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Temple Symbolism in

*The Conflict of Adam and Eve*

Duane Wilson

The Conflict of Adam and Eve is a fascinating pseudepigraphic work that tells the story of the couple after they are cast out of the Garden of Eden. After they left the garden, God commanded them to live in a cave called the Cave of Treasures. This paper explores the function of the Cave of Treasures as a temple to Adam and Eve. Some of the aspects of temple worship discussed include the garment, the use of tokens, and aspects of prayer and revelation.

The Conflict of Adam and Eve with Satan is a pseudepigraphic work of unknown authorship that was written in Arabic between the seventh and ninth centuries A.D. It was later translated into Ethiopic. The text is divided into three parts, the first of which contains a lengthy story about Adam and Eve after they were cast out of the Garden of Eden. The other two parts recount the history of the Israelites from Adam and Eve to the time of Christ. Although the latter two parts are clearly taken from another pseudepigraphic work entitled *The Cave of Treasures*, the first part

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1 For the argument about it being written after the seventh century A.D., see Michael E. Stone, *A History of the Literature of Adam and Eve* (Atlanta, GA: Scholars Press, 1992), 98. For the argument that it could not have been written after the ninth century A.D., see John Gee, Brian M. Hauglid, and John A. Tvedtnes eds., *Traditions About the Early Life of Abraham* (Provo, Utah: Foundation for Ancient Research and Mormon Studies, 2001), 219.
is entirely unique. Most of this first section could best be described as bizarre. Adam and Eve are portrayed as being extremely traumatized by the differences between living inside and outside the garden. They are so disturbed by the change that they commit suicide several times. Each time they do so, God sends his son to bring them back to life. Though these occurrences are very odd, there are several fascinating concepts presented in the account of Adam and Eve. One of the most interesting features of the text is that different parts of the story parallel aspects of ancient temple typology and worship. This paper will explore the different aspects of ancient temple worship that are found in *The Conflict of Adam and Eve with Satan*. Specifically, it will demonstrate that the “Cave of Treasures,” the place where Adam and Eve lived after they were cast out of the garden, acted as a kind of temple for Adam and Eve.

John M. Lundquist created a temple typology that describes different characteristics that were present in many ancient temples. Lundquist outlined fifteen similarities, and this paper will look at nine of these similarities as they relate to the Cave of Treasures. These items are (1) The temple was oriented toward the four cardinal directions. (2) The temple was the architectural embodiment of the cosmic mountain. (3) The temple indicated successive ascent toward heaven. (4) The temple was located on sacred, set-apart space. (5) God revealed the plans of the temple to the king. (6) The temple was the central, organizing unit in ancient society. (7) Kings, priests, and temple worshippers were clothed in special garments in the temple. (8) Kings, priests, and temple worshippers were washed. (9) Temples were often associated with the realm of the dead.

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Instances in the story of *The Conflict of Adam and Eve* clearly show that the Cave of Treasures functioned in similar ways to ancient temples. It was similar to the temple typology in that (1) the cave was oriented toward the four cardinal directions. (2) The cave was located on the cosmic mountain. (3) The area around the temple indicated successive ascent to heaven. (4) The cave was located on separate, set-apart space. (5) God himself prepared the cave for Adam and Eve. (6) The cave was the central, organizing unit of Adam, Eve, and their posterity. (7) Adam and Eve were given clothing in the cave. (8) Eve had to wash herself before entering the cave. Adam was also washed for different reasons in the story. (9) The cave was the burial place for Adam and his righteous sons.

In addition to Lundquist’s typology, this paper will discuss other aspects of ancient temples, including the cave as a place of prayer and revelation, the use of the altar by Adam and his posterity, the importance of tokens in the Cave of Treasures, and the appearances of Satan as an angel of light.3

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3 All quotes from the text come from the only English translation of *The Conflict of Adam and Eve* extant. This was done by Solomon Caesar Malan in 1882. Original spelling will be used in all quotes. In regards to the origin of the book the author stated,

“[the] ‘Conflict of Adam’ is altogether a Christian work. . . . It is probably the work of some pious and orthodox Egyptian of the fifth or sixth century, who tells his story, or stories—some of which are also found in the Talmud and thence in the Coran and elsewhere—as they were then believed; adding here and there a good deal of his own. . . . His object then, is to connect the first Adam with the coming of the second, Christ; five thousand five hundred years after Adam’s fall in Eden . . . [It] was probably written in Arabic in Egypt; whence it was taken farther south, and translated into Ethiopic. At all events no Greek or Egyptian original of it, is, as yet, known to exist.”

Solomon Caesar Malan, *The Book of Adam and Eve*, also called the *Conflict of Adam and Eve with Satan*, (London and Edinburgh: Williams and Norgate, 1882), v–vi (Hereafter cited as *Conflict*; where multiple page numbers occur consecutively, page numbers will be cited in the text). This is obviously a very dated analysis. Much scholarship needs to be done to establish a better date and possibility for authorship.
Cardinal Directions

As with many ancient temples, the Cave of Treasures was oriented toward the cardinal directions. It was located directly west of and below the Garden of Eden. The cave was oriented in a north-south manner, as evidenced by the fact that the entrance was on the north of the cave. Specific directional orientation of the cave is also mentioned later in the text. In reference to tokens which were placed in the cave the text states: “they laid the gold on the south side of the cave, the incense on the eastern side, and the myrrh on the western side.” At Adam’s death his body was laid, “on the eastern side of the inside of the cave, the side of the incense.” It is clear that the cardinal directions played an important part in relation to the Cave of Treasures.

Cosmic Mountain

The idea of the cosmic mountain simply means that most ancient temples were located on a mountain. The Cave of Treasures was found on a mountain that was considered sacred, as the text makes evident. After Cain separated his posterity from the posterity of Seth, he left the mountain where his father had dwelt. Seth and his posterity stayed on the mountain which was “the mountain of the Cave of Treasures.” In another place the same mountain is referred to by the patriarch Jared as “the Holy Mountain.” Thus the mountain that contained the cave was a cosmic mountain, considered holy.

4 Conflict, 36. “And when they had come out of the cave they went up the mountain to the west of the garden.”
5 Ibid., 33.
6 Ibid., 33. The mentioning of gold, incense, and myrrh is obviously a Christian influence that was inspired by the items given at Christ’s birth. These items will be discussed in more detail later.
7 Ibid., 117.
8 Ibid., 137.
9 Ibid., 137–38.
Successive Ascent

As was stated in Lundquist’s typology, many temples suggest ascent to heaven through their architecture. Although there is no direct evidence of ascent within the cave itself, the idea of successive ascent is still evident in the text. After Cain killed Abel, he later married and “went down to the bottom of the mountain, away from the garden.” Adam dwelt on a mountain with his remaining son Seth and his other posterity, the same mountain upon which the Garden of Eden and the Cave of Treasures were found. The text states this about Seth and his children:

But Seth and his children, dwelt northwards upon the mountain of the Cave of Treasures. . . . Then, again, the garden was not far above them, but only some fifteen spiritual cubits. . . . Seth and his children dwelt on the mountain below the garden.11

Thus it is obvious that the Garden was at the highest point on the mountain and the Cave was below it. Though no specific mention is made of Cain’s posterity being banned from the mountain, when some of Seth’s posterity wickedly decided to go and see what was below the mountain, they were cut off from returning to the dwelling place of their fathers. The text states:

But after they had thus fallen into this defilement, they returned by the way they had come, and tried to ascend the Holy Mountain. But they could not, because the stones of that holy mountain were of fire flashing before them, by reason of which they could not go up again.12

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10 Conflict, 104.
11 Ibid., 118–19. The text also states: “Now one spiritual cubit answers to three cubits of man; altogether forty-five cubits” (119).
12 Ibid. 137–38. The then head patriarch Jared had warned them saying, “O my good and innocent and holy children, know that when once you go down from this holy mountain, God will not allow you to return again to it” (136–37).
Thus the area below the mountain was considered the abode of the wicked that had been cut off from the righteous posterity of Adam. This comes as no surprise, since the Garden of Eden would have still been more sacred than the Cave of Treasures, while the cave was more sacred than the abode of the wicked below the mountain.

Sacred, Set-apart Space

After the posterity of Cain were cut off physically from the Holy Mountain, it became set apart from the wicked people. Only those who refused to leave the mountain—and thus defile themselves with the seed of Cain—could stay there. All others were cut off. In addition, even though the mountain containing the Cave of Treasures was sacred, the most sacred space was still the top of the mountain where the Garden of Eden existed. The garden was so sacred that only those commanded by God were allowed to enter. This is similar to ancient temples, which were built on sacred space that was set apart.

Cave Prepared by Deity

Most ancient temples were said to have had their plans revealed by God; in the case of the Cave of Treasures, God simply created the cave himself and chose it as a place for Adam and Eve to dwell. God chose the location for Adam’s dwelling after he was cast out of the garden.

But when God made Adam go out of the garden, He did not place him on the border of it northward. . . . as to the southern side [of the garden], God was not pleased to let Adam dwell there. . . . He made our father Adam dwell in the western

13 For instances of entry into the Garden see Conflict, 31–32, 39. Here God commanded angels to obtain items from the Garden. These instances will be discussed later in the paper.
border of the garden. . . . And God commanded him to dwell there in a cave in a rock—the Cave of Treasures below the Garden.\(^{14}\)

Thus God created the cave specifically as a dwelling place for Adam.

Central, Organizing Institution

It is clear from the text that the Cave of Treasures became a central place to Adam and Eve and their posterity. In fact, the cave was used to define the place where Adam and his posterity dwelt: “the mountain of the Cave of Treasures.”\(^{15}\) After Adam and Eve had children, they moved from the Cave of Treasures to another place. However, they still frequently visited the cave. The text states that Adam went there frequently to pray and to rejoice.\(^{16}\) After Adam and Eve’s children were born, they brought them to the cave to be blessed.\(^{17}\) Adam and other patriarchs were buried in the cave after their deaths. In addition, their posterity often came to the cave to worship and minister to the bodies.\(^{18}\) In fact, the cave became so important to Seth and his children that they rarely left it. In describing them the text states:

They continued in praises to God, and in singing psalms unto Him, in their cave—the Cave of Treasures. Then Seth stood before the body of his father Adam, and of his mother Eve, and prayed night and day.\(^{19}\)

\(^{14}\) Conflict, 2.

\(^{15}\) Ibid., 118.

\(^{16}\) Ibid., 107. After an experience with Satan, “Adam took Seth, and they went to the Cave of Treasures, and rejoiced therein.” Conflict, 112.

\(^{17}\) Ibid., 94. After Abel and his twin sister Aklemia were born Adam “brought them to the Cave of Treasures, where they received a blessing.”

\(^{18}\) Ibid., 121. It appears that a constant vigil was kept, including a candle or light that was always lit. See Ibid., 117, 124, 128.

\(^{19}\) Ibid., 118.
Clothing

The text states that after Adam and Eve had been gone from the Garden for fifty days they did some work which stained their bodies and caused them much suffering. Adam asked for some type of clothing and God led him to the skins of sheep that had been killed by lions on the south side of the Garden. They obtained the skins, but had no idea how to make garments from them.

Then God sent to them His angel to show them how to work it out. And the angel said to Adam, ‘Go forth and bring some palm-thorns . . .’

Then the angel began before them to work out the skins, after the manner of one who prepares a shirt. And he took the thorns and stuck them into the skins, before their eyes.

Then the angel again stood up and prayed God that the thorns in those Skins should be hidden, so as to be, as it were, sewn with one thread.

And so it was, by God’s order; they became garments for Adam and Eve, and he clothed them withal.20

Although no symbolic function is mentioned, it is interesting that the angel makes sure that the garment appears to be sewn with one thread. This is similar to the garments worn both by the high priest in ancient Israelite religion and by Jesus, which were made as one piece.21 The text shows that Adam and Eve’s garments were originally given as a protection from the physical world;

20 Conflict, 57.
however, the similarity between priestly garments and the garment of Adam implies that there might have been some important function beyond just that of physical protection.

Ritual Washing

References to washing are found from early in the text. It is explained that God did not place Adam’s dwelling north of the Garden, “lest he should draw near to the sea of water, and he and Eve wash themselves in it, [and] be cleansed from their sins.”

Later on they apparently try such a course of action. After they had been out of the garden eight days, Adam said, “But now, arise, let us go to the sea of water we saw at first, and let us stand in it, praying that God will again be favourable to us and take us back to the garden.” Adam felt that they would be forgiven if they stood in the water for forty days. Though their plan did not work, it is interesting that they believed that standing in the water might somehow help God change his mind. They apparently felt that they could be washed from their sins. Later on in the story Eve bore a child, but she did not approach the altar where Adam offered sacrifices or the Cave of Treasures until she had washed her body in the river.

However, before Eve had offered up the offering, Adam had taken her, and had gone with her to the river of water, in which they threw themselves at first; and there they washed themselves. Adam washed his body and Eve clean.

22 Conflict, 2. Therefore, there was a sea of water that somehow could have cleansed them.
23 Ibid., 34.
24 The text states that Satan deceived Eve into thinking he was an angel and convinced her to come out of the water before the forty days was complete (Ibid., 35). The author never tells us if the plan would have worked had they completed it.
25 Ibid., 93.
Thus some form of washing was instituted in order to make Eve pure after childbirth. Both she and Adam washed themselves before she approached any sacred place after her childbirth. This is similar to the tradition of ritual washing in ancient temples.

**Realm of the Dead**

The Cave of Treasures becomes the grave of Adam and all the patriarchs until Noah. Abel was the first to be buried there after he was murdered. Then, just prior to his death, Adam insisted that he be buried there after his death. He told his son Seth, “The moment I am dead take ye my body . . . and leave me here in this Cave of Treasures in which are all these tokens which God gave us from the garden.”\(^\text{26}\) His body was laid “on the eastern side of the inside of the cave.”\(^\text{27}\) Later Eve, Seth, Enos, Jared, Lamech, and Methuselah were all buried there.\(^\text{28}\)

The Cave of Treasures, when measured against the temple typology set out by Lundquist, was clearly similar in many ways to ancient temples. In addition to the similarities to Lundquist’s typology, however, there are yet other aspects of temple worship that are also found in *The Conflict of Adam and Eve*.

**Prayer and Revelation**

Temples often functioned as places of prayer and revelation. It therefore comes as no surprise that the Cave of Treasures had a

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26 *Conflict*, 115.
27 Ibid., 117.
28 Ibid., 118, 121, 123, 140, 146, 150. Enoch did not die in the book. His fate was as follows,

God transported him from that mountain to the land of life, to the mansions of the righteous and of the chosen, the abode of Paradise of joy, in light that reaches up to heaven; light that is outside the light of this world; for it is the light of God, that fills the whole world, but which no place can contain. Thus, because Enoch was in the light of God, he found himself out of the reach of death; until God would have him die (141).
similar function. The first thing that Adam and Eve did upon entering the cave was to offer prayer. This began a custom of praying often in the cave. “Then Adam and Eve took the skins, and went back to the Cave of Treasures; and when in it, they stood and prayed as they were wont.” In response to their prayer about the skins, the Lord sent an angel to help them. This is one of many examples where they received revelation in the cave. The most interesting revelation given in connection with the cave was delivered because of a prayer offered by Adam when he was inquiring about marrying Eve. According to the story, they were not yet married and Satan had been tempting Adam to fornicate with Eve. Adam prayed for help and God sent angels to him with instructions on how to marry her. Thus not only did Adam receive revelation in the cave, but he and Eve were married there according to the instructions they received from the God through the angel. Even after Adam and Eve moved their residence elsewhere, they continued to visit the cave and pray. After Adam died, his posterity returned daily to pray. “They constrained their children and their women every day in the cave to fast and pray, and to worship the most High God.”

One aspect of prayer mentioned in the book is that of prayer with uplifted or “spread out” hands, the common practice in the Ancient Near East. Almost all of these instances are mentioned in connection with visits from Satan. The first instance is a time

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29 Conflict, 6.
30 Ibid., 57.
31 Ibid., 90–91. They were married 223 days after they were cast out of the Garden of Eden.
32 Ibid., 107.
33 Ibid., 119.
34 The one instance where uplifted hands are not connected with a visit of Satan is a time when Adam prays for forgiveness.

Then Adam arose, and spread his hands unto God, beseeching and entreat ing Him with tears, to forgive him what he had done. And Adam remained thus standing and praying forty days and forty nights. He neither ate nor drank until he dropped down upon the earth from hunger and thirst (87, emphasis added).
when Satan appears as his true self (he is generally disguised in some other form) and tells Adam that he is a king over him and will rule over his posterity and wage war against them. In response to this,

Adam and Eve *spread their hands* unto God, praying and entreating Him to drive Satan away from them; that he do them no violence, and do not force them to deny God. Then God sent them at once His angel, who drove away Satan from them.35

In another instance, Satan appears to Seth in the form of an angel. He tempts Seth to come with him to another world and marry one of the beautiful women there. Seth attempts to escape and cannot.

But Seth, when he saw how he kept on talking, and that he would not leave him, ran and went up to the altar, and *spread his hands* unto God, and sought deliverance from Him. Then God sent His Word, and cursed Satan, who fled from Him.36

**Altar**

Worship at altars was also an intimate part of ancient worship. It was done both at temples and at other places. Although the altar in *Conflict of Adam and Eve* was not directly connected with the Cave of Treasures, it was an important part of the story. Soon after they were cast out of the Garden of Eden, Adam and Eve built an altar and made an offering upon it. The offering was, oddly

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35 *Conflict*, 65, emphasis added. Another instance is recorded with the patriarch Jared. After he had been deceived by Satan and his followers who had led Jared down from the Holy Mountain “he then spread his hands and prayed with a fervent heart, and with much weeping, and entreated God to deliver him from their hands” (126–30).

36 Ibid., 112, emphasis added.
enough, an offering of Adam and Eve’s own blood. After this, Adam frequently made offerings, though not of his own blood. “This, then, was the first offering Adam made unto God; and so it became his custom to do.” The actual location of the altar was above the Cave of Treasures, but below the Garden of Eden. This could imply a successive ascent to holiness, meaning that the altar was a more sacred and holy place than the cave, while the Garden was the most holy place. They continued to make offerings. The next major offering was at the time of their first harvest, and after that, an offering for their newborn children. Adam showed his sons Cain and Abel how to present offerings, and later Seth and Adam’s posterity submitted an offering at Adam’s death. In addition to these special altar experiences, the altar was also used daily. This is evident in a narrative about the young Seth: “He also fasted when bringing up his offering every day, more than his father did.” Thus, at least for Seth, offering at the altar was a daily occurrence. In connection with Seth’s offerings, I point

37 Conflict, 23–24. Adam and Eve had committed suicide by jumping off a mountain. God sent His “Word” to bring them back to life. After they were alive again, Adam took the leaves and dust that his blood had spilled upon and offered them on the altar. This was symbolic of Christ shedding his own blood.

38 Ibid., 25.

But God knew that Adam had in his thoughts, that he should often kill himself and make an offering to Him of his blood. Therefore did He say unto him, ‘O Adam, do not again kill thyself as thou didst, by throwing thyself down from that mountain.’

The further sacrifices were generally crops that Adam had harvested. For an example see Conflict, 81.

39 Ibid., 25. For the entire altar incident see Conflict, 23–25.

40 The text states that after they offered the offering, “Adam, Eve, and the children, drew near together, and came down from the mountain, rejoicing” (93).

41 Ibid., 81, 92.

42 Ibid., 95–96, 118.

43 In a later story of Seth, just prior to his death, he desired to build a roof over the altar in order that a blessing would come upon his children and they would not go down from the mountain. The roof was built with the desired effect. Conflict, 119–20.

44 Ibid., 109–10.
out the previously mentioned story of Satan being cast out of Seth’s presence after he prayed at the altar occurred. It is interesting that Seth had already finished his offering and was apparently some distance from the altar when Satan came to him. This is evident because Seth “ran, and went up to the altar” in order to pray. Consequently, the altar must have had some special significance beyond simple sacrifice or Seth would not have thought it important to run back to it and offer his prayer there. It also implies that the altar was connected with prayer as well as sacrifice.

**Tokens**

Although not mentioned specifically in the temple typology, tokens were clearly a part of ancient religious society. They were often used as a means of identification. In this story, the objects referred to as tokens are signs from God rather than a means of identification. However, the tokens in this story clearly have a sacred function and are given as signs from God.

Three days after Adam and Eve had been cast out of the garden, Satan came and attempted to kill them. Fortunately, God was merciful and cast Satan out of their midst. After this Adam pled to receive something from the Garden of Eden, “as a token to him, wherein to be comforted.” In response to Adam’s pleadings, God sent three angels to gather different objects that would stand as tokens. Michael was sent to India to obtain golden rods that would

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45 *Conflict*, 112.

46 Ibid., 31. Adam and Eve had been following Satan, who had said that he was an angel. “But when they came to the mountain to the north of the garden, a very high mountain, without any steps to the top of it, the Devil drew near to Adam and Eve, and made them go up to the top in reality, and not in a vision; wishing, as he did, to throw them down and kill them, and to wipe off their name from the earth; so that this earth should remain to him and his hosts alone. But when the merciful God saw that Satan wished to kill Adam with his manifold devices, and saw that Adam was meek and without guile, God spake unto Satan in a loud voice, and cursed him” (30–31).
shine in the night, helping to take away the fear of darkness that originally gripped Adam in the cave.  

And when Adam saw the golden rods, the incense and the myrrh, he was rejoiced and wept because he thought that the gold was a token of the kingdom whence he had come, that the incense was a token of the bright light which had been taken from him, and that the myrrh was a token of the sorrow in which he was.

However, Adam found that the tokens had other meanings that God had already assigned to them. God gave “gold as a token of My kingdom; incense as a token of My divinity; and myrrh as a token of My sufferings and of My death.” The Lord continued, “But, O Adam, put these by thee in the cave; the gold that it may shed light over thee by night; the incense, that thou smell its sweet savour; and the myrrh, to comfort thee in thy sorrow.” The author of the book adds, “These three things did God give to Adam, on the third day after he had come out of the garden, in token of the three days the Lord should remain in the heart of the earth.” As already mentioned, in addition to the three tokens given by God, Adam placed figs from the garden in the cave as a sign of God’s goodness. Thus Adam received the tokens and their many different symbols, most relating to the coming of Jesus Christ. After this instance, not only did Adam cease to complain about his abode in the Cave of Treasures, but the cave was now called the cave “of concealment.”

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47 Conflict, 31.
48 Ibid., 32.
49 Ibid., 32–33.
50 Ibid., 33.
something special and were specifically concealed within the cave because of their importance.

Apparently, it was the tokens themselves that caused the cave to be special. Just before Eve was to bear her first children she said to Adam, “This cave is a pure spot by reason of the signs [wrought in] it since [we left] the garden; and we shall again pray in it. It is not meet, then, that I should bring forth in it.” 51 Thus she refused to bear her children in the cave because she did not want to defile it. The text does not explain what it means by signs, but it could be referring to the tokens, the many miracles that had happened in the cave, or both. Adam must have agreed to the importance of keeping the cave pure, for they moved to another cave in order for Eve to bear the children. Then, as mentioned, they brought the children back to the cave to bless them, even though they continued to dwell in another place.

The last major discussion about the tokens takes place just prior to Adam’s death. Adam was instructing his son Seth on what to do with his body and the tokens:

Preserve this gold, this incense, and this myrrh, that God has given us for a sign; for in days that are coming, a flood will overwhelm the whole creation. But those who shall go into the ark shall take with them the gold, the incense, and the myrrh, together with my body; and will lay the gold, the incense, and the myrrh, with my body in the midst of the earth.

Then after a long time, the city in which the gold, the incense, and the myrrh are found with my body, shall be plundered. But when it is spoiled, the gold, the incense, and the myrrh shall be taken care of with the spoil that is kept; and naught of them shall perish, until the Word of God, made man [sic] shall come; when kings shall take them, and shall offer to Him, gold in token of his being King; incense, in token of His being God of heaven and earth; and myrrh, in token of His passion.

51 Conflict, 91.
Gold also, as a token of His overcoming Satan, and all our foes; incense as a token that He will rise from the dead, and be exalted above things in heaven and things in the earth; and myrrh, in token that He will drink bitter gall; and [feel] the pains of hell from Satan.52

Thus the final meaning of the tokens is explained. They were to be presented at the birth of Christ. It is clear that the actual origin of the items given as tokens was the biblical story of Christ’s birth. Although the different meanings of the tokens are very fascinating, the most interesting part of the narrative comes directly after Adam has told their meaning to Seth. He then says, “And now, O Seth, my son, behold I have revealed unto thee hidden mysteries, which God had revealed unto me.”53 Adam felt that revealing the true purpose of the tokens and their meanings was something sacred. It was so sacred that it is considered “a hidden mystery.” It is not surprising that the tokens are revealed in the Cave of Treasures, consistent with the cave’s function as a kind of temple.

Appearances of Satan

Satan is a major player in *The Conflict of Adam and Eve*. He appeared to Adam and Eve at least fifteen times in order to tempt

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52 *Conflict*, 115–16. Several interesting points are made when the body of Adam is laid to rest after the flood. In a certain place Noah commanded his son Shem saying,

> “Then take Melchizedec the youngest son of Cainan, thy son; for God has chosen him from all generations of men, to stand before Him to worship and to minister unto Him, by the body of our father Adam. Then lay the body of Adam in the midst of the earth; and set Melchizedec to stand by it; and show him how to fulfil his ministry before God.” Moreover Noah said unto Shem his son, “If ye will keep my commandment and go [as I tell you], an angel of the Lord will go with you, and show you the way, until ye come to the place where ye shall lay the body [of Adam] in the midst of the earth; for in that self-same place shall God work salvation for the whole world.”(161).

Thus this book suggests that Melchizedek was the grandson of Shem, that he was chosen to minister to the body of Adam, and that Adam was buried in the same place that Christ would accomplish the atonement.

53 Ibid., 116.
and destroy them. He appeared many more times to their posterity. In several of these appearances, he disguised himself as an angel of light in order to trick and confuse those whom he visited. In one of these instances, “Satan came to the cave, clad in a garment of light, and girt about with a bright girdle. In his hands was a staff of light.” In this state, Satan said that he has been commanded by God to take them to another place and, “clothe them in a garment of light, and restore them to their former state of grace, and leave them not in misery.” Satan began to lead Adam and Eve to another place in order to destroy them, but before he could lead them too far, God chased him away. In his explanation to Adam, God stated that Satan “began to give you tokens as if they were all true.” Satan appeared with special clothing and attempted to give tokens to Adam so that he would mistake him for a true messenger of God. Fortunately, God was there to help Adam realize that Satan was not a true messenger, but a false messenger who gave false tokens.

Conclusion

_The Book of Adam and Eve_ (also known as _The Conflict of Adam and Eve_) is a fascinating exploration of the life of Adam and Eve and their posterity after they were expelled from the Garden of Eden. In it, Adam and Eve used the Cave of Treasures as a sort of replacement for the Garden of Eden, which they were

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54 _Conflict_, 106.
55 Ibid., 67–68.
56 Ibid., 69.
57 Ibid., 71.
58 In another instance, Satan appears to Seth with a staff of light in hand, and girt with a girdle of light. At that time Satan tempted Seth to go live with him in his world where “we have no God; but we all are gods; we all are of the light, heavenly, powerful, strong, and glorious,” 110–11. Another time Satan appears at the mouth of the Cave of Treasures with his hosts. He is sitting on a throne and flashing light into the cave, however, he cannot enter because Adam and Eve are praying (27–29).
forbidden to enter. This is evident by the similarity of the Cave of Treasures to certain aspects of Lundquist’s temple typology. *The Conflict of Adam and Eve* also exhibits other aspects of ancient temple worship, including the Cave of Treasures as a place of prayer and revelation, the altar above the cave that was used by Adam and his posterity, the importance of tokens in the Cave, and the appearances of Satan.