbath crowns creation

B — The Forming of Adam (vv. 4–7): dust + divine breath = living soul

C — The Garden Planted (vv. 8–14): sacred space established

D — The Commandment (vv. 15–17): agency at the center

C’ — The Naming of the Animals (vv. 18–20): dominion exercised; no partner found

B’ — The Forming of Eve (vv. 21–23): side + divine act = covenant partner

A’ — The Marriage Covenant (vv. 24–25): one flesh crowns humanity

Agency sits at the center; the two divine formings flank it; the two great institutions — Sabbath and marriage, sacred time and sacred union — enclose the whole. The architecture is the sermon: *choice, exercised within covenant relationships, framed by holy time and holy space.*

Comparing Accounts

Element	Genesis 2	Moses 3	Abraham 5
Sabbath	"God rested"	"I, God, rested"	"The Gods... on the seventh time... rested"
Spiritual creation	Not mentioned	"Created all things spiritually, before they were naturally upon the face of the earth" (v. 5)	"The Gods came down and formed these the generations of the heavens and the earth" (v. 4)
Forming of man	"Formed man of the dust"	"I, the Lord God, formed man"	"Formed man... and took his spirit... and put it into him" (v. 7)
Agency clause	Not explicit	"Nevertheless, thou mayest choose for thyself" (v. 17)	Time of death per "the Lord's time... after the time of Kolob" (v. 13)
Rivers	Named with lands	Named with lands	Mentioned; geography reduced
Creation of woman	"Made he a woman"	"Made I a woman"	"The Gods... formed a woman"
Voice	Third person	First person ("I, God")	Council ("the Gods")

The two decisive Restoration additions: **Moses 3:5** (spiritual creation — see Key Concepts) and **Moses 3:17** (the agency clause). One tells us where everything came from; the other tells us why we're free.

Source Guide — What Each Voice Uniquely Adds

- **Follow Him / Dr. Joshua Sears** — the narrowing camera (cosmic → intimate); *yatsar* the potter's verb; the narrator's voice in v. 24; the agency clause as Restoration signature. → Episode 2 PDF
- **Bradshaw, *IGIL 1* (Moses 3 commentary)** — Friedman on the two accounts as one whole; evil as *subsequent* to creation; the D&C 29 exposition of spiritual creation and McConkie's dual meaning; Eden's differing *state* and *sphere*; the full Eden-temple case (Barker, Ginzberg's tabernacle-days, Exodus 40:33, Yom Kippur's westward reversal, Nibley's one door); Revelation's return to Eden. → full-text extraction (Moses 3 from p. 133)
- **Don't Miss This** — "Woman owes her life solely to God"; the Sabbath as weekly return to Eden ("paupers become princes"); give-give-give-rest; *ishah* at the hinges of salvation history; consecrated service before the Fall.

- **Unshaken (Halverson)** — Genesis 2 as initiatory; east-of-Eden temple geography; *ezer* as divine-caliber help; *tsela*/wing/protection; *davaq* and *echad* as covenant reality; leave-and-cleave as pre-Fall eternal design.
 - **The Scriptures Are Real** — creation as school and process; the *ezer* concordance (Ridges); the four rivers as provision; thirteen creation accounts a year (Matthews) and why.
 - **Temple Symbols & Covenants (Dunford)** — the three-level typology (personal / spousal / Christological); Eve as the other side of the temple; the rib-cage covenant; Adam's voluntary fall as type of Christ ("He loved her more than he loved his paradise"); the Malachi 4 stakes. → Ep 9 · Ep 10
 - **Gospel Talktrine (Holt & Cox)** — rest as enthronement; the firmament-veil thick and thin; the Tree of Life as the 500-year bridge that is Christ; the temple-mountain "where there is vision"; the two-sided *adam* and binocular-vision marriage. → S01E03
 - **Jordan Peterson** — the walled garden as the permanent human situation: half order, half nature, always a snake. → Lecture II
 - **Vivian McConkie Adams** — Eve chosen in the council; the garden narrative as "a guide and a pattern" for becoming as God. → Our glorious mother eve
 - **Scripture Central** — the *abad/shamar* priestly lexicon; *tsela* against its tabernacle-construction usage.
-

Personal Application & Discussion Questions

1. **Dust and breath.** You are made of both. If you truly saw yourself as God sees you — a divine being in an earthen vessel — what would change this week?
2. **Ezer kenegdo.** The word God uses for Eve is the word scripture uses for God. In your marriage, family, or friendships — are you divine-caliber help? Are your partnerships synergy or hierarchy?
3. **Abad and shamar.** What sacred space or relationship has God given you to serve and guard? What would change at home if you treated it as a sanctuary and your family as a covenant community?
4. **The agency clause.** "Nevertheless, thou mayest choose for thyself." Where have you felt God trust you with a real choice — commandment and freedom in the same breath?
5. **The rib-cage covenant.** Am I a rib that protects my spouse's heart, or a broken rib that punctures it — hurting with every breath? Honestly: which was I this week?
6. **Leave and cleave.** What loyalties, habits, or fears do you need to *azav* in order to fully *davaq* — to God and to the people He has placed beside you?
7. **The Sabbath as return.** "Paupers become princes and princesses again." What would your Sabbath look like if you treated it as a weekly walk back into Eden?
8. **The walled garden.** Peterson: there is always a snake, even in paradise. Where is your walled garden vulnerable — and does that vulnerability frighten you, or does it make the garden real?
9. **One flesh, echad.** The married couple becomes one the way God is one — a complex unity, not an erasure. What does that distinction change about how you pursue unity?

10. **Watch yourself.** Dunford: “When you watch the endowment, do not watch them. Watch yourself.” Next time you encounter the Adam and Eve story — in scripture or in the temple — what happens if you read every line as your own biography?

Key Quotes

“Man has no part in making woman; he exercises no control over her existence... Woman owes her life solely to God.” — **Don’t Miss This** (Torah commentary)

“On the Sabbath day, paupers become princes and princesses again — they get to go back into the garden of Eden and remember how good God is.” — **Don’t Miss This** (Jewish wisdom)

“The ezer is the ONLY non-divine use of this word in the entire Old Testament. Every other use refers to God as helper. Eve’s title is divine-caliber help.” — **Unshaken** (Jared Halverson)

“The Fall more than anything has wreaked havoc on the world’s view of women. That needs to change.” — **Unshaken** (Jared Halverson)

“Not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved.” — **Matthew Henry**

“Eve is not a spare part; she is the other side of the temple.” — **Temple Symbols Ep 10** (Bryce Dunford)

“Adam saw that Eve had fallen. He loved her more than he loved his paradise. He voluntarily partook so he could be with Eve and help save her.” — **Temple Symbols Ep 9** (Bryce Dunford)

“If we can’t make eternal families, I testify that this whole earth was a waste.” — **Temple Symbols Ep 10** (Bryce Dunford)

“When you watch the endowment, do not watch them. Watch yourself.” — **Temple Symbols Ep 9** (Bryce Dunford)

“One did not go ‘through’ the temple — in one door and out another — for one enters and leaves by the same door, but by moving in opposite directions... ‘The up-road and the down-road are one.’” — **Hugh Nibley** (in Bradshaw, *IGIL* 1)

“The temple represented the Creation and the Creation was the true temple... the great hall of the temple was the Garden of Eden, the visible creation.” — **Margaret Barker** (in Bradshaw, *IGIL* 1)

“No love in mortality comes closer to approximating the pure love of Jesus Christ than the selfless devotion of a righteous man or woman to the other in marriage.” — **Elder Jeffrey R. Holland**

"The story of Adam and Eve, our beginning story and our temple story, have been given through the ages to show mankind how to become as God." — Vivian McConkie Adams

Links to Existing Notes in This Vault

Scripture Study

- Genesis 1 — The Creation
- Genesis 3–4 — The Fall of Adam and Eve
- The Fall
- Tree of Life
- Temple
- Garments

Sources

- Follow Him Episode 2 — Dr. Joshua Sears (PDF)
- In God's Image and Likeness 1 — full-text extraction · original PDF — Moses 3 commentary from p. 133; Eden-temple material pp. 146–149
- Don't Miss This — Genesis 1–2
- Unshaken — Genesis 1–2: In the Beginning
- The Scriptures Are Real S5E5
- Gospel Talktrine S01E03 — The Creation
- Jordan Peterson — Biblical Series II
- Temple Symbols Ep 9: Adam and Eve as Symbols
- Temple Symbols Ep 10: Adam's Rib
- Temple Symbols Ep 6: Coats of Skins
- Temple Symbols Ep 8: Cherubim and the Flaming Sword
- Temple Apron and Sash Symbolism

People & Thematic

- Mother Eve and Father Adam (Vivian McConkie Adams)
- Our Glorious Mother Eve
- Atonement
- After the Manner of Happiness

People

- Adam — formed from dust; the first priest of the first sanctuary; his story is your story

- Eve — *ezer k'negdo*; the other side of the temple; “mother of all living”
- God the Father (Elohim) — Genesis 1’s Creator, now named with the covenant name
- Jesus Christ (Jehovah/Yahweh) — the LORD God who walks in the garden; the Tree of Life; typed by Adam’s voluntary descent
- Joseph Smith · Russell M. Nelson · Jeffrey R. Holland

Locations

- Garden of eden — the first temple; sacred space planted eastward in Eden; the destination of the return journey

Source Links & Further Reading

Podcasts

- Don’t Miss This — Genesis 1–2 [↗](#) — Emily Belle Freeman & David Butler
- Unshaken — Genesis 1–2 [↗](#) — Jared Halverson
- The Scriptures Are Real S5E5 [↗](#) — Wilcox, Muhlestein, Ridges
- Follow Him — Episode 2 [↗](#) — Dr. Joshua Sears
- Temple Symbols & Covenants [↗](#) — Bryce Dunford (Eps. 9–10)
- Gospel Talktrine [↗](#) — Mark Holt with Brian Cox (S01E03)

Church Resources

- Come Follow Me 2026 — January 12–18 [↗](#)
- Scripture Helps — Genesis 1–2; Moses 2–3; Abraham 4–5 [↗](#)

Scholarly

- BYU Maxwell Institute — Creation Accounts in Genesis, Moses, and Abraham [↗](#)
- Marg Mowczko — “A Suitable Helper” (*Ezer Kenegdo*) [↗](#)
- Marg Mowczko — “*Kenegdo*: Subordinate, Suitable, or Similar?” [↗](#)
- BYU RSC — “Usage of the Title Elohim” [↗](#)

Next Chapter

→ Genesis 3–4 — The Fall of Adam and Eve
