

light which is never darkened was perpetually in paradise.”³³⁵ The *Lectures on Faith* asserts that Adam and Eve “were [later] separated from the presence of God by a veil” when they were driven out of the Garden of Eden.³³⁶ Indeed, some ancient sources speak of two such “veils” which create three heavens, symbolically corresponding to the three divisions of the temple.³³⁷ The separation between heaven and earth will end at some future time “when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.”³³⁸

Garden of Eden symbolism was not only associated with the temple, but also preserved in the synagogue: “In synagogue mosaics in Palestine, two *Menorot* flank the scroll shrine. This was a representation of the temple (= Garden of Eden) with the two trees, of Life and of Knowledge, as in Genesis 2-3.”³³⁹ Also note that both Catholic and Orthodox church buildings were patterned after the Jewish temple in many respects.³⁴⁰

Citing an article by Volluz, Potter describes similarities between the Garden of Eden, Lehi’s dream of the Tree of Life, and the wadi *Tayyib al-Ism*, a plausible site for the Valley of Lemuel where the family was camped at the time:

The upper valley would seem to contain a number of attributes that would make it a possible candidate for a type of the Garden of Eden. It is a garden situated in a “lone and dreary world.” It has only one entrance and that is on the east end. It is fertile compared to the surroundings, seeming “terrestrial” among the “testial.” It is enclosed by high mountains making it separate from its surroundings, “as if it had been a world.”³⁴¹ It contains several hundred palm trees, which are intimately associated in the culture of the Middle East, with the Tree of Life.³⁴² Moreover, it contains a continually flowing stream, something of a rarity in this dry region.³⁴³

335 F. I. Andersen, *2 Enoch*, 31:2, pp. 152-153.

336 L. E. Dahl, *et al.*, *Lectures*, 2:25, p. 43.

337 See A. S-M. Ri, *Commentaire de la Caverne*, pp. 118-121. See also C. R. A. Morray-Jones, *Divine Names*, pp. 305-307.

338 D&C 101:23. See Isaiah 25:6-9; H. W. Nibley, *Treasures*, pp. 185-186; *Commentary* 2:3-a, p. 99. See also J. C. Reeves, *Jewish Lore*, p. 179 n. 26 and *Excursus 17: The Veil of the Temple*, p. 564.

339 N. Wyatt, *Space*, p. 169.

340 W. J. Hamblin, *et al.*, *Temple*, pp. 103-116, 172-175; M. von Wellnitz, *Liturgy*, pp. 7-8, 13-18, 21-28. For discussions of the role of the temple in the development of Christian thought and liturgy, see M. Barker, *Temple Roots*; W. J. Hamblin, *et al.*, *Temple*, pp. 113-116; H. W. Nibley, *Envy*.

341 1 Nephi 8:20.

342 G. Potter, *et al.*, *Lehi*, p. 45. See also C. T. Volluz, *Lehi’s Dream*.

343 G. Potter, *et al.*, *Lehi*, pp. 37-38. See also *Commentary* 1:1-c, p. 43.