

**The Garden, the Globe, and the Glory of God:
Finding the Temple in Genesis 2-3 and Beyond**

Dr. Jacob Rennaker, John A. Widtsoe Foundation

The biblical story of Adam and Eve in Eden is one of the best-known among modern audiences. Because of its familiarity, the common interpretation of this story is often flattened to an explanation of the human condition or a cautionary tale about disobedience to God and its consequences. One way to see this foundational story afresh is to look at how audiences in the past made sense of it and applied its teachings. For instance, several ancient interpreters viewed Genesis 2-3 through the lens of the Temple, revealing priestly first parents, a sacred garden, and actions of cosmic significance. For ancient Israel and later Jewish audiences, this meant the high priest was, in a sense, Adam, the Temple was Eden, and priestly service affected the entire world. In Latter-day Saint theology, this spreading of God's glory through the Temple can be seen as extending even farther than the ends of the earth; it can reach into one's own backyard.

So, what might have encouraged a Temple-centered reading of Genesis 2-3? To begin with, the text itself contains language which ancient Israelite and later Jewish audiences could have easily seen as having significance in a Temple setting. For example, the reason for God placing Adam in the garden was "to till it and keep it" (NRSV, לעבדה ולשמרה). These same verbs are translated elsewhere as "serve" (עבד) and "keep / guard" (שמר), and are most often used *together* to describe the priestly actions of "serving" God and "keeping / guarding" God's word.ⁱ Several additional elements within Genesis 2-3 point to the possibility of Eden's inhabitants functioning within Tabernacle- and Temple-related sacred space. For instance, the prohibition against eating from the tree of the knowledge of good and evil stated that, if violated, Adam would "surely die"

(Gen. 2:17).ⁱⁱ Scholars have noted that, “according to later cultic ritual[,] the sanctuary was the centre of life, because there God was present. [And to] be excluded from the camp of Israel... was to enter the realm of death.”ⁱⁱⁱ From this perspective, then, “surely dying” was less about the length of Adam and Eve’s lives than it was about their ability to remain ritually pure within a particular sacred space.

This idea relates to the aforementioned language used to describe Adam’s responsibilities in the Garden of Eden: the command to “till” (עבד) and “keep” (שמר) the garden is verbally identical to the priestly actions of “serving” (עבד) God and “keeping / guarding” (שמר) God’s word. For Israelite priests, one noticeable aspect of “guarding” meant protecting the Tabernacle and Temple from ritually impure individuals and creatures entering its precincts.^{iv} This priestly responsibility to guard sacred space seems to be relevant for Adam, especially in light of the serpent—an unclean animal (see Lev. 11:41-44)—who we find roaming freely in Eden.^v Some scholars have suggested that the placement of cherubim to “guard” (שמר) the garden Temple points to the fact that Adam had failed in his priestly duties, requiring God to send heavenly substitutes, instead. From this perspective, God’s intention in having Adam and Eve “keep” (שמר) the garden appears to have entailed much more than simply cultivating the soil; they were charged with maintaining a sphere of sacredness.^{vi}

A couple of final elements may have suggested a priestly context for understanding the roles of Adam and Eve within the garden; these appear in the description of their actions—as well as the actions of God—after Adam and Eve had partaken of the tree of the knowledge of good and evil (Gen. 3:6). Upon hearing the voice of God in the garden, they hid themselves “from the presence of [or ‘before’] the LORD God” (מפני יהוה אלהים). Some scholars argue that “in general, any cultic activity to which the biblical text applies the formula ‘before the Lord’ can be considered

an indication of the existence of a temple at the site, since this expression stems from the basic conception of the temple as a divine dwelling-place and actually belongs to the temple's technical terminology."^{vii} If this is the case, then Adam and Eve's previous actions within the garden could have been viewed as paralleling the actions of priests in the Israelite Tabernacle and Temple. This suggestion is strengthened by the Temple-related actions of God that follow: God "clothes" Adam and Eve (וילבשם) with "garments" (כתנות) of skin. This same verbal form of "clothe" (לבש) appears several times in passages that describe Moses clothing the priests of the Tabernacle with "garments" (כתנות), suggesting that ancient Israelite and later Jewish audiences could have seen God's clothing of Adam and Eve as having priestly overtones.^{viii}

As important as the Temple was to ancient Israel, it held a unique place in the minds and hearts of the Jewish people during the period following the destruction of the Jerusalem Temple by the Babylonians; having been recently and forcefully estranged from this sacred focal point of their religion, these people possessed a heightened sensitivity to the cosmic significance of the Temple and its related imagery.^{ix} Such sensitivity is already evident in the writings of Ezekiel, a prophetic figure who bridged the gap between those who had lived in the shadow of the Jerusalem Temple their entire lives, and those who knew nothing but the ruins of this sacred edifice upon their return from Babylon.

In describing his vision of a restored—or possibly heavenly—temple,^x Ezekiel uses language evocative of Eden. For instance, this is evident in the regular appearance of specific heavenly beings—cherubim—in Ezekiel's narrative. While the six gates of the temple's outer courtyards were all decorated with palm trees (Ezek. 40:16, 22, 26, 31, 34, 37), indicating a garden-like setting, the walls and doors of the innermost, sacred structure containing the Holy Place and Holy of Holies were decorated with both palm trees *and* cherubim (Ezek. 41:20, 23, 25a). The

cherubim, of course, are suggestive of Adam’s expulsion from Eden. In Genesis, cherubim are placed “at the east of the Garden of Eden” (מִקְדָּם לְגַן־עֵדֶן) to prevent a westward return to the garden. Similarly, the cherubim on the doors that Ezekiel describes in his Temple vision are stationed at the eastern entrances of the temple’s most sacred inner chambers. The identical positioning of these protective figures in Genesis and Ezekiel suggests a conceptual connection between the idea of the Temple and Eden. In fact, this correlation may help to explain the name *ben-’ādām*, or ‘son of Adam’ [translated in the KJV as ‘son of man’] that is consistently applied by God to Ezekiel throughout the book.^{xi}

Earlier in Ezekiel, the author made the connection between Adam and priesthood more explicit. Chapter 28 describes Eden as being at the top of a mountain, and uses language evocative of the Israelite Tabernacle and Temple. The text also refers to an inhabitant of this sacred space as wearing precious stones (Ezek. 28:13) similar to those worn by the high priest as he officiated in the Tabernacle (Exod. 28:15-20).^{xii} In the verses that follow, God explains that because of this individual’s “sin” (חַטָּה), “I cast you as a profane thing from the mountain of God,” or Eden (Ezek. 28:16). Thus, the text of Ezekiel 28 strongly suggests that the character banished from Eden was wearing priestly attire before being expelled, which also seems to imply that this individual was performing priestly duties within the garden.^{xiii}

Several authors during the period of Jerusalem’s second Temple made similar, yet more expansive conceptual connections between Eden and creation as they wrote about this restored Temple. Contained within these texts are intimations of a complex understanding of what the temple, its rituals, and its attendants symbolized.^{xiv} One example of such thinking was written by the author of *Liber Antiquitatum Biblicarum*, which states that the Tabernacle—and later Temple—rituals somehow restored what was lost through Adam and Eve’s disobedience in Eden.

According to this account, God showed Moses “the measurements of the sanctuary, and the number of the offerings, and the signs by which they shall begin to examine the heavens. And [God] said: These are the things which were forbidden to the race of men after they had sinned [in Eden].”^{xv} In other words, Adam and Eve were believed to have been responsible for losing holy privileges which humans should have rightly enjoyed. The way to Paradise and its sacred gifts were then partly restored to Israel when Moses instructed the people to build the Tabernacle and perform its services. This, then, gave Israel a significant role in reinstating what had been lost in Eden, which had repercussions for the entire human race.^{xvi} From this perspective, the creation of the Tabernacle and Temple were functional replacements for Eden’s primal sacred space.

The book of *Jubilees* also makes conceptual ties between Eden, Adam, and the Temple. In its account of creation, Adam and Eve are created outside the garden; God brings Adam into the garden after forty days, and then brings Eve into the garden after eighty days (*Jubilees* 3:9-13).^{xvii} The author makes clear that these procedures reflect the priestly laws governing entrance to the Temple in Leviticus 12 (vv. 2-8), and suggests that the Garden of Eden had a similar level of sanctity as did the Temple. This particular idea is made explicit in *Jubilees* 8:19, where the narrator describes Noah as knowing “the Garden of Eden is the holy of holies, and the dwelling of the Lord.”^{xviii}

According to this tradition, Adam and Eve were brought into the holiest place in the world prior to their disobedience: their expulsion from Eden means that they were removed from the place where God’s presence on the earth was most immediate for Israel. From this perspective, then, the high priest’s entry into the Holy of Holies on the Day of Atonement in Leviticus 16 symbolically represents Adam’s temporary return to Eden and returns him to the presence of God.^{xix}

In understanding Eden as a sort of primeval Temple, these interpreters equated Adam's role with the priestly roles later performed by Levites. We see this clearly in the book of *Jubilees*'s description of Adam's actions immediately following his expulsion from Eden: "And [God] made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden. And on that day which Adam went forth from the Garden, he offered as a sweet savour an offering...spices in the morning with the rising of the sun from the day when he covered his shame."^{xx} While Adam's offering here appears to be fulfilling the priestly requirements for daily offerings in the Tabernacle (and later, the Temple) given in Exodus 30 (vv. 1-8), additional texts such as *The Wisdom of Ben Sira* (in Hebrew) make an even stronger connection. Here, the author of *Ben Sira* describes the appearance of the high priest in his priestly clothing using the same unique language he uses to describe Adam's appearance, suggesting that the high priest was a sort of latter-day representative of Adam who had the same priestly privileges as the first man and, therefore, whose temple service and sacrifices were offered on behalf of all humanity.^{xxixii}

Along similar lines, other authors of this period saw the Eden-like Temple as symbolizing the entire world, and that worship performed in the Jerusalem Temple affected not only humanity, but the entirety of creation. For example, when the Jewish historian Josephus (3–100 CE) commented on Israel's temporary Temple, the Tabernacle,^{xxiii} he wrote that each area was "designed as a copy and configuration of the universe, if [one] is willing readily and with intelligence to make enquiry,"^{xxiv} and then goes on to provide several examples. The Jewish philosopher Philo (20 BCE–50 CE) gives us a rather concise example of this approach in the following statement:

“Now in front of [the Holy of Holies] was a veil...of Babylonian woven cloth embroidered in blue and linen as well as scarlet and purple, worked in marvelous fashion. The combination of material it possessed did not lack theoretical significance, but was like an image of the universe. For it appeared that fire was hinted at in the scarlet, the earth in the fine linen, the air in the blue, and the sea in the purple...And the woven cloth was embroidered with the spectacle of the whole heaven, except for the signs of the Zodiac.”^{xxv}

The veil here served as a microcosm of the universe itself and also represented the elements which composed creation. Thus, according to both Philo and Josephus, the temple’s cosmic symbolism permeated the entire sacred structure.^{xxvi} This same sort of cosmic symbolism that was so clearly displayed on the Temple veil also appears in Philo’s description of the clothing that the high priest wore as he offered sacrifice and entered the Holy of Holies:

“In this way the high priest is adorned (*diakosmêtheis*) and sent forth for his holy task, so that whenever he enters [the sanctuary,] offering the ancestral prayer and sacrifices, the whole universe (*kosmos*) may enter with him by means of those copies which he bears upon himself...Perhaps, again, he is teaching the worshipper of God in advance that, even if he is not worthy of the Maker of the universe, he should at any rate try without ceasing to be worthy of the universe, a copy of which he wears: he is thus obliged to carry as an image the pattern in his heart, and so in some manner be changed from man into the nature of the universe and...himself be a little universe.”^{xxvii}

According to Philo’s interpretive framework, both the veil which the high priest passed through, and the ritual clothing of the high priest himself represented the cosmos as a whole. Philo then transferred the cosmic symbolic value of these items to the nature of the ritual act itself which the high priest performed within the Temple. Philo writes elsewhere that

“the high priest for the Jews offers both prayers and thanksgiving not only for the whole race of men, but also for the parts of nature, earth, water, air, and fire, considering that the universe...is his native land, on whose behalf he is accustomed to propitiate [God] with supplications and entreaties, beseeching him to make what he has created a partaker of his own fair and merciful nature.”^{xxviii}

Because the Temple here signifies the cosmos and the high priest represents all of humanity,^{xxix} the priestly actions performed in the Temple could be seen as having an effect beyond that which existed within the walls of the temple and the borders of the land of Israel; from his Edenic temple, this Adamic high priest could bless humanity—and everything else—across the globe. Such was the potency of the creation story in Genesis 2-3 for ancient Israel and the Jewish people during the Second Temple period.

Such powerful theological concepts from ancient Israel about priestly mediation for humanity and the vastness of God’s creation can remain impotent for modern audiences if they do not allow us to see their own lives and their own neighborhoods in a similar manner. The Christian author G.K. Chesterton put it this way:

“Religion [must] provide that longest and strangest telescope—the telescope through which we [can] see the star upon which we [dwell]. For the mind and eyes of the average [person,] this world is as lost as Eden and as sunken as Atlantis. There runs a strange law through the length of human history—that [humans] are continually tending to undervalue their environment, to undervalue their happiness, to undervalue themselves...This is the great fall, the fall by which the fish forgets the sea, the ox forgets the meadow, the clerk forgets the city, every man forgets his environment and, in the fullest and most literal sense, forgets himself. This is the real fall of Adam, and it is a spiritual fall. It is a strange thing

that many truly spiritual [people]...have actually spent some hours in speculating upon the precise location of the Garden of Eden. Most probably we are in Eden still. It is only our eyes that have changed.”^{xxx}

And so, such rich and ancient ideas about priestly first parents and holy first homes will mean little if they do not create an imaginative space for individuals to experience a sacred way of being in and relating to the world at this very moment.

Fortunately, Latter-day Saint theology is uniquely positioned to translate this ancient interpretation of Genesis 2-3 into individual imaginations and religious lives in the present. For example, Joseph Smith’s revelation in September 1830 (later canonized in Doctrine and Covenants, section 29) uses the story of Adam and Eden as a jumping-off point to discuss the nature of agency in the lives of each of God’s children, with the narrative switching back and forth repeatedly between the experiences of Adam and humanity in general. Thus, Adam becomes a stand-in for each person born into the world and his or her lived experience, and vice versa. C.S. Lewis’ imaginative world of Narnia, for example, does something similar by referring to boys and girls from our world as “Sons of Adam” and “Daughters of Eve,” respectively.^{xxxi}

Individual identification with Adam and Eve is particularly significant in Latter-day Saint Temple theology. Elder James E. Talmage, a member of the Quorum of the Twelve Apostles, wrote the following in his book *The House of the Lord* (which is quoted in the Church’s Temple Preparation booklet titled, “Preparing to Enter the Holy Temple”):

“The Temple Endowment, as administered in modern temples...includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode,

their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which [their] great transgression may be atoned,...[and, therefore,] the absolute and indispensable condition of [each individual's] personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.”^{xxxii}

As with ancient Israelite interpretations of priestly first parents in Genesis 2-3, the modern Latter-day Saint Temple Endowment closely ties these teachings about Adam and Eve to priesthood. Elder M. Russel Ballard of the Quorum of the Twelve Apostles explained it this way: “When men and women go to the temple, they are *both* endowed with the same power, which is *priesthood* power...Access to the power and the blessings of the priesthood is available to all of God’s children[, male and female].”^{xxxiii}

Within this framework, Temple-going Latter-day Saint women and men find particular meaning in God’s commandment to Moses that Israel “shall be for me a priestly kingdom and a holy nation” (Ex. 19:6), as well as Peter’s injunction that spiritual Israel should be “a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light” (1 Pet. 2:9).

Here is where Latter-day Saint theology departs somewhat from the ancient Israelite interpreters who found the priesthood and Temple in Genesis 2-3. The inclusion of Eve in Genesis’s Temple-oriented passages certainly complicated the categories of an all-male priesthood in ancient Israel. These interpreters focused entirely on Adam and what they saw as his correspondence to the high priest, ignoring entirely Eve’s role in Eden. However, Latter-day Saint Temple theology embraces both Adam *and* Eve—men and women—as ministering within a priestly sphere that is typified by Eden’s sacred space.

In this way, the Latter-day Saint Temple can provide just the sort of “long and strange telescope” which G.K. Chesterton said that true religion can provide. In the Temple, participants each become priestly sons of Adam and daughters of Eve, who, upon leaving the Temple, enter the individual Edens of their homes, yards, and communities, where they are responsible for “keeping,” “guarding,” and tending in a sacred way. In other words, for Latter-day Saints, there are priestly first parents and Edens all around. The proliferation of Adams and Eves who have sacred powers and responsibilities is at the same time common and uncommon—a sort of paradoxical power in Paradise, wherever it may be (and it may be anywhere).

In summary, ancient interpretations of Genesis 2-3 through the lens of the Israelite Temple can resonate strongly for Latter-day Saints and provide expansive possibilities for understanding this foundational story. However, it might require something as extraordinary as worshipping in a modern Temple to realize that they are sons of Adam and daughters of Eve, living in little Edens. Temple-going Latter-day Saints, therefore, can see even further into the nature and potential of all people and places—that they are quite literally surrounded by priestly first parents and sacred gardens that require tending. The question, then, is—what sort of Edens will their priestly powers cultivate?

ⁱ See Num. 3:7-8; 8:25-26; 18:5-6; 1 Chron. 23:32; Ezek. 44:14. See Cassuto, *Commentary on Genesis, Part I*, pp. 122-123, Wenham, “Sanctuary Symbolism in the Garden of Eden Story,” p. 21, and Parry, “Garden of Eden: Prototype Sanctuary,” p. 144. For a more technical discussion, see Beale, *The Temple and the Church’s Mission*, p. 67 n. 89.

ⁱⁱ See also Gen. 3:3-4.

ⁱⁱⁱ Wenham, “Sanctuary Symbolism in the Garden of Eden Story,” p. 24. Wenham finds evidence for this view in the language of Leviticus. See Wenham, *The Book of Leviticus* (Grand Rapids, MI: Eerdmans, 1979), pp. 177, 201, and Wenham, “Why Does Sexual Intercourse Defile?” *Zeitschrift für die Alttestamentliche Wissenschaft* 95:3 (1983), pp. 432-434.

^{iv} E.g. Num. 3:6-7, 32, 38; 18:1-7; Neh. 11:19; Ezek. 40:45; 44:14; 1 Chron. 9:17-27; 2 Chron. 23:19.

^v Beale, *The Temple and the Church’s Mission*, p. 69.

^{vi} Beale, *The Temple and the Church’s Mission*, p. 70.

^{vii} Haran, *Temples and Temple Service in Ancient Israel*, p. 26.

^{viii} E.g. Ex. 28:41; 29:8; 40:14; Lev. 8:13. See also Wenham, “Sanctuary Symbolism in the Garden of Eden Story,” pp. 21-22, and Parry, “Garden of Eden: Prototype Sanctuary,” p. 145. For a discussion of early Jewish and Christian traditions that make a similar association between Adam’s garment and priestly clothing, see John Tvedtnes, “Priestly Clothing in Bible Times,” in Donald Parry, ed., *Temples of the Ancient World: Ritual and Symbolism* (Salt Lake City, UT: Deseret Book, 1994), pp. 649-662, and Anderson, *The Genesis of Perfection*, pp. 122-124.

^{ix} Concerning both temple and Eden imagery, Michael Fishbane writes, “It was not until the woe and dislocation of the exile, and with it the destruction of the land and Temple, that the symbolism of Eden emerges with singular emphasis. In the mouths of the post-exilic prophets, this imagery serves as the organizing prism for striking visions of spatial renewal.” Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), pp. 369-370.

Regarding the perception of temple imagery during this period, Carla Sulzbach noted that “The assorted strands of references to sacred places that were still clearly discernible in the earlier strata of the Hebrew Bible were mined by the various Second Temple period texts and these were then fused into one grand, intricately contrived temple image.” Carla Sulzbach, “Of Temples on Earth, in Heaven, and In-Between,” in Ian H. Henderson and Gerbern S. Oegema, eds., *The Changing Face of Judaism, Christianity, and Other Greco-Roman Religions in Antiquity: Presented to James H. Charlesworth on the Occasion of his 65th Birthday* (Gütersloh: Gütersloher Verlagshaus, 2006), p. 173.

^x See Ezekiel 40-48.

^{xi} Sweeney, “Ezekiel: Zadokite Priest and Visionary Prophet of the Exile”, in *Form and Intertextuality in Prophetic and Apocalyptic Literature* (Tübingen: Mohr Siebeck, 2005), pp. 141-142.

^{xii} While the Hebrew (Masoretic) Text of Ezekiel only mentions this figure wearing nine stones (as opposed to the twelve stones mentioned for the priestly breastplate in Exodus), the Greek text (Septuagint) mentions all twelve stones. For a detailed comparison and analysis of the Hebrew and Greek texts of Ezekiel 28:11-19, see Stordalen, *Echoes of Eden*, pp. 332-356.

^{xiii} Fletcher-Louis agrees with this reading: “The office of high priest was thought to recapitulate the identity of the pre-lapsarian Adam. This goes back at least as far as Ezekiel 28:12ff. where the prince of Tyre wears precious stones which are simultaneously those worn by the *Urmensch* in the garden of Eden and those of the Aaronic ephod according to Exodus 28.” See Crispin Fletcher-Louis, “The Worship of Divine Humanity as God’s Image and the Worship of Jesus,” in Carey C. Newman, James R. Davila, and Gladys S. Lewis, eds., *The Jewish Roots of Christological Monotheism: Papers from the St. Andrews Conference on the Historical Origins of the Worship of Jesus* (Leiden: Brill, 1999), p. 126. See also Stordalen, *Echoes of Eden*, pp. 394, 408.

^{xiv} For some of these authors, the temple was symbolic of the cosmos as a whole—as was the temple’s high priest—and worship performed in the Israelite temple affected the entirety of creation. Among those who saw the temple and cosmos as symbolically interchangeable, Philo (20 BCE–50 CE) and Josephus (3–100 CE) were perhaps the most explicit.^{xiv} For instance, Philo wrote, “The whole universe must be regarded as the highest and, in truth, the holy temple of God. As a sanctuary it has the heaven, the most holy part of the substance of existing things; as votive offerings it has stars; as priests it has angels.”^{xiv} Here, Philo sees the universe in terms of the temple, which was a representation of a larger reality. In commenting on the Israelite tabernacle (the structural and symbolic precursor to the temple),^{xiv} Josephus wrote that each area was “designed as a copy and configuration of the universe, if [one] is willing readily and with intelligence to make enquiry,” and provides several examples.^{xiv} Philo gives us a rather concise example of this approach in the following statement:

Now in front of [the Holy of Holies] was a veil...of Babylonian woven cloth embroidered in blue and linen as well as scarlet and purple, worked in marvelous fashion. The combination of material it possessed did not lack theoretical significance, but was like an image of the universe. For it appeared that fire was hinted at in the scarlet, the earth in the fine linen, the air in the blue, and the sea in the purple...And the woven cloth was embroidered with the spectacle of the whole heaven, except for the signs of the Zodiac.^{xiv}

The veil here appears as a microcosm of the universe itself, as well as the elements of creation. Thus, according to both Philo and Josephus, the temple’s cosmic symbolism permeated the entire sacred structure.^{xiv}

This same sort of cosmic symbolism that was so clearly displayed on the veil before the Holy of Holies also appears in Philo’s explanation of the clothing that the high priest wore as he offered sacrifice and entered the Israelite temple’s Holy of Holies:

In this way the high priest is adorned (*diakosmêtheis*) and sent forth for his holy task, so that whenever he enters (the sanctuary) offering the ancestral prayer and sacrifices, the whole universe (*kosmos*) may enter with him by means of those copies which he bears upon himself...Perhaps, again, he is teaching the worshipper of God in advance that, even if he is not worthy of the Maker of the universe, he should at any rate try without ceasing to be worthy of the universe, a copy of which he wears: he is thus obliged to carry as an image the pattern in his heart, and so in some manner be changed from man into the nature of the universe and...himself be a little universe.^{xiv}

According to Philo’s interpretive framework, both the veil through which the high priest passed *and* the ritual clothing of the high priest himself represented the cosmos as a whole. Philo also transferred the symbolic value of these items to the nature of the ritual act that the high priest was performing within the temple. He writes elsewhere that

the high priest for the Jews offers both prayers and thanksgiving not only for the whole race of men, but also for the parts of nature, earth, water, air, and fire, considering that the universe (which is in fact the truth) is his native land, on whose behalf he is accustomed to propitiate the ruler with supplications and entreaties, beseeching him to make what he has created a partaker of his own fair and merciful nature.^{xiv}

Because the temple here signifies the cosmos, the high priest’s offerings could be viewed as having a redemptive effect on all of creation. Robert Hayward explains this in the following: “Most important is [Philo’s] conviction that the Temple in some manner represents the universe, the high priest a figure mediating between earth and heaven, and the public sacrifices of the Temple representing in a fashion the homage not only of Jews, but of the whole human race to God.”^{xiv}

^{xv} *Liber Antiquitatum Biblicarum* XIX. 10-11.

^{xvi} Hayward, *The Jewish Temple*, p. 167.

^{xvii} See also Hayward, *The Jewish Temple: A Non-Biblical Sourcebook*, p. 89.

^{xviii} Translation of Hayward, *The Jewish Temple: A Non-Biblical Sourcebook*, p. 89.

^{xix} Hayward, *The Jewish Temple: A Non-Biblical Sourcebook*, p. 89.

^{xx} Jubilees 3:26-27

^{xxi} Hayward, *The Jewish Temple*, p. 14.

^{xxii} A similarly relation between Eden, Adam, and the temple appears in several Qumran texts. In the Community Rule, we read: “For God has chosen them [the community] for an everlasting covenant, and all the glory of Adam is theirs” (1QS 4:22-23). The curious phrase כול אדם בבוד also appears in one of the *Hodayot*: “And you [God] are causing [the community] to inherit all the glory of Adam and an abundance of days” (1QH 4:15). This association between the Qumran community and Adam is further demonstrated throughout the *Hodayot*. For example, one passage reads, “I will recount your glory in the midst of the sons of Adam; and in the abundance of your goodness my soul delights” (1QH 19:6-7).^{xxii} In fact, Fletcher-Louis observes that much of this collection “is a sustained and extended meditation on the anthropology of Genesis 2:7,”^{xxii} which describes the creation of Adam from the dust of the earth.^{xxii} These examples suggest that the Qumran community considered the character of Adam as glorious, and believed that they could somehow participate in that glory.

Given the evidence that both *Ben Sira* and *Jubilees* were preserved at Qumran,^{xxii} it is not surprising that additional texts there may contain imagery that associates high priestly figures with the concept of Adam and a return to the presence of God. While the Qumran community saw themselves as inheritors of “all the glory of Adam,” they also saw themselves as priests. These two views are joined in 4Q Florilegium (4Q174 1 i:6-7): “And he has commanded that a sanctuary of Adam^{xxii} be built for him; that there they may send up, like the smoke of incense, the works of the law.”^{xxii} Michael Wise and Carla Sulzbach agree that אדם מקדש here is best translated as “sanctuary / Temple of Adam” in view of the Edenic overtones they see in this text.^{xxii} It is possible that the community saw themselves as a conceptual sanctuary consisting of priestly individuals who had each received the “glory of Adam,” thus becoming a “Temple of Adam.” It is also possible to combine this idea with the importance of a physical location to perform priestly duties at Qumran. Sulzbach suggests that, “in light of other historical precedents, it may be assumed that *Miqdash Adam* refers to a certain place, the designated *maqom*, where worship and divine service takes place (for the moment, until better times). Perhaps even the synchronized angelic-human [priestly] service as described in the [*Songs of Sabbath Sacrifice*] could thus have taken place in the *Miqdash Adam*.”^{xxii}

If the *Songs of Sabbath Sacrifice* in particular were used in a liturgical setting, then its 2nd Song may support the view that the community saw themselves individually as representatives of Adam. Referring to those in the heavens, the Instructor asks: “[What] is the offering of our tongues of dust (עפרנו לשון) (compared) with the knowledge of the g[ods?] (4Q400 2 6-7)” This is a possible allusion to Gen. 3:19, where God says to Adam, “For you are dust (עפר), and unto dust you will return.” This passage from the 2nd Song is the only instance where humanity comes close to being viewed negatively in the *Songs*; elsewhere, the emphasis is always on glorious figures (often portrayed using priestly language). It should be remembered that by reading *Ben Sira* and *Jubilees* together, the high priest entering the Holy of Holies most likely represented Adam returning to Eden, and therefore signified a return to the presence of God.^{xxii} If the Qumran community embraced this imagery in *Ben Sira* and *Jubilees*, then perhaps the community also understood these *Songs of Sabbath Sacrifice* as somehow functioning to reverse the sentence pronounced upon Adam in Gen. 3:19; instead of returning to the dust, community members would ritually receive the glory originally intended for Adam. Such a liturgical experience would have held a special significance for those at Qumran, who were unable to participate in the various priestly rituals at the temple in Jerusalem.^{xxii} In fact, by laying claim to the “glory of Adam,” it is possible to see the Qumran community as appealing to a tradition even older than the Jerusalem temple in order to justify their community’s performance of priestly functions.^{xxii}

^{xxiii} See Menahem Haran, *Temples and Temple Service in Ancient Israel* (Oxford: Clarendon, 1978), pp. 189-204, and R. J. Clifford, "The Temple and the Holy Mountain," in Truman Madsen, ed., *The Temple in Antiquity* (Salt Lake City, UT: Brigham Young University Press, 1984), pp. 112-115.

^{xxiv} *Ant.* III. 180-182.

^{xxv} *War* V. 212-214.

^{xxvi} See Hayward, *The Jewish Temple*, pp. 8-9.

^{xxvii} *De Vit. Mos.* II. 133-135.

^{xxviii} *De Spec. Leg.* I. 97. In commenting upon this passage, Hayward states that "the cosmos itself may be viewed as a Temple, and the earthly Temple in Jerusalem, presided over by the high priest, as a material representation of the universe constantly presenting to God thanksgiving due to Him though the prescribed Service of the high priest and his deputies" (*The Jewish Temple*, pp. 110-111).

^{xxix} Hayward, *The Jewish Temple*, p. 109. Moshe Weinfeld similarly summarized his survey of this literature: "According to these sources not only do the different parts of the Temple and its objects represent the heavenly abode, but even the priests of the Temple represent the divine retinue, i.e. the angels. Thus we hear Philo stating that the Temple of God represents the whole Universe: the inner shrine represents heaven, the votive objects are the stars and the priests are the angels, the servants of his power (*Spec. Leg.* I. 66). The high priest, who in his view has been consecrated to the Father of the world, wears a vesture which represents the world (*Vita Mos.* II. 133f.; cp. *Wisd. Sol.* 18:24) and when he enters before the Lord, the whole universe enters with him (*ibid.* compare Josephus, *Antiq.* III. 184f.)." See Weinfeld, "Sabbath, Temple and the Enthronement of the Lord—The Problem of the *Sitz im Leben* of Genesis 1:1-2:3," in Andre Caquot and Mathias Delcor, eds, *Melanges bibliques et orientaux en l'honneur de M. Henri Cazelles* (Kevelaer: Butzon & Bercker; Neukirchen-Vluyn: Neukirchener Verlag, 1981), p. 506.

^{xxx} G.K. Chesterton, "Introduction to *The Defendant*," in Dale Ahlquist, Joseph Pearce, and Aidan Mackey, eds., *In Defense of Sanity: The Best Essays of G.K. Chesterton* (San Francisco, CA: Ignatius Press, 2011), Kindle location 181.

^{xxxi} For example, see C.S. Lewis's first book set in Narnia, *The Lion, the Witch, and the Wardrobe* (New York: Harper Collins, 1994), p. 66. Lewis expands upon this in his second book, *Prince Caspian* (New York: Harper Collins, 1994), p. 218: "You come of the Lord Adam and the Lady Eve," said Aslan. "And that is both honour enough to erect the head of the poorest beggar, and shame enough to bow the shoulders of the greatest emperor on earth. Be content."

^{xxxii} James E. Talmage, *The House of the Lord* [Salt Lake City: Bookcraft, 1962], pages 99–100. "This statement from Elder Talmage makes it clear that when you receive your endowments you will receive instruction relative to the purpose and plans of the Lord in creating and peopling the earth. You will be taught what must be done for you to gain exaltation" (*Preparing to Enter the Holy Temple*, pp. 31-32).

^{xxxiii} M. Russell Ballard, "Men and Women in the Work of the Lord" *New Era*, Apr. 2014. See also Elder Ballard's "Women of Dedication, Faith, Determination, and Action," given Friday, May 1, 2015 at the BYU Women's Conference (https://womensconference.ce.byu.edu/sites/womensconference.ce.byu.edu/files/elder_m_russell_ballard_0.pdf)