



FIGURE 4-20.
Sacred Tree on the Apron of Charlemagne, eighth century

And they sewed fig-leaves together and made themselves aprons.¹ While Adam and Eve's original fig-leaf aprons were made without divine authorization, a similar article has been used in ritual contexts to represent true power and authority. For example, a sacred tree was symbolically represented on an apron worn by the eighth-century Christian king Charlemagne.² Kings in the Middle East were often represented as various sorts of trees. In Egypt and Mesoamerica,³ foliated aprons were used as a sign of authority.

1 Moses 4:13.

2 W. Smith, *et al.*, *Dictionary*, 2:1307. Also included in M. B. Brown, *Girded*, p. 137. See *Commentary* 4:13-b, p. 258.

3 See, e.g., D. E. Wirth, *Parallels*, p. 106 and pp. 109-110, Figures 6.23, 6.24.

glory being, as it were, “veiled... in flesh.”¹⁴⁹ The various “afflictions” of mortality initially given to Adam and now bestowed upon “all... generations”¹⁵⁰ frequently number seven rather than the seventy mentioned above: “They are against the ‘seven natures: the flesh for hearing, the eyes for seeing, the breath to smell, the veins to touch, the blood for taste, and bones for endurance, and the intelligence for joy’;¹⁵¹ or against life, sight, hearing, smell, speech, taste, procreation.”¹⁵² Though Adam and Eve were protected from fatal harm at the time of extremity, ancient texts recount that Satan had been allowed to hurt them, and the “wounds,” foreshadowing the later wounds received by Christ at His crucifixion,¹⁵³ “remained on their bodies.”¹⁵⁴ Nibley sees the wounds of nature and of Satan to various parts of the body as figuratively corresponding to the “blows of death” taught by Satan to Cain.¹⁵⁵ He describes their enactment in Jewish ritual as follows: “The wages of sin is death, and the dead body is chided at an old-fashioned Jewish funeral because its members no longer function, and each one is struck an impatient and accusing blow. This is the *chibut ha-keber*: ‘On the third day the departed is treated with increased rigor. Blows are struck on his eyes because he would not see, on his ears because he would not hear, on his lips because they uttered profanities, on his tongue because it bore false testimony against his neighbor, on his feet because they ran toward evil doing.’”¹⁵⁶

3. *From transgression to blamelessness.*¹⁵⁷ Except through his eventual death, Adam was powerless to rid himself of the mortal flesh he had now put on. However, while still in this life, he was enabled to “[put] off the natural man and [become] a saint through the atonement of Christ” so that he could be found “blameless in the sight of God.”¹⁵⁸ The book of Moses account is consistent with this sort of symbolism. When Adam asked why “men must repent and be baptized,” the Lord replied: “Behold I have forgiven thee thy transgression in the

149 *Hymns* (1985), #175. See *Endnote* 4-64, p. 315.

150 G. A. Anderson, *et al.*, *Synopsis*, Latin 34:2, p. 38E.

151 Cf. F. I. Andersen, *2 Enoch*, 30:8-9, p. 150.

152 H. W. Nibley, *Message* 2005, p. 178. See H. C. Kee, *Testaments*, Reuben 2:1-9, p. 782.

153 H. W. Nibley, *Prayer Circle*, p. 60. See S. C. Malan, *Adam and Eve*, 1:23, 69, pp. 23, 83-84; cf. J. Cooper, *et al.*, *Testament*, 1:23, pp. 73, 75; W. H. C. Propp, *Symbolic Wounds*; M. E. Stone, *Legend*, p. 160.

154 S. C. Malan, *Adam and Eve*, 1:46, p. 50. See also 1:59, p. 66.

155 H. W. Nibley, *Teachings of the PGP*, 19, p. 253. See also *Commentary* 5:29-b, p. 377, 5:47-b, p. 396.

156 H. W. Nibley, *Message* 2005, pp. 173-174.

157 Moses 4:27, 6:50-53.

158 Mosiah 3:19, 21; cf. Moses 5:5-8.