

Response to LDS Living's May/June 2018 Issue
"5 Things Every Mormon Should Know About Eve"
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I appreciate Sister Campbell's intent in her Book, *Eve and the Choice Made in Eden*, but the effects of rationalizing disobedience to God are disastrous and form a central reason why others cannot bring themselves to call us "Christian".

Life Eternal is to know God and Jesus Christ whom He sent. (John 17:3)

What is our message about the nature of God when we say that He commanded one thing ("don't eat that fruit!") while secretly intending the exact opposite? (Instead, see Alma 7:20.)

What is the message about the nature of God when we say that He married our parents in the Garden and promised them joy and rejoicing in their posterity, but here in this one isolated instance, He was mysteriously unable to fulfill that promise unless they *disobeyed* Him? (Instead, see D&C 130:20-21)

What is the message about the nature of God when we say wickedness never was happiness, *except for that one time in the Garden when following Lucifer brought us joy through the introduction of sin, sorrow and death?* (Instead, see Moses 6:48.)

What is the message about our church and its leaders when we claim to follow Christ but then disbelieve Him when he tells us there is "no truth" in the being who was a "liar and murderer from the beginning"; (Jn 8:44) and instead form core doctrines around Lucifer's central lies, "For that is the way Father obtained His knowledge... There is NO other way!"

What is the message others should take away from our rationalizations that the commandment was not really a commandment; that the breaking of it is not a sin; that believing and then performing the will of the Liar does not constitute a beguiling, and that there is no need for repentance as a result?

I know what Eve said in Moses 5:11. If it is true, then why had the Angel—moments before (v.7,8)—seen fit to command our first parents to repent? Repentance means to change the way we think about our prior behaviors to come into alignment with God's way of thinking, not the other way 'round.

I know what Lehi said in 2 Ne 2:22-25 after he had read Eve's account (see 1 Ne 5:11) and then scratched his head and "supposed" (his word, 2 Ne 2:17) how that fit into his otherwise insightful sermon. But his hypothetical conjecture does not match up with the divine truth test we are given in D&C 93:24,25.

Rather than trying to rationalize (for any reason) our Parent's fall as being divinely decreed or even fortunate, may we not instead gain an understanding of the true Nature of God (righteous from eternity to eternity, never varies from that which He has said) and the reason He sent His Son, when we follow the doctrine of Moroni (7:24) *And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were fallen, and there could no good thing come unto them.*