

Plagiarism and Self-Plagiarism in Alonzo Gaskill's Writings

Alonzo Gaskill has been teaching in the faculty of Religious Education at Brigham Young University since 2003,¹ and in that time has written and published many books through various presses: self-publishing through Lulu and publications by Deseret Book, Cedar Fort, Inc., Oxford University Press, and the *Journal of Inter-Religious Dialogue*. Much of Gaskill's opportunities in the world of publishing and in working at an academic university have been based on the idea that he received a PhD in Biblical Studies from an accredited university,² and it is clear that the Bible college that he received his degree from is not now nor has it ever been accredited.³ To make matters worse, Gaskill's published works, in popular and academic publications, have a strong tendency toward self-plagiarism of his previous works and plagiarism of the work of others. This is to say nothing of the problems of misrepresentation publicly noted in the publication of alleged teachings of Jesus about women.⁴

This only came to light after seeking out Gaskill's PhD dissertation, which I had recently seen listed on his CV on BYU's website, "Touch Not the Unclean Thing': The Implications of Barnabian Kosher Typology for Biblical Exegesis," first through asking around to a few friends in Mormon Studies circles that I thought would likely have it, then to Gaskill himself, and then to the Bible college he attended. To my surprise none of these groups (including both Trinity and Gaskill) could locate a copy of the dissertation. The first group was not

¹ Cf. https://religion.byu.edu/alonzo_gaskill (Last accessed February 20, 2019).

² From what I have been able to tell it looks like the official title of the degree might have "Doctorate of Religious Studies," and not a PhD in Biblical Studies as it is almost always presented.

³ Multiple online Evangelical discussion boards over the last fifteen years or so have described the problems with going to Trinity, as well as the fact that the school is not accredited. See <https://www.degreeinfo.com/index.php?threads/trinity-college-of-the-bible-theological-seminary.19241/> (Last accessed February 20, 2019); and <https://www.baptistboard.com/threads/trinity-of-the-bible-and-seminary.65017/#post-1576674> (Last accessed February 20, 2019).

⁴ For that episode in Gaskill's history see Lindsay Whitehurst, "Scholars: BYU prof's 'Place of Women' book relies on hoax gospels," *The Salt Lake Tribune*, April 16, 2014, archived here: <http://archive.sltrib.com/article.php?id=57808217&itype=cmsid> (Last accessed February 20, 2019); Taylor G. Petrey, "A Warning About Alonzo Gaskill's New Book," *By Common Consent Blog*, April 10, 2014, archived here: <https://bycommonconsent.com/2014/04/10/a-warning-about-alonzo-gaskills-new-book/> (Last accessed February 20, 2019).

surprising, a few of my friends had hoped to also get a copy of the dissertation after I reached out to them, and some had been aware of it prior to my asking them but had never looked hard for a copy of it. I assumed that Gaskill, if anyone, would be able to send me a copy, but in an email exchange he explained to me that he lost the original, supposedly on multiple floppy disks,⁵ and that his hard copy was nowhere to be found either.

I thought this was strange but clearly an accident that could hypothetically happen. I still wanted to get a copy of the dissertation if I could, and there was still one avenue where I thought that was possible. I reached out to Trinity College of the Bible & Theological Seminary, the Bible college Gaskill had received his online PhD from in 2000, although now branded with a slightly longer name. On their website they have a document entitled, "Capstone, Dissertation, Major Writing Project & Thesis Titles."⁶ Under the section on dissertations Gaskill's name and dissertation are the first to appear in a long list of names that are not in alphabetical order.

I reached out to the school itself, and was transferred around campus until I was able to speak with someone (Andrew Armstrong) who was not attached to the library but knew the person who had access to the information I needed (a Dr. Pritchett) so Andrew worked with me directly. I got the distinct impression that there is no actual library, as it describes on their website that the "library" is all online, but I was able to finally have a conversation with someone there at the university. Andrew informed me that the library, or maybe the employees who handle the online library services, were unable to locate any record of Gaskill's dissertation. I asked them if they simply did not have a copy of the dissertation now or if they had never had one, and Andrew responded that he was not sure but that the dissertations were all supposed to be on electronic file by now. They had no record of his dissertation at the school.

A little confused by that experience, I decided to see if I could find some of the information I was hoping to find in Gaskill's dissertation in some of his books, and this is when I started discovering aspects of Gaskill's publishing history that go against the standards of academic inquiry. If programs of higher education are going to expect undergraduate students to be held to basic ethical standards, then faculty of course need to be held responsible as well. This is why I have decided to speak out about what I have found in my comparisons of Gaskill's books with one another and with other books.

⁵ Gaskill completed the degree in 2000, so it is possible that he was working with floppy disks, although Zip drives and other media would have prevented the need for multiple floppy disks.

⁶ https://trinitysem.edu/pdf/dissertation_title.pdf (Last accessed February 20, 2019).

In the rest of this document I provide the clear evidence that besides the questionable nature of his academic background, especially the fact that he was hired at an accredited institution in a position that requires a doctorate from another accredited institution without having one, Gaskill was plagiarizing the work of others and self-plagiarizing his own work from his first book all the way up until the present. Gaskill is aware that when he reprints materials from his previous publications he is supposed to either cite the previous publication in a footnote or otherwise make his readers aware of the literary connections between the texts, as is obvious in the first endnote to chapter one of his 2016 book, *Temple Reflections: Insights into the House of the Lord*.⁷ Any professor working at an accredited university will also be more than aware of the issues surrounding plagiarism, and that the modern academic pursuit in all fields is based on a mutual understanding that credit is given where strings of words, quotations, concepts, phrases, etc. are borrowed from previous sources. Brigham Young University's own Religious Education, the department Gaskill is now employed under, had a sudden and public reminder in 1998 about the need for its scholars to not plagiarize the work of others when Bruce Van Orden was fired for being "careless" in not citing sources.⁸ It looks like the same thing has happened again, discovered twenty years later but a trend that had started with one of its professors only five years after Bruce Van Orden was released from the department.

I will not provide a definitive account of the literary connections between Gaskill's books and one another, or his books with all of the unattributed (or misattributed) literary connections in them. To do so would constitute a major study; exploring nineteen books and many essays on a phrase-by-phrase basis would take years. Instead, I will highlight the plagiarism in Gaskill's writings that I have found up to this point, which constitutes only a few weekends of study based on seven of the books and two articles I have been able to analyze personally. The evidence of plagiarism and self-plagiarism (potentially "contract-plagiarism," which hurts each of the different publishers when they are not aware that the author is reusing previously

⁷ The endnote reads, "A version of this article was originally published under the title "The Woman at the Veil: An Examination of the History and Symbolic Merit of one of the Salt Lake Temples [sic] Most Unique Symbols." See *An Eye of Faith*, ed. Kenneth L. Alford and Richard E. Bennett (Provo, Utah: Religious Studies Center, BYU, 2015), 90-111. This expanded version is republished here by permission." The book chapter title is the same as the previous publication. See also the note at the end of chapter 3, Gaskill, *Temple Reflections*, 49, nt. 1.

⁸ See Edward L. Carter, "Y. professor apologizes for plagiarism," *Deseret News*, February 28, 1998. This is archived here: <https://www.deseretnews.com/article/616113/Y-professor-apologizes-for-plagiarism.html> (Last accessed February 20, 2019). For a detailed account of the discovery of Van Orden's plagiarism and examples of it see the *Journal of Mormon History*, Vol. 24, No. 1 (1998): v-iv.

published material) brought together here only hints at what would further be found if an exhaustive study was completed.

Although the first signs of self-plagiarism I discovered were between his books *The Savior and the Serpent* and *The Truth about Eden* (the latter is a complete reprint of the former with no indication anywhere in the book of this fact), I will present the forms of plagiarism and self-plagiarism in chronological order from the earliest dated book I have examined, *The Lost Language of Symbolism*—arguably Gaskill’s most popular book—to the latest one I have analyzed, *Temple Reflections*. This document does not get into any of the details of the problematic nature of Gaskill’s 2013 book *The Lost Teaching of Jesus on the Sacred Place of Women*, which was based on a nineteenth century forgery that Gaskill presented to his audience as authentic sayings of Jesus.⁹

Note: Each book is given its own section to present my analysis of how that given book used materials that had been previously published in either the work of other scholars or Gaskill’s work itself.

1. *The Lost Language of Symbolism* (Salt Lake City: Deseret Book, 2003).

Plagiarizing Leland Ryken, James C. Wilhoit, Tremper Longman III, eds., *Dictionary of Biblical Imagery* (Downers Grove: IVP Academic, 1998). In almost all of the following examples Gaskill did not use quotation marks to indicate he was borrowing specific words and phrases from the sources.

A. *Dictionary of Biblical Imagery*, 43:

“Depending on context the images of the arm or hand can represent power in action, either good or evil. Dominating all else is the epithet “outstretched arm”...Whenever this formulaic phrase appears, it is always in reference to the power of God. This image can apply to God’s power in creation, in the deliverance of his people or in his judgment...(Jer 32:17)...(Deut 4:34)...(Deut 26:8)...(Jer. 21:5)...”

The Lost Language of Symbolism, 28:

⁹ As noted above, see Lindsay Whitehurst, “Scholars: BYU prof’s ‘Place of Women’ book relies on hoax gospels,” *The Salt Lake Tribune*, April 16, 2014, archived here: <http://archive.sltrib.com/article.php?id=57808217&itype=cmsid> (Last accessed February 20, 2019); Taylor G. Petrey, “A Warning About Alonzo Gaskill’s New Book,” *By Common Consent Blog*, April 10, 2014, archived here: <https://bycommonconsent.com/2014/04/10/a-warning-about-alonzo-gaskills-new-book/> (Last accessed February 20, 2019).

“Depending on the context, the image of an arm in scripture can represent power in good or evil circumstances...The outstretched arm is always a symbol of God’s power being exercised, whether in creation (see Jeremiah 32:17), judgment (see Jeremiah 21:5...), or deliverance of his people (see Deuteronomy 4:34; 26:8...”

B. *Dictionary of Biblical Imagery*, 359:

“Equally negative are the ancient customs of tearing out one’s hair as a sign of grief or devastation (Ezra 9:3; Ezek 23:34; Jer 7:29)...”

The Lost Language of Symbolism, 41:

“Also negative was the image of tearing out one’s hair as a sign of grief or devastation (see Ezra 9:3; Ezekiel 23:34; Jeremiah 7:29)...”

C. *Dictionary of Biblical Imagery*, 360:

“...Paul considers long hair to be the norm for women but degrading for men (1 Cor 11:14-15).”

The Lost Language of Symbolism, 42:

“The Apostle Paul considered long hair to be the norm for women of his day but degrading for his male contemporaries (see 1 Corinthians 11:14-15).”

D. *Dictionary of Biblical Imagery*, 367:

“...the Philistines took his [Saul’s] head and hung it in the temple of their god, Dagon (1 Chron 10:9-10).”

The Lost Language of Symbolism, 46

“The Philistines took Saul’s head and hung it in the temple of their god, Dagon (see 1 Chronicles 10:9-10).”

E. *Dictionary of Biblical Imagery*, 369:

“We associate thought and memory with the brain today, but in the idiom of the Bible, thinking is a function of the heart.”

The Lost Language of Symbolism, 47:

“Although today we associate thought and memory with the brain, anciently these functions were, at least metaphorically, believed to take place in the heart...”

F. *Dictionary of Biblical Imagery*, 368:

“...but the word *heart* is often used of such things as personality and the intellect, memory, emotions, desires and will.”

The Lost Language of Symbolism, 48:

“The word *heart* is often used of such things as “personality and the intellect, memory, emotions, desires, and will.” [Endnote to the source, but the quotation should have started at the beginning of the sentence; he even preserved the italicized “*heart*”]

G. *Dictionary of Biblical Imagery*, 483:

“...knees are most often used to signify the state of one person before another, either in submission, blessing or fear.”

The Lost Language of Symbolism, 50:

“Knees are most often used to signify the state of one person before another, either in submission or fear.” [Endnote to source, but absolutely not quotation marks were used for this exact verbal correspondence]

H. *Dictionary of Biblical Symbolism*, 591:

“On the other hand, being bound or seized by the neck depicts capture and subjection to others (Job 30:18; Jer 29:26). The image of a yoke upon one’s neck is often used to depict forced service to one’s enemies (Gen 27:40; Deut 28:48; Jer 27:8). Similarly, Joshua tells his army commanders to “put your feet on the necks of these [defeated] kings” (Josh 10:24 NIV; cf. Gen 49:8), declaring domination over their enemies and making them degraded and humiliated.”

The Lost Language of Symbolism, 53:

“As a symbol of oppression or subjection, the neck is employed time and again in scripture. We read of those who are forced to serve against their will as having a “yoke” upon their necks (see Genesis 27:40; Deuteronomy 28:48; Jeremiah 27:8). Joshua instructs his army commanders to “put their feet upon” the necks of their captives as a form of humiliation and domination (see Joshua 10:24; Genesis 49:8).

Job speaks metaphorically of trials as a collar (such as a slave's collar) around the neck (see Job 30:18; Jeremiah 27:2)."

I. *Dictionary of Biblical Imagery*, 954:

"The imagery of wings in the Bible is primarily figurative; in fact, references to the literal wings of birds are striking for their scarcity... The Hebrew imagination was captivated by the spectacle of eagle parents catching their young on their wings (Ex 19:4; Deut 32:11)... and the domestic tenderness of mother hens protecting their young (Mt 23:37; Lk 13:34)."

The Lost Language of Symbolism, 57-58:

"The imagery of wings...is primarily figurative; in fact, references to the literal wings of birds are striking for their scarcity." [Endnote to source]

Regarding the power to protect, we read of eagles catching their young on their wings (see Exodus 19:4; Deuteronomy 32:11) and a mother hen protecting her chicks (see Matthew 23:37; Luke 13:34). [The first two lines are cited appropriately, the next three are not]

J. *Dictionary of Biblical Imagery*, 74:

"That David flees barefooted alludes to the temporary captivity of his kingdom at the hands of Absalom (2 Sam 15:30)..."

The Lost Language of Symbolism, 75:

"David walked barefoot as a symbol of the temporary captivity of his kingdom at the hands of Absalom (see 2 Samuel 15:30)."

K. *Dictionary of Biblical Imagery*, 158:

"Colors are symbolic in the Bible because of their repeated use in certain context in ancient culture. Consider a modern example. Red and green have become associated with Christmas by repeated use in American culture. Neither color has any necessary or inherent connection with the significance or celebration of Christmas; however, for an American the holiday can be suggested by the use of these colors. Similarly the colors of the Bible are not symbols in the sense that "blue means this" or "red means that." the colors found in the Bible are symbolic because of their primary association with elements of nature and their use within the cultures of the biblical times."

The Lost Language of Symbolism, 84:

“This same source indicates that colors are symbolic in scripture because of their repeated use in certain contexts in ancient culture. Thus, from a modern perspective, the colors red and green are associated with Christmas because of their repeated use in Christian culture, but not because of any necessarily inherent connection with the significance or celebration of Christmas. Similarly, colors employed symbolically in scripture convey meanings reflecting their primary association with elements of nature and their use within the culture in which the text is found.”

2. *The Savior and the Serpent: Unlocking the Doctrine of the Fall* (Salt Lake City: Deseret Book, 2005).

See the material in §5 for Gaskill’s reprinting of this book multiple times. I have yet to give any detailed analysis to the chapters in this book, but expect that there would be at least some literary dependence on *The Lost Language of Symbolism*.

3. *Paradise Lost: Understanding the Symbolic Message of the Fall* (Provo: Restoration Studies Foundation, 2011).¹⁰

This book is a complete reprint, with no altered or new material from what I can tell, of Gaskill’s previously published *The Savior and the Serpent: Unlocking the Doctrine of the Fall*. It is unclear whether or not Deseret Book was aware of the reprinting of the book, but Alonzo L. Gaskill is listed on the copyright page of both books as the copyright holder. There is no note anywhere that I have been able to find in the book mentioning this fact.¹¹

4. *Sacred Symbols: Finding Meaning in Rites, Rituals, and Ordinances* (Springville: Cedar Fort, Inc., 2011).

A. *The Savior and the Serpent*, 23:

¹⁰ The imprint “Restoration Studies Foundation” was a self-published imprint owned and registered under Alonzo L. Gaskill with the state of Utah on December 7, 2010. It was last renewed December 9, 2014, and expired on March 29, 2016. See <https://secure.utah.gov/bes/details.html?entity=7850750-0140> (Last accessed February 20, 2019).

¹¹ The book can be viewed on Google books here: <https://books.google.com/books?id=O68ZAgAAQBAJ&printsec=frontcover&dq=alonzo+gaskill+paradise+lost&hl=en&sa=X&ved=0ahUKEwjAlZWIiszgAhXJ8YMKHeJuBtMQuwUIKzAA#v=onepage&q&f=true> (Last accessed February 20, 2019).

“It is generally understood that Adam and Eve were typological symbols for the human race. They serve as representative of each of us and our own personal fall from grace.”

Sacred Symbols, 100:

“It is generally understood that Adam and Eve were typological symbols for the human race. They serve as representations of each of us, and our own personal fall from grace.”

B. *The Savior and the Serpent*, 23-24:

“Indeed, President Gordon B. Hinckley, in speaking of the holy temple and the story taught therein, stated that “we have sketched before us the odyssey of man’s eternal journey from premortal existence through this life to the life beyond.” Likewise, Elder Bruce C. Hafen expressed the following: “The experience of Adam and Eve is an ideal prototype for our own mortal experience. Their story is our story. The complete cycle of their fall from innocence and their ultimate return to God typifies a general human pattern.” BYU’s Hugh Nibley wrote this: “The Mormon endowment ... is frankly a model, a presentation in figurative terms.... It does not attempt to be a picture of reality, but only a model ... setting forth the pattern of man’s life on earth with its fundamental whys and wherefores.” Echoing the sentiments of the aforementioned brethren, another Latter-day Saint scholar has written:

What, then, ... of the Eden story? ... A rehearsal of the key events of Eden brings the realization that we too are privileged to leave the lone and dreary world and enter the sacred sanctuaries of the Lord, where we participate in essentially the same experiences known to our first parents before the Fall. The temple is to us as Eden was to Adam and Eve The story of Eden, in fact, [is] a light that reveals the path all must travel to return to the divine presence.

Similarly, in an LDS publication dedicated to an examination of the life of Father Adam, one author informed his readers: “In the mind of first-century Jews and Christians, what Adam was, we are; what Adam could become, we can become.” Indeed, it is generally held within Mormonism that Adam and Eve “are symbolic representations of all men and women” Even when in sacred precincts, Latter-day Saints are instructed that, when contemplating the Fall, they should substitute themselves for the persons of Adam and Eve. Clearly their story is our story. The message of the Fall is about us.”

Sacred Symbols, 130–131, nt. 85:

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C. *The Savior and the Serpent*, 24:

“This concept is not unique to Latter-day Saints. Even non-LDS scholars and theologians acknowledge that the scriptural story of the Fall is *primarily* designed to teach us about ourselves. As one noted:

Adam ... is the Representative of the human race. ... This story must be taken seriously but not literally. ... It is a [scriptural story] that accurately reveals the existential situation in which man finds himself in the world. ... While it is anchored in history, its significance is not limited to a particular history. ... The language or terminology employed is, for the most part, symbolic. ... To affirm that there are [figurative and symbolic] elements in Scripture is not to detract from its divine inspiration nor from its historical basis but to attest that the Holy Spirit has made use of various kinds of language and imagery to convey divine truth. ... The tale of Genesis concerns not only a first fall and first man but a universal fall and universal man. Adam is not so much a private person as the head of the human race. He is a generic as well as first man. He is Everyman and therefore Representative Man. He is the representative of both our original parents and of all humankind.

Similarly, the prolific Jacob Neusner noted that in marriage and life the man is symbolically living out the role of Adam and the woman of Eve. Our first parents are symbols for the whole of Israel or “the children of Zion.” When a man and woman marry, they adopt the roles of Adam and Eve; and they hope that their home can become a new Eden, or, better put, a temple.”

Sacred Symbols, 108:

“Of course, this concept is recognized by Latter-day Saints and non-Latter-day Saints alike. Indeed, non-LDS scholars and theologians commonly acknowledge that the story of the Fall—whether scripturally or ritually based—is *primarily* designed to teach us about ourselves. Entire books have been written on the subject that the story of the Fall is really a story about mankind’s fall—and to read it otherwise is to miss the point of the story. As one scholar noted:

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[figurative and symbolic] elements in Scripture is not to detract from its divine inspiration nor from its historical basis but to attest that the Holy Spirit has made use of various kinds of language and imagery to convey divine truth The tale ... concerns not only a first fall and first man but a universal fall and universal man. Adam is not so much a private person as the head of the human race. He is a generic as well as first man. He is Everyman and therefore Representative Man. He is the representative of both our original parents and of all humankind.

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5. *The Truth about Eden: Understanding the Fall and Our Temple Experience* (Springville: Cedar Fort, Inc., 2013).

A. This entire book, except for the additional chapter five, is a complete reprint of Gaskill’s earlier book *The Savior and the Serpent*, which had also been reprinted verbatim in 2011 by Gaskill himself. §5B-5H highlight the fact that not only is the book a reprint of *The Savior and the Serpent*, the additional chapter is a reprint in summarized form of a chapter from Gaskill’s other book, *Sacred Symbols*, which was published by Cedar Fort, Inc. in 2011.

B. *Sacred Symbols*, 93:

“Narrative, or the telling of stories, has long been part of ritual. From antiquity down to the present, certain stories have been told and retold as a means of teaching people about their own history and their personal relationship with God.”

The Truth about Eden, 119:

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C. *Sacred Symbols*, 93:

“Chief among those narratives employed in ancient and modern liturgies are the Creation and the Fall. One text on symbolism notes that “the stories with which the Bible begins”—namely the Creation and the Fall—are “symbols of truths learned in history.” The Bible presents events of the past and applies them to mankind in general. Thus the Creation is my story and my creation; the Fall is my story and my fall. One who participates in a rite in which the story of the Creation or the Fall is told must ask himself or herself: What is this narrative telling me about my own creation or my own fall? How does this story highlight the good and/or evil I have done in my own life, or in the world? and What divine or sacred knowledge does this narrative seek to reveal to me?”

The Truth about Eden, 120:

“The key to understanding the Creation is the same as the key to understanding the Fall. Just as we must consider ourselves as if we were Adam and Eve, so also we must consider ourselves as the central act and purpose of the creation. As one text notes, “the stories with which the Bible begins”—names the Creation and the Fall—are “symbols of truths learned in history.” The Bible presents events of the past and applies them to mankind in general. Thus the Creation is my story and my creation; the Fall is my story and my fall. One who participates in a rite or ordinance in which the story of the Creation or the Fall is told must ask himself or herself: What is this narrative telling me about my own creation or my own fall? How does this story highlight the good and/or evil I have done in my own life, or in the world? and What divine or sacred knowledge does this narrative seek to reveal to me?”

D. Sacred Symbols, 101:

“A third common truth seen as symbolically taught in the Creation story is the reality that all things were created “good” by God. Indeed, in the scriptural account again and again God refers to His creations as “good” or “very good” as the King James Version puts it. One commentator interpreted that to mean “wonderful!” or “perfect!” However, all that which was originally created as “good” has been corrupted by you and I. Thus, the replacement of the Creation story in juxtaposition to the story of the Fall has been seen by some as evidence that the former teaches us how God made all things perfect and the latter explains how man took those perfect things and made them imperfect through his disobedience.”

The Truth about Eden, 120:

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E. *Sacred Symbols*, 107:

“And while Jesus’ Atonement is the answer to the woes we have brought upon ourselves, nevertheless, the message of the Fall is sure—We have done this! We are Adam and Eve! This is our Story!”

The Truth about Eden, 124, nt. 5:

“While Jesus’ Atonement is the answer to the woes *we have brought upon ourselves*, nevertheless, the message of the Fall is sure—We have done this! We are Adam and Eve! This is our story! And all that God created “good” we have distorted, disrupted, damaged, or corrupted.”

F. *Sacred Symbols*, 95–97 (no quotation marks of Ferrell’s work in *Truth about Eden*):

“...so also, the story of the Creation celebrates God’s power to change each fallen individual—to bring all back to life, and specifically back to a life of faithfulness and obedience (something each of us falls short of). Similarly, just as the Creation story talks of God separating the light from the darkness, we see how God can do the same in our own lives. And just as the Creation story speaks of God giving life to all of His creations, we see how God can give life to those who accept Him and embrace His ways. Like the Creation story, which teaches us that God made men and women after His own image, we understand that each of us are not only children of God, but have the potential (as all children do) to become as our Father is. Each of these symbolic messages are tied up in the reality that God must re-create or resurrect us into something greater than we, of ourselves, can become. One commentator wrote that the repetition of depicting or discussing the story of the Creation over and over again in a liturgical setting “reflects the belief that the act of creation is not simply what happened once in history but something eternally accomplished by God’s creative word. In fact, one could argue that [the Creation story] really recounts what God intended in creation, not what really

resulted, and that ... [the] creation happens among us through Christ." In other words, in a liturgical setting it is appropriate to begin with the Creation story because the story is about our creation more than it is about the earth's creation. "The account of the creation of this earth becomes a part of each individual's personal story about his or her place in the universe and kingdom of God." Just as the Fall of Adam and Eve is really the story of our personal fall, so also the creation account is actually a metaphorical retelling of our creation and our placement in the divine plan... [page 97] Ferrell's point is that the story of the Creation is a story of God re-creating you and me from fallen humans to new creations in Christ (see 2 Corinthians 5:17). He continues:

Let's consider the Creation in broad strokes to see how completely the earth was transformed by the creative process, and how that change mirrors the conversion that is offered to man.

In the beginning, before it had taken up orbit around a source of light, the earth was empty, desolate, and dark. This seems a pretty good description of man's state so long as he insists on living for himself, on his own terms, refusing to hearken to the light of Christ. But the Spirit moved upon this darkness, and the earth moved into proximity with the light. Under the influence of the light, a 'firmament' or atmosphere of life-sustaining air was formed above and around the earth.""

The Truth about Eden, 120-121:

"The story of the Creation celebrates God's power to change each fallen individual-to bring all back to life, and specifically back to a life of faithfulness and obedience (something each of us falls short of). Similarly, just as the Creation story talks of God separating the [page 121] light from the darkness, we see how God can do the same in our own lives. And just as the Creation story speaks of God giving life to all of His creations, we see in this narrative how God can give life to those who accept Him and embrace His ways. Like the Creation story, which teaches us that God made men and women after His own image, we understand that each of us are not only children of God, but have the potential (as all children do) to become as our Father is. Each of these symbolic messages are tied up in the reality that God must re-create or resurrect us into something greater than we, of ourselves, can become. One commentator wrote that the practice of depicting or discussing the story of the Creation over and over again in rituals, ordinances, or rites "...reflects the belief that the act of creation is not simply what happened once in history but something

eternally accomplished by God's creative word. In fact, one could argue that [the Creation story] really recounts what God intended in creation, not what really resulted, and that ... [the] creation happens among us through Christ." In other words, in the Temple it is appropriate to begin the Endowment with the Creation story because the story is about our creation more than it is about the earth's creation. "The account of the creation of this earth becomes a part of each individual's personal story about his or her place in the universe and kingdom of God." Just as the Fall of Adam and Eve is really the story of our personal fall, so also the creation account is actually a metaphorical retelling of our creation and our placement in the divine plan... Ferrell's point is that the story of the Creation is a story of God re-creating you and me from fallen humans to new creations in Christ (see 2 Corinthians 5:17).

Consider, therefore, the Creation from the previously mentioned "bird's eye view." Not how the creative process completely transformed the matter that would become the earth—and how this "transformation" well mirrors the conversion God is trying to bring to pass in each of our lives.

For example, "in the beginning"—before it took up its orbit around the "light"—the earth was said to be empty, dark, desolate, and useless. As one commentator noted, "this seems a pretty good description of man's state so long as he insists on living for himself, on his own terms, refusing to hearken to the light of Christ." However, the scriptural account informs us that the Holy Spirit "moved upon" this darkened orb, and the earth was then found "in proximity with the light." So it is in our own lives. As we allow the Spirit to influence us, we find ourselves more and more in proximity to He who is "the Light of the world" (John 8:12)."

FB. Sacred Symbols, 98:

Quoting Ferrell: "As we stay in the orbit, as it were, of the light of Christ, the Spirit, and the Lord's representatives on earth, and as we observe and follow that light, do we not bring forth more abundantly? Do we not sustain and nourish all that is around us? Do we not ultimately receive the image of God in our countenances?"

The Truth about Eden, 122:

Not using quotation marks to quote Ferrell, but including an endnote reference to his work: "As we stay in the orbit, as it were, of the light of Christ, the Spirit, and the Lord's representatives on earth, and as we observe and follow that light, do we not bring forth more abundantly? Do we not sustain and nourish all that is around us? Do we not ultimately receive the image of God in our countenances?"

G. Sacred Symbols, 98:

“Ferrell goes on to point out that over and over again the various Creation accounts state of the earth that it was obedient to God’s commands. “The key to each stage of progression [during the creation] was obedience.” He adds: “This is as true of man’s progression as it was for the earth’s.” God was able to take desolate, useless earth and give it life, beauty, purpose, and productivity because it was willing to be obedient to His commands. Such can be the case with us, if we are willing to allow Him to change us; to mold and shape us; to stretch and use us.

As attested to by commentator after commentator: the story of the Creation in liturgy is particularly valuable for what it can teach us about ourselves: our origin, our divine nature, and what God has done *for* us and wishes to do *to* us. For those of us who are willing, it reminds us that God is constantly trying to make us into something usable, better, and new—just as He did to the unorganized matter from which He composed this earth.”

The Truth about Eden, 122-123:

“Over and over again the various Creation accounts—Temple and scriptural—state of the earth that it was obedient to God’s commands. “The key to each stage of progression [during the creation] was obedience. This is as true of man’s progression as it was for the earth’s.” God was able to take desolate, useless earth and give it life, beauty, purpose, and productivity because it was willing to be obedient to His commands. Such can be the case with us, if we are willing to allow Him to change us; to mold and shape us; to stretch and use us.

As attested to by commentator after commentator: the story of the Creation is particularly valuable for what it can teach us about ourselves: our origin, our divine nature, and what God has done *for* us and wishes to do *to* us. For those of us who are willing, it reminds us that God is constantly trying to make us into something usable, better, and new—just as He did to the unorganized matter from which He composed this earth.”

H. Sacred Symbols, 101:

“At the beginning of the Creation story, we are informed that *all* things are in chaos without God, and that it is God who tames or brings order to the chaos—in the world and in our lives. As one commentator wrote: “The lives of many people are chaotic (cf. Mark 1:32-34) The [Genesis] text claims that even the chaos of our

historical life can be claimed by God for his grand purposes.” Just as God calmed the chaos of the disorganized waters during the creative process, He can calm the chaos that swirls in our own lives—spiritually, temporally, and in every other way—if we but let him. Elder Howard W. Hunter of the Twelve, after recounting the miracle of Jesus raising the daughter of Jairus from the dead, said this: “Whatever Jesus lays his hands upon lives. If Jesus lays his hands upon a marriage, it lives. If he is allowed to lay his hands on the family, it lives.” One interpretation of the story of the Creation in liturgy is that it teaches us that God seeks to bring order to the chaos in our lives—and He does that by inviting us to come unto Christ and be perfected in Him (Moroni 10:32). He seeks to place His hands upon our heads, upon our lives!”

The Truth about Eden, 123:

“Thus, at the beginning of the Creation story we are informed that *all* things are in chaos without God, and that it is God who brings order to the chaos, or who tames the chaos—in the world and in our lives. As one commentator wrote: “The lives of many people are chaotic (cf. Mark 1:32–34) The [Genesis] text claims that even the chaos of our historical life can be claimed by God for his grand purposes.” Just as God calmed the chaos of the disorganized waters during the creative process, He can calm the chaos that swirls in our own lives—spiritually, temporally, and in every other way—if we but let him. Elder Howard W. Hunter of the Twelve, after recounting the miracle of Jesus raising the daughter of Jairus from the dead, said this: “Whatever Jesus lays his hands upon lives. If Jesus lays his hands upon a marriage, it lives. If he is allowed to lay his hands on the family, it lives.” The Creation teaches us that God seeks to bring order to the chaos in our lives—and He does that by inviting us to come unto Christ and be perfected in Him (Moroni 10:32). He seeks to place His hands upon our heads, upon our lives!”

6. “The ‘Ceremony of the Shoe’: A Ritual of God’s Ancient Covenant People,” in *By Out Rites of Worship: Latter-day Saint Views on Ritual in Scripture, History, and Practice*, ed. Daniel L. Belnap (Provo: Religious Studies Center, 2013), 133–150.¹²

A. “The ‘Ceremony of the Shoe’,” 134, 137–138:

“In the fourth chapter of Ruth we read: “Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and

¹² This essay was reprinted in Gaskill, *Temple Reflections*, 165–180.

gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe" (Ruth 4:7-8)...[page 137] It is the ceremony of the shoe [Endnote 23: Speiser, "Shoes," 18. See also Hamlin, *Theological Commentary*, 57; Buttrick, *Interpreter's Bible*, 849.] alluded to in the Hebrew Bible, in the records of ancient Mesopotamia, and in the sacred rites of modern covenant Israel.

It appears from a number of sources, scriptural and otherwise, that the transfer of property in ancient times was accompanied by a rite or ritual consisting primarily of the removal of shoes. The Hebrews referred to this ritual by the name of *halitzah* ("to draw off"). One text notes, "When someone sells his property . . . he loses permanently or temporarily his legal right to it . . . and he 'lifts up his hand or foot from it, and places that of the new owner in it.' Thus it is logical to conclude that this expression which had at first only a legal meaning developed into a symbolic meaning. Then the biblical tradition took a further step. The 'lifting up of the foot' became more concrete and real with the 'pulling off of the shoe.'" This act before witnesses was a legal attestation that the party divesting itself of a particular piece of property was doing so willingly—and had formally and officially relinquished all future claims to that particular piece of property. The removal of the sandal, slipper, or shoe at the end of the rite signified that the transaction was completed and that the ritual was legally binding. One commentary described the meaning of the rite as follows: "A person's garments are, so to speak, part of himself, and . . . if a person removes his garments in order to show his willingness to deprive himself of everything in life, he ought also to remove his shoes." This same author continues:

Amongst the Hebrews business transactions took place publically in the market-place so that the presence of the whole community, or at least ten of the elders, served to confirm them. (Gen. xxiii.) . . . As an aid to the memory, therefore, there arose the custom of drawing off the shoes in transferring a possession or domain. (Ruth iv, 7.) The idea was that the person who gave up a possession should show by removing his shoe that he was thus divesting himself of something before the witnesses. This could then be regarded as a public declaration that he was withdrawing from the property and handing it over to another person.

Because the shoe was a natural symbol of possession, the removal of the same implied divestment. As noted, this act (although symbolic) had binding, legal implications clearly understood by all who were called upon to witness the rite, and in a time when the ability to write was greatly limited, it allowed even the illiterate to participate in legal transactions. Because of biblical evidence and extracanonical support,

scholars believe that this rite was at one time very widespread in the ancient Near East.”

Sacred Symbols, 159:

“In the fourth chapter of the book of Ruth, we find the highlighting of a rather curious ritual associated with the buying or trading of property or land. The salient portion reads: “(Now in earlier times in Israel, for the redemption and transfer of property to become final, one party took off his sandal and gave it to the other. This was the method of legalizing transactions in Israel.) So the kinsman-redeemer said to Boaz “Buy it yourself.’ And he removed his sandal” (*NIV Ruth 4:7-8*). This “ceremony of the shoe,” as it has been called, [Endnote 130: E. A. Speiser, “Of Shoes and Shekels,” in *Bulletin of the American Schools of Oriental Research*, 77 (1940), 18. See also John Hamlin, *International Theological Commentary: Ruth--Surely There is a Future* (Grand Rapids: Eerdmans, 1996), 57; Buttrick (1953), 2:849.] is alluded to in the Hebrew Bible and the records of ancient Mesopotamia. [Endnote 131: Recently recovered records from Nuzi, an ancient Mesopotamian city, attest to a ceremony of property transfer or land ownership wherein the person selling (or transferring property) must remove his shoes as evidence that the transfer had indeed taken place. See Hamlin (1996), 58.] Indeed, it appears from a number of sources (scriptural and otherwise) that the transfer of property in ancient times was traditionally accompanied by a rite or ritual consisting primarily of the removal of shoes. The Hebrews referred to this ritual by the name of “Halitzah” (meaning “to draw off”).

7. ““Clothed Upon With Glory”: Sacred Underwear and the Consecrated Life,” *Journal of Inter-Religious Dialogue*, Issue 12 (April 2013): 9-22.

A. *The Lost Language of Symbolism*, 61:

“The transforming effect of clothes,” one sources informs us, “has always given them considerable emblematic power.” [Endnote: “1. Tresidder, *Symbols and Their Meanings*, 134.] That clothing played a significant role in ancient society is particularly apparent in the Bible, which records how prophets used clothing metaphorically to make ethical exhortations, send theological messages, and indicate the status or character of significant figures. [Endnote: “2. See Edwards, “Dress and Ornamentation,” 2:232.] The importance of apparel in scripture and ceremony can be physical, economic, social, moral, or spiritual. [Endnote: “3. See Ryken, Wilhoit, and Longman, *Dictionary*”]

of *Biblical Imagery*, 317. See also Edwards, "Dress and Ornamentation," 2:232.]

"Priestly clothing was intended to represent the garb of God and of the angels...Dressing in special clothing in the temple denotes a change in role, from that of mortal to immortal, from ordinary human to priest or priestess, king or queen." [Endnote: "4. Tvedtnes, "Priestly Clothing in Bible Times," 665, 666. Elsewhere we read, "The fact that God Himself revealed the pattern for these vestments should alert us to the possibility that they imitate the clothing that is worn by heavenly beings. And indeed, there is some evidence to support this view. A post-biblical Jewish commentary on the book of Exodus explains that the high priest's garments were like those worn by the Lord. And one extrabiblical source also describes an angel wearing eight garments, alluding to those worn by the earthly high priest. With this connection between the heavens and the earth, it is little wonder that they were called 'holy garments' (Exodus 28:2; 31:10; Leviticus 16:4)" (Brown, *Gate of Heaven*, 81).]"

"Clothed Upon With Glory," 9:

"The transforming effect of clothes," one source informs us, "has always given them considerable emblematic power." [Endnote: "² Jack Tresidder, *Symbols and Their Meanings* (London: Duncan Baird Publishers, 2000), 134.] That significant role played by clothing in ancient society is particularly apparent in the Bible, where prophets used clothing metaphorically to make ethical exhortations, send theological messages, or to show the status or character of significant figures. [Endnote: "³ Douglas R. Edwards, "Dress and Ornamentation," in David Noel Freedman, ed., *The Anchor Bible Dictionary*, six volumes (New York: Doubleday, 1992), 2:232.] The importance of apparel in scripture and ceremony can be physical, economic, social, moral, or spiritual. [Endnote: "⁴ Leland Ryken, James C. Wilhoit, and Temper Longman, III, editors, *Dictionary of Biblical Imagery* (Downers Grove, IL: Inter-Varsity Press, 1998), 317. See also, Edwards in Freedman (1992), 2:232.]

Priestly or religious clothing is often intended to represent "the garb of God," and dressing in "special clothing" can denote a change in role or status. [Endnote: "⁵ See John Tvedtnes, "Priestly Clothing in Bible Times" in Donald W. Parry, ed., *Temples of the Ancient World* (Provo, UT: Foundation for Ancient Research and Mormon Studies, 1994), 665 & 666. Elsewhere we read, "The fact that God Himself revealed the pattern for these vestments should alert us to the possibility that they imitate the clothing that is worn by heavenly beings. And indeed, there is some evidence to support this view. A post-biblical Jewish commentary on the book of Exodus explains that the high priest's garments were like those worn by the Lord. And one

extrabiblical source also describes an angel wearing eight garments, alluding to those worn by the earthly high priest. With this connection between the heavens and the earth, it is little wonder that they were called 'holy garments' (Exodus 28:2, 4; 31:10; Leviticus 16:4)." Matthew B. Brown, *The Gate of Heaven: Insights on the Doctrines and Symbols of the Temple* (American Fork, UT: Covenant Communications, 1999), 81.]"

B. *The Lost Language of Symbolism*, 62:

"Obviously not all clothing, in scripture or in life, is symbolic. Yet even so, literal and figurative meanings are intertwined in nearly every category of clothing. [Endnote: "10. See *ibid.* [Ryken, et al, *Dictionary of Biblical Imagery*, 318.] Even fabric, like wool and linen, had symbolic importance. Only priests, for example, were allowed to mix the two (Leviticus 19:19; Deuteronomy 22:11).] The primary design of this chapter is to remind us that the clothing we wear speaks as loudly about who we are, what we desire, and what we will become as does perhaps anything else."

"Clothed Upon With Glory," 9:

"Obviously not all clothing, in scripture or in life, is symbolic. Much of it is nothing more than practical. Nevertheless, literal and figurative meanings are intertwined in nearly every category of clothing. [Endnote: "8 Ryken (1998), 318. Even fabric, like wool and linen, had symbolic importance. Only priests, for example, were allowed to mix the two in ancient Jewish tradition (Leviticus 19:19; Deuteronomy 22:11).] The apparel we wear speaks as loudly about who we are, what we desire, and what we will become, as does perhaps anything else."

8. Stephen H. Webb and Alonzo L. Gaskill, *Catholic and Mormon: A Theological Conversation* (New York: Oxford University Press, 2015).¹³

A. Using Source without quotation marks and Self-Plagiarism of Gaskill, *The Nativity--Rediscover the Most Important Birth in All History* (Salt Lake City: Deseret Book, 2006), 60:

"As one modern apostle of the Lord Jesus Christ wrote: "The greatest of all female spirits was the one ... chosen and foreordained

¹³ On his *Curriculum Vitae* Gaskill has his name written as the first author. See <https://religion.byu.edu/sites/default/files/vitae/Curriculum%20Vitae--September%202018.pdf> (Last accessed February 20, 2019).

to be 'the mother of the Son of God, after the manner of the flesh.' [1 Nephi 11:18.]" Elsewhere we read:

Can we speak too highly of her whom the Lord has blessed above all women? There was only one Christ, and there is only one Mary. Each was noble and great in preexistence, and each was foreordained to the ministry he or she performed. We cannot but think that the Father would choose the greatest female spirit to be the mother of his Son, even as he chose the male spirit like unto him to be the Savior...We should...hold up Mary with that proper high esteem which is hers.

Catholic and Mormon, 57:

"Respected ecclesiastical leaders within the LDS Church have spoken of her as the greatest of all female spirits; as one chosen and foreordained to be the mother of the Son of God, after the manner of the flesh. [Endnote: "See Bruce R. McConkie, *Eve and the Fall*," in *Woman* (Salt Lake City, UT: Deseret Book, 1979), 59. See also Bruce R. McConkie, *The Mortal Messiah*, 4 vols. (Salt Lake City, UT: Deseret Book, 1980-81), 1:23. See also 1 Nephi 11:18 (in the Book of Mormon).] Mormons are taught that they cannot think too highly of Mary and they generally speak her name with reverence. As one Latter-day Saint put it, we cannot but think that the Father would choose the greatest female spirit to be the mother of His Son, even as he chose the male spirit like unto him to be the Savior. [Endnote: See McConkie, *The Mortal Messiah*, 1:326-327 n. 4. See also Joseph Fielding McConkie, *Witnesses of the Birth of Christ* (Salt Lake City, UTL Bookcraft, 1998), 61-62.] From an LDS perspective, there was no greater honor that the Father of us all could bestow upon any woman. Thus, of those born in the flesh, there is no woman whom Mormons hold in greater esteem than Mary."

B. Plagiarism from Stephen Webb in *Catholic and Mormon, 60:*

"Alonzo draws from a rich array of history and scripture to establish the ancient roots of the belief in a feminine aspect of the divine. He might be surprised to learn that Pope John Paul II **told a crowd gathered in St. Peter's Square in 1999 that God has a feminine side and can be referred to as mother** as well as father.

Charlene Spretnak, *Missing Mary: The Queen of Heaven and Her Re-Emergence in the Modern Church* (New York: Palgrave Macmillan, 2004), 171:

“...the pope surprised both feminists and conservatives when he **told a crowd of pilgrims in St. Peter’s Square, in September 1999, that God has both a male and a female nature and can be referred to as “God the Mother”!**

Webb and Gaskill, *Catholic and Mormon*, 60:

“There have been many attempts to fill the void left by Mary’s declining influence in the modern world. Think, for example, of the **nineteenth-century movement**, led largely by Protestants, **to establish a Mother’s Day in the United States**. Is it any coincidence that these **Protestant ministers chose a Sunday in May, the month of Mary**, to celebrate the **“cult of motherhood”**?

Spretnak, *Missing Mary*, 160:

“When American **Protestant ministers** and laywomen who were predominantly of English descent mounted a **movement in the nineteenth century to establish Mother’s Day in the United States**, they **chose a Sabbath day in May, the month of Mary**. According to a historian of the nineteenth-century **“cult of motherhood,”** this new day of reverence was a partial recovery of the connection Protestants had lost with Mary after the Reformation.”

9. Temple Reflections: Insights into the House of the Lord (Springville: Cedar Fort, Inc., 2016).¹⁴

A. The Savior and the Serpent, 23:

¹⁴ Chapter 1 of this book was originally published in Kenneth L. Alford and Richard E. Bennett, eds., *An Eye of Faith* (Provo: Religious Studies Center, 2015), 90-111, as noted by Gaskill in *Temple Reflections*, 18, nt. 1. Chapter 3 was originally published in *The Journal of Inter-Religious Dialogue*, No. 12 (Spring 2013): 9-22, as noted by Gaskill in *Temple Reflections*, 49, nt. 1. Chapter 4 was originally published in *The Religious Educator: Perspectives on the Restored Gospel*, Vol. 8, No. 1 (2007): 31-54, as noted by Gaskill in *Temple Reflections*, 72, nt. 1. Chapter 6 was originally published in *The Religious Educator*, Vol. 11, No. 3 (2010): 94-121, as noted by Gaskill in *Temple Reflections*, 103, nt. 1. Chapter 7 was originally published in David R. Seely, Jeffrey R. Chadwick, and Matthew J. Grey, eds., *Ascending the Mountain of the Lord: Temple, Praise, and Worship in the Old Testament* (Provo: Religious Studies Center, 2013), 85-104, as noted by Gaskill in *Temple Reflections*, 129, nt. 1. Chapter 8 was originally published in *Mormon Historical Studies*, Vol. 14, No. 1 (Spring 2013): 163-183, as noted by Gaskill in *Temple Reflections*, 154, nt. 1. Chapter 9 was originally published in Daniel L. Belnap, ed., *By Our Rites of Worship: Latter-day Saint Views on Ritual in Scripture, History, and Practice* (Provo: Religious Studies Center, 2013), 133-150, as noted by Gaskill in *Temple Reflections*, 175, nt. 1.

“It is generally understood that Adam and Eve were typological symbols for the human race. They serve as representative of each of us and our own personal fall from grace.”

Temple Reflections, 31, nt. 4:

“It is generally understood that Adam and Eve were typological symbols for the human race. They serve as representations of each of us, and our own personal fall from grace.”

B. *The Savior and the Serpent*, 23-24:

“Indeed, President Gordon B. Hinckley, in speaking of the holy temple and the story taught therein, stated that “we have sketched before us the odyssey of man’s eternal journey from premortal existence through this life to the life beyond.” Likewise, Elder Bruce C. Hafen expressed the following: “The experience of Adam and Eve is an ideal prototype for our own mortal experience. Their story is our story. The complete cycle of their fall from innocence and their ultimate return to God typifies a general human pattern.” BYU’s Hugh Nibley wrote this: “The Mormon endowment ... is frankly a model, a presentation in figurative terms.... It does not attempt to be a picture of reality, but only a model ... setting forth the pattern of man’s life on earth with its fundamental whys and wherefores.” Echoing the sentiments of the aforementioned brethren, another Latter-day Saint scholar has written:

What, then, ... of the Eden story? ... A rehearsal of the key events of Eden brings the realization that we too are privileged to leave the lone and dreary world and enter the sacred sanctuaries of the Lord, where we participate in essentially the same experiences known to our first parents before the Fall. The temple is to us as Eden was to Adam and Eve The story of Eden, in fact, [is] a light that reveals the path all must travel to return to the divine presence.

Similarly, in an LDS publication dedicated to an examination of the life of Father Adam, one author informed his readers: “In the mind of first-century Jews and Christians, what Adam was, we are; what Adam could become, we can become.” Indeed, it is generally held within Mormonism that Adam and Eve “are symbolic representations of all men and women” Even when in sacred precincts, Latter-day Saints are instructed that, when contemplating the Fall, they should substitute themselves for the persons of Adam and Eve. Clearly their story is our story. The message of the Fall is about us.”

Temple Reflections, 31-32, nts. 4 and 5:

“...Indeed, President Gordon B. Hinckley, in speaking of the holy temple and the story taught therein, stated that “we have sketched before us the odyssey of man’s eternal journey from premortal existence through this life to the life beyond.” Gordon B. Hinckley, *Teachings of Gordon B. Hinckley* (Salt Lake City: Deseret Book, 1997), 636. See also Rex E. Cooper, “Symbols, Cultural and Artistic,” in *Encyclopedia of Mormonism*, 4 vols., ed. Daniel H. Ludlow (New York: Macmillan, 1992), 3:1430-1431; Elaine Pagels, *Adam, Eve, and the Serpent* (New York: Vintage Books, 1989), xx-xxi, xxiv.

5 Likewise, Elder Bruce C. Hafen expressed the following: “The experience of Adam and Eve is an ideal prototype for our own mortal experience. Their story is our story. The complete cycle of their fall from innocence and their ultimate return to God typifies a general human pattern.” Bruce C. Hafen, *The Broken Heart* (Salt Lake City: Deseret Book, 1989), 37. (See also pages 33 and 50.) ... Echoing the sentiments of the aforementioned brethren, another Latter-day Saint scholar has written, “What, then, ... of the Eden story? ... A rehearsal of the key events of Eden brings the realization that we too are privileged to leave the lone and dreary world and enter the sacred sanctuaries of the Lord, where we participate in essentially the same experiences known to our first parents before the Fall. The temple is to us as Eden was to Adam and Eve.... The story of Eden, in fact, [is] a light that reveals the path all must travel to return to the divine presence.” Joseph Fielding McConkie, “The Mystery of Eden,” in *The Man Adam*, ed. Joseph Fielding McConkie and Robert L. Millet (Salt Lake City: Bookcraft, 1990), 29, 30, 23. Similarly, in an LDS publication dedicated to an examination of the life of Father Adam, one author informed his readers, “In the mind of first-century Jews and Christians, what Adam was, we are; what Adam could become, we can become.” Stephen E. Robinson, “The Book of Adam in Judaism and Early Christianity,” in *The Man Adam*, 128. Indeed, it is generally held within Mormonism that Adam and Eve “are symbolic representations of all men and women.” Jolene Edmunds Rockwood, “The Redemptive Eve,” in *Sisters In Spirit*, ed. Maureen Ursebach Beecher and Lavina Fielding Anderson (Chicago: University of Illinois Press, 1992), 18. Even when in sacred precincts, Latter-day Saints are instructed that, when contemplating the Fall, they should substitute themselves for the persons of Adam and Eve. Clearly their story is our story. The message of the Fall is about us.”

C. *The Savior and the Serpent, 24:*

“This concept is not unique to Latter-day Saints. Even non-LDS scholars and theologians acknowledge that the scriptural story of the Fall is *primarily* designed to teach us about ourselves. As one noted:

Adam ... is the Representative of the human race. ... This story must be taken seriously but not literally. ... It is a [scriptural story] that accurately reveals the existential situation in which man finds himself in the world. ... While it is anchored in history, its significance is not limited to a particular history. ... The language or terminology employed is, for the most part, symbolic. ... To affirm that there are [figurative and symbolic] elements in Scripture is not to detract from its divine inspiration nor from its historical basis but to attest that the Holy Spirit has made use of various kinds of language and imagery to convey divine truth. ... The tale of Genesis concerns not only a first fall and first man but a universal fall and universal man. Adam is not so much a private person as the head of the human race. He is a generic as well as first man. He is Everyman and therefore Representative Man. He is the representative of both our original parents and of all humankind.

Similarly, the prolific Jacob Neusner noted that in marriage and life the man is symbolically living out the role of Adam and the woman of Eve. Our first parents are symbols for the whole of Israel or “the children of Zion.” When a man and woman marry, they adopt the roles of Adam and Eve; and they hope that their home can become a new Eden, or, better put, a temple.”

Temple Reflections, 32, nt. 6:

“6. This concept is not unique to Latter-day Saints. Even non-LDS scholars and theologians acknowledge that the scriptural story of the Fall is primarily designed to teach us about ourselves. As one noted, “Adam ... is the Representative of the human race. ... This story must be taken seriously but not literally. ... It is a [scriptural story] that accurately reveals the existential situation in which man finds himself in the world. ... While it is anchored in history, its significance is not limited to a particular history. ... The language or terminology employed is, for the most part, symbolic. ... To affirm that there are [figurative and symbolic] elements in Scripture is not to detract from its divine inspiration nor from its historical basis but to attest that the Holy Spirit has made use of various kinds of language and imagery to convey divine truth. ... The tale in Genesis concerns not only a first fall and first man, but a universal fall and universal man. Adam is not so much a private person as the head of the human race. He is a

generic as well as first man. He is Everyman and therefore Representative Man. He is the representative of both our original parents and of all humankind." Donald G. Bloesch, *Essentials of Evangelical Theology*, 2 vols. (Peabody, Massachusetts: Price Press, 2001), 1:104-6. See also Pagels, Adam, Eve, and the Serpent, xxi and 74. *Dictionary of Biblical Imagery* notes that Adam "is the prototypical human figure." He is the "true archetype of humankind" whose "reaching for the forbidden fruit epitomizes the irrationality and recklessness" of humans when they place themselves under the "power of sin." See Leland Ryken, James C. Wilhoit, and Tremper Longman III, eds., *Dictionary of Biblical Imagery* (Downers Grove, Illinois: InterVarsity Press, 1998), 9-10. Similarly, the prolific Jacob Neusner noted that in marriage and life, the man is symbolically living out the role of Adam and the woman that of Eve. Jacob Neusner, *The Enchantments of Judaism* (Atlanta: Scholars Press, 1991), 53-65. Our first parents are symbols for the whole of "Israel" or "the children of Zion." See Neusner, *The Enchantments of Judaism*, 62. See also Jacob Neusner, *The Genesis Rabbah: The Judaic Commentary to the Book of Genesis* (Atlanta: Scholars Press, 1985), 174, 208, 209, 211, 224, 230; Bruce Vawter, *On Genesis: A New Reading* (New York: Doubleday, 1977), 81, 90. When a man and woman marry, they adopt the roles of Adam and Eve; and they hope that their home can become a new Eden, or, better put, a temple. Neusner, *The Enchantments of Judaism*, 62. See also Beverly Campbell, *Eve and the Choice Made in Eden* (Salt Lake City: Deseret Book, 2003), 57."

D. *The Lost Language of Symbolism*, 61:

"The transforming effect of clothes," one source informs us, "has always given them considerable emblematic power." [Endnote: "1. Tresidder, *Symbols and Their Meanings*, 134.] That clothing played a significant role in ancient society is particularly apparent in the Bible, which records how prophets used clothing metaphorically to make ethical exhortations, send theological messages, and indicate the status or character of significant figures. [Endnote: "2. See Edwards, "Dress and Ornamentation," 2:232.] The importance of apparel in scripture and ceremony can be physical, economic, social, moral, or spiritual. [Endnote: "3. See Ryken, Wilhoit, and Longman, *Dictionary of Biblical Imagery*, 317. See also Edwards, "Dress and Ornamentation," 2:232.]

"Priestly clothing was intended to represent the garb of God and of the angels...Dressing in special clothing in the temple denotes a change in role, from that of mortal to immortal, from ordinary human to priest or priestess, king or queen." [Endnote: "4. Tvedtnes, "Priestly Clothing in Bible Times," 665, 666. Elsewhere we read, "The fact that God Himself revealed the pattern for these vestments should

alert us to the possibility that they imitate the clothing that is worn by heavenly beings. And indeed, there is some evidence to support this view. A post-biblical Jewish commentary on the book of Exodus explains that the high priest's garments were like those worn by the Lord. And one extrabiblical source also describes an angel wearing eight garments, alluding to those worn by the earthly high priest. With this connection between the heavens and the earth, it is little wonder that they were called 'holy garments' (Exodus 28:2; 31:10; Leviticus 16:4)" (Brown, *Gate of Heaven*, 81).]"

Temple Reflections, 36:

"The transforming effect of clothes," one source informs us, "has always given them considerable emblematic power." [Endnote: "3. Jack Tresidder, *Symbols and Their Meanings* (London: Duncan Baird Publishers, 2000), 134.] That clothing played a significant role in ancient society is particularly apparent in the Bible, which records how prophets used clothing metaphorically to make ethical exhortations, send theological messages, and indicate the status or character of significant figures. [Endnote: "4. Douglas R. Edwards, "Dress and Ornamentation," in *The Anchor Bible Dictionary*, 6 vols., ed. David Noel Freedman (New York: Doubleday, 1992), 2:232. As examples...] The importance of apparel in scripture and ceremony can be physical, economic, social, moral, or spiritual. [Endnote: "5. Leland Ryken, James C. Wilhoit, and Temper Longman III, eds., *Dictionary of Biblical Imagery* (Downers Grove, Illinois: InterVarsity Press, 1998), 317. See also Edwards, in *The Anchor Bible Dictionary*, 2:232.]

"Priestly clothing was intended to represent the garb of God and of the angels...Dressing in special clothing in the temple denotes a change in role, from that of mortal to immortal, from ordinary human to priest or priestess, king or queen." [Endnote: "6. See John Tvedtnes, "Priestly Clothing in Bible Times," in *Temples of the Ancient World*, ed. Donald W. Parry (Provo, Utah: Foundation for Ancient Research and Mormon Studies, 1994), 665-666. Elsewhere we read, "The fact that God Himself revealed the pattern for these vestments should alert us to the possibility that they imitate the clothing that is worn by heavenly beings. And indeed, there is some evidence to support this view. A post-biblical Jewish commentary on the book of Exodus explains that the high priest's garments were like those worn by the Lord. And one extrabiblical source also describes an angel wearing eight garments, alluding to those worn by the earthly high priest. With this connection between the heavens and the earth, it is little wonder that they were called 'holy garments' (Exodus 28:2, 4; 31:10; Leviticus 16:4)." Matthew B. Brown, *The Gate of Heaven: Insights on the Doctrines and Symbols of the Temple* (American Fork, Utah: Covenant Communications, 1999), 81.]"

E. *The Lost Language of Symbolism*, 62:

“Obviously not all clothing, in scripture or in life, is symbolic. Yet even so, literal and figurative meanings are intertwined in nearly every category of clothing. [Endnote: “10. See *ibid.* [Ryken, et al, *Dictionary of Biblical Imagery*, 318.] Even fabric, like wool and linen, had symbolic importance. Only priests, for example, were allowed to mix the two (Leviticus 19:19; Deuteronomy 22:11).] The primary design of this chapter is to remind us that the clothing we wear speaks as loudly about who we are, what we desire, and what we will become as does perhaps anything else.”

Temple Reflections, 37:

“Obviously not all clothing, in scripture or in life, is symbolic. Much of it is nothing more than practical. Nevertheless, literal and figurative meanings are intertwined in nearly every category of clothing. [Endnote: “9. Ryken, Wilhoit, and Longman, eds., *Dictionary of Biblical Imagery*, 319.] The apparel we wear speaks as loudly about who we are, what we desire, and what we will become, as does perhaps anything else.”

F. *The Lost Language of Symbolism*, 71:

“On a related note, the book of Hebrews teaches that the veil of the temple represents the flesh of Jesus Christ (see Hebrews 10:19-22).”

Temple Reflections, 37:

“As it relates to their symbolic value, beyond representing the wearer’s promises to God, for many Latter-day Saints the temple garments are also a symbol of the flesh of Christ and the need for the wearer to seek to live a life of holiness (Hebrews 10:19-20).”