

Crossing the Line from Sacred to Secret:
Seven Reasons Latter-day Saints Should Be Openly Discussing the Latest Temple Changes

Ian R. Harvey

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Wonderful changes have been occurring within the church, discarding many traditions that were strictly cultural and not focused on the Gospel of Jesus Christ. Particularly within the temple we have recently been blessed by many long-sought modifications that cast aside decades or centuries of tradition in favor of recognizing, on an equal plane, that women and men—spiritual daughters and sons of loving heavenly parents—may approach the Divine independently accounting for their own individuality and their own unique expressions of agency. Other changes in the pre-endowment contextual presentation of the Creation and Fall¹ need to be openly discussed for their far-reaching and long-lasting importance to be fully appreciated.

Paul foresaw² a day in which the devil would have a secret bully pulpit inside our sacred temples, that there he would proclaim himself ‘god’ and tell a great lie so effectively that many of us would believe him. Paul then prophesied that our insatiable appetite for the deliciousness of this lie would lead *us* (the ‘believers’) to seek further *delusions* to support *the lie*. Paul witnessed the true God suffering (allowing) all this to be so, because it’s what *we* wanted.

With the latest changes to the endowment, the day Paul foresaw has arrived in full force and we see Lucifer manifest in his true character. This event must not be a secret among us. There is too much at stake, principally, the prophesied final preparation for the return of the Lord.

Many in our church have long believed³ that fertility in the Garden of Eden was enabled by an act of disobedience to God,⁴ that this disobedience was necessary and even desired or willed (perhaps even secretly decreed) by God so that each of us could experience the vicissitudes of mortality. This Fall was *necessary* so that we could die (a good thing) and so that Jesus would be required to come save us. This strange causality is because we believe everything Adam and Eve said in Moses 5:10,11,⁵ and because Lehi—having read⁶ Eve and Adam⁷—said what he said in 2 Ne 2:22-25.⁸ Apparently these three ‘witnesses’—each in turn relying on the other ultimately believing the father of all lies’, “*There is NO other way!*”—together justify to us why God didn’t really mean it when He commanded, “*Thou shalt not*” partake of the fruit of the tree that brings death: “*remember that I forbid it.*”

What is being taught in temple pre-endowment dramatization? These are fully restored *doctrines of Lucifer, mingled with scripture.*⁹ And the last thing he wants us to do is to talk about it, because we will see right through him. Secrecy is the common shaft in the quiver of all Lucifer’s pointed weapons used to wound our hearts and minds.

Since the first of this year, people are widely discussing¹⁰ the progressive changes in the temple while missing the unrelated but foundational changes that have also been made: the fortifying of the garden infertility delusion¹¹ and the strange exhortation not to talk about it.¹² We *need* to talk about it. My nephew was attending seminary while preparing to depart on his mission when the

teacher described the heroic Eve who was sufficiently discerning to recognize God’s underlying intent and the importance of eating the forbidden fruit. My nephew asked, “*Since when have we decided it’s a good thing to disobey God and obey the devil instead?*” Is that really an eternally unchanging principle as unwavering as God Himself? And this leads to, *does joy ever come through sin¹³ and sorrow?¹⁴ And how can blessings—let alone children¹⁵—possibly come from disobedience?¹⁶*

There are seven reasons I suggest we should be openly talking about the new pre-endowment presentation of the creation and the fall.

Seven reasons to talk about the recent temple changes

1. We should be collectively believing God, not Lucifer. I am committed to what the truth means to our understanding of the nature of our God and to what wonderful things will be enabled by our collective turning toward believing God at face value: principally, the return of the Lord.¹⁷ Shall I believe God or shall I believe man?¹⁸

2. The first and great commandment given to Moses is no different than the first and great commandment given to Adam: *Love God and Him only shalt thou serve.* The command to multiply and replenish came second.¹⁹

It is not until the seventh day when Adam is formed. Then he is introduced into the Garden *alone*, and is there given his first commandment: *Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, nevertheless thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.* (Moses 3:16-17) Then the very next verse points out the need for ‘an helpmeet’ and begins describing the formation process thereto. (Moses 3:18; Gen 2:16-18; Ab 5:12-14) So, clearly, the *first and great commandment* was: not to heed or serve the liar and partake of the fruit of the forbidden tree.

This prioritizing of commandments is consistent with Moses’ first commandment related from the foot of Mt. Sinai,²⁰ from Moses’ direct encounter with the enemy revealed through the Prophet Joseph,²¹ from the Savior’s own temptation,²² and—convincingly—through divine revelation regarding how we should view the Garden scene.²³ Importantly this ordering of commandments also explains God’s sorrow²⁴ and fierce anger²⁵ at the Garden outcomes. We blasphemously put words in God’s mouth when we (even unwittingly) proclaim it was His will that His own *primal* commandment should be disobeyed.

3. The core message of the temple presentation has been muddied by the changes that rationalize the *delusion* of garden infertility: the Tree of Life is no longer set before us as a desirable thing, with fruit sweet above all that is sweet, desirable above all that which is desirable,²⁶ especially the *counterfeit*. Neither do we have the contrast of the Tree of Life set next to the tree that brings death in determined *opposition*.²⁷ Instead, Lucifer gets the bully pulpit and his tree gets the screen time, as though he himself is producing, directing and acting in his own show. Having just committed genocide, that which is most evil is seen standing noble and erect as improbably as darkness holding the steady gaze of encompassing, penetrating, luminous divinity. Lucifer

appears to defend himself honorably from unfair judgment, convincingly portraying how he has been manipulated, used and abused.

We walk away wondering if any of the words the devil says should be believed, because these come to us, after all, inside the temple! And our conference talks and Sunday school lessons all quote him: “*That is the way Father obtained his knowledge... There is NO other way!*”²⁸ So these things must be true, right? Now highlighted in the temple is the traditional rationalizing conjecture for disobedience, “*It is better that we should pass through sorrow that we might know the good from the evil.*” The new bottom-line monologuing of our First Parents obliterates the conclusion that previously focused our attention on repentance and future obedience²⁹ in favor of not-yet-repentant rationalizations for disobedience. We could easily place these rationalizations in context if we would but discuss them openly.

4. There are sacred things in the temple we neither publish nor speak about. The Fall is not one of them. Elder Jeffrey R. Holland said, “The simple truth is that we *cannot* fully comprehend the Atonement and Resurrection of Christ and we *will not* adequately appreciate the unique purpose of His birth or His death—in other words, there is no way to truly celebrate Christmas *or* Easter—without understanding that there was an actual Adam and Eve who fell from an actual Eden, with all the consequences that fall carried with it.”³⁰ He laid fault for the lack of Eden’s comprehension at the feet of our secular society and the lack of fashion in discussing this topic. I doubt he could have foretold how it is precisely cultural taboo now expanded to a formal presidential injunction *not to talk about it*.

Secrecy is Lucifer’s most foundational tool. It hides addictions from parents, spouses and loved ones. It hides crimes both planned and committed. It hides both anonymous criticisms and outlandish ideas alike. And secrecy is precisely what gives Lucifer his bully pulpit because it prevents us from openly discussing whether or not we should believe his words spoken in the temple. This is not only a conversation that must be taken into the open light of day, but our very faith obligates us to shout his lies upon the housetops!³¹

5. As we strengthen—and suppress discussion of—Satan’s great lie, “*There is no other way!*”, we unwittingly canonize as god Lucifer’s own visage. And we find ourselves—albeit unwittingly—worshiping this preposterous anthropomorphic god:

He’s a god who was once like we are, fallen: carnal, sensual and devilish and himself once in need of salvation. (“*For that is the way Father obtained his knowledge.*”)

He is a god of joy through disobedience, sorrow and suffering; happiness through blood and horror; companionship through exile and sin; and life through death. He is a god of “*There is no other way!*” even if that way is consistently upside-down to every other gospel teaching. (“*It is better that we should pass through sorrow, that we might know the good from the evil.*”)

The god we have created is manipulative, cunning and duplicitous. He said one thing but intended the very opposite. He apparently used Satan as a tool to get us to do what we now erroneously believe *had to be done*.

Welcome to the secret-*cum*-unwitting temple worship of the *god of this world*, consummated through covenant by our wearing the mark of his green apron. This is the very god whom we ourselves endowed as lord over the whole earth by forfeit. He is the one who has subsequently wrapped it in his chains, gloating over us.³² He is the god whom we believed when he said, “*There is no other way!*”

All this because Satan lied. Then we institutionally believed him. Then we were told not to talk about it.

6. Why do we discuss administrative changes but not doctrinal ones? In a 1/4/19 compilation of online responses³³ to changes in the endowment, “AC” observed how different are these critical changes and what they mean, versus, say, ministering. She astutely referred to the contradictory nature of how ‘ministering’ was evaluated and differences versus Home Teaching discussed *ad nauseam*. Many others within the thread were bothered realizing how even more secret are now these *doctrinal* changes, since the fall is such a central feature of our scriptural canon. (Genesis, Moses, Abraham, D&C 29, 2 Nephi chapters 2,9) The fall was otherwise never previously subject to the same oaths of secrecy as surrounding our covenant making.

I would like to reinforce what I have heard many of these respondents say in different words, but for a different reason: we must not remain silent about the events of Eden even from the pre-endowment (creation/fall) temple dramatization. These events *must* be discussed in public and in our Sunday schools. Why? The basic question is whether Lucifer’s words spoken in the temple should be taken as truth. We should, together, examine each statement critically and identify where is his subtlety, what is his agenda and why (scripturally) is each statement a lie.

In a blog post from March 20, 2014, “Lynette” implored our leaders to “Stop Using Eve and the Fall as Evidence that the LDS View of Women is Progressive”³⁴

My perspective likewise takes umbrage with the idea that women’s feelings should be so idly played with, as a means to some other end. The end in this case, as I see it, is to reinforce the misinformed and conjectural idea that Elder McConkie termed the “Three Pillars of Eternity”: a backwards causality³⁵ arising from the dogmatic belief in Lucifer’s “*There is no other way!*” The “Three Pillars” demanded that the bloody and horrific Atonement was so essential that the Fall MUST HAPPEN in order to create the need for that Atonement. The Creation, then, merely set the stage for the Fall. As a footnote, Eve’s heroic role is convenient both for carrying out the secret will of God and (now timely) for demonstrating true progressivism within the church.

There is nothing here that should NOT be openly discussed, even “shouted upon the housetops”, as we skeptically question Lucifer at the most fundamental levels!

Because there’s still a little problem—the basic fact that God expressly and explicitly commanded against partaking of that fruit. In attempting to deal with this not-insignificant problem, Elder McConkie set about to rationalize that our first parents must have been given a separate commandment, nowhere documented, but which “must be obeyed”, one which mysteriously countermanded the only divinely forbidden act that is independently revealed at least four separate times in our scriptural/temple canon, “thou shalt NOT partake of it!”

We have to discuss this because it is incumbent upon each of us as individuals to decide whom we should believe, Father or the devil. This is our test, a do-over, if you will, given that the test of the two trees (moral agency)³⁶ has been restored for each of us to face individually.³⁷

7. If we talk about it, we will understand the importance of our own choices. Most people don't know that temple ordinance workers have been specifically instructed not to judge or correct people in their temple attire, neither how they present themselves at the recommend desk nor at the veil. Recently in the temple I represented John McGarry, from 1800's Ireland, as I quietly and discreetly (in the dark) removed, folded and pocketed the fig apron prior to making covenants with God.

Given the weekday evening time, I was one of three total men in attendance (women patrons numbered a little over twice that). My seat on the front row placed me close enough to the ordinance worker that we would touch shoes if both of us had but extended our legs. No one said a word about my missing apron during the ordinance, the prayer or at the veil. I was last through the veil and several ordinance workers were paying unusually close attention as I meticulously spoke and deliberately emoted the sacred words. On the other side of the veil were standing six ordinance workers, as if waiting for me, but perhaps not. I made eye contact with each one, smiled and thanked them and wished them all good evening. This was actually the second time I had removed my apron during a session. I have elsewhere written³⁸ about my experience leading up to corresponding with the temple presidency, then sitting with my wife and a counselor to the temple president to speak of my conviction not to wear the emblem of obedience to Lucifer while making sacred covenants with God.

Conclusion

Must we bottle up inside what all of this means and ponder it by ourselves? I for one am not willing to do that because the stakes are too high. I believe that we must speak about the Garden scene openly so that we may openly and publicly question whether or not we should believe what the liar tells us even if that occurs inside the temple. I refuse to worship Satan, the one god we created in our own image—carnal, sensual and devilish; the god of disobedience and all the consequences thereof; the god of cunning and duplicity. I, for one, choose to speak openly so that the true and ever righteous God may be known and so that we as a people—by choosing to believe God—may begin to receive of God's heretofore sealed and retained blessings in preparation for the second coming of our Savior, and find lasting joy and peace.

Notes

¹ The Creation and Fall, other than quoting Lucifer's beguiling lies and how he commands his newly acquired property to the wearing of an apron, are fully detailed in our canon of scripture in Genesis 1-3, Moses 2-4, Abraham 4, with further detailed commentary in 2 Nephi 2; 9, D&C 29, Moses 5-7. The lessons on the Fall should be openly discussed including understanding we gain from all sources, especially including from the temple.

² Paul's prophecy in 2 Thessalonians chapter 2:3-12 can be broken down as:

The Day of Christ will not come until the man of sin is revealed

(v. 3, 6, 8)

who sits in the temple of God (KJV v.4)

proclaiming himself to be god (NIV v.4)

Christ suffereth him to work... (JST v.7)

... the one whom the Lord will destroy by the breath of his mouth and will deactivate (render impotent) by the making visible of his presence (among us) (MK LeBlanc v.8)

Because we refused to love the truth, God shall send a powerful delusion (NIV v.11) so that we will believe the Lie (NIV v.9,11)

See the profits-to-OURrescue.org book, *The Lineage of The Lie: Revealing Paul's "Man of Sin"*, I.R. Harvey, Outskirts Press, 2018, ISBN 978-1-4787-8642-9

³ October, 1993: Constancy Amid Change, <https://www.lds.org/general-conference/1993/10/constancy-amid-change?lang=eng>

The Three Pillars of God's Plan, 1996:

<https://lds.org/media-library/video/topics/creation?lang=eng>

⁴ The garden infertility paradox: that a commandment must be broken for a blessing of fertility to be bestowed. This strong delusion—propping up Paul's prophesied great "Lie"—traces all the way back to the enemy himself. What we hear Lucifer tell us in the modern temple's proxy Garden has been institutionally believed and propagated for well over one hundred years by some, the last vestiges (in fact, the origin) of the Adam-God theory. All views of Adam-God rely on (and are in fact have their genesis in) the false doctrine of garden infertility, or the need to be disobedient to God in order to procreate, and rationalize this disobedience in some way. See David John Buerger, "The Adam-God Doctrine", Dialogue v15 #1, 1976 (available online). For a more 'palatable' view of Adam-God still based on the great lie and the strong delusion, see *Different Thoughts - #7 adam – god*, Elden Watson May 1998 [Updated May 2002] at <http://eldenwatson.net/7AdamGod.htm>

⁵ These two verses are now quoted at the end of the pre-endowment, in the respective voices of Adam and then Eve as seeming rationalization of everything, including blatant disobedience to God and perfect obedience to Lucifer, that has gone before.

⁶ 2 Nephi 2:17, *And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.* (emphasis added)

To find the things Lehi read, we refer to 1 Nephi 5:10-11, *...my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;*

⁷ I have written extensively about this elsewhere, but the short version is that Adam and Eve had been commanded by an angel to repent, which is to say, change their perspectives into alignment with that of God. That commandment came in Moses 5:6-8, just prior to our First Parents being objectively quoted. Their statements still reflect the attitude of self-justification and rationalization (by conjecture, not fully aligned in the truth) and are given for us to judge *why* they needed to repent. See D&C 93:24-25 which excludes from the realm of truth anything hypothetical or conjectural, notwithstanding self rationalizing. It is true the Holy Ghost came to them, but not to fill their minds with rationalizing, but (in verse 9) to bear record of the Father and Son, to let them know there was a way to return from exile (through repentance and the actions of a sacrificing Savior) and to give Adam a vision of the potential for their posterity. The Holy Ghost came to give the exiles *hope* contingent upon repentance, not to congratulate them.

⁸ Lehi's aberrant thoughts in these verses depart from the pattern of truth (prophetic descriptions of what was/is happening or will be happening in the past, present and future, see D&C 93:24) he otherwise adheres to in the immediately preceding and succeeding verses. This island of false, hypothetical speculation (see D&C 93:25) was founded upon his suppositions from having read Eve's and Adam's rationalizations, who in turn were still in need of repenting from their belief in Lucifer's beguiling "There is no other way!" See I.R. Harvey, *Well Dr. Nibley, I do have a suggestion: always believe God; always disbelieve Lucifer*, Sunstone, 183, Winter 2016, 11-15.

⁹ We hear a phrase tumbling from Lucifer's deceitful lips in response to the query about what is being taught to our First parents (and to us by implication), the *philosophies of men, mingled with scripture*. In his deceitful version, he desperately wishes to deflect our attention away from himself, and harbor suspicion toward anyone not like *us*. *They* are the perceived enemy, whoever *they* are. And so we learn to test *them* to see how far apart we are when our focus should be on *him*. Lucifer always lies or twists the truth and Jesus said, "*there is NO truth in him.*" (John 8:44) The Gospel has been restored: the truth along with the lies. We must choose.

¹⁰ See Jana Reis, 1/3/19, <https://www.sltrib.com/religion/2019/01/03/commentary-why-im-going/>
and Peggy Fletcher Stack and David Noyce, 1/2/19
<https://www.sltrib.com/religion/2019/01/02/lds-church-releases/>

¹¹ 2 Thess 2:11,12 *And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

¹² Compare the new introductory statement prior to the endowment to the strange exhortation to our missionaries in PMG, p.50, just after our uniquely baffling “no other way” doctrine was presented on p.49: *When first discussing the doctrine of the Fall with investigators, do not tell them everything you know about it.*

¹³ Alma 41:10 *Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness.*

¹⁴ Moses 6:48-49 *And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.*

¹⁵ 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.*

¹⁶ D&C 130:20-21 *There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.*

¹⁷ 2 Thessalonians 2: 3-4 *Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*

¹⁸ Acts 4:19-20 *But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.*

¹⁹ I know what it says in the Proclamation on the Family. I know how things are ordered in the temple. And I also know what our scriptures relate to us as the first-person voice of the one we claim to be our God and I choose to believe Him in preference to any contradictory voice. Note that the commandment to procreate given to the pre-Adamic hominids during day-6 outside the Garden was pronounced fulfilled in that same day. See Moses 2:27-31 and note in v.29 that there were no trees forbidden to these beings. Then the final word: “it was so, even as I spake.” For any who are shocked that I refer to such beings, I suggest reading the one book written by the finger of God Himself, the fossilized pages of which constitute *The Book of the Earth*. See also, Hugh Nibley, Maxwell Institute, "Adam and Eve" (Pearl of Great Price Lecture Series - 19). <https://www.youtube.com/watch?v=3XpdC4nJ-o0>

²⁰ Ex 20:3-6 *Thou shalt have no other gods before me.*

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God... And shewing mercy unto thousands of them that love me, and keep my commandments.

²¹ Moses 1:13-17 *And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee? For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so, surely?*

*Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; **for God said unto me: Worship God, for him only shalt thou serve.** Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten. **And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me.***

²² Matt 4:8-11 *Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.***

Then the devil leaveth him, and, behold, angels came and ministered unto him.

²³ D&C 20:18-20 *And that he created man, male and female, after his own image and in his own likeness, created he them; And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws man became sensual and devilish, and became fallen man.*

²⁴ Moses 7:28-31 *And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever; And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?*

²⁵ Moses 7:32-34 *The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood; And the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.*

²⁶ Alma 32:41-42 *But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life. And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.*

²⁷ 2 Nephi 2:15 *And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.*

²⁸ Several notable examples include:

Adam, our father, and Eve, our mother, must obey. They must fall. They must become mortal. Death must enter the world. There is no other way. They must fall that man may be.

—Elder Bruce R. McConkie, The Promised Messiah, pp 220-221

So much depends, therefore, upon our maintaining gospel perspective in the midst of ordinariness and the pressures of temptation, tribulation, and deprivation. As we come to love the Lord more and more, we can understand, rather than resent, his purposes. He who should know has said that there is no other way. —Neal A. Maxwell, “Grounded, Rooted, Established, and Settled”, address given at Brigham Young University on 15 September 1981

²⁹ To the best of my recollection, *These messengers are true messengers from Father. I exhort you to pay strict heed to their counsel, and they will lead you in the way of life and salvation.*

³⁰ Elder Jeffery R. Holland, April, 2015 General Conference, emphasis in original.

³¹ The end of the pre-endowment forms the boundary for that which must be discussed in order to understand the Fall, and that which should not be discussed because we are under covenant to regard the endowment ordinance itself as sacred. (See also Alma 37: 23–25, describing the use of the interpreters in exposing works of darkness.)

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. (D&C 1:3)

Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. (Luke 12:3)

³² Moses 7:24-26 *And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth. And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.*

³³ <https://www.the-exponent.com/sisters-speak-changes-in-the-temple-part-iii/> (some of the sections of this document were drawn from my own contribution to the-exponent.com thread)

³⁴ <http://zelophehadsdaughters.com/2014/03/20/stop-using-eve-and-the-fall-as-evidence-that-the-lds-view-of-women-is-progressive/>

³⁵ I.R. Harvey, *Reconsidering the Three Pillars of Eternity Metaphor*, included in Part I of *The Lineage of the Lie*, and also available online as *Cracks in the Three Pillars of Eternity* at www.SnowHorseLab.com

³⁶ In C.S. Lewis' book *Perelandra* (Collier Books, 1965, p.120) we find a statement of *deja vous* regarding the fall that also applies to us now: "*All this that we now talking has been talked before. The thing he wants you to try has been tried before.*" For several pages the whole quote is relevant, but here I want to point out that the Prophet Joseph asked the Lord how to interpret the Fall and the Lord responded conclusively on the role of agency and causation for the fall (compare also the same message in 2 Ne 2:15,16) if we would but believe Him:

D&C 29:39-41 (emphasis added) *And it must needs be that the devil should **tempt** the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—Wherefore, it came to pass that the devil **tempted** Adam, and he **partook** of the forbidden fruit and transgressed the commandment, **wherein he became subject to the will of the devil, because he yielded unto temptation.** Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, **because of his transgression**, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the **wicked** when I shall say: Depart, ye cursed.*

³⁷ One of the beautiful truths of the Gospel restoration is that the test of the two trees is now restored to us upon the earth. It is our do-over. We each get to face the same test as our First Parents when we attend the temple and decide whether to believe God or the enemy. See I.R. Harvey, *Satan Gets To Reign BAD THINGS HAPPEN God Gets the Blame*, Outskirts Press, 2017, ISBN 978-1-4787-9022-8 (profits to OURrescue.org)

³⁸ I.R. Harvey, “Discovering and Applying the Grace Covenant”, essay submitted to *Dialogue*.