

everywhere. Church members are taking advantage of expanded opportunities for education, especially higher education, and are thus better able to contribute to and benefit from the prosperity of Western Europe. European Latter-day Saints are sending out more of their own as missionaries than ever before, and two and three generations of indigenous leaders are heading the Church in Europe.

Finally, from an LDS point of view, Europe is still divided. The Western countries are awash in secularism, prosperity, and religious apathy that pose a major challenge for the Church to find new ways to gain the interest and respect of these secular societies. For Central and Eastern Europe, the new decade and the coming new century will undoubtedly see thousands of new LDS converts and congregations. Perhaps even as the people in these countries have brought a new inspiration of freedom and human rights to the West, they will also bring a new spirit of religious desire that will benefit the Church.

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EUTHANASIA

See: Death and Dying; Prolonging Life

EVANGELISTS

The sixth ARTICLE OF FAITH names evangelists together with APOSTLES, PROPHETS, and TEACHERS among the essential offices in the organization of the Church (cf. Eph. 4:11; Acts 21:8).

In an address on June 27, 1839, the Prophet Joseph SMITH identified the office of evangelist as a PATRIARCH, who as “the oldest man of the blood of Joseph or of the seed of Abraham” was to bless “the posterity of the Saints” as Jacob blessed his sons (*TPJS*, p. 151). This was the office of Patriarch to the Church. Evangelists, as patriarchs, had been ordained beginning in 1833, although not mentioned in REVELATION until 1835 (D&C 107:39–40).

Scholars have been unable to define precisely the role or office of the evangelist (Greek, *euagelistēs*, “one bringing good tidings”) in the NEW TESTAMENT. Apparently it was an office or activity that could be combined with the calling of BISHOP (2 Tim. 4:5). The sense of evangelist as an author of one of the canonical Gospels is late. The earliest known pagan and pre-Christian use of the term refers to a person who pronounced oracular statements (Kittel, 2:736).

Whatever the exact nature of the office, the early Christian evangelist was closely linked with apostles and prophets. He was viewed as one who carried on the work of the apostles, but always in a charismatic or prophetic office. One New Testament reference hints that Philip was an evangelist, and mentions his four daughters, who “did prophesy” (Acts 21:8–9).

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EVE

Eve, first woman of earthly creation, companion of ADAM, and mother and matriarch of the human race, is honored by Latter-day Saints as one of the most important, righteous, and heroic of all the human family. Eve’s supreme gift to mankind, the opportunity of life on this earth, resulted from her choice to become mortal.

Eve, Adam, Abraham, and others were among the noble and great ones involved with the creation of the earth (Abr. 3:22–24; cf. McConkie, p. 59). God foreordained her and named her Eve, “the Mother of All Living”; in the GARDEN OF EDEN Adam called her Eve, reflecting that calling (Moses 4:26). She was created spiritually and physically in the same manner as was Adam (*MD*, p. 242). God called *their* name Adam, and “in the image of his own body, male and female, created he them” (Moses 6:9).

Eve and Adam faced a dilemma as they sought to obey God’s commandments. They could not keep the primary commandment to have children as long as they remained nonmortals in the Garden (2 Ne. 2:22–23). The instruction not to eat of the tree of knowledge of good and evil, however, was

uniquely modified with the words “nevertheless, thou mayest choose for thyself” (Moses 3:16–17), and becoming mortal was expressly stated as the consequence.

Satan was present to tempt Adam and Eve, much as he would try to thwart others in their divine missions: “And he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world” (Moses 4:6; cf. Matt. 4:3–11; Moses 1:12–22; JS—H 1:15–16). Eve faced the choice between selfish ease and unselfishly facing tribulation and death (Widtsoe, p. 193). As befit her calling, she realized that there was no other way and deliberately chose mortal life so as to further the purpose of God and bring children into the world.

The Church of Jesus Christ of Latter-day Saints strongly affirms that in partaking of the fruit of the tree of knowledge of good and evil, Eve along with Adam acted in a manner pleasing to God and in accord with his ordained plan (*see* FALL OF ADAM). Brigham YOUNG explained: “The Lord knew they would do this and he had designed that they should” (*JD* 10:103). “We should never blame Mother Eve, not the least” (*JD* 13:145). Adam and Eve “accepted a great challenge. . . . They chose wisely in accordance with the heavenly law of love for others” (Widtsoe, p. 194). Afterward, in one of the earliest recorded statements in scripture, Eve recounted the PLAN OF SALVATION as she expounded on the joy prepared for humankind in eternity: “Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient” (Moses 5:10–11).

Loving parents in heaven prepared Eve and Adam for their roles in MORTALITY. After the Fall, God gave Adam and Eve the law of SACRIFICE so that they could obtain forgiveness of sins committed in mortality (Moses 5:5). He placed enmity (an abhorrence of evil) between Eve’s seed and Satan and his followers (Moses 4:21). God granted to Eve the powers of motherhood, disclosing the difficult labor of childbirth. The Hebrew word rendered “sorrow” (Gen. 3:16–17) does not connote “sadness,” but “labor,” or “sweat,” or “pain.”

Adam and Eve were husband and wife. While in the Garden, God sealed them in eternal marriage (Gen. 2:22–24). God instructed Eve, “Thy desire shall be to thy husband, and he shall rule

over thee” (Gen. 3:16). President Spencer W. KIMBALL explained that the Hebrew word translated as “rule” would better be understood as “‘preside’ because that’s what he does” (*Ensign* [Mar. 1976]:72), and the husband presides only in righteousness (*see* FAMILY: TEACHINGS ABOUT). Correlatively, God introduced Eve to Adam in terms that are rendered into English by the phrase “an help meet for him”; these words mean “to be strong, to help, rescue, or save” and “to meet, to correspond to, to be equal,” thus indicating that Eve was to be a strong, saving partner in righteousness (Gen. 2:18).

The Lord himself made coats of skins and clothed Adam and Eve (Moses 4:27). Eve bore unto Adam sons and daughters. She worked with Adam. They prayed to the Lord and heard his voice (Moses 5:4–5). They made “all things known” to their children and taught them to read, write, and to keep records of family remembrance (Moses 5:12; 6:5–6).

Eve is a “joint-participant with Adam in all his ministry, [and] will inherit jointly with him all the blessings appertaining to his high state of exaltation” (*MD*, p. 242). President Joseph F. SMITH saw her in vision in 1918: among the great and mighty ones in the celestial congregation of the righteous, he beheld “our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshipped the true and living God” (*D&C* 138:39).

The fall of Eve and Adam is profoundly significant: they opened the way of mortality for all humankind, and they subjected themselves to death in order to make continued progression toward eternal life possible. Mother Eve bestowed upon her daughters and sons a heritage of honor, for she acted with wisdom, love, and unselfish sacrifice.

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