

Genesis 1

Our analysis properly begins with the frank recital that our knowledge about the Creation is limited. We do not know the how and why and when of all things. Our finite limitations are such that we could not comprehend them if they were revealed to us in all their glory, fullness, and perfection. What has been revealed is that portion of the Lord's eternal word which we must believe and understand if we are to envision the truth about the Fall and the Atonement and thus become heirs of salvation. This is all we are obligated to know in our day. Bruce R. McConkie, Christ and the Creation, p. 79. For our current needs, the Lord has given us the beautiful, powerful, concise, and systematic creation accounts of the scriptures. He has also given us collectively an intellectual curiosity that has opened the frontiers of science for the betterment of all life. I believe that Latter-day Saints would do well to realize that it will not be until Christ comes again that the full story of God's creative act will be made known – through revelation. (D&C 101:32) In the meantime we can learn to live with certain questions not yet answered, trusting that it is wisdom in God that not all things are made known in our day. Perhaps the most powerful message that is contained in the Genesis creation account (and in the other accounts as well) is that the Creation was a deliberate act of God. The scriptures leave no room for the idea that the existence of life on Earth is accidental. We also learn from the Genesis account that the crowning achievement of the Creation was man. Kent Jackson, Studies in Scripture, 1:27-28.

Moses Chapters 2 and 3 are the JST versions of Genesis 1 and 2.

ABRAHAM 4	MOSES 2	GENESIS 1 KJV
DAY 1		
1 AND then the Lord said: Let us go down. And they went down at the beginning, and they, that is the ^a Gods, ^b organized and formed the ^c heavens and the earth.	1 AND it came to pass that the Lord spake unto Moses, saying: Behold, I ^a reveal unto you concerning this ^b heaven, and this ^c earth; ^d write the words which I speak. I am the Beginning and the End, the ^e Almighty God; by mine ^f Only Begotten I ^g created these things; yea, in the beginning I ^h created the ⁱ heaven, and the earth upon which thou standest.	1 (And it came to pass, that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak. I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things. Yea,) IN the ^a beginning (In the beginning refers only to this world's beginning.) ^b God (I) ^c created (Heb shaped, fashioned, created) the ^d heaven and the ^e earth. (upon which thou standest.)
2 And the earth, after it was formed, was empty and desolate , because they had not formed anything but the earth; and ^a darkness reigned upon the face of the deep, and the Spirit of the Gods ^b was brooding (watching until they obeyed) upon the face of the waters.	2 And the earth was without ^a form, and void; and I caused ^b darkness to come up upon the face of the deep; and my ^c Spirit ^d moved upon the face of the water; for I am God.	2 And the earth was without ^a form, and void; and (I caused) ^b darkness was (to come up) upon the face of the deep. And the (my) ^c Spirit of God ^d moved upon the face of the waters (, for I am God).
3 And they (the Gods) said: Let	3 And I, God, said: Let there be	3 And (I) God ^a said, Let there be

there be light; and there was light.	^a light; and there was light.	^b light: and there was light.
4 And they (the Gods) comprehended the light, for it was ^a bright; and they divided the light, or caused it to be divided, from the darkness.	4 And I, God, saw the light; and that light was ^a good. And I, God, divided the ^b light from the darkness.	4 And (I) God saw the light, (and) that it ^b light was ^a good: and (I) God divided the light from the darkness. (John Taylor spoke of the Gods causing the light of their glory to shine upon the earth “before the sun appeared in the firmament.” JD 18:327)
5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called ^a night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.	5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the ^a word of my power, and it was done as I ^b spake; and the evening and the morning were the first ^c day. (The earth and firmament were organized in six periods of time. Officially the Church has not taken a stand on the age of the earth. According to three theories, the earth could have been created in 6 literal days, 6 thousand years, or six creative periods of indeterminate lengths of time. The latter is most likely.)	5 And (I) God called the light ^a Day, and the ^b darkness he (I) called Night. (And this I did by the word of my power; and it was done as I spake.) And the evening and the morning were the ^c first ^d day.
DAY 2		
6 And the Gods also said: Let there be an ^a expanse in the midst of the waters, and it shall divide the waters from the waters.	6 And again, I, God, said: Let there be a ^a firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters (in the clouds) from the waters (on the earth); and it was done;	6 ¶ And (again, I,) God said, Let there be a ^a firmament in the midst of the waters and (it was so, even as I spake. And I said), let it divide the waters from the waters(; and it was done). (Firmament means expanse. The firmament of heaven is the expanse of heaven; it refers, depending upon the context, to either the atmospheric or the sidereal heavens. Mormon Doctrine, p. 260-61. The firmament is our atmosphere.)
7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it	7 And I, God, made the firmament and divided the ^a waters, yea, the great waters under the firmament from the waters which were above the	7 And (I,) God made the firmament, and divided the ^a waters which were (yea the great waters) under the firmament from the waters which

was so, even as they ordered.	firmament (clouds in the sky), and it was so even as I spake.	were above the firmament: and it was so(, even as I spake).
8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second ^a time that they called night and day.	8 And I, God, called the firmament ^a Heaven; and the evening and the morning were the second day.	8 And (I,) God called the firmament ^a Heaven. And the evening and the morning were the second ^b day.
DAY 3		
9 And the Gods ordered, saying: Let the ^a waters under the heaven be gathered together unto ^b one place, and let the earth come up dry; and it was so as they ordered;	9 And I, God, said: Let the ^a waters under the heaven be gathered together unto ^b one place, and it was so; and I, God, said: Let there be dry land; and it was so.	9 ¶ And (I,) God said, Let the ^a waters under the heaven be gathered together unto ^b one place, (and it was so) and (I, God, said,) let the (there be) dry land appear: and it was so. (From this we learn a marvelous fact, which very few have ever realized or believed in this benighted age: we learn that the waters, which are now divided into oceans, seas and lakes, were then all gathered into one vast ocean, and consequently, that the land which is now torn asunder, and divided into continents and islands almost innumerable, was then one vast continent or body, not separated as it now is. Parley P. Pratt, Voice of Warning, p. 90-91 and Joseph Fielding Smith, Man, His Origin and Destiny, p. 381-82.)
10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, ^a Great Waters; and the Gods saw that they were obeyed.	10 And I, God, called the dry land ^a Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good .	10 And (I,) God called the dry land ^a Earth; and the gathering together of the waters called he Seas: (I the sea) and (I,) God saw that #was (all things which I had made were) good .
11 And the Gods said: Let us prepare the earth to bring forth ^a grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as	11 And I, God, said: Let the earth bring forth ^a grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I	11 And (I,) God said, Let the earth bring forth ^a grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, (and the tree yielding fruit) whose seed (should be) is in itself, upon the earth: and it was so(, even as

they ordered.	spake.	I spake).
12 And the Gods organized the ^a earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.	12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his ^a kind; and I, God, saw that all things which I had made were good ;	12 And the earth ^a brought forth grass, and (every) herb yielding seed after his kind, and the tree yielding fruit, whose seed was (should be) in itself, after his ^b kind: and (I,) God saw that # was (all things which I had made were) good .
13 And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.	13 And the evening and the morning were the third day.	13 And the evening and the morning were the third day. (Traditionally for the Jews, the third day of the week was lucky because the word "good" is used twice on the third day, more than any other day.)
DAY 4		
14 And the Gods organized the ^a lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years;	14 And I, God, said: Let there be ^a lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years;	14 ¶ And (I,) God said, Let there be ^a lights in the firmament of the heaven to divide the day from the night; and let them be for ^b signs, and for ^c seasons, and for days, and (for) years:
15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.	15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.	15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And the Gods organized the two great lights, the ^a greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;	16 And I, God, made two great lights; the greater ^a light to rule the day, and the lesser light to rule the night, and the ^b greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.	16 And (I,) God made two great lights; the ^a greater light to rule the day, and the lesser light to rule the night: (and the greater light was the sun, and the lesser light was the moon.) he made (And) the ^b stars also (were made, even according to my word).
17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the ^a darkness.	17 And I, God, set them in the firmament of the heaven to give light upon the earth,	17 And (I,) God set them in the ^a firmament of the heaven to give light upon the earth,
18 And the Gods watched those things which they had ^a ordered until they obeyed.	18 And the ^a sun to rule over the day, and the moon to rule over the night, and to divide the light	18 And (the sun) to rule over the ^a day and (the moon to rule) over the night, and to divide the light

	from the ^b darkness; and I, God, saw that all things which I had made were good ;	from the darkness: and (I,) God saw that it was (all things which I had made were) good .
19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.	19 And the evening and the morning were the fourth day.	19 And the evening and the morning were the fourth day.
DAY 5		
20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.	20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.	20 And (I,) God said, Let the ^a waters ^b bring forth abundantly (HEB swarms with swarms of living creatures (souls)) the moving creature that hath life, and ^c fowl that (which) may fly above the earth in the open firmament of heaven.
21 And the Gods prepared the waters that they might bring forth great ^a whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good .	21 And I, God, created great ^a whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good .	21 And (I,) God created ^a great whales, (Heb great sea monsters The word <i>whales</i> used in this verse translates the Hebrew word <i>tannanim</i> , which comes from the verb meaning “to stretch” and means “the long-stretched ones.” This word probably applied to other large sea animals or reptiles such as the dolphin, shark, and crocodile, besides the animal we actually call the whale. (See Keil and Delitzsch, <i>Commentary</i> , 1:1:60; Clarke, <i>Bible Commentary</i> , 1:37.)) and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and (I,) God saw that it was (all things which I had created were) good .
22 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or ^a great waters; and cause the fowl to multiply in the earth.	22 And I, God, blessed them, saying: Be fruitful, and ^a multiply, and fill the waters in the sea; and let fowl multiply in the earth;	22 And (I,) God blessed them, saying, Be fruitful, and ^a multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23 And it came to pass that it	23 And the evening and the	23 And the evening and the

was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.	morning were the fifth day.	morning were the fifth day.
DAY 6		
24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.	24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;	24 ¶ And (I,) God said, Let the earth bring forth the living creature after his ^a kind, cattle, and creeping thing, and beast of the earth after his (their) kind: and it was so.
25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.	25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good .	25 And (I,) God made the beast of the earth after his (their) kind, and cattle after their kind, and every thing that (which) creepeth upon the earth after his kind: and (I,) God saw that it was (all these things were) good .
26 And the Gods took ^a counsel among themselves and said: Let us go down and ^b form man in our ^c image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.	26 And I, God, said unto mine ^a Only Begotten, which was with me from the ^b beginning: Let ^c us ^d make man in our ^e image, after our likeness; and it was so. (As man is, God once was; as God is, man may become. Lorenzo Snow. There will come a time, for all mankind, when the encounter with the Son of God will be literal. For the faithful and obedient, it will be a moment of glory and peace; for the disobedient and nonvaliant, a moment of profound remorse. Latter-day Commentary of the Old Testament, p. 31) And I, God, said: Let them have ^f dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.	SCRIPTURE MASTERY: 26 ¶ And (I,) God said (unto mine Only Begotten, which was with me from the beginning), Let ^a us ^b make ^c man in our ^d image, after our ^e likeness: (and it was so) and (I, God, said,) let them have ^f dominion (The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Teachings of the Prophet Joseph Smith, p. 157) over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 So the ^a Gods went down to organize man in their own ^b image, in the image of the Gods	27 And I, God, created man in mine own ^a image, in the image of mine Only Begotten created I	27 So (And I,) God created man in his (mine) own ^a image, in the

<p>to form they him, male and female to form they them. (Though President Young spoke of man, this word applies to both male and female. Latter-day prophets have commented on the existence of a mother in heaven. The First Presidency (Joseph F. Smith, John R. Winder, and Anthon H. Lund) stated this doctrine in 1909 in the following words: “All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity.” (In Clark, <i>Messages of the First Presidency</i>, 4:203.))</p>	<p>him; male and female created I them. (We, the First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator’s plan for the eternal destiny of His children. The Family: A Proclamation to the World.)</p>	<p>image of God (mine Only Begotten) created he (I) him; male and ^bfemale created he (I) them. (I believe that the declaration made in these two scriptures is literally true. God has made His children like Himself to stand erect, and has endowed them with intelligence and power and dominion over all His works and given them the same attributes which He Himself possesses. He created man, as we create our own children; for there is no other process of creation in heaven, on the earth, in the earth, or under earth, or in all the eternities, that is, that were, or that ever will be. Brigham Young, JD, 11:122. Man was born of woman; Christ the Savior, was born of woman and God, the Father, was born of woman. Adam our earthly parent, was also born of woman into this world, the same as Jesus and you and I. Joseph F. Smith, Maricopa Stake Conference, December 7, 1913, Deseret Evening News, Sec III, p. 7)</p>
<p>28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion (His dominion over the earth would result in the earth and everything on it also being subject to the “fall.”) over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (“And I, God said unto mine Only Begotten, which was with me from the beginning: Let us make man [not a separate man, but a complete man, which is husband and wife] in our image,</p>	<p>28 And I, God, blessed them, and said unto them: Be ^afruitful, and ^bmultiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Adam and Eve were thus created last in order that they should rule over all creation, and in order that they should be able to enter a banqueting hall that was waiting ready for them. Encyclopedia Judaica Jr. Old Testament Supplement Study Materials, p. 4)</p>	<p>28 And (I, God) blessed them, and God said unto them, Be ^afruitful, and ^bmultiply, and ^creplenish (The Hebrew word is <i>Mole</i> meaning fill, to fill, or make full. Answers to Gospel Questions, 1:208-9) the ^dearth, (I have told many groups of young people that they should not postpone their marriage until they have acquired all of the education ambitions. I have told tens of thousands of young folks that when they marry they should not wait for children until they have finished their schooling and financial desires. Marriage is basically for the</p>

<p>after our likeness; and it was so.’ (Moses 2:26.) What a beautiful partnership! Adam and Eve were married for eternity by the Lord. Such a marriage extends beyond the grave. All peoples should call for this kind of marriage. . . . “This is a partnership. Then when they had created them in the image of God, to them was given the eternal command, ‘Be fruitful, and multiply, and replenish the earth, and subdue it’ (Gen. 1:28), and as they completed this magnificent creation, they looked it over and pronounced it ‘good, very good’—something that isn’t to be improved upon by our modern intellectuals; the male to till the ground, support the family, to give proper leadership; the woman to cooperate, to bear the children, and to rear and teach them. It was good, very good.’ “And that’s the way the Lord organized it. This wasn’t an experiment. He knew what he was doing.” (Spencer W. Kimball, “Speaking Today,” <i>Ensign</i>, Mar. 1976, p. 71.)</p>		<p>family, and when people have found their proper companions there should be no long delay. They should live together normally and let the children come. Spencer W. Kimball, <i>Marriage is Honorable, Speeches of the Year, 1973</i>, p. 262-63) and subdue it: and have °dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.</p>
<p>29 And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their ^ameat.</p>	<p>29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for ^ameat.</p>	<p>29 ¶ And (I,) God said (unto man), Behold, I have given you every herb bearing seed, which <i>is</i> upon the face of all the earth, and every tree, in the which is (shall be) the fruit of a tree yielding seed; to you it shall be for ^ameat. (Heb food)</p>
<p>30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.</p>	<p>30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.</p>	<p>30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is (I grant) life, I have (there shall be) given every green (clean) herb for ^ameat: (Heb food) and it was so(, even as I</p>

		spake).
31 And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the ^a sixth time.	31 And I, God, saw everything that I had made, and, behold, all things which I had made were very ^a good; and the evening and the morning were the ^b sixth day.	31 And (I,) God saw every thing that he (I) had made, and, behold, it was (all things which I had made were) very ^a good. And the evening and the morning were the ^b sixth day.

Genesis 2

Moses Chapters 2 and 3 are the JST versions of Genesis 1 and 2.

DAY 7		
ABRAHAM 5	MOSES 3	GENESIS 2 KJV
<u>1</u> AND thus we will finish the heavens and the earth, and all the ^a hosts of them.	<u>1</u> THUS the ^a heaven and the earth were finished, and all the ^b host of them.	<u>1</u> THUS the heavens and the ^a earth were finished, and all the ^b host of them.
<u>2</u> And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will ^a rest on the ^b seventh time from all our work which we have counseled.	<u>2</u> And on the seventh day I, God, ended my work, and all things which I had made; and I ^a rested on the ^b seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good; (The earth also was pronounced good, and would have remained in that same state forever had it not been changed to meet Adam's fallen condition. All things on the face of the earth also would have remained in that same condition, had not Adam transgressed the law. Joseph Fielding Smith, Man, His Origin and Destiny, p. 50-51)	<u>2</u> And on the seventh day (, I,) God ended his (my) work (, and all things) which he (I) had ^a made; and he (I) ^b rested (stopped, ceased; from the verb shavat; the noun Shabbat (Engl. Sabbath) means a stopping or cessation.) on the seventh day from all his (my) ^c work (, and all things) which he (I) had made (were finished. And I, God, saw that they were good).
<u>3</u> And the Gods concluded upon the seventh time, because that on the seventh time they would ^a rest from all their ^b works which they (the Gods) counseled among themselves to form; and ^c sanctified it. And thus were their decisions at the time that	<u>3</u> And I, God, ^a blessed the seventh day, and ^b sanctified it; because that in it I had rested from all my ^c work which I, God, had created and made.	<u>3</u> And (I,) God blessed the ^a seventh day, and ^b sanctified it: because that in it he (I) had ^c rested from all his (my) work which (I,) God (had) ^d created and made. (or created through working)

<p>they counseled among themselves to form the heavens and the earth.</p>		
GENERATIONS OF HEAVEN AND EARTH		
<p><u>4</u> And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the ^aGods formed the earth and the heavens,</p>	<p><u>4</u> And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were ^acreated, in the day that I, the Lord God, made the ^bheaven and the earth,</p>	<p><u>4</u> ¶ (And now, behold, I say unto you, that) These <i>are</i> the generations of the heavens and of the earth when they were ^acreated, in the day that (I) the ^bLORD God made the (heaven and the) earth and the heavens,</p>
<p><u>5</u> According to all that which they had said concerning every plant of the field before it was in the ^aearth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.</p>	<p><u>5</u> And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, ^acreated all things, of which I have spoken, ^bspiritually, before they were ^cnaturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had ^dcreated all the children of men; and not yet a man to till the ^eground; for in ^fheaven ^gcreated I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; (There is no account of the creation of man or other forms of life when they were created as spirits. There is just the simple statement that they were so created before the physical creation. The statements in Moses 5:3 and Genesis 2:5 are interpolations thrown into the account of the physical creation, explaining that all things were first created in the spirit existence in heaven before they were placed upon this earth. We were all created untold ages before we were placed on this earth. We discover from Abraham 3:22-28, that it was before the earth was formed that the plan of salvation was presented to the spirits, or</p>	<p><u>5</u> And every ^aplant of the field ^bbefore it was in the ^cearth, and every herb of the field before it grew: for (I,) the LORD God(, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; for I, the Lord God) had not caused it to rain upon the (face of the) earth, (And I, the Lord God, had created all the children of men,) and there was not (yet) a ^dman to till the ^eground(, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air;). (The account of creation in Genesis was not a spirit creation, but it was in a particular sense, a spiritual creation. This, of course, needs some explanation. The account in Genesis, chapters one and two, is the account of the placing of all life upon the earth, up and until the fall of Adam, is an account, in a sense, of the spiritual creation of all of these, but it was also a physical creation. When the Lord said he would create Adam, he had no reference to the creation of his spirit for that had taken place ages and ages before when he was in the world of spirits and known as Michael. Joseph Fielding Smith, Doctrines of</p>

	<p>intelligences. This being true, then, man, animals and plants were not created in the spirit at the time of the creation of the earth, but long before. Joseph Fielding Smith, Doctrines of Salvation, 1:75-76)</p>	<p>Salvation, 1:76-77)</p>
<p>6 But there went up a mist from the earth, and watered the whole face of the ground.</p>	<p>6 But I, the Lord God, spake, and there went up a ^amist from the earth, and watered the whole face of the ground.</p>	<p>6 But (I, the Lord God, spake, and) there went up a ^amist (Heb (also) flood) from the earth, and watered the whole face of the ground.</p>

THE CREATION OF MAN

<p>7 And the ^aGods formed man from the ^bdust of the ground, and took his ^cspirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living ^dsoul.</p>	<p>7 And I, the Lord God, formed man from the ^adust of the ground, and breathed into his nostrils the ^bbreath of life; and ^cman became a living ^dsoul, the ^efirst flesh (the first mortal) upon the earth (Adam was the first of all creatures to fall and become flesh, and flesh in this sense means mortality, and all through our scriptures the Lord speaks of this life as flesh, while we are here in the flesh, so Adam became the first flesh. Joseph Fielding Smith, Seek Ye Earnestly, p. 280-81), the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.</p>	<p>7 And (I,) the LORD God ^aformed ^bman of (from) the ^cdust of the ground, and breathed into his nostrils the ^dbreath of life; and ^eman became a living ^fsoul. (Adam's body was created from the dust of the earth, but at that time it was a spiritual earth. Adam had a spiritual body until mortality came upon him through the violation of the law under which he was living, but he also had a physical body of flesh and bones. Now what is a spiritual body? It is one that is quickened by spirit and not by blood...After the fall, which came by a transgression of the law under which Adam was living, the forbidden fruit had the power to create blood and change his nature and mortality took the place of immortality, and all things, partaking of the change, became mortal. Now I repeat, the account in Genesis one and two, is the account of the physical creation of the earth and all upon it, but the creation was not subject to mortal law until after the fall. It was, therefore, a spiritual creation and so remained until the fall when it</p>
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became temporal, or mortal.
Joseph Fielding Smith, *Doctrines of Salvation*, 1: 76-77)

THE GARDEN OF EDEN

§ And the Gods planted a garden, eastward in ^aEden, (In ancient times the direction east commonly represented God’s abode or God’s presence. Thus, that which came from the east was perceived as coming from God, being godly in nature, or having been sent by God. Here we learn that Eden was in the east, or, in other words, it was in the presence of God. Thus, Adam and Eve walked with, talked to, and were instructed by the Father while there. Eden functioned as a temple for our first parents. For us, the temple is our Eden, and it is the earthly abode of God. It is a place of communion for those who are worthy to enter. And, as Eden was for Adam and Eve, the temple (for us) can function as a refuge from “the lone and dreary world,” as well as a school in which we can be taught the will of the Lord. Gaskill, *The Savior and the Serpent*, p. 48) and there they put the man, whose spirit they had put into the body which they had formed. (Here let me state to all philosophers of every class upon the earth. When you tell me that father Adam was made as we made adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are

§ And I, the Lord God, planted a garden eastward in ^aEden, and there I put the man whom I had formed. (I tell you, life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man – made in the image of God, male and female – did not exist...The Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled, the Lord, our God, transplanted upon it from some other earth, the life which is found here. Joseph Fielding Smith, *Doctrines of Salvation*, 1:139-40)

§ ¶ And (I,) the LORD God planted a garden eastward in ^aEden; and there ~~he~~ (I) put the man whom ~~he~~ (I) had formed. (...Does it not appear to you that it is a foolish and ridiculous notion that when God created this earth he had to begin with a speck of protoplasm, and take millions of years, if not billions, to bring conditions to pass by which his sons and daughters might obtain bodies made in his image? Why not the shorter route and transplant them from another earth as we are taught in the scriptures? Joseph Fielding Smith, *Man, His Origin and Destiny*, p. 276-77. “In accord with the revelations given to the Prophet Joseph Smith, we teach that the Garden of Eden was on the American continent located where the City Zion, or the New Jerusalem, will be built [see D&C 116; *History of the Church*, 3:35–36; Dyer, *The Refiner’s Fire*, pp. 17–18]. When Adam and Eve were driven out of the Garden, they eventually dwelt at a place called Adam-on-di-Ahman, situated in what is now Daviess County, Missouri. Three years before the death of Adam he called the righteous of his posterity at this place and blessed them, and it is at this place where Adam, or Michael, will sit as we read in the 7th chapter of Daniel. [Daniel 7:9–14, 21–22, 26–27.]” (Smith, *Doctrines of Salvation*, 3:74.) The Flood and subsequent cataclysms drastically changed the topography and geography of

<p>offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they are commanded to multiply and replenish the earth. Brigham Young, JD, 7:285-86)</p>		<p>the earth. The descendants of Noah evidently named some rivers, and perhaps other landmarks, after places they had known before the Flood. This theory would explain why rivers in Mesopotamia now bear the names of rivers originally on the American continent. It is also possible that some present river systems are remnants of the antediluvian river systems on the one great continent that existed then.)</p>
<p><u>9</u> And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the ^atree of life, (The tree of life is a symbol of Jesus Christ.) also, in the midst of the garden, and the tree of knowledge of good and evil.</p>	<p><u>9</u> And out of the ground made I, the Lord God, to grow every tree, ^anaturally, that is pleasant to the sight of man; and man could behold it. And it became also a ^bliving soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the ^ctree of life also in the midst of the garden, and also the tree of knowledge of good and evil.</p>	<p><u>9</u> And out of the ground made (I,) the LORD God, to grow every tree (naturally) that is pleasant to the ^asight (of man, and man could behold it, and it became also a living soul; for it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it; yea, even all things which I prepared for the use of man;), and (man saw that it was) good for ^bfood; (And I, the Lord God, planted) the ^ctree of ^dlife also in the midst of the garden, and (also) the tree of ^eknowledge of good and evil.</p>
<p><u>10</u> There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.</p>	<p><u>10</u> And I, the Lord God, caused a river to go out of ^aEden to water the garden; and from thence it was parted, and became into four ^bheads.</p>	<p><u>10</u> And (I, the Lord God, caused) a river went (to go) out of ^aEden to water the garden; and from thence it was ^bparted, (Heb divided into four heads (branches)) and became into four heads.</p>
	<p><u>11</u> And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of ^aHavilah, where I, the Lord God, created much gold;</p>	<p><u>11</u> (And I, the Lord God, called) The name of the first is Pison: that is it which (and it) ^acompasseth (Heb encircles) the whole land of ^bHavilah, where there is (I, the Lord, created much) gold;</p>
	<p><u>12</u> And the gold of that land was good, and there was bdellium</p>	<p><u>12</u> And the gold of that land is (was) good: (and) there is (was)</p>

	and the ^a onyx stone.	bdellium and ^a the onyx stone.
	<u>13</u> And the name of the second river was called Gihon; the same that compasseth the whole land of ^a Ethiopia.	<u>13</u> And the name of the second river is (was called) Gihon: the same is it that ^a compasseth the whole land of ^b Ethiopia.
	<u>14</u> And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.	<u>14</u> And the name of the third river is (was) Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is (was) Euphrates.
<u>11</u> And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it. (Because of the metaphorical aspects of the story of the Fall, some have assumed that Adam and Eve had a veil placed over their minds when they were placed in Eden – a veil akin to that which you and I currently labor under. However, this does not appear to be the case. Elder Orson Pratt taught that, while in Eden, there was no veil over Adam and Eve. In an 1842 Times and Seasons editorial, we are told that, while in Eden, our first parents could converse with God face to face as we converse with our friends; [with] no intervening veil. Elder Parley P. Pratt, President John Taylor, and President Joseph Fielding Smith each stated that in Eden there was no dimming veil between Adam and God. Goskill, 13-14)	<u>15</u> And I, the Lord God, took the man, and put him into the Garden of ^a Eden, to dress it, and to keep it. (Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. Brigham Young, JD 9:149. The Father taught them many things during their stay in the Garden – a stay that may have encompassed months or possibly even years. (2 Enoch, Talmudic tractate Sanhedrin 38b) Are we to believe that in all their time in Eden, and in all of the communications with God and Christ, the reason for their placement in Eden was never mentioned by the Father, nor did Adam and Eve ever query as to why they were there? Such goes against reason. (Beverly Campbell, Eve and the Choice Made in Eden, 112-113) God the Father walked and talked with His beloved children in the Garden of Eden. Because they were the only ones who could bring to pass mortal life so that His own promises to all His children can be fulfilled, we can feel confident that God did not visit them to speak trifling matters. Each meeting was surely a time of important instruction and learning.	<u>15</u> And (I,) the LORD God took the man, and put him into the ^a garden of ^b Eden ^c to dress it and to ^d keep it. (What do we know about the location of the Garden of Eden? Bruce A. Van Orden , associate professor of Church history, Brigham Young University. We must remember that the whole earth was paradisiacal before the Fall. The Garden of Eden was a center place. After the Fall, there was no Garden of Eden or paradisiacal status on earth. Yet relative to the locale of the site of the Garden of Eden, the Prophet Joseph Smith learned through revelation (D&C 57) that Jackson County was the location of a Zion to be and the New Jerusalem to come. The Prophet first visited Jackson County, Missouri, in the summer of 1831. The Prophet visited Jackson County again in April and May 1832. On one of the occasions, or perhaps both, the Prophet Joseph apparently instructed his close associates, and perhaps even a general Church gathering, that the ancient Garden of Eden was also located in Jackson County. Brigham Young stated, “Joseph the Prophet told me that the garden of Eden was in Jackson [County] Missouri.” (Journal of

	<p>Campbell, 64-65) They had full knowledge of the plan of salvation during their stay in Eden. Jeffrey R. Holland, <i>Christ and the New Covenant</i>, 202-3)</p>	<p>Wilford Woodruff, vol. 5, 15 Mar. 1857, Archives Division, Church Historical Dept., Salt Lake City.) Heber C. Kimball said: “From the Lord, Joseph learned that Adam had dwelt on the land of America, and that the Garden of Eden was located where Jackson County now is.” (Andrew Jenson, <i>Historical Record</i>, 9 vols., Salt Lake City: Andrew Jenson, 1888, 7:439; see also Orson F. Whitney, <i>Life of Heber C. Kimball</i>, Salt Lake City: Bookcraft, 1967, p. 219.) Other early leaders have given the same information. Unfortunately, we do not have primary source documentation for all of Joseph Smith’s revelations or doctrinally related declarations. This is especially true for the periods when he did not have a scribe to keep a record of his daily activities. His 1831 and 1832 trips to Missouri fit into this category. One of the early Latter-day Saint residents of Jackson County was Emily Austin. Remembering her first year there, she reminisced, “Our homes in this new country presented a prosperous appearance—almost equal to Paradise itself—and our peace and happiness, we flattered ourselves, were not in a great degree deficient to that of our first parents in the garden of Eden.” (<i>Mormonism; or, Life among the Mormons</i>, New York:AMS Press, 1971, p. 67.) She was reflecting a commonly held belief among the Saints that Eden was in Jackson County. It wasn’t until May 1838 that revelation (D&C 116) identified Adam-ondi-Ahman, a site near</p>
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		<p>the Garden of Eden, to be in Daviess County, Missouri, some seventy miles from present-day Kansas City. (Encyclopedia of Mormonism, 4 vols., New York City: Macmillan, 1992, 1:19-20.) Other revelations referring to Adam-ondi-Ahman were D&C 78:15-16 and D&C 107:53-57. In accord with the revelations given to the Prophet Joseph Smith, we teach that the Garden of Eden was on the American Continent located where the City Zion, or the New Jerusalem, will be built. When Adam and Eve were driven out of the Garden, they eventually dwelt at a place called Adam-ondi-Ahman, situated in what is now Davies County, Missouri. Joseph Fielding Smith, Doctrines of Salvation, 3:74, Ensign, Jan 1994)</p>
<p>12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p>	<p>16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,</p>	<p>16 And (I) the LORD God ^acommanded the man, saying, Of every tree of the garden thou mayest ^bfreely eat:</p>
<p>13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's ^atime, which was after the time of ^bKolob; for as yet the Gods had not appointed unto Adam his reckoning. (When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven. And when man fell...the earth fell into space, and took up its abode in this planetary system, and the sun became our light...This is the glory the earth came from, and when it is glorified it will return again unto the presence of</p>	<p>17 But of the tree of the ^aknowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest ^bchoose for thyself, for it is given unto thee; but, remember that I ^cforbid it, for in the ^dday thou eatest thereof thou shalt surely ^edie. (Satan sought to destroy our will by insisting that his way could save all – forced obedience, no free will. On earth his tactics are more subtle – your choices don't really matter; sin a little; you will still be saved. This “moment of truth” is the defining factor as it relates to our eternal reward – damnation or exaltation. Latter-day Commentary on the Old Testament, p. 32. I should like to</p>	<p>17 But of the ^atree of the ^bknowledge of good and evil, thou shalt not eat of it: (Nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it;) for in the ^cday that thou eatest thereof thou shalt surely ^ddie. (The Lord said to Adam, here is the tree of knowledge of good and evil. If you want to stay here then you cannot eat of that fruit. If you want to stay here then I forbid you to eat it. But you may act for yourself and you may eat of it if you want to. And if you eat it you will die. Joseph Fielding Smith, Charge to Religious Educators, p. 124. What, therefore, did God really say to</p>

<p>the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth. Joseph Smith, JD, 17:143. This earthly ball, this opaque substance thrown off into space, is only a speck in the great universe; and when it is celestialized it will go back into the presence of God, where it was first framed. All belongs to God, and those who keep his celestial law will return to him. Brigham Young, JD, 9:317 John Taylor also taught that the earth “was organized near the planet Kolob.” The Mormon, August 29, 1857)</p>	<p>suggest three standards by which to judge each of the decisions that determine the behavior patterns of our lives. These standards are so simple as to appear elementary, but I believe their faithful observance will provide a set of moral imperatives by which to govern without argument or equivocation each of our actions and which will bring unmatched rewards. They are: Does it enrich the mind? Does it discipline and strengthen the body? Does it nourish the spirit? Teachings of Gordon B. Hinckley, p. 54 There is not a single example in scripture, outside the story of the Fall, that supports the notion that God gives us commandments that require the breaking of other commandments in order for us to be obedient to the first. Gaskill, 16)</p>	<p>them in the garden? I suggest that He might have said something like the following: “If you want to stay in the Garden of Eden with no cares and no possibility of growth, you should not eat from the tree of knowledge of good and evil. However, if you desire to grow and receive all that I have in store for you, you will have to leave the garden. If you eat of the tree, you will be cast out of the garden into the earth and into mortality, and you will die both temporally and spiritually, but you will open the door for yourselves and for all humanity to receive eternal life like I have. The choice is yours.” In other words, God gave them information. Keller, The Religious Educator, p. 104.)</p>
<p><u>14</u> And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.</p>	<p><u>18</u> And I, the Lord God, said unto mine ^aOnly Begotten, that it was not good that the man should be ^balone; wherefore, I will make an ^chelp meet for him.</p>	<p><u>18</u> ¶ And (I,) the LORD God said (unto mine Only Begotten, that), It is-(was) not good that the man should be ^aalone; (Wherefore) I will make him ^ban help meet for him. (Traditionally the title help meet is understood to mean “a helper fit for him,” “a helper like-the-opposite-of-him,” or “a help corresponding to him.” In other words, it suggests an equal, but opposite, half of the whole. Gaskill, The Savior and the Serpent, p. 57-58)</p>
<p><u>15</u> And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof;</p>		
<p><u>16</u> And of the rib which the Gods had taken from man, formed they a ^awoman, and brought her unto the man.</p>		

<p><u>17</u> And Adam said: This was bone of my bones, and ^aflesh of my flesh; now she shall be called Woman, because she was taken out of man;</p>		
<p><u>18</u> Therefore shall a man leave his father and his mother, and shall ^acleave unto his wife, and they shall be ^bone flesh.</p>		
<p><u>19</u> And they were both naked, the man and his wife, and were not ^aashamed.</p>		
<p><u>20</u> And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever ^aAdam called every living creature, that should be the name thereof.</p>	<p><u>19</u> And out of the ground I, the Lord God, formed every ^abeast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the ^bbreath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.</p>	<p><u>19</u> And out of the ground (I,) the LORD God formed every beast of the field, and every fowl of the air; and brought them (commanded that they should come) unto ^aAdam to see what he would call them(. And they were also living souls; for I, God, breathed into them the breath of life, and commanded that) whatsoever Adam called every living creature, that was (should be) the ^bname thereof.</p>
<p><u>21</u> And Adam gave ^anames to all ^bcattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an ^chelp meet for him.</p>	<p><u>20</u> And Adam gave ^anames to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.</p>	<p><u>20</u> And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for (as) Adam there was not found an help meet for him.</p>
	<p><u>21</u> And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof;</p>	<p><u>21</u> And (I,) the LORD God caused a deep sleep to fall upon Adam, and he slept: and he-(I) took one of his ribs, and closed up the flesh instead (in the stead) thereof;</p>
	<p><u>22</u> And the rib which I, the Lord God, had taken from man, made I a ^awoman, and brought her unto the man.</p>	<p><u>22</u> And the rib, which (I) the LORD God had taken from man, made he-(I) a ^awoman, and brought her unto the man.</p>
	<p><u>23</u> And ^aAdam said: This I know now is bone of my bones, and ^bflesh of my flesh; she shall be called Woman, because she was taken out of man.</p>	<p><u>23</u> And Adam said, This (I know now) is now bone of my bones, and ^aflesh of my flesh: She shall be called ^bwoman, because she was taken out of man.</p>
	<p><u>24</u> Therefore shall a man leave</p>	<p><u>24</u> Therefore shall a ^aman leave</p>

	his father and his mother, and shall ^a cleave unto his ^b wife; and ^c they shall be ^d one flesh.	his ^b father and his mother, and shall ^c cleave unto his ^d wife: and they shall be ^e one flesh.
	<u>25</u> And they were both naked, the man and his wife, and were not ashamed.	<u>25</u> And they were both ^a naked, the man and his wife, and were not ^b ashamed.

Genesis 3

After man was created, he was not left without intelligence or understanding, to wander in darkness and spend an existence in ignorance and doubt...God conversed with him face to face. In his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction. He heard his voice, walked before him and gazed upon his glory, while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works...We learn man's situation at his first creation, the knowledge with which he was endowed, and the high and exalted station in which he was placed – lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate them. Joseph Smith, Lectures on Faith, No. 2

The following conditions existed before the fall:... The beasts of the earth were all in perfect harmony with each other; the lion ate straw like the ox, the wolf dwelt with the lamb, the leopard lay down with the kid, the cow and bear fed together in the same pasture, while their young ones reposed in perfect security, under the shade of the same trees; all was peace and harmony, and nothing to hurt nor disturb in all the holy mountain. And to crown the whole, we behold man created in the image of God, and exalted in dignity and power, having dominion over all the vast creation of animated beings which swarmed through the earth, while at the same time he inhabited a beautiful and well-watered garden in the midst of which stood the tree of life, to which he had free access; while he stood in the presence of his Maker, conversed with Him face to face, and gazed upon His glory, without a dimming veil between. O reader, contemplate for a moment, this beautiful creation, with peace and plenty; the earth teeming with harmless animals, rejoicing over all the plain; the air swarming with delightful birds, whose never-ceasing notes filled the air with varied melody; and all in subjection to their rightful sovereign, who rejoiced over them; while in a delightful garden, the capital of creation, man was seated on the throne of this vast empire, swaying his scepter over all the earth with undisputed right; while legions of angels encamped round about him, and joined their glad voices in grateful songs of praise and shouts of joy; neither sigh nor groan was heard through the vast expanse; neither were there sorrow, fear, pain, weeping, sickness, nor death; neither contentions, wars, nor bloodshed; but peace crowned the seasons, as they rolled, and life, joy and love reigned over all God's works. But, oh, how changed the scene! Parley P. Pratt, The Voice of Warning, p. 91.

Sometimes it helps to understand a religious question if we ask ourselves, How else could our Heavenly Father have done this? For example, how else could our Heavenly Father have brought about the necessary conditions that resulted from the fall of Adam and Eve? Following are four possibilities, and the only acceptable one is the one followed by the Lord: 1. What if the Lord had created the world in such a way that evil and sin would have been here from the beginning? In this case, God would be responsible for all sin and evil. 2. What if God had created the world in such a way that we never could commit any sin? In other words, what if he had never given us any law? It is true that in such a condition we never could have broken a law (committed sin), and thus there would have been no evil, no pain, or no disease. But if there is no possibility for sin and for the punishment and misery that accompany it,

then there is no possibility for good and for the blessings and joy that follow obedience to law. None of us would want that type of world. 3. What if God had created a world where he would give us law (the opportunity of choice) but would not give us free agency (the freedom of choice)? How could there be any real growth in this situation? What development is there if we do things only because we have to do them? Also, how could a just God hold us responsible for our acts if we had no choice in the matter? 4. The other major possibility is the one the Lord followed. He created a world that was without sin or evil, and he placed Adam and Eve in the Garden of Eden in a state of innocence. He then gave law (the opportunity of choice) to Adam and Eve, and he also gave them their free agency (the freedom of choice). Then, and this is a very important point, he did not hold Adam and Eve responsible for any transgression they committed in their state of innocence. God knew before the earth was ever created that it would be necessary for Adam and Eve to fall so they "would have seed." Thus, even before the earth was created, Jesus Christ had agreed that he would pay the penalty required by the law of justice for the transgression of the law that resulted in the fall of Adam and Eve. The scriptures refer to the Savior as "the Lamb slain from the foundation of the world" (Rev. 13:8), and they indicate that Jesus Christ had agreed to bring about the atonement before the earth was ever created (1 Pet. 1:19-20; Eph. 1:4; Moses 5:57; D&C 121:32; Mosiah 18:13; Ether 3:14). (Daniel H. Ludlow, "Q&A: Questions and Answers," New Era, Sept. 1973, 14)

There was a Fall early in this earth's history. It was foreordained to be part of the plan that was instituted before this world was. Without this Fall each of us would be eternally stranded in the premortal world, hopelessly without prospect of obtaining a physical body. Without this Fall none of us could gain the mortal experience so necessary to our progression. And without the Fall (and the resulting Atonement), a resurrected celestial body would have been withheld from each of God's creations. This is the doctrine! Many of the other ideas we traditionally share or contemplate regarding the Fall are interesting, but in the end, theoretical – and must be understood as such. Alonzo L. Gaskill, *The Savior and the Serpent*, p. xii.

The three pillars of eternity are the Creation, the Fall, and the Atonement. Elder Bruce R. McConkie, *A New Witness for the Articles of Faith*, p. 81.

Moses chapters 4, 5 and 6 are Temple preparation scriptures.

MOSES 4 – (JST GENESIS 3)	GENESIS 3	JEWISH PUBLICATION SOCIETY TRANSLATION OF GENESIS 3
<p><u>1</u> AND I, the ^aLord God, spake unto Moses, saying: That ^bSatan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the ^cbeginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will ^dredeem all mankind, that one soul shall not be lost, and surely ^eI will do it; wherefore ^fgive me thine honor.</p>	<p>(The fall of Adam and Eve was foreknown, and preparation for this restoration had been made long before they had been placed on this earth. In the grand council held in heaven, Jesus Christ voluntarily accepted the mission of Redeemer, to come in the due time of the Father and make the sacrifice that would bring to pass this restoration through the shedding of his blood. Joseph Fielding Smith, Answers to</p>	<p>(The experience of Adam and Eve is an ideal prototype for our own mortal experience. Their story in 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 Mormon endowment is frankly a model, a</p>

	Gospel Questions, 1:181)	presentation in figurative terms. It does not attempt to be a picture of reality, but only a model...setting form the pattern of man's life on earth with its fundamental whys and wherefores. Nibley.
<u>2</u> But, behold, my Beloved ^a <u>Son</u> , which was my Beloved and ^b <u>Chosen</u> from the beginning, said unto me— ^c <u>Father</u> , thy ^d <u>will</u> be done, and the ^e <u>glory</u> be thine forever.	(The plan of salvation is the Father's plan, not Jesus' plan. Jesus accepted His part in the plan.)	
<u>3</u> Wherefore, because that ^a <u>Satan</u> ^b <u>rebelled</u> against me, and sought to destroy the ^c <u>agency</u> of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be ^d <u>cast</u> down; (God didn't reject Satan's proposal because it wasn't His plan, but because Satan's plan would not work to save mankind.)		
<u>4</u> And he became ^a <u>Satan</u> , yea, even the ^b <u>devil</u> , the father of all ^c <u>lies</u> , to ^d <u>deceive</u> and to blind men, and to lead them ^e <u>captive</u> at his will, even as many as would not ^f <u>hearken</u> unto my voice.		
<u>5</u> And now the serpent was more ^a <u>subtle</u> than any beast of the field which I, the Lord God, had made.	<u>1</u> (And) NOW the ^a <u>serpent</u> was more ^b <u>subtil</u> (or crafty, sly) than any beast of the field which (I) the LORD God had made.	1Now the serpent was the shrewdest of all the wild beasts that the LORD God had made. He said to the woman, "Did God really say: You shall not eat of any tree of the garden?"
<u>6</u> And ^a <u>Satan</u> put it into the heart of the serpent, (for he had drawn away ^b <u>many</u> after him, (Those that followed Satan, not serpents)) and he sought also to ^c <u>beguile</u> Eve, for he ^d <u>knew</u> not the ^e <u>mind</u> of God, wherefore he sought to destroy the world.	(And Satan put it into the heart of the serpent, for he had drawn away many after him; and he sought also to beguile Eve, for he knew not the mind of God; wherefore, he sought to destroy the world.) (Under the conditions in which he was living at that time it was impossible for him [Adam] to visualize or understand	The accounts in both Moses and Genesis state only that Satan approached Eve, but latter-day revelation records that he first approached Adam and was refused . Eve, however, was deceived by Satan and partook.

	the power of good and evil. Joseph Fielding Smith, Doctrines of Salvation, 1:108)	Knowing that she would be driven out and separated from him, Adam then partook. Paul the Apostle wrote of the Fall, “And Adam was not deceived, but the woman being deceived was in the transgression” (1 Timothy 2:14).)
<u>7</u> And he said unto the woman: Yea, hath God said—Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)	And he said unto the woman, ^c Yea, hath God said, (or has God actually said) Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)	
<u>8</u> And the woman said unto the serpent: We may eat of the fruit of the trees of the garden; (Including the tree of life.)	<u>2</u> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:	2The woman replied to the serpent, “We may eat of the fruit of the other trees of the garden.
<u>9</u> But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said—Ye shall not eat of it, neither shall ye touch it, lest ye die.	<u>3</u> But of the fruit of the ^a tree which is (thou beholdest) in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.	3It is only about fruit of the tree in the middle of the garden that God said: ‘You shall not eat of it or touch it, lest you die.’”
<u>10</u> And the serpent said unto the ^a woman: Ye shall not surely die; (Satan never tells the complete truth.)	<u>4</u> And the serpent said unto the woman, ^a Ye shall not surely die: (Heb (emphatic expression) Dying, ye shall not die.)	4And the serpent said to the woman, “You are not going to die,
<u>11</u> For God doth know that in the day ye eat thereof, then your ^a eyes shall be opened, and ye shall be as gods, ^b knowing good and evil.	<u>5</u> For God doth know that in the day ye eat thereof, then your ^a eyes shall be opened, and ye shall be as gods, ^b knowing good and ^c evil.	5but God knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know good and bad.”
<u>12</u> And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be ^a desired to make her wise, she took of the ^b fruit thereof, and did ^c eat, and also gave unto her husband with her, and he did eat. (It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act, whatever its nature, was formally a transgression but eternally a glorious necessity to open the doorway toward eternal	<u>6</u> And when the woman saw that the tree was good for ^a food, and that it was ^b pleasant to the eyes, (Heb idiom meaning a desirable thing) and a tree ^c to be desired to make one (her) wise, (or desirable as a means to wisdom, insight) she took of the ^d fruit thereof, and did ^e eat, and gave also unto her husband with her; and he did ^f eat. (Eve was fulfilling the foreseen purposes of God by the part she took in the great drama of the fall; yet she did not partake of the forbidden fruit with	6When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate.! She also gave some to her husband, and he ate. (Was Eve deceived? Adam and Eve made their choice for an even more generous reason than those of godly knowledge and personal progress. They did

<p>life. Adam showed his wisdom by doing the same. We celebrate Eve's act and honor her wisdom and courage in the great episode called the Fall. Elder Joseph Fielding Smith said: I never speak of the part Eve took in this fall as a sin, nor do I accuse Adam of a sin... This was a transgression of the law, but not a sin. Dallin H. Oaks, CR, Oct 1993, p. 98. The word transgress means literally to "pass over," "step across," or "go beyond" a boundary. God set boundaries in Eden, and then Adam and Eve intentionally "crossed over" those into mortality – not because our first parents were sinful or rebellious in their natures but again, because they needed to formally, or technically transgress God's law in order to introduce conditions requisite for their growth and exaltation. There was no other way! Gaskill, 18)</p>	<p>that object in view, but with intent to act contrary to the divine command, being deceived by the sophistries of Satan. Adam was not deceived; on the contrary he deliberately decided to do as Eve desired, that he might carry out the purposes of his Maker with respect to the race of men, whose first patriarch he was ordained to be. James E. Talmage, Articles of Faith, p. 69-70. Paul wrote: Adam was not deceived, but the woman being deceived was in the transgression. 1 Timothy 2:14.)</p>	<p>it for the one overriding and commanding reason basic to the entire plan of salvation and all the discussions ever held in all the councils of heaven. They did it "that men might be." Jeffrey R. Holland, The Savior and the Serpent, p. 20. The traditional interpretation that Eve was somehow tricked is inaccurate. Lucifer is clearly the one deceived in Eden. In ancient lore [Eve] is the one who outwits the serpent and trips him up with his own smartness. Nibley, Old Testament and Related Studies, 88-89.)</p>
<p><u>13</u> And the eyes of them both were opened, and they knew that they had been ^anaked. And they sewed fig-leaves together and made themselves ^baprons.</p>	<p><u>7</u> And the eyes of them both were ^aopened, and they knew that they were (had been) ^bnaked; and they sewed fig leaves together, and made themselves ^caprons. (Heb things to gird about, or wrap around the body)</p>	<p>7Then the eyes of both of them were opened and they perceived that they were naked; and they sewed to leaves and made themselves loincloths.</p>
<p><u>14</u> And they heard the voice of the Lord God, as they were ^awalking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the ^bpresence of the Lord God amongst the trees of the garden.</p>	<p><u>8</u> And they heard the voice of the LORD God (as they were) ^awalking in the garden ^bin the cool of the day: (Heb at the wind of the day (i.e., at the time of the evening breeze)) And Adam and his wife hid (went to hide) themselves from the presence of the LORD God amongst the trees of the garden.</p>	<p>8They heard the sound of the LORD God moving about in the garden at the breezy time of day; and the man and his wife hid from the LORD God among the trees of the garden.</p>
<p><u>15</u> And I, the Lord God, called unto Adam, and said unto him: Where ^agoest thou?</p>	<p><u>9</u> And (I,) the LORD God called unto Adam, and said unto him, Where art (goest) thou?</p>	<p>9The LORD God called out to the man and said to him, "Where are you?"</p>
<p><u>16</u> And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.</p>	<p><u>10</u> And he said, I heard thy voice in the garden, and I was afraid, because I (beheld that I) was naked; and I hid myself.</p>	<p>10He replied, "I heard the sound of You in the garden, and I was afraid because I was naked, so I hid."</p>

<p><u>17</u> And I, the Lord God, said unto Adam: Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely ^adie?</p>	<p><u>11</u> And he (I, the Lord God) said, (unto Adam) Who told thee that thou <i>wast</i> naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat(, if so thou shouldst surely die)?</p>	<p>11Then He asked, “Who told you that you were naked? (Who else are you getting information from if not from me?) Did you eat of the tree from which I had forbidden you to eat?”</p>
<p><u>18</u> And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.</p>	<p><u>12</u> And the man said, The woman whom thou gavest to be with me, (and commanded that she should remain with me,) she gave me of the (fruit of the) tree, and I did eat.</p>	<p>12The man said, “The woman You put at my side—she gave me of the tree, and I ate.”</p>
<p><u>19</u> And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent ^abeguiled me, and I did eat.</p>	<p><u>13</u> And (I,) the LORD God said unto the woman, What <i>is</i> this that (thing which) thou hast done? And the woman said, The serpent ^abeguiled me, and I did eat.</p>	<p>13And the LORD God said to the woman, “What is this you have done!” The woman replied, “The serpent duped me, and I ate.”</p>
<p><u>20</u> And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be ^acursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; (In May 1844, Josiah Quincy and Charles Francis Adams visited Nauvoo and were shown the ancient records of Abraham and Joseph. As the Mormon Prophet referred to a portion of the ancient parchment, Josiah Quincy later wrote: The parchment last referred to showed a rude drawing of a man and woman, and a serpent walking upon a pair of legs. I ventured to doubt the propriety of providing the reptile in question with this unusual means of locomotion. “Why, that’s as plain as a pikestaff,” was the rejoinder. “Before the Fall snakes always went about on legs, just like chickens. They were deprived of them, in punishment for their agency in the ruin of man. Figures of the Past, p. 386-87)</p>	<p><u>14</u> And (I,) the LORD God said unto the ^aserpent, Because thou hast done this, thou (shalt be) art ^bcursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:</p>	<p>14Then the LORD God said to the serpent, “Because you did this, More cursed shall you be Than all cattle And all the wild beasts: On your belly shall you crawl And dirt shall you eat All the days of your life.</p>
<p><u>21</u> And I will put ^aenmity between thee and the woman, between thy seed and her seed; and he shall</p>	<p><u>15</u> And I will put ^aenmity between thee and the woman, and between thy seed and her seed; it (and he)</p>	<p>15I will put enmity Between you and the woman, And between your</p>

<p>^bbruise thy head, (The Atonement of Christ shall overcome the fall.) and thou shalt bruise his heel. (Christ will be subject to the pains of mortality.)</p>	<p>shall ^cbruise (Heb crush or grind) thy head, and thou shalt ^dbruise his heel.</p>	<p>offspring and hers; They shall strike at your head, And you shall strike at their heel.”</p>
<p><u>22</u> Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In ^asorrow thou shalt bring forth children, and thy desire shall be to thy ^bhusband, and he shall rule over thee. (I have a question about the word rule. It gives the wrong impression. I would prefer to use the word preside because that’s what he does. A righteous husband presides over his wife and family. Spencer W. Kimball, Ensign Mar 1976, p. 72)</p>	<p><u>16</u> Unto the ^awoman ^{he} (I, the Lord God) said, I will greatly ^bmultiply thy ^csorrow (Heb increase thy discomfort and thy size (i.e. in the condition and process of pregnancy) and thy conception; in sorrow thou shalt bring forth ^dchildren; and thy desire shall be to thy ^ehusband, and he shall rule over thee. (Eve’s pain will be difficult but periodic. Adam’s pain, although less painful, will be persistent throughout his life.)</p>	<p>16And to the woman He said, “I will make most severe Your pangs in childbearing; In pain shall you bear children. Yet your urge shall be for your husband, And he shall rule over you.”</p>
<p><u>23</u> And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, ^acursed shall be the ground for thy sake; in ^bsorrow shalt thou eat of it all the days of thy life.</p>	<p><u>17</u> And unto Adam ^{he} (I, the Lord God) said, Because thou hast hearkened unto the voice of thy ^awife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: ^bcursed is (shall be) the ground for thy sake; in ^csorrow (Heb travail, pain) shalt thou eat of it all the days of thy life;</p>	<p>17To Adam He said, “Because you did as your wife said and ate of the tree about which I commanded you, ‘You shall not eat of it,’ Cursed be the ground because of you; By toil shall you eat of it All the days of your life:</p>
<p><u>24</u> Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.</p>	<p><u>18</u> ^aThorns also and thistles (A semitic symbolism for corruption and wickedness) shall it bring forth to thee; and thou shalt eat the herb of the field;</p>	<p>18Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field;</p>
<p><u>25</u> By the ^asweat of thy ^bface shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for ^cdust thou wast, and unto dust shalt thou return.</p>	<p><u>19</u> ^h (By) the ^asweat of thy face shalt thou eat ^bbread, ^h (until) thou return unto the ground; for (thou shalt surely die; for) out of it wast thou taken: for ^cdust thou art, (wast) and unto ^ddust shalt thou return. (Man’s labors will wear him out until it eventually results in his death.)</p>	<p>19By the sweat of your brow Shall you get bread to eat, Until you return to the ground— For from it you were taken. For dust you are, And to dust you shall return.”</p>
<p><u>26</u> And Adam called his wife’s name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are ^amany.</p>	<p><u>20</u> And Adam called his wife’s name Eve; because she was the ^amother of all living(, for thus have I, the Lord God, called the first of all women, which are many). (Before the fall Eve was sealed to</p>	<p>20The man named his wife Eve, because she was the mother of all the living.</p>

	<p>Adam in the new and everlasting covenant of marriage, a ceremony performed by the Lord before death entered the world and therefore one destined to last forever. Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 242)</p>	
<p><u>27</u> Unto Adam, and also unto his wife, did I, the Lord God, make coats (garments) of ^askins, and ^bclothed them. (God killed the animal himself and showed Adam how to make the skins into garments. The lamb’s skin would protect them through a covenant under the blood of the lamb from sin and evil if they remain faithful.)</p>	<p><u>21</u> Unto Adam(, and) also and (un)to his wife did (I,) the LORD God make ^acoats of skins, (or garments or tunics) and ^bclothed them. (God is not sending them forth without some protection.)</p>	<p>21And the LORD God made garments of skins for Adam and his wife, and clothed them.</p>
<p>(Joseph’s “coat of many colors” has become legendary. Yet, the language used may not be an accurate description of the garment. In fact the word “garment” may be a better description. A modern Torah commentary gives alternate translations such as “<i>Ornamental Tunic</i>. [Although] the meaning is not clear. Others translate as ‘a coat of many colors,’ or ‘a robe with sleeves.’” (W. Gunther Plaut, <i>Torah: A Modern Commentary</i>, p. 244) Yet, apocryphal sources indicate that the garment was “the garment of Adam” which had been handed down from one patriarch to the next. This, in part, explains the anger of Joseph’s elder brothers when they learned that he would be the recipient of the garment. In Alma 46:21-24 we read of a particular ceremony associated with the story of Joseph's garment. Because Jewish tradition indicates that Joseph's garment was the high priestly garment of Adam, this passage may have more meaning than previously supposed. In this passage, the desecration of the garment symbolizes being ‘ashamed to take upon them the name of Christ.’” (Donald W. Parry, <i>Temples of the Ancient World</i>, p. 695, footnote 50) There is no shortage of traditions in the Old World about this garment of Joseph. Ginzberg recounts various stories about appearances of Gabriel to Joseph. One of these appearances was while Joseph was imprisoned in the pit before his brothers sold him into slavery. Here it is said that Gabriel placed upon him a special garment of protection which he wore throughout all his Egyptian experiences (Ginzberg, Louis. <i>The Legends of the Jews</i>. 7 vols. Philadelphia: The Jewish Publication Society of America, 1909., 2:17). Ginzberg also records that after Joseph was reunited with his family in Egypt his father gave him two gifts, the first being the city of Shechem and ‘the second gift was the garments made by God for Adam and passed from hand to hand, until they came into the possession of Jacob’ (Ginzberg, Louis. <i>The Legends of the Jews</i>. 7 vols. Philadelphia: The Jewish Publication Society of America, 1909., 2:139). He also notes that ‘according to the view of later authors, Joseph's coat was the holy tunic of the priest’ (Ginzberg, Louis. <i>The Legends of the Jews</i>. 7 vols. Philadelphia: The Jewish Publication Society of America, 1909., 5:326).” (Millet & McConkie, <i>Gospel Symbolism</i>, p. 140) Hugh Nibley: “Here the survival of Joseph's garment guarantees and typifies the survival of Joseph (Alma 46:24). In the tenth century of our era the greatest antiquarian of the Moslem world, Muhammad ibn-Ibrahim ath-Tha'labi, collected in Persia a great many old tales and legends about the prophets of Israel...Among other things, Tha'labi tells a number of stories, which we have not found anywhere else, about Jacob and the garment of Joseph. In one, Joseph's brethren bring his torn garment to their father as proof that he is dead, but Jacob after examining the garment (‘and there were in the garment of Joseph three marks or tokens when they brought it to his father’) declares that the way the cloth is torn shows him that their story is not true: ‘Behold, if the bear had eaten him he surely would</p>		

have rent his garment, and since he would (naturally) have fled towards the gate, verily the garment should have been torn behind.’ But since this is not the case it may be that Joseph still lives... Most significant is Tha’labi’s discussion of the two remnants of Joseph’s garment, from which we quote: “And when Joseph had made himself known unto them [his brethren] he asked them about his father, saying, ‘What did my father after [I left]?’ They answered, ‘He lost his eyesight [from weeping].’ Then he gave them his garment [*qamis*, long outer shirt]. According to ad-Dahak that garment was of the weave [pattern, design] of Paradise, and the breath [spirit, odor] of Paradise was in it, so that it never decayed or in any way deteriorated [and that was] a sign [omen]. And Joseph gave them that garment, and it was the very one that had belonged to Abraham, having already had a long history. And he said to them, ‘Go, take this garment of mine and place it upon the face of my father so he may have sight again, and return [to me] with all your families.’ And when they had put Egypt behind them and come to Canaan their father Jacob said, ‘Behold, I perceive the spirit [breath, odor] of Joseph, if you will not think me wandering in my mind and weak-headed from age.’ . . . [for] he knew that upon all the earth there was no spirit [breath, odor] of Paradise save in that garment alone. . . . And as-Sadi says that Judah said to Joseph, ‘It was I who took the garment bedaubed with blood to Jacob, and reported to him that the wolf had eaten Joseph; so give me this day thy garment that I might tell him that thou art living, that I might cause him to rejoice now as greatly as I caused him to sorrow then.’ And Ibn-Abbas says that Judah took the garment and went forth in great haste, panting with exertion and anxiety . . . and when he brought the garment he laid it upon his face, so that his sight returned to him. And ad-Dahak says that his sight returned after blindness, and his strength after weakness, and youth after age, and joy after sorrow. [Then follows a dialogue between Jacob and the King of Death]. Note here that there were two remnants of Joseph’s garment, one sent by Joseph to his father as a sign that he was still alive (since the garment had not decayed), and the other, torn and smeared with blood, brought by Judah to his father as a sign that Joseph was dead. Moroni actually quotes Jacob (‘Now behold, this was the language of Jacob’ [Alma 46:26]) as saying: ‘Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son’ (Alma 46:25)... These interesting little details are typical apocryphal variations on a single theme, and the theme is the one Moroni mentions; the rent garment of Joseph is the symbol both of his suffering and his deliverance, misfortune and preservation.” (*An Approach to the Book of Mormon*, p. 218-20))

<p>28 And I, the Lord God, ^asaid unto mine Only Begotten: Behold, the ^bman is become as one of us to ^cknow good and evil; and now lest he put forth his hand and ^dpartake also of the ^etree of life, and eat and live forever, (If Adam and Eve had partaken of the fruit of the tree of life, they would not have had the opportunity to repent, die and be resurrected.)</p>	<p>22 ¶ And (I,) the LORD God ^asaid (unto mine Only Begotten), Behold, the ^bman is become as one of ^cus, to ^dknow good and ^eevil: and now, lest he put forth his hand, and (par)take also of the tree of life, and eat, and live for ever (forever):</p>	<p>22And the LORD God said, “Now that the man has become like one of us, knowing good and bad, what if he should stretch out his hand and take also from the tree of life and eat, and live forever!”</p>
<p>29 Therefore I, the Lord God, will send him forth from the Garden of ^aEden, to till the ground from whence he was taken;</p>	<p>23 Therefore (I,) the LORD God sent (will send) him forth from the garden of ^aEden, to till the ground from whence he was taken.</p>	<p>23So the LORD God banished him from the garden of Eden, to till the soil from which he was taken.</p>
<p>30 For as I, the Lord God, liveth, even so my ^awords cannot return void, for as they go forth out of my</p>	<p>(For, as I, the Lord God, liveth, even so my words cannot return void, for, as they go forth out of my</p>	

<p>mouth they must be fulfilled.</p> <p>31 So I drove out the man, (Notice that Adam has to be driven out. He didn't want to leave. As Adam was required to leave Eden, we are working our way back. And the way back is through the temple.) and I placed at the east of the Garden of ^aEden, ^bcherubim and a flaming (shiny) sword, which turned every way to keep the way of the tree of life. (The earth no longer [at the transgression of Adam] retained its standing in the presence of Jehovah; but was hurled into the immensity of space; and there to remain till it has filed up the time of its bondage to sin and Satan. It was immediately cursed, and Adam and Eve were obliged to procure their food and raiment by the sweat of the brow. The beasts became ferocious, and went prowling about the wilderness seeking the inferior animals for prey. But says one, Wherein did the sin of man affect the whole creation? We answer, that Adam was placed in the garden or capital of the whole earth, and power was given unto him to sway his scepter over all things upon the earth; therefore, when he fell from the presence of the Lord, the whole of his dominions fell also. Times and Seasons, III Feb 1, 1842, p. 672)</p>	<p>mouth, they must be fulfilled.)</p> <p>24 So he (I) drove out the man; and he (I) placed at the east of the garden of Eden Cherubims, (cherubim) and a flaming sword which turned every way, to keep the way of the ^btree of life. (The earth also was pronounced good, and would have remained in that same state forever had it not been changed to meet Adam's fallen condition. All things on the face of the earth also would have remained in that same condition, had not Adam transgressed the law. Because Adam transgressed the law, the Lord changed the earth to suit the mortal condition and all things on the face of the earth became subject to mortality, as did the earth also. Joseph Fielding Smith, Man, His Origin and Destiny, p. 50)</p>	<p>24He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the tree of life. (Notice that the language indicates that the angel is guarding the way of the tree, but not excluding access to it inferring that at some future day we may have access to the tree of life. The message of the Fall is about us. The tale in Genesis concerns not only a first fall and first man but a universal fall and universal man. 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. The fact of the matter is that the story of the Fall – as told in scripture and the temple – is intended to give us more detail regarding our personal falls (as weak and sinful mortals) than about the Fall of the historical figures, Adam and Eve. Each of the inspired authorized accounts have been couched in such a way as to serve as a message about our need for obedience, the consequences of our sins, and our desperate need for a Savior to redeem us from our fallen condition. To misunderstand this is to misunderstand the Fall.</p>
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		Gaskill, The Savior and the Serpent, p. 24-27)
32 (And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe. Amen.)	((And these are the words which I spake unto my servant Moses. And they are true, even as I will. And I have spoken them unto you. See thou show them unto no man, until I command you, except they that believe. Amen.))	(This seems to have been for the benefit of Joseph Smith while translating commanding him not to show them until the right time.)

BIBLE DICTIONARY FALL OF ADAM

The process by which mankind became mortal on this earth. The event is recorded in [Gen. 2, 3, 4](#); and [Moses 3, 4](#). The fall of Adam is one of the most important occurrences in the history of man. Before the fall, Adam and Eve had physical bodies but no blood. There was no sin, no death, and no children among any of the earthly creations. With the eating of the “forbidden fruit,” Adam and Eve became mortal, sin entered, blood formed in their bodies, and death became a part of life. Adam became the “first flesh” upon the earth ([Moses 3: 7](#)), meaning that he and Eve were the first to become mortal. After Adam fell, the whole creation fell and became mortal. Adam’s fall brought both physical and spiritual death into the world upon all mankind ([Hel. 14: 16-17](#)).

The fall was no surprise to the Lord. It was a necessary step in the progress of man, and provisions for a Savior had been made even before the fall had occurred. Jesus Christ came to atone for the fall of Adam and also for man’s individual sins.

Latter-day revelation support

Genesis 4

Adam and Eve bring forth children—Adam offers sacrifice, serves God—Cain and Abel born—Cain rebels, loves Satan more than God, and becomes Perdition—Murder and wickedness spread—The gospel preached from the beginning. (Moses chapter 5:1-15 is the same as the JST version of Genesis 4:1 – 5:2)

Genesis 4	Moses 5
1a AND it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have ^a dominion over all the beasts of the field, and to eat his bread by the sweat of his ^b brow, as I the Lord had commanded him. And Eve, also, his wife, did ^c labor with him. (Parley P. Pratt wrote: Now, reader, contemplate the change. This scene, which was so beautiful, a little before, had now become the abode of sorrow and toil, of death and mourning; the earth groaned with its production of accursed thorns and thistles; man	1 AND it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have ^a dominion over all the beasts of the field, and to eat his bread by the sweat of his ^b brow, as I the Lord had commanded him. And Eve, also, his wife, did ^c labor with him.

and beast at enmity; the serpent slyly creeping away, fearing lest his head should get the deadly bruise; and man startling amid the thorny path, in fear lest the serpent's fangs should pierce his heel: while the lamb yields his blood upon the smoking altar. Soon man begins to persecute, hate and murder his fellow, until at length the earth is filled with violence, all flesh becomes corrupt, the powers of darkness prevailed, and it repented Noah that God had made man, and it grieved him at his heart, because the Lord should come out in vengeance, and cleanse the earth by water... Men have degenerated, and greatly changed, as well as the earth. The sins, the abominations, and the many evil habits of the latter ages have added to the miseries, toils, and sufferings of human life. The idleness, extravagance, pride, covetousness, drunkenness, and other abominations, which are characteristic of the latter times, have all combined to sink mankind to the lowest state of wretchedness and degradation; while priestcraft and false doctrines have greatly tended to lull mankind to sleep, and cause them to rest infinitely short of the powers and attainments, which the ancients enjoyed, and which are alone calculated to exalt the intellectual powers of the human mind, to establish noble and generous sentiments, to enlarge the heart and to expand the soul to the utmost extent of its capacity. Witness the ancients conversing with the Great Jehovah, learning lessons from the angels, and receiving instructions by the Holy Ghost, in dreams by night, and visions by day, until at length the veil is taken off, and they are permitted to gaze with wonder and admiration, upon all things past and future; yea, even to soar aloft amid unnumbered worlds, while the vast expanse of eternity stands open before them, and they contemplate the mighty works of the Great I AM, until they know as they are known and see as they are seen. Compare this intelligence with the low smatterings of education and worldly wisdom which seem to satisfy the narrow mind of man in our generation... And having seen the two contrasted, you will be able to form some idea of the vast elevation from which man has fallen; you will also learn, how infinitely beneath his former glory and dignity he is now living; and your heart

<p>will mourn, and be exceedingly sorrowful, when you contemplate him in his low estate, and then think he is your brother; and you will be ready to exclaim, with wonder and astonishment, “Oh man, ! how art thou fallen! Once thou was the favorite of heaven; thy Maker delighted to converse with thee, and angels, and the spirits of just men made perfect were thy companions; but now thou are degraded, and brought down to a level with the beasts; yea, far beneath them, for they look with horror and affright at your vain amusements, your sports, and your drunkenness, and thus often set an example worthy of your imitation. Well did the Apostle Peter say of you, that you know nothing only what you know naturally as brute beasts, made to be taken and destroyed. And thus you perish, from generation to generation, while all creation groans under its pollution, and sorrow and death, mourning and weeping fill up the measure of the days of man. Voice of Warning, p. 92-94)</p>	
<p>And ^aAdam knew his wife, and she bare unto him ^bsons and ^cdaughters, and they began to ^dmultiply and to replenish the earth.</p>	<p>2 And ^aAdam knew his wife, and she bare unto him ^bsons and ^cdaughters, and they began to ^dmultiply and to replenish the earth.</p>
<p>And from that time forth, the sons and ^adaughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters. (Adam and Eve’s children married and had children.)</p>	<p>3 And from that time forth, the sons and ^adaughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters.</p>
<p>And Adam ^acalled upon the name of the Lord, and Eve also, and they heard the voice of the Lord from the way toward the garden of ^bEden, speaking unto them, and they saw him not; for they were shut out from his ^cpresence.</p>	<p>4 And Adam and Eve, his wife, ^acalled upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of ^bEden, speaking unto them, and they saw him not; for they were shut out from his ^cpresence.</p>
<p>And he gave unto them commandments, that they should ^aworship the Lord their God, and should offer the ^bfirstlings of their ^cflocks, for an offering unto the Lord. And Adam was ^dobedient unto the commandments of the Lord.</p>	<p>5 And he gave unto them commandments, that they should ^aworship the Lord their God, and should offer the ^bfirstlings of their ^cflocks, for an offering unto the Lord. And Adam was ^dobedient unto the commandments of the Lord.</p>
<p>And after many days an ^aangel of the Lord appeared unto Adam, saying: Why dost thou offer ^bsacrifices unto the Lord? (The sacrifices are being offered at Adam-on-di-Ahman. The place of sacrifice, the place of the Divine Presence. The altar.) And Adam said unto him: I know not, save the Lord commanded me. (God had previously shown Adam how to do the animal sacrifice, but Adam did not fully understand it as he says so</p>	<p>6 And after many days an ^aangel of the Lord appeared unto Adam, saying: Why dost thou offer ^bsacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.</p>

<p>here. Adam is being obedient, even though he didn't fully understand why.)</p>	
<p>And then the angel spake, saying: This thing is a ^asimilitude of the ^bsacrifice of the Only Begotten of the Father, (Their sacrifices pointed them forward to the Atonement of Christ. Today the sacrament points us back to the Atonement of Christ.) which is full of ^cgrace and ^dtruth.</p>	<p>7 And then the angel spake, saying: This thing is a ^asimilitude of the ^bsacrifice of the Only Begotten of the Father, which is full of ^cgrace and ^dtruth.</p>
<p>Wherefore, thou shalt do all that thou doest in the ^aname of the Son, and thou shalt ^brepent and ^ccall upon God in the name of the Son forevermore.</p>	<p>8 Wherefore, thou shalt do all that thou doest in the ^aname of the Son, and thou shalt ^brepent and ^ccall upon God in the name of the Son forevermore.</p>
<p>And in that day the ^aHoly Ghost fell upon Adam, which beareth record of the Father and the Son, saying: (The Holy Ghost is speaking as Christ by divine investiture of authority.) I am the ^bOnly Begotten of the Father from the beginning, henceforth and forever, that as thou hast ^cfallen thou mayest be ^dredeemed, and all mankind, even as many as will.</p>	<p>9 And in that day the ^aHoly Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the ^bOnly Begotten of the Father from the beginning, henceforth and forever, that as thou hast ^cfallen thou mayest be ^dredeemed, and all mankind, even as many as will.</p>
<p>1b And in that day Adam blessed God and was ^afilled, and began to ^bprophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my ^ctransgression my ^deyes are opened, and in this life I shall have ^ejoy, and again in the ^fflesh I shall see God. (In matters of religion, when a man is motivated by great and powerful convictions of truth, he disciplines himself – not because of demands made upon him by the Church, but because of the knowledge within his heart that God lives; that he is a child of God with an eternal and limitless potential; that there is joy in service and satisfaction in laboring in a great cause. Gordon B. Hinckley, Be Thou an Example, p. 5)</p>	<p>10 And in that day Adam blessed God and was ^afilled, and began to ^bprophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my ^ctransgression my ^deyes are opened, and in this life I shall have ^ejoy, and again in the ^fflesh I shall see God.</p>
<p>And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had ^aseed, and never should have ^bknown good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Lehi taught this in 2 Nephi 2, which may have been on the brass plates. Notice that Adam is saying in verse 10 “my transgression” whereas Eve says in verse 11 “our transgression” showing the differences between how men see things and how women see things. Adam says that all of these good things are happening because of what he did, but Eve is saying that the good that happens is because of</p>	<p>11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had ^aseed, and never should have ^bknown good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.</p>

<p>what they are doing together. And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. (2 Nephi 2:22,23))</p>	
<p>And Adam and ^aEve blessed the name of God, and they made all things ^bknown unto their sons and their daughters. (Teach your children the gospel.)</p>	<p><u>12</u> And Adam and ^aEve blessed the name of God, and they made all things ^bknown unto their sons and their daughters.</p>
<p>And ^aSatan came among them, saying: I am also a son of God; and he commanded them, saying: ^bBelieve it not; and they believed it not, and they ^cloved Satan more than God. (It's not that they didn't love God, they just loved the things of the world more than the things of God. They loved their sports on Sunday instead of keeping the Sabbath holy.) And men began from that time forth to be ^dcarnal, sensual, and devilish. (If God is not first in our lives, it doesn't matter what is second.)</p>	<p><u>13</u> And ^aSatan came among them, saying: I am also a son of God; and he commanded them, saying: ^bBelieve it not; and they believed it not, and they ^cloved Satan more than God. And men began from that time forth to be ^dcarnal, sensual, and devilish.</p>
<p>And the Lord God called upon men by the ^aHoly Ghost everywhere and commanded them that they should repent;</p>	<p><u>14</u> And the Lord God called upon men by the ^aHoly Ghost everywhere and commanded them that they should repent;</p>
<p>And as many as ^abelieved in the Son, and repented of their sins, should be ^bsaved; and as many as believed not and repented not, should be ^cdamned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.</p>	<p><u>15</u> And as many as ^abelieved in the Son, and repented of their sins, should be ^bsaved; and as many as believed not and repented not, should be ^cdamned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.</p>
<p>And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare ^aCain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain ^bhearkened not, saying: Who is the Lord that I should ^cknow him? (Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith...Shedding the blood of the Only Begotten to atone for man... was the plan of redemption;... and as the sacrifice was instituted for a type, by</p>	<p><u>16</u> And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare ^aCain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain ^bhearkened not, saying: Who is the Lord that I should ^cknow him?</p>

<p>which man was to discern the great Sacrifice which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised...; consequently Cain could have no faith; and whatsoever is not of faith is sin. Joseph Smith, TPJS, p. 58)</p>	
<p><u>2</u> And she again conceived and bare his brother Abel. And Abel ^ahearkened unto the voice of the Lord. And ^bAbel was a keeper of sheep, but Cain was a tiller of the ground.</p>	<p><u>17</u> And she again conceived and bare his brother Abel. And Abel ^ahearkened unto the voice of the Lord. And ^bAbel was a keeper of sheep, but Cain was a tiller of the ground.</p>
<p><u>3</u> And Cain ^aloved Satan more than God. And Satan commanded him, saying: ^bMake an offering unto the Lord. (Cain shows his willingness to obey Satan and not God.)</p>	<p><u>18</u> And Cain ^aloved Satan more than God. And Satan commanded him, saying: ^bMake an offering unto the Lord.</p>
<p>And in process of time it came to pass that Cain brought of the ^afruit of the ground an offering unto the Lord. (Cain held the priesthood.)</p>	<p><u>19</u> And in process of time it came to pass that Cain brought of the ^afruit of the ground an offering unto the Lord.</p>
<p><u>4</u>And Abel, he also brought of the ^afirstlings of his flock, and of the fat thereof. And the Lord had ^brespect unto Abel, and to his ^coffering; (By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh. (Hebrews 11:4) How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness. Joseph Smith, TPJS, p. 168-69)</p>	<p><u>20</u> And Abel, he also brought of the ^afirstlings of his flock, and of the fat thereof. And the Lord had ^brespect unto Abel, and to his ^coffering;</p>
<p><u>5</u> But unto Cain, and to his ^aoffering, he had not respect. Now Satan knew this, and it ^bpleased him. And Cain was very wroth, and his countenance fell.</p>	<p><u>21</u> But unto Cain, and to his ^aoffering, he had not respect. Now Satan knew this, and it ^bpleased him. And Cain was very wroth, and his countenance fell.</p>
<p><u>6</u> And the Lord said unto Cain: Why art thou wroth? and Why is thy countenance fallen?</p>	<p><u>22</u> And the Lord said unto Cain: Why art thou wroth? Why is thy countenance fallen?</p>
<p><u>7</u> If thou doest well, thou shalt thou not be ^aaccepted[?]. And if thou doest not well, sin lieth at the door, and Satan ^bdesireth to have thee; and except thou shalt hearken unto my commandments, I will ^cdeliver thee up, and it shall be unto thee shall be according to his desire. And thou shalt ^drule over him; (Cain will rule over Satan because Cain will have a body in the resurrection while Satan does not. The</p>	<p><u>23</u> If thou doest well, thou shalt be ^aaccepted. And if thou doest not well, sin lieth at the door, and Satan ^bdesireth to have thee; and except thou shalt hearken unto my commandments, I will ^cdeliver thee up, and it shall be unto thee according to his desire. And thou shalt ^drule over him;</p>

<p>resurrection will be universal and every soul born into this world must receive his body and spirit reunited inseparably in the resurrection. Satan was denied the privilege of receiving a body of flesh and bones, the blessing of mortality and the resurrection, because of his rebellion. There must have been a time in the eternity past when he was considered faithful and great honors had been bestowed upon him, for he was known as Lucifer, which is interpreted as “lightbearer.” Whether those who in mortal life rebel and become sons of perdition will be able to exercise greater dominion than those who followed Lucifer, who became the devil and arch-enemy of Jesus Christ, might be a moot question. However, the Lord has made it definitely clear that Cain will hold that ascendancy in the realm of wickedness. The information given is definite that (Cain) became Perdition, and that Lucifer who is Satan, became subject to him. It appears that the reason Satan desired to have him was due to the fact that Cain had obtained a body of flesh and bones and therefore had superior power, and Satan was willing to accept and be obedient to him because of that condition. The natural conclusion is, therefore, that a devil with a body of flesh and bones has some power greater than one who was denied the physical body. Joseph Fielding Smith, Answers to Gospel Questions, Lesson 39, p. 300-301.)</p>	
<p>For from this time forth thou shalt be the father of his ^alies; thou shalt be called ^bPerdition; for thou wast also ^cbefore the world. (Anytime we begin to stray from God, he warns us through the Holy Ghost’s promptings. Cain must have been predisposed in his life prior to mortality to love Satan more than God. Ether 8:15 - And it came to pass that thus they did agree with ^aAkish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from ^bCain, who was a murderer from the beginning.)</p>	<p><u>24</u> For from this time forth thou shalt be the father of his ^alies; thou shalt be called ^bPerdition; for thou wast also ^cbefore the world.</p>
<p>And it shall be said in time to come—That these abominations were had from ^aCain; for he rejected the greater counsel which was had from God; and this is a ^bcursing which I will put upon thee, except thou repent.</p>	<p><u>25</u> And it shall be said in time to come—That these abominations were had from ^aCain; for he rejected the greater counsel which was had from God; and this is a ^bcursing which I will put upon thee, except thou repent.</p>
<p>And Cain was wroth, (Anger gets in the way of</p>	<p><u>26</u> And Cain was wroth, and listened not any more</p>

humble repentance. Those who refuse to repent will be sons of perdition.) and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.	to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.
(Cain was not the only one who turned from the Lord.)	<u>27</u> And Adam and his wife ^a mourned before the Lord, because of Cain and his brethren.
And it came to pass that Cain took one of his brothers' daughters to ^a wife, and they ^b loved Satan more than God.	<u>28</u> And it came to pass that Cain took one of his brothers' daughters to ^a wife, and they ^b loved Satan more than God.
And Satan said unto Cain: ^a Swear unto me by thy throat, (This is the beginning of the secret oaths that were the secret combinations mentioned in the Book of Mormon.) and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands. (Secret combinations for the purpose of murder for gain.)	<u>29</u> And Satan said unto Cain: ^a Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.
And Satan sware unto Cain that he would do according to his ^a commands. And all these things were done in secret.	<u>30</u> And Satan sware unto Cain that he would do according to his ^a commands. And all these things were done in secret.
And Cain said: Truly I am Mahan, (The words means destroyer.) the master of this great ^a secret, that I may ^b murder and get ^c gain. Wherefore Cain was called Master ^d Mahan, (IE "Mind" "destroyer" and "great one" are possible meanings of the roots evident in "Mahan.") and he gloried in his wickedness.	<u>31</u> And Cain said: Truly I am Mahan, the master of this great ^a secret, that I may ^b murder and get ^c gain. Wherefore Cain was called Master ^d Mahan, (IE "Mind" "destroyer" and "great one" are possible meanings of the roots evident in "Mahan.") and he gloried in his wickedness.
<u>8</u> And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass when that while they were in the field, that Cain rose up against Abel, his brother, and slew him. (Premeditated murder.)	<u>32</u> And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him.
And Cain ^a gloried in that which he had done, saying: I am free; surely the ^b flocks of my brother falleth into my hands.	<u>33</u> And Cain ^a gloried in that which he had done, saying: I am free; surely the ^b flocks of my brother falleth into my hands.
<u>9</u> And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's ^a keeper?	<u>34</u> And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's ^a keeper?
<u>10</u> And he the Lord said: What hast thou done? The voice of thy brother's ^a blood eriet h cries unto me from the ground.	<u>35</u> And the Lord said: What hast thou done? The voice of thy brother's ^a blood cries unto me from the ground.
<u>11</u> And now art thou shalt be ^a cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand.	<u>36</u> And now thou shalt be ^a cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand.
<u>12</u> When thou tillest the ground it shall not henceforth yield unto thee her ^a strength. A	<u>37</u> When thou tillest the ground it shall not henceforth yield unto thee her ^a strength. A ^b fugitive

<p><u>^bfugitive</u> and a vagabond shalt thou be in the earth.</p>	<p>and a vagabond shalt thou be in the earth.</p>
<p><u>13</u> And Cain said unto the Lord: Satan <u>^atempted</u> me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my <u>^bpunishment</u> is greater than I can bear. (Cain is not sorry for what he did, but is sorry for his punishment. He is not repentant.)</p>	<p><u>38</u> And Cain said unto the Lord: Satan <u>^atempted</u> me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my <u>^bpunishment</u> is greater than I can bear.</p>
<p><u>14</u> Behold thou hast driven me out this day from the face of the earth Lord (Cain is driven out like Adam was driven out.), and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that <u>every one</u> he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.</p>	<p><u>39</u> Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.</p>
<p><u>15</u> And I the Lord said unto him: Therefore Whosoever slayeth Cain <u>thee</u>, vengeance shall be taken on him sevenfold. (Capital punishment is not instituted until the time of Noah.) And I the Lord set a <u>^amark</u> upon Cain, (Black skin. See Moses 7:8, 22) lest any finding him should kill him. (On the sad character Cain, an interesting story comes to us from Lycurgus A. Wilson's book on the life of David W. Patten. From the book I quote an extract from a letter by Abraham O. Smoot giving his recollection of David Patten's account of meeting "a very remarkable person who had represented himself as being Cain." "As I was riding along the road on my mule I suddenly noticed a very strange personage walking beside me...His head was about even with my shoulders as I sat in my saddle. He wore no clothing, but was covered with hair. His skin was very dark. I asked him where he dwelt and he replied that he had no home, that he wandered in the earth and traveled to and fro. He said he was a very miserable creature, that he had earnestly sought death during his sojourn upon the earth, but that he could not die, and his mission was to destroy the souls of men. About the time he expressed himself thus, I rebuked him in the name of the Lord Jesus Christ and by virtue of the Holy Priesthood, and commanded him to go hence, and he immediately departed out of my sight...." Life of David W. Patten, p. 50. Spencer W. Kimball, Miracle of Forgiveness, p. 127-28)</p>	<p><u>40</u> And I the Lord said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a <u>^amark</u> upon Cain, lest any finding him should kill him.</p>
<p><u>16</u> And Cain went was <u>^ashut</u> out from the</p>	<p><u>41</u> And Cain was <u>^ashut</u> out from the <u>^bpresence</u> of</p>

<p>^bpresence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.</p>	<p>the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.</p>
<p><u>17</u> And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the ^acity after the name of his son, Enoch. (ie There was a man named Enoch in Cain's lineage, and a city by than name among his people. Do not confuse these with the Enoch of the righteous line of Seth and with his city, Zion, also called "City of Enoch.")</p>	<p><u>42</u> And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the ^acity after the name of his son, Enoch. (ie There was a man named Enoch in Cain's lineage, and a city by than name among his people. Do not confuse these with the Enoch of the righteous line of Seth and with his city, Zion, also called "City of Enoch.")</p>
<p><u>18</u> And unto Enoch was born Irad, and other sons and daughters. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech.</p>	<p><u>43</u> And unto Enoch was born Irad, and other sons and daughters. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech.</p>
<p><u>19</u> And Lamech took unto himself two wives; the name of one was being Adah, and the name of the other, Zillah.</p>	<p><u>44</u> And Lamech took unto himself two wives; the name of one being Adah, and the name of the other, Zillah.</p>
<p><u>20</u> And Adah bare Jabal; he was the father of such as dwell in ^atents, and of such as have they were keepers of cattle; <u>21</u> And his brother's name was Jubal, he who was the father of all such as handle the harp and organ. (This means he was a partyer.)</p>	<p><u>45</u> And Adah bare Jabal; he was the father of such as dwell in ^atents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ.</p>
<p><u>22</u> And Zillah, she also bare Tubalein Tubal Cain, an instructor of every artificer in brass and iron (A maker of weapons). And the sister of Tubalein Tubal Cain was called Naamah.</p>	<p><u>46</u> And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron. And the sister of Tubal Cain was called Naamah.</p>
<p><u>23</u> And Lamech said unto his wives (The first documented case of polygamy.), Adah and Zillah: Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.</p>	<p><u>47</u> And Lamech said unto his wives, Adah and Zillah: Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.</p>
<p><u>24a</u> If Cain shall be avenged sevenfold, truly Lamech shall be ^aseventy and seven fold; (Lamech presumptively boasted that far more would be done for him than for Cain. The reasons for his assumption are given in verses 49 and 50.)</p>	<p><u>48</u> If Cain shall be avenged sevenfold, truly Lamech shall be ^aseventy and seven fold; (Lamech presumptively boasted that far more would be done for him than for Cain. The reasons for his assumption are given in verses 49 and 50.)</p>
<p>For ^aLamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan;</p>	<p><u>49</u> For ^aLamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and</p>
<p><u>24b</u> and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;</p>	<p>and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;</p>

Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the ^a oath's sake.	<u>50</u> Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the ^a oath's sake.
For, from the days of Cain, there was a secret ^a combination, and their works were in the dark, and they knew every man his brother.	<u>51</u> For, from the days of Cain, there was a secret ^a combination, and their works were in the dark, and they knew every man his brother.
Wherefore the Lord ^a cursed Lamech, and his house, and all them that had covenanted with Satan; for they kept not the commandments of God, and it displeased God, and he ministered not unto them, and their works were abominations, and began to spread among all the ^b sons of men. And it was among the sons of men.	<u>52</u> Wherefore the Lord ^a cursed Lamech, and his house, and all them that had covenanted with Satan; for they kept not the commandments of God, and it displeased God, and he ministered not unto them, and their works were abominations, and began to spread among all the ^b sons of men. And it was among the sons of men.
And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion; (Cain's wife followed him, but Lamech's wives did not follow him and cast him out from them.)	<u>53</u> And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion;
Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.	<u>54</u> Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.
And thus the works of ^a darkness began to prevail among all the sons of men.	<u>55</u> And thus the works of ^a darkness began to prevail among all the sons of men.
And God ^a cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;	<u>56</u> And God ^a cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;
For they would not ^a hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should ^b come in the meridian of time, who was ^c prepared from before the foundation of the world.	<u>57</u> For they would not ^a hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should ^b come in the meridian of time, who was ^c prepared from before the foundation of the world.
And thus the ^a Gospel began to be ^b preached, from the beginning, being declared by ^c holy ^d angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.	<u>58</u> And thus the ^a Gospel began to be ^b preached, from the beginning, being declared by ^c holy ^d angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.
And thus all things were confirmed unto ^a Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen.	<u>59</u> And thus all things were confirmed unto ^a Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen.
	Moses 6
AND Adam hearkened unto the voice of God, and called upon his sons to repent.	<u>1</u> AND Adam hearkened unto the voice of God, and called upon his sons to repent. (The Lord has Adam preach repentance to counter Satan's success.)
25 And Adam knew his wife again, and she bare a	<u>2</u> And Adam knew his wife again, and she bare a

son, and he called his name ^a Seth. For God, said she; And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.	son, and he called his name ^a Seth. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.
<u>26a</u> And God revealed himself unto ^a Seth, and he rebelled not, but offered an acceptable ^b sacrifice, like unto his brother Abel. And to him also there was born a son, and he called his name Enos.	<u>3</u> And God revealed himself unto ^a Seth, and he rebelled not, but offered an acceptable ^b sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos.
And then began these men to ^a call upon the name of the Lord, and the Lord blessed them;	<u>4</u> And then began these men to ^a call upon the name of the Lord, and the Lord blessed them;
<u>26b</u> And a ^a book of ^b remembrance was kept, in the which was recorded, in the ^c language of Adam, for it was given unto as many as called upon God to write by the spirit of ^d inspiration;	<u>5</u> And a ^a book of ^b remembrance was kept, in the which was recorded, in the ^c language of Adam, for it was given unto as many as called upon God to write by the spirit of ^d inspiration; (Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, wrote that Adam’s book of remembrance, written by the spirit of inspiration, included “their faith and works, their righteousness and devotion, their revelations and visions, and their adherence to the revealed plan of salvation” (<i>Mormon Doctrine</i> , 100).)
And by them their ^a children were taught to read and write, having a ^b language which was ^c pure and undefiled.	<u>6</u> And by them their ^a children were taught to read and write, having a ^b language which was ^c pure and undefiled.
Now this same ^a Priesthood, which was in the beginning, shall be in the end of the world also.	<u>7</u> Now this same ^a Priesthood, which was in the beginning, shall be in the end of the world also. (The priesthood is eternal. The full name of the priesthood is The Holy Priesthood after the Order of the Son of God.)
Now this prophecy Adam spake, as he was moved upon by the ^a Holy Ghost,	<u>8</u> Now this prophecy Adam spake, as he was moved upon by the ^a Holy Ghost,

Genesis 5

(Moses 6–7 contains scripture restored by the Prophet Joseph Smith. These chapters change 4 verses and add 126 new verses to Genesis 5. These additions give us greater understanding about Adam and his posterity. A significant contribution of these chapters is knowledge about Enoch, his ministry (which includes additional teachings from Adam about how to overcome the Fall), and the city of Zion. From the account of Enoch we not only learn doctrines and principles that can help us overcome sin and return to live again with God, but we read about a group of people who applied those principles, established a righteous society, and were taken into the presence of God.)

Moses 6:25 – Moses 8:3 is from the Book of Enoch. But with the book of Enoch the question of an original manuscript never arises. Although chapters two through eight of the book of Moses are entitled “The Writings of Moses,” the Prophet nowhere indicates that he ever had the manuscript in his hands. Eighteen months earlier he recorded a revelation concerning John the Apostle, “Translated from parchment, written and hid up by himself.” (See [D&C 7](#): heading.) Since the discovery of the Dead Sea Scrolls, we know that writing revelations on parchment and hiding them up in caves was standard

practice among the ancient saints, thereby confirming this remarkable passage of modern revelation. But even more significant is the idea that though Joseph Smith saw and “translated” the document in question, he never had it in his hands, and for that matter it may have long since ceased to exist. The whole thing, document and translation, was “given to Joseph Smith the Prophet, and Oliver Cowdery” by revelation “when they inquired through the Urim and Thummim.” (D&C 7: heading.) So it was with the book of Enoch, transmitted to us by Joseph as it was given to him. Though his work was far more demanding and probably required far more concentration and sheer mental effort than we can even imagine, that task did not include searching for a lost manuscript or working out a translation. Hugh Nibley, Ensign, Oct 1975.

Adam’s seed keep a book of remembrance—His righteous posterity preach repentance—God reveals himself to Enoch—Enoch preaches the gospel—The plan of salvation was revealed to Adam—He received baptism and the priesthood.

1 AND Adam hearkened unto the voice of God, and called upon his sons to repent. (The Lord has Adam preach repentance to counter Satan’s success.)

2 And Adam knew his wife again, and she bare a son, and he called his name ^aSeth. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.

3 And God revealed himself unto ^aSeth, and he rebelled not, but offered an acceptable ^bsacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos.

4 And then began these men to ^acall upon the name of the Lord, and the Lord blessed them;

5 And a ^abook of ^bremembrance was kept, in the which was recorded, in the ^clanguage of Adam, for it was given unto as many as called upon God to write by the spirit of ^dinspiration; (Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, wrote that Adam’s book of remembrance, written by the spirit of inspiration, included “their faith and works, their righteousness and devotion, their revelations and visions, and their adherence to the revealed plan of salvation” (Mormon Doctrine, 100).)

6 And by them their ^achildren were taught to read and write, having a ^blanguage which was ^cpure and undefiled.

7 Now this same ^aPriesthood, which was in the beginning, shall be in the end of the world also. (The priesthood is eternal. The full name of the priesthood is The Holy Priesthood after the Order of the Son of God.)

GENESIS 5	MOSES 6
1 (And a genealogy was kept of the children of God. And) THIS is (was) the ^a book of the ^b generations of Adam(:saying), In the day that God created man, (in the ^c likeness of God ^d made he him;) in the image of his own body,	8 Now this prophecy Adam spake, as he was moved upon by the ^a Holy Ghost, and a ^b genealogy was kept of the ^c children of God. And this was the ^d book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;
2 Male and female created he them; and blessed them, and called their name ^a Adam, (In Hebrew Adam is also a common noun, meaning man, or manking.) in the day when they were created (and became living souls, in the land, upon the footstool of God).	9 In the ^a image of his own ^b body, male and female, ^c created he them, and blessed them, and called their ^d name Adam, in the day when they were created and became living ^e souls in the land upon the ^f footstool of God.
3 ¶ And Adam lived an (one) hundred and thirty years, and begat a son in his own ^a likeness, after	10 And ^a Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own

his (own) image; and called his name Seth:	^b image, and called his name Seth. (Seth was in the likeness and image of Adam, as Adam was in the image of God.)
4 And the days of ^a Adam after he had begotten Seth were eight hundred years: and he begat (many) sons and daughters:	¹¹ And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters;
5 And all the days that Adam lived were nine hundred and thirty years: and he died.	¹² And all the days that Adam lived were nine hundred and thirty years, and he died.
6 And Seth lived an hundred and five years, and begat Enos: (and prophesied in all his days, and taught his son Enos in the ways of God. Wherefore Enos prophesied also.)	¹³ Seth lived one hundred and five years, and begat Enos, and ^a prophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also.
7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:	¹⁴ And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters.
(And the children of men were numerous upon all the face of the land. And in those days, Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed. And a man's hand was against his own brother in administering death, because of secret works, seeking for power.)	¹⁵ And the children of ^a men were numerous upon all the face of the land. And in those days ^b Satan had great ^c dominion among men, and raged in their hearts; and from thenceforth came ^d wars and bloodshed; and a man's hand was against his own brother, in administering death, because of ^e secret ^f works, seeking for ^g power.
8 And all the days of Seth were nine hundred and twelve years: and he died.	¹⁶ All the days of Seth were nine hundred and twelve years, and he died.
9 ¶ And Enos lived ninety years, and begat Cainan: (And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named ^b Cainan.)	¹⁷ And Enos lived ninety years, and begat ^a Cainan. And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named ^b Cainan.
10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat (many) sons and daughters:	¹⁸ And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters.
11 And all the days of Enos were nine hundred and five years: and he died.	And all the days of Enos were nine hundred and five years, and he died.
12 ¶ And Cainan lived seventy years, and begat Mahalaleel:	¹⁹ And Cainan lived seventy years, and begat Mahalaleel;
13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:	and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.
14 And all the days of ^a Cainan were nine hundred and ten years: and he died.	And all the days of ^a Cainan were nine hundred and ten years, and he died.
15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:	²⁰ And Mahalaleel lived sixty-five years, and begat Jared;
16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:	and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters.
17 And all the days of Mahalaleel were eight	And all the days of Mahalaleel were eight hundred

hundred and ninety and five years: and he died.	and ninety-five years, and he died.
18 ¶ And Jared lived an (one) hundred (and) sixty and two years, and he begat Enoch:	<u>21</u> And Jared lived one hundred and sixty-two years, and begat ^a Enoch;
19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: (And Jared <u>taught</u> Enoch in all the ways of God.)	and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared ^b taught Enoch in all the ways of God. (We are introduced to Enoch who will be the subject of the rest of the chapter and of the next one as well.)
(And this is the genealogy of the sons of Adam, who was the <u>son</u> of God, with whom God, himself, conversed.	<u>22</u> And this is the genealogy of the sons of Adam, who was the ^a son of God, with whom God, himself, conversed.
And they were <u>preachers</u> of <u>righteousness</u> , and spake and <u>prophesied</u> , and called upon all men, everywhere, to repent; and <u>faith</u> was <u>taught</u> unto the children of men.)	<u>23</u> And they were ^a preachers of ^b righteousness, and spake and ^c prophesied, and called upon all men, everywhere, to repent; and ^d faith was ^e taught unto the children of men.
20 And (it came to pass, that) all the days of Jared were nine hundred (and) sixty and two years: and he died.	<u>24</u> And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.
21 ¶ And Enoch lived sixty and five years, and begat Methuselah:	The start of the Book of Enoch extract: The Church published in the Ensign magazine between October 1975 and August 1977, 13 articles by Hugh Nibley entitled A Strange Thing in the Land: The Return of the Book of Enoch. These articles show that the Book of Enoch actually existed, that Joseph Smith was given extracts from the book to be placed in the Book of Moses, and that the Book is beginning to come forth in our day. <u>25</u> And Enoch lived sixty-five years, and begat Methuselah.

MOSES 6 & JST GENESIS 5 (Partial restoration of the Book of Enoch)

26 And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the ^aSpirit of God descended out of heaven, and abode upon him. (Enoch's call as a prophet.)

27 And he heard a ^avoice from heaven, saying: ^bEnoch, my son, ^cprophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am ^dangry with this people, and my fierce anger is kindled against them; for their hearts have waxed ^ehard, and their ^fears are dull of hearing, and their eyes ^gcannot see afar off;

28 And for these many generations, ever since the day that I created them, have they gone astray, and have ^adenied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam.

29 Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death; and a ^ahell I have prepared for them, if they repent not;

30 And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

31 (Enoch's response to the call) And when Enoch had heard these words, he ^abowed himself to the earth, before the Lord, and spake before the Lord, saying: ^bWhy is it that I have found favor in thy sight,

and am but a lad, and all the people ^chate me; for I am ^dslow of speech; wherefore am I thy servant?

32 And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy ^amouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good. (He whom the Lord calls, He qualifies.)

33 Say unto this people: ^aChoose ye ^bthis day, to serve the Lord God who made you.

34 Behold my ^aSpirit is upon you, wherefore all thy words will I justify; and the ^bmountains shall flee before you, and the ^crivers shall turn from their course; and thou shalt abide in me, and I in you; therefore ^dwalk with me.

35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with ^aclay, and wash them, and thou shalt see. And he did so. (This is a new creation for Enoch to be able to see both physical things but spiritual things also.)

36 And he beheld the ^aspirits that God had created; and he beheld also things which were not visible to the ^bnatural eye; and from thenceforth came the saying abroad in the land: A ^cseer hath the Lord raised up unto his people.

37 And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were ^aoffended because of him.

38 And they came forth to hear him, upon the high places, saying unto the ^atent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a ^bwild man hath come among us. (It appears that Enoch is preaching to descendants of Cain.)

39 And it came to pass when they heard him, no man laid hands on him; for ^afear came on all them that heard him; for he ^bwalked with God.

40 And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?

41 And he said unto them: I came out from the land of ^aCainan, the land of my fathers, a land of ^brighteousness unto this day. And my father ^ctaught me in all the ways of God. (Enoch explains that he was taught by Adam.)

42 And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.

43 And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why ^acounsel ye yourselves, and deny the God of heaven?

44 The heavens he made; the ^aearth is his ^bfootstool; (Creation) and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof.

45 And death hath come upon our fathers; (Fall) nevertheless we know them, and cannot deny, and even the first of all we know, even ^aAdam.

46 For a book of ^aremembrance we have ^bwritten among us, according to the pattern given by the finger of God; and it is given in our own ^clanguage.

47 And as Enoch spake forth the words of God, the people trembled, and could not ^astand in his presence.

48 And he said unto them: Because that Adam ^afell, we are; and by his fall came ^bdeath; and we are made partakers of misery and woe. (When Adam fell, so did the earth and everyone on it.)

49 Behold Satan hath come among the children of men, and ^atempteth them to ^bworship him; and men have become ^ccarnal, ^dsensual, and devilish, and are shut out from the ^epresence of God. (It sounds like we are not naturally carnal, but only so when Satan tempts us and we choose to sin.)

50 But God hath made known unto our fathers that all men must repent. (Atonement)

51 And he called upon our father Adam by his own voice, saying: I am God; I ^amade the world, and ^bmen ^cbefore they were in the flesh. (God's preaching to Adam is also preaching to all mankind. When God talks to Adam, he is talking to everyone.)

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be ^abaptized, even in water, in the name of mine Only Begotten Son, who is full of ^bgrace and truth, which is Jesus ^cChrist, the only ^dname which shall be given under heaven, whereby ^esalvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. (God is speaking to all men through Adam. The basic principles of the gospel have been taught since the beginning of time. Faith, repentance, baptism and the gift of the Holy Ghost.)

53 And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have ^aforgiven thee thy transgression in the Garden of Eden. (Baptism occurred after the fall. Prior to the fall there was no need for baptism.)

54 Hence came the saying abroad among the people, that the ^aSon of God hath ^batoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the ^cchildren, for they are ^dwhole from the foundation of the world. (Article of Faith No. 2.)

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are ^aconceived in sin, (^bmortality) even so when they begin to grow up, ^bsin conceiveth in their hearts, and they taste the ^cbitter, that they may know to prize the good. (^bOpposition in all things.)

56 And it is given unto them to know good from evil; wherefore they are ^aagents unto themselves, and I have given unto you another law and commandment. (^bmoral agency)

57 Wherefore teach it unto your children, that all men, everywhere, must ^arepent, or they can in nowise inherit the kingdom of God, for no ^bunclean thing can dwell there, or ^cdwell in his ^dpresence; for, in the language of Adam, ^eMan of Holiness is his name, and the name of his Only Begotten is the ^fSon of Man, even ^gJesus Christ, a righteous ^hJudge, who shall come in the meridian of time. (Can we, even in the depths of disease, tell Him anything at all about suffering? In ways we cannot comprehend, our sicknesses and infirmities were borne by Him even before they were borne by us. The very weight of our combined sins caused Him to descend below all. We have never been, nor will we be, in depths such as He has known. Thus His atonement made perfect His empathy and His mercy and His capacity to succor us, for which we can be everlastingly grateful as He tutors us in our trials. There was no ram in the thicket at Calvary to spare Him, this Friend of Abraham and Isaac. Neal A. Maxwell, Even As I Am, p. 116)

58 Therefore I give unto you a ^acommandment, to ^bteach these things freely unto your ^cchildren, saying:

59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the ^aspirit, which I have made, and so became of ^bdust a living soul, even so ye must be ^cborn again into the kingdom of heaven, of ^dwater, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and ^eenjoy the ^fwords of ^geternal life in this world, and eternal life in the world to come, even immortal ^hglory;

60 For by the ^awater ye keep the commandment; by the Spirit ye are ^bjustified, and by the ^cblood ye are ^dsanctified; (Just as there can be no mortal birth without: Water (the viable fetus being immersed in such in its mother's womb, and Blood (the life of the mortal body is in the blood, without which there is immediate death; and there can be no mortal birth as such without the loss of blood by the mother) and Spirit (the offspring of God which comes from pre-existence to dwell in the tabernacle of clay formed from the dust of the earth in the womb of the mother). So there can be no spiritual birth into the kingdom of heaven without: Water (baptism by immersion under the hands of a legal administrator) and Spirit (the cleansing power of the Holy Spirit which burns sin and iniquity out of the human soul as though by fire, thus making the soul fit to dwell with holy and pure beings in God's kingdom) and Blood (the shed

blood of Him who poured out his soul unto death so that all of the terms and conditions of the plan of salvation would have force and validity and so that mortal man might be ransomed from the temporal and spiritual death brought into the world by the fall of Adam. Also: The symbolism here used helps center our attention in the atoning sacrifice of the Son. The same elements were there present. Spirit (in that our Lord voluntarily gave up the ghost, permitting his spirit to leave the body). Blood (in that he there completed the act, commenced in Gethsemane, of shedding his own blood for the sins of men) and Water (in that when one of the soldiers with a spear pierced his side... forthwith came there out blood and water. And he that saw it [John himself] bare record, and his record is true; and he knoweth that he saith true, that ye might believe. DNTC, 3:403. Joseph Fielding Smith: “Every child that comes into this world is carried in water, is born of water, and of blood, and of the spirit. So when we are born into the kingdom of God, we must be born in the same way. By baptism, we are born of the water. Through the shedding of the blood of Christ, we are cleansed and sanctified; and we are justified, through the Spirit of God, for baptism is not complete without the baptism of the Holy Ghost. You see the *parallel* between birth into the world and birth into the kingdom of God” (*Doctrines of Salvation*, 2:324–25). “Justification is the placing of a divine seal of approval upon the course of conduct pursued by righteous people. It is the approval of the Holy Spirit of the lives being lived by members of the Church. It is a divine ratification of the way of life of the true saints. It is being sealed by the Holy Spirit of Promise” (*A New Witness for the Articles of Faith* [1985], 102). “To be sanctified is to be clean; it is a state of purity and spotlessness in which no taint of sin is found. Only those who die as to sin and are born again to righteousness, becoming thus new creatures of the Holy Ghost, are numbered with the sanctified. . . . “ . . . In the lives of most of us, sanctification is an ongoing process, and we obtain that glorious status by degrees as we overcome the world and become saints in deed as well as in name” (*A New Witness for the Articles of Faith*, 265–66).)

61 Therefore it is given to abide in you; the ^arecord of heaven; the ^bComforter; the ^cpeaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all ^dpower according to wisdom, mercy, truth, justice, and judgment.

62 And now, behold, I say unto you: This is the ^aplan of salvation unto all men, through the ^bblood of mine ^cOnly Begotten, who shall come in the meridian of time.

63 And behold, all things have their ^alikeness, and all things are created and made to ^bbear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was ^acaught away by the Spirit of the Lord, and was carried down into the water, and was laid under the ^bwater, and was brought forth out of the water. (Adam was baptized by God.)

65 And thus he was baptized, and the Spirit of God descended upon him, and thus he was ^aborn of the Spirit, and became quickened in the ^binner man.

66 And he heard a voice out of heaven, saying: Thou art baptized with ^afire, and with the Holy Ghost. This is the ^brecord of the Father, and the Son, from henceforth and forever;

67 And thou art after the ^aorder of him who was without beginning of days or end of years, from all eternity to all eternity. (Adam receives the Melchizedek Priesthood and the keys of presidency.)

68 Behold, thou art ^aone in me, a son of God; and thus may all become my ^bsons. Amen.

MOSES CHAPTER 7 & JST GENESIS 5
(December 1830)

Enoch teaches, leads the people, moves mountains—The City of Zion is established—Enoch foresees the coming of the Son of Man, his atoning sacrifice, and the resurrection of the saints—He foresees the restoration, the gathering, the Second Coming, and the return of Zion.

1 AND it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the ^asons of God, and many have believed not, and have perished in their sins, and are looking forth with ^bfear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount ^aSimeon. (The Hebrew equivalent of Simeon is Shim'on, which means “hearing.”)

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with ^aglory;

4 And I ^asaw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, ^bface to face; and he said unto me: ^cLook, and I will ^dshow unto thee the world for the space of **many generations**.

5 And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in ^atents, which were the people of Shum.

6 And again the Lord said unto me: Look; and I looked towards the north, and I beheld the people of ^aCanaan, which dwelt in tents.

7 And the Lord said unto me: Prophesy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan;

8 For behold, the Lord shall ^acurse the land with much heat, and the ^bbarrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people.

9 And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof;

10 And the Lord said unto me: Go to this people, and say unto them—^aRepent, lest I come out and smite them with a curse, and they die.

11 And he gave unto me a commandment that I should ^abaptize in the name of the Father, and of the Son, which is full of ^bgrace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.

12 And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; (Enoch is not allowed to preach to the descendants or followers of Cain.)

13 And so great was the ^afaith of Enoch that he led the people of God, and their enemies came to battle against them; and he ^bspake the word of the Lord, and the earth trembled, and the ^cmountains fled, even according to his command; and the ^drivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so ^epowerful was the word of Enoch, and so great was the power of the language which God had given him.

14 There also came ^aup a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth

of the sea. (Nature is more obedient than men. Instead of repenting, the people run away from Enoch.)

15 And the ^agiants of the land, also, stood afar off; and there went forth a ^bcurse upon all people that fought against God;

16 And from that time forth there were wars and bloodshed among them; but the Lord came and ^adwelt with his people, and they dwelt in righteousness.

17 The ^afear of the Lord was upon all nations, so great was the ^bglory of the Lord, which was upon his people. And the Lord blessed the ^cland, and they were blessed upon the mountains, and upon the high places, and did flourish.

SCRIPTURE MASTERY: 18 And the Lord called his people ^aZION, because they were of ^bone heart and one mind, and dwelt in righteousness; and there was no poor among them.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION.

20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely ^aZion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the ^bresidue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, ^aZion, in process of time, was ^btaken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

22 And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.

23 And after that Zion was taken up into ^aheaven, Enoch ^bbeheld, and lo, ^call the nations of the earth were before him; (Monte S. Nyman, professor of ancient scripture, Brigham Young University: From the Pearl of Great Price and the Joseph Smith Translation of the Bible, we know that righteous people continued to be translated (taken from earth without tasting of death) after the city of Enoch was taken up. In Moses we read of a vision shown to Enoch of all the nations of the earth after Zion was taken up into heaven. (See [Moses 7:23](#).) He was shown the power of Satan that was upon the earth, with angels descending and warning the inhabitants of the earth (see [Moses 7:24-26](#)); and “Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.” ([Moses 7:27](#)). In the JST, we read of the days of Melchizedek, who “was ordained an high priest after the order of the covenant which God made with Enoch.” In referring to Enoch’s day, it is recorded that this priesthood was after the order of the Son of God and gave men power to control the earth and its elements by the will of God. (JST, Gen. 14:27; see also JST, Gen. 14:28-31.) Through this priesthood, “men having this faith, coming up unto this order of God, were translated and taken up into heaven.” (JST, Gen. 14:32.) Returning to the days of Melchizedek, it is stated that “his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world.” (JST, Gen. 14:34.) Thus we have two witnesses to the translation of individuals between the days of Enoch and the flood as well as a declaration that the doctrine of translation of righteous men continued even after the flood, in the days of Melchizedek. Ensign, Jan 1994)

24 And there came generation upon generation; and Enoch was high and ^alifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.

25 And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.

26 And he beheld Satan; and he had a great ^achain in his hand, and it veiled the whole face of the earth with ^bdarkness; and he looked up and ^claughed, and his ^dangels rejoiced.

27 And Enoch beheld ^aangels descending out of heaven, bearing ^btestimony of the Father and Son; and

the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

28 And it came to pass that the God of heaven looked upon the ^aresidue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

29 And Enoch said unto the Lord: How is it that thou canst ^aweep, seeing thou art holy, and from all eternity to all eternity?

30 And were it possible that man could number the particles of the earth, yea, millions of ^aearths like this, it would not be a beginning to the number of thy ^bcreations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

31 And thou hast taken ^aZion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, ^bjustice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst ^cweep?

32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own ^ahands, and I gave unto them their ^bknowledge, in the day I created them; and in the Garden of Eden, gave I unto man his ^cagency;

33 And unto thy brethren have I said, and also given commandment, that they should ^alove one another, and that they should choose me, their Father; but behold, they are without affection, and they ^bhate their own blood;

34 And the ^afire of mine ^bindignation is kindled against them; and in my hot displeasure will I send in the ^cfloods upon them, for my fierce anger is kindled against them.

35 Behold, I am God; ^aMan of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my ^bname, also.

36 Wherefore, I can stretch forth mine hands and hold all the ^acreations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great ^bwickedness as among thy brethren.

37 But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer? (Why would all the creations of God weep over an event on this earth? Are other earths able to see what goes on on this earth? Jack S. Marshall gave a talk at Education Week at BYU in 2004 and said the following: Take a look at verse 37. What can you deduct about this earth compared to other worlds from verse 37? He says this: “But behold, their sins [referring to Noah’s people, the flood] shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?” Now, what can you deduct from that verse about this earth compared to other worlds? If all my creations will weep over this event, that tells you and I that other worlds have knowledge of specific events that have happened on this earth. The most obvious event that all worlds have a knowledge of that has taken place on this earth and this earth alone is what? The Atonement. Jesus Christ came to this earth and this earth alone to work out the Atonement for who? All the worlds of the millions of earths which were created. That’s kind of unique.)

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a ^aprison have I prepared for them. (spirit world to wait and be taught the gospel.)

39 And That which I have chosen hath pled before my face. Wherefore, he ^asuffereth for their sins; inasmuch as they will repent in the day that my ^bChosen shall return unto me, and until that day they shall be in ^ctorment;

40 Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.

41 And it came to pass that the Lord spake unto Enoch, and ^atold Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and

stretched forth his arms, and his ^bheart swelled wide as eternity; and his bowels yearned; and all eternity shook.

42 And **Enoch also saw Noah**, and his ^afamily; that the posterity of all the sons of Noah should be saved with a temporal salvation;

43 Wherefore Enoch saw that Noah built an ^aark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the ^bfloods came and swallowed them up.

44 And as Enoch saw this, he had ^abitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be ^bcomforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.

45 And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be ^asanctified and have eternal life?

46 And the Lord said: It shall be in the ^ameridian of time, in the days of wickedness and vengeance.

47 And behold, Enoch ^asaw the day of the coming of the Son of Man, (**The First coming of Christ.**) even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the ^bLamb is slain from the foundation of the world; and through ^cfaith I am in the bosom of the Father, and behold, ^dZion is with me.

48 And it came to pass that Enoch looked upon the ^aearth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am ^bpained, I am weary, because of the wickedness of my children. When shall I ^crest, and be ^dcleansed from the ^efilthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

49 And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the ^afloods.

51 And the Lord could not withhold; and he ^acovenanted with Enoch, and swore unto him with an oath, that he would stay the ^bfloods; that he would call upon the children of Noah;

52 And he sent forth an unalterable decree, that a ^aremnant of his seed should always be found among all nations, while the earth should stand;

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am ^aMessiah, the ^bKing of Zion, the ^cRock of Heaven, which is broad as ^deternity; whoso cometh in at the gate and ^eclimbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with ^fsongs of everlasting ^gjoy.

54 And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

55 And the Lord said unto Enoch: Look, and he looked and beheld the ^aSon of Man lifted up on the ^bcross, after the manner of men;

56 And he heard a loud voice; and the heavens were ^aveiled; and all the creations of God mourned; and the earth ^bgroaned; and the rocks were rent; and the ^csaints arose, and were ^dcrowned at the ^eright hand of the Son of Man, with crowns of glory;

57 And as many of the ^aspirits as were in ^bprison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth ^arest?

59 And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace;

wherefore, I ask thee if thou wilt not come again on the earth.

60 And the Lord said unto Enoch: As I live, even so will I come in the ^alast days, in the days of wickedness and vengeance, to fulfil the ^boath which I have made unto you concerning the children of Noah; (The Second coming of Christ.)

61 And the day shall come that the earth shall ^arest, but before that day the heavens shall be ^bdarkened, and a ^cveil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I ^dpreserve;

62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear ^btestimony of mine Only Begotten; his ^cresurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to ^dgather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ^eZion, a New ^fJerusalem.

63 And the Lord said unto Enoch: Then shalt thou and all thy ^acity meet them there, and we will ^breceive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64 And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a ^athousand years the ^bearth shall ^crest. (The Millennium.)

65 And it came to pass that Enoch saw the ^aday of the ^bcoming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66 But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts ^afailing them, looking forth with fear for the ^bjudgments of the Almighty God, which should come upon the wicked.

67 And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of ^ajoy;

GENESIS 5	MOSES 7
(And all the days of <u>Zion</u> , in the days of Enoch, were three hundred and sixty-five years.)	68 And all the days of ^a Zion, in the days of Enoch, were three hundred and sixty-five years.
22 And ^a Enoch (and all his people) ^b walked with God after he begat Methuselah three hundred years, and begat sons and daughters: (and he dwelt in the midst of Zion.)	69 And Enoch and all his people ^a walked with God, and he dwelt in the midst of Zion;
24a And it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.	and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.
24 And ^a Enoch ^b walked with God: and he was not; for God ^c took him.	(Enoch and the city are translated. Bruce R. McConkie: After the Lord called his people Zion, the scripture says that Enoch “built a city that was called the City of Holiness, even Zion;” that Zion “was taken up into heaven” where “God received it into his own bosom; and that from thence went forth the saying, Zion is fled.” (Moses 7:69.) After the Lord’s people were translated—for it was people who were caught up into heaven, not brick and mortar and stone; for there are better homes already in heaven than men can build on earth —after these righteous saints went to dwell

	beyond the veil, others, being converted and desiring righteousness, looked for a city which hath foundation, whose builder and maker is God, and they too “were caught up by the powers of heaven into Zion.” This same Zion which was taken up into heaven shall return during the Millennium, when the Lord brings again Zion, and its inhabitants shall join with the new Jerusalem, which shall then be established. (Moses 7:4-69.) Tambuli, Sep 1977, p. 12, Ensign, May 1977, p. 115)
GENESIS 5	MOSES 8
23 And all the days of ^a Enoch were three hundred sixty and five years : (four hundred and thirty years.)	1 AND all the days of ^a Enoch were four hundred and thirty years.
24b (And it came to pass that Methuselah, the son of Enoch, was <u>not</u> taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins.)	2 And it came to pass that Methuselah, the son of Enoch, was ^a not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins.
(And it came to pass that Methuselah <u>prophesied</u> that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself.)	3 And it came to pass that Methuselah ^a prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself.
(And there came forth a great <u>famine</u> into the land, and the Lord <u>cursed</u> the earth with a sore curse, and many of the inhabitants thereof died.)	4 And there came forth a great ^a famine into the land, and the Lord ^b cursed the earth with a sore curse, and many of the inhabitants thereof died.
25 And (it came to pass that) Methuselah lived an (one) hundred (and) eighty and seven years, and begat Lamech:	5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;
26 And Methuselah lived after he begat Lamech seven hundred (and) eighty and two years, and begat sons and daughters:	6 And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters;
27 And all the days of Methuselah were nine hundred (and) sixty and nine years: and he died.	7 And all the days of Methuselah were nine hundred and sixty-nine years, and he died.
28 ¶ And Lamech lived an (one) hundred (and) eighty and two years, and begat a son:	8 And Lamech lived one hundred and eighty-two years, and begat a son,
29 And he called his name ^a Noah, saying, This same (son) shall ^b comfort us concerning our work and toil of our hands, because of the ground which the LORD hath ^c cursed.	9 And he called his name Noah, saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath ^a cursed.
30 And Lamech lived after he begat Noah five hundred (and) ninety and five years, and begat sons and daughters:	10 And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters;
31 And all the days of Lamech were seven hundred (and) seventy and seven years: and he died.	11 And all the days of Lamech were seven hundred and seventy-seven years, and he died.
32 And Noah was (four hundred and fifty years old, and begat Japheth, and forty-two years	12 And Noah was four hundred and fifty years old, and ^a begat Japheth; and forty-two years afterward

afterward he begat Shem of her who was the mother of Japheth, and when he was) five hundred years old, and Noah (he) ^abegat ^bShem, Ham, and Japheth.

he begat ^bShem of her who was the mother of Japheth, and when he was five hundred years old he begat ^cHam.

NAMES	ABS	#YEAR	TOTAL	BA C	DAC
ADAM	130	800	930	1	930
SETH	105	807	912	130	1042
ENOS	90	815	905	235	1140
CAINAN	70	840	910	325	1235
MAHALEEL	65	830	895	395	1290
JARED	162	800	962	460	1422
ENOCH	65	300	365	622	987
METHUSELAH	187	782	969	687	1656
LAMECH	182	595	777	874	1651
NOAH	500	450	950	105 6	2006
FLOOD	100				
TOTAL	1656				

Column 1 - Names; Column 2 - Age at Birth of Son; Column 3 - No. of years after that event; Column 4 - Total Age; Column 5 - Year of Birth from Creation; Column 6 - Year of Death from Creation.

...We are reminded of the saying, that these primeval genealogies are "monuments alike of the faithfulness of God in the fulfillment of His promise, and of the faith and patience of the fathers." Every generation lived its appointed time; they transmitted the promise to their sons; and then, having finished their course, they all "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." That is absolutely all we know of the majority of them. But the emphatic and seemingly needless repetition in each case of the words, "And he died," with which every genealogy closes, tells us that "death reigned from Adam unto Moses," (Romans 5:14) with all the lessons which it conveyed of its origin in sin, and of its conquest by the second Adam. Only one exception occurs to this general rule - in the case of Enoch; when, instead of the usual brief notice how many years he "lived" after the birth of his son, we read that "he walked with God after he begat Methuselah three hundred years;" and instead of the simple closing statement that "he died," we are not only a second time told that "Enoch walked with God," but also that "he was not; for God took him." Thus both his life and his translation are connected with his "walk with God." This expression is unique in Scripture, and except in reference to Noah (Genesis 6:9) only occurs again in connection with the priest's intercourse with God in the holy place. (Malachi 2:6) Thus it indicates a peculiarly intimate, close, and personal converse with Jehovah. Alike the life, the work, and the removal of Enoch are thus explained in the Epistle to the Hebrews: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." (Hebrews 11:5) His translation was like that of Elijah (2 Kings 2:10), and like what that of the saints shall be at the second coming of our blessed Lord. (1 Corinthians 15:51, 52) In this connection it is very remarkable that Enoch "prophesied" of the very thing which was manifested in his own case, "saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are

ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."*

* Jude 14, 15. This quite accords with what was generally known about Enoch. One of the Old Testament apocryphal works, written before the time of Christ (Ecclesiasticus 44:16), has it that "Enoch was translated, being an example of repentance to all generations;" while another book (B. of En. i. 9) expressly states, that he prophesied the coming of the Lord for judgment upon the ungodly.

When Enoch was "translated" only Adam had as yet died: Seth, Enos, Cainan, Mahalaleel, and Jared were still alive. On the other hand, not only Methuselah, the son of Enoch, but also his grandson Lamech, who at the time was one hundred and thirteen years old, must have witnessed his removal. Noah was not yet born. But how deep on the godly men of that period was the impression produced by the prophecy of Enoch, and by what we may call its anticipatory and typical fulfillment in his translation, appears from the circumstance that Lamech gave to his son, who was born sixty-nine years after the translation of Enoch, the name of Noah - "rest" or "comfort" - "saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which Jehovah hath cursed." Evidently Lamech felt the burden of toil upon an earth which God had cursed, and looked forward to a gracious deliverance from the misery and corruption existing in consequence of it, by the fulfillment of the Divine promise concerning the Deliverer. In longing hope of this he called his son Noah. A change, indeed, did come; but it was by the destruction of that sinful generation, and by the commencement of a new period in the covenant-history. We mark that, in the case of Noah, Scripture no longer mentions, as before, only one son; but it gives us the names of the three sons of Noah, to show that henceforth the one line was to divide into three, which were to become the founders of human history.

It is most instructive, also, to notice that Enoch, who seems to have walked nearest to God, only lived on earth altogether three hundred and sixty-five years - less than half the time of those who preceded and who succeeded him. An extraordinary length of life may be a blessing, as affording space for repentance and grace; but in reference to those most dear to God, it may be shortened as a relief from the work and toil which sin has brought upon this world. Indeed, the sequel will show that the extraordinary duration of life, though necessary at the first, yet by no means proved a source of good to a wicked and corrupt generation. Edershiem, Ch 4.

Genesis 6

The revelation to produce and store food may be as essential to our temporal welfare today as boarding the ark was to the people in the days of Noah. Ezra Taft Benson, CR, Oct 1987, p. 61. When it starts raining, it is too late to begin building the ark...We... need to listen to the Lord's spokesman. We need to calmly continue to move ahead and prepare for what will surely come. We need not panic or fear, for if we are prepared, spiritually and temporally, we and our families will survive any flood. Our arks will float on a sea of faith if our works have been steadily and surely preparing for the future. Elder W. Don Ladd, CR, Oct 1994, p. 37.

Methuselah prophesies-Noah and his sons preach the gospel-Great wickedness prevails-The call to repentance unheeded-God decrees destruction of all flesh by the flood.

MOSES 8	GENESIS 6
13 And ^a Noah (Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These	1 (And Noah and his sons hearkened unto the Lord, and gave heed; and they were called the sons of God.) AND it came to pass , when (these) men began to multiply on the face of the earth, and

<p>men held keys first on earth, and then in heaven. TPJS, p. 157-58. From the scriptures we learn that Noah is Gabriel and that he came to the Prophet Joseph Smith in his calling as an Elias and restored the keys of the dispensation in which the Lord made covenant with Abraham and his posterity after him to the latest generation. Summarizing the facts - Joseph Smith revealed that Gabriel is Noah; Luke declared that it was angel Gabriel who appeared to Zacharias and Mary, and the Lord has declared that Elias appeared to Zacharias and Joseph Smith. Therefore, Elias is Noah. Joseph Fielding Smith, Answers to Gospel Questions, 3:138-41.) and his sons hearkened unto the Lord, and gave heed, and they were called the ^bsons of God. (Covenant people.)</p>	<p>daughters were born unto them,</p>
<p>14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the ^asons of men saw that those daughters were fair, and they took them ^bwives, even as they chose. (They married outside of the covenant.)</p>	<p>2 That the ^asons of God (men) saw the daughters of men that they (that their daughters) were fair; and they ^btook them ^cwives (even as) of all which they chose.</p>
<p>15 And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not ^ahearken to my voice.</p>	<p>(And the Lord said unto Noah, The daughters of thy sons have sold themselves, for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.) (These daughters and their families will die in the flood. Noah even had to let his grandchildren die in the flood.)</p>

<p>16 And it came to pass that Noah ^aprophesied, and taught the things of God, even as it was in the beginning. (Noah taught the same things that Adam taught.)</p>	<p>3 (And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning.)</p>
<p>17 And the Lord said unto Noah: My Spirit shall not always ^astrive with man, (The merciful kindness of the Lord, and His longsuffering, are often looked forward to by wicked men who prolong their shame in doing iniquity until "the fire of Mine indignation is kindled against them." (7:34). Just so long as there is hope for repentance, the Spirit of the Lord will strive to awaken in man a responsibility of righteousness that shall eventually if not sooner lead them back to the right path from which he may have strayed. Also man's conscience, that court of righteous and holy decisions folded up in the bosom of even the humblest, if appeal is made thereto, often renders a judgment, pure and unspotted with the sins of the world. But there is a higher Judge from Whose decision there is no appeal. If men reject the impulses of conscience and of the Holy Spirit, there comes a time when neither one nor the other will prevail; the Spirit because of the hardness of heart, and the conscience because it is inured to sin and corruption. Thus, the Lord said to Noah: "My Spirit shall not always strive with man." "For the Spirit of the Lord will not always strive with men. And when the Spirit ceaseth to strive with man then cometh speedy destruction. . . ." (2 Nephi 26:11.) "And the Brother of Jared repented of the evil which he had done, and did call upon the Name of the Lord for his brethren who were with him. And the Lord said unto him: "I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that My Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord. And. . . ." (Ether 2:15.) "And he that repents not, from him shall be taken even the light which he has received; for My Spirit shall not always strive with man, saith the Lord of Hosts." (D&C 1:33.) Commentary on the Pearl of Great Price, George Reynolds, Janne M. Sjodahl, Chapter 8. Joseph Fielding Smith: Now, the Lord has withdrawn His Spirit from the world. Now, do not let this thought become confused in</p>	<p>And the LORD said (unto Noah), My ^aSpirit shall not always ^bstrive with man, (This is not a prophecy that deals only with the last days; it is true in any age that the Lord's Spirit will not always strive with the unrepentant. But we also know that because of the iniquity of earth's inhabitants in the last days, combined with their unwillingness to repent, the time will come when they are "ripened in iniquity" (Ether 2:9; 9:20) and the Spirit will no longer strive to bring them to repentance. The final result will be a world war that will destroy a third of mankind (Rev. 9:16-18), followed by a number of devastating plagues (Rev. 16), and culminating in the destruction of the wicked at the Lord's coming (Mal. 4:1; Rev. 18:8). "I prophesy, in the name of the Lord God of Israel," said Joseph Smith, "anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death." President Joseph Fielding Smith has given an interpretation of that scripture: "The present turmoil and contentions in the world are due to the fact that the leaders of nations are getting their inspiration from Satan, not from the Lord. His Spirit is withdrawn from them, according to his promise, in spiritual things. The Lord would be glad to direct them, but they seek not his counsel. The spirit of the evil one is placing in their minds vain and fantastic notions and leading mankind farther away from the truth as they boast in their own strength. . . .The Spirit of the Lord has not been taken away from those who are willing to keep his commandments." Even though it appears that the die is cast, that mankind will continue in increasing iniquity until the end, we must not give in to fatalism, comfortable in the knowledge that we have the gospel and will be ready to meet the Lord. As long as time lasts and as long as the Lord allows it, we are to continue to share the gospel</p>

your minds. The Spirit He has withdrawn from the world is not the Holy Ghost, for they never had that, but it is the light of truth, the Spirit of Christ, which is given to every man that comes into this world, as you find it so recorded in the 84th Section of the Doctrine and Covenants. Now, because of the wickedness of the world that Spirit has been withdrawn; and when the Spirit of the Lord is not striving with men, the spirit of Satan is. Therefore, we may be sure that the time has come spoken of in the first section of the Doctrine and Covenants, wherein the Lord says: For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. D&C 1:35. Signs of the Times, p. 110-111.) for he shall know that all ^bflesh shall die; yet his days shall be an ^chundred and twenty years; (He is not saying that the life span of men shall be 120 years. He is saying that in 120 years the flood will come) and if men do not repent, I will send in the ^dfloods upon them.

message, seeking to build up our neighbors, our communities, and our nations, seeking to somehow stem the tide of evil that surges around us. The perspective of Mormon is valuable for each of us: "And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God" (Moro. 9:6). Donald W. Parry, Jay A. Parry Understanding the Signs of the Times, Chapter 5) ~~for that he also is~~ ~~flesh:~~ (he shall know that all flesh shall die,) yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them).

18 And in those days there were ^agiants on the earth, and they sought Noah to take away his ^blife; but the Lord was with Noah, and the ^cpower of the Lord was upon him.

19 And the Lord ^aordained ^bNoah ("Now, with regard to Noah and his day. God made arrangements before hand, and told Methuselah that when the people should be destroyed, that a remnant of his seed should occupy the earth and stand foremost upon it. And Methuselah was so anxious to have it done that he ordained Noah to the Priesthood when he was ten years of age. Noah then stood in his day as the representative of God." (John Taylor, in Journal of Discourses, 22:304.)) after his own ^corder, (Melchizedek Priesthood) and commanded him that he should go forth and ^ddeclare his Gospel unto the children of men, even as it was given unto Enoch.

20 And it came to pass that Noah called upon the children of men that they should ^arepent; but they hearkened not unto his words;

21 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not ^aeating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah. **(A theory of why the flood had to occur is that in the spirit world, those who were coming to earth were pleading with God that they not have to go down to wicked families and thereby risk not being taught to live the gospel. The Lord then kills everyone to start over with a righteous family to teach their children the gospel.)**

22 And God saw that the ^awickedness of men had become great in the earth; and every man was lifted up in the ^bimagination of the thoughts of his heart, being only evil continually.

4 (And in those days) There were ^agiants ~~in~~ (on) the earth ~~in those days~~; (and they sought Noah to take away his life; But the Lord was with Noah, and the power of the Lord was upon him; and the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch. And it came to pass that Noah called upon the children of men, that they should repent, but they hearkened not unto his words.) ~~and also after that, when the sons of God came in unto the daughters of men, and they bare children to them,~~ (And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God, have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and) the same ~~became~~ (are) mighty men which (are like unto them) ~~were~~ of old, men of (great) renown. (And they hearkened not unto the words of Noah.) (Another possible theory of why the Lord had to destroy all mankind was that the people were intermarrying among the descendants of Cain, and that if they had been permitted to continue, all people would have had the blood of Cain and been ineligible to hold the priesthood. Ham and his wife continued the blood of Cain after the flood. See Joseph Fielding Smith, Answers to Gospel Questions, vol. 2. The Lord was displeased and so told Noah, because quite likely for gain the daughters of his sons had entered into unholy marriage alliances with the sons of men, who were the literal descendants of Cain. In this way the women sold themselves for the things of the world, and therein put upon their children the curse wherewith Cain was cursed. To commingle the blood of believer and unbeliever was against the will of God, for His anger had been aroused against them-that is the sons of men-for they refused to hearken unto His voice, and had rejected His Holy Word. Commentary on the Pearl of Great Price George Reynolds, Janne M. Sjodahl, Chapter 8)

5 ¶ And GOD saw that the ^awickedness of man ~~was~~ (had become) great in the earth, and ~~that~~ ^bevery (man was lifted up in the) imagination of the ^cthoughts of his ^dheart(;) ~~was~~ (being) only ^eevil

	continually.
23 And it came to pass that Noah continued his ^a preaching unto the people, saying: Hearken, and give heed unto my words;	(And it came to pass that Noah continued his preaching unto the people, saying, Hearken, and give heed unto my words,
24 ^a Believe and repent of your sins and be ^b baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made ^c manifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not. (Noah preached the gospel of Jesus Christ. Faith, repentance, baptism, gift of the Holy Ghost and enduring to the end.)	believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as your fathers did, and ye shall receive the Holy Ghost, that ye may have all things made manifest; And if you do not this, the floods will come in upon you; nevertheless, they hearkened not.)
25 And it ^a repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.	6 And it ^a repented (The Heb. Root means to be sorry, moved to pity, have compassion) the LORD (Noah, and his heart was pained,) that he (the Lord) had made man on the earth, and it ^b grieved him at his heart. (God does not repent. It was Noah that repented.)
26 And the Lord said: I will ^a destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his ^b life.	7 And the LORD said, I will ^a destroy man whom I have created(,) from the face of the earth;(,) both man, and beast, and the creeping thing(s), and the fowls of the air(,); For it repenteth me (Noah that I have created them, and) that I have made them(; and he hath called upon me, for they have sought his life).
27 And thus Noah found ^a grace in the eyes of the Lord; for Noah was a just man, and ^b perfect in his generation; and he ^c walked with God, as did also his three sons, Shem, Ham, and Japheth. (All three sons of Noah held the priesthood.)	8 But (And thus) Noah found ^a grace in the eyes of the LORD; 9 ¶ These are the a-generations of Noah (for) ^b Noah was a just man <i>and</i> ^c perfect (Heb complete, whole, having integrity) in his generations, <i>and</i> Noah (he) ^d walked with God, 10 And Noah begat (also his) three sons, Shem, Ham, and Japheth.
28 The ^a earth was ^b corrupt before God, and it was filled with violence. (Sounds like our day.)	11 The earth also was ^a corrupt before God, and the earth (it) was filled with ^b violence.
29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its ^a way upon the earth.	12 And God looked upon the earth, and, behold, it was corrupt, for all ^a flesh had corrupted his (its) ^b way upon the earth.
30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will ^a destroy all flesh from off the earth.	13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with ^a violence through them ; and, behold, I will ^b destroy them ewith (all flesh from off) the earth.
Nor was this all. Even so, "the long-suffering of God waited" for one hundred and twenty years, "while the ark was a preparing;" and during this time, especially, Noah must have acted as "a preacher of righteousness." The	14 ¶ Make thee (therefore) an ^a ark of gopher wood (Probably cypress or cedar); ^b rooms (Heb nests, compartments) shalt thou make in the ark, and (thou) shalt pitch it within and without with pitch. (Some sort of coating like wax or asphalt.)

<p>building of the ark commenced when Noah was four hundred and eighty years old; that is, before any of his three sons, Shem, Ham, and Japheth, had been born, - in fact, just twenty years before the birth of Shem. Thus the great faith of Noah appeared not only in building an ark in the midst of a scoffing and unbelieving generation, and that against all human probability of its ever being needed, and one hundred and twenty years before it was actually required, but in providing room for "his sons" and his "sons' wives," while as yet he himself was childless! Indeed, the more we try to realize the circumstances, the more grand appears the unshaken confidence of the patriarch. The words in which God announced His purpose were these: "The end of all flesh is come before Me," - that is, as some have explained it, the extreme limit of human depravity; - "for the earth is filled with violence through them," - that is, violence proceeding from them ("from before their faces"), - "and, behold, I will destroy them with the earth." Noah and his family were alone to be preserved, and that by means of an "ark," - an expression which only occurs once more in reference to the ark of bulrushes in which Moses was saved. (Exodus 2:3-5) Noah was to construct his ark of "gopher," most likely cypress wood, and to "pitch it within and without with pitch." The ark was to be three hundred cubits long, fifty broad, and thirty high; that is, reckoning the cubit at one foot and a half, four hundred and fifty feet long, seventy-five broad, and forty-five high.* As the wording of the Hebrew text implies, there was all around the top, one cubit below the roof, an opening for light and for air (rendered in our version "window"), in which, it has been suggested, some translucent substance like our glass may have been inserted. Here there seems also to have been a regular "window," which is afterwards specially referred to (ch. 8:6). The door was to be in the side of the ark, which was arranged in three stories of rooms (literally "cells"), or the accommodation of all the animals in the ark, and the storage of food. For "of every living thing" Noah was to</p>	<p>15 And this is the fashion which thou shalt make it of: The length of the ark shall be (thou shalt make) three hundred cubits (About 450 feet), the breadth of it fifty cubits (About 75 feet), and the height of it thirty cubits (About 45 feet).</p> <p>16 A window (And windows) (Heb tsohar; some rabbis believed it was a precious stone that shone in the ark) shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories (chambers) shalt thou make (in) it. (This is where the brother of Jared gets the idea of having shining stones in the barges they build to go to America.)</p> <p>17 And, behold, I, even I, do (will) bring (in) a ^aflood of ^bwaters upon the earth, to destroy all flesh, wherein <i>is</i> the ^cbreath of life, from under heaven; <i>and</i> every thing that is in (liveth on) the earth shall die.</p> <p>18 But with thee will I establish ^amy ^bcovenant; (, even as I have sworn unto thy father, Enoch, that of thy posterity shall come all nations.) And thou shalt come into the ark, (and) thou, and thy sons, and thy wife, and thy sons' wives with thee (them).</p> <p>19 And of every living thing of all flesh, two of every sort (kind) shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.</p> <p>20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee (kind shall thou take into the ark), to keep <i>them</i> alive.</p> <p>21 And take thou unto thee of all food that is eaten, and thou shalt gather it (fruit of every kind un) to thee (in the ark); and it shall be for ^afood for thee, and for them.</p> <p>22 Thus ^adid ^bNoah; (,) according to all that God ^ccommanded him, so did he.</p>
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bring with him into the ark, - seven pairs, in the case of "clean beasts," and one pair of those that were not clean. Then, when the appointed time for it came, God would "bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven." But with Noah God would "establish" His "covenant," that is, carry out through him His purpose in the covenant of grace, which was to issue in the birth of the Redeemer. Accordingly, Noah, his wife - for here there is no trace of polygamy, - his sons, and his sons' wives were to go into the ark, and there to be kept alive during the general destruction of all around.

* Some have calculated the cubit at twenty-one inches, which would give a length of five hundred and twenty-five feet, a width of eighty-seven and half, and a height of fifty-two and a half. St. Augustine calculates that the proportions of the ark were the same as those of a perfect human figure, "the length of which from the sole to the crown is six times the width across the chest, and ten times the depth of the recumbent figure, measured in a right line from the ground." Smith's Dictionary of the Bible, vol. 2. p. 566, note.

It should be borne in mind that the ark was designed not for navigation, but chiefly for storage. It had neither masts, rudder, nor sails, and was probably flat at the bottom, resembling a huge floating chest. To show how suitable its proportions were for storage, we may mention that a Dutchman, Peter Jansen, built in 1604 a ship on precisely the same proportions (not, of course, the same figures), which was found to hold one-third more lading than any other vessel of the same tonnage. Edersheim, OT Vol 1. Chapter 5.

(It should be remembered that the Garden of Eden was in the land now known as North America. Although it is not known how far men had moved from that general location in the sixteen hundred years between the fall of Adam and the Flood, it is likely that Noah and his family lived somewhere in that general area. On Dec 5, 1891 – A Stake President relates the "incident of the Prophet Joseph telling Dimick B. Huntington.....that Noah built the Ark in the land where South Carolina is now. The Bible says that they landed on Mount Ararat when the ark finally came to rest. No location for Mount Ararat is given in the scriptures. The traditional site is a mountain found in northeastern Turkey near the border of Russia. Commenting on the distance traveled, Elder Joseph Fielding Smith said: We read that it was in the seventeenth day of the second month when the great deep was broken up, and the rain was forty days. The Ark landed at Ararat on the seventeenth day of the seventh month, therefore there were five full months of travel when the Lord drove the Ark to its final destiny. Answers to Gospel Questions, 2:94 Old Testament Student Manual, p. 56)

Genesis 7

The revelation to produce and store food may be as essential to our temporal welfare today as boarding the ark was to the people in the days of Noah. Ezra Taft Benson, CR, Oct 1987, p. 61. When it starts raining, it is too late to begin building the ark... We... need to listen to the Lord's spokesman. We need to calmly continue to move ahead and prepare for what will surely come. We need not panic or fear, for if we are prepared, spiritually and temporally, we and our families will survive any flood. Our arks will float on a sea of faith if our works have been steadily and surely preparing for the future. Elder W. Don Ladd, CR, Oct 1994, p. 37.

Noah's family and various beasts and fowls enter the ark-The flood comes and water covers the whole earth-All other life that breathes is destroyed.

1 AND the LORD said unto ^aNoah, Come thou and all thy house into the ark; for thee (only) have I seen righteous before me(,) in this generation.

2 Of every clean beast thou shalt take to thee by sevens (meaning 7 pair), the male and his female: and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the (his) female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to ^arain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah ^adid according unto all that the LORD commanded him.

6 And Noah *was* ^asix hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. (Were there none righteous but Noah and his family? During the first 2200 or so years of the earth's history - that is, from the fall of Adam to the ministry of Melchizedek - it was a not an uncommon occurrence for faithful members of the Church to be translated and taken into the heavenly realms without tasting death. Since that time there have been occasional special instances of translation, instances in which a special work of the ministry required it. Methuselah, the son of Enoch, was not translated [with Enoch's city], that the covenants of the Lord might be fulfilled, which he made to Enoch, for he truly covenanted with Enoch that Noah should be of the fruit of his loins. (Moses 8:2) But during the nearly 700 years from the translation of Enoch to the flood of Noah, it would appear that nearly all of the faithful members of the Church were translated, for the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion. Moses 7:27. Bruce R. McConkie, MD, p. 804)

8 Of clean beasts, and of beasts that *are* (were) not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the ^aflood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, (and) the seventeenth day of the month, the same day were all the ^afountains of the great deep ^bbroken up (or burst open), and the ^cwindows of heaven were opened. (The flood probably began around the middle or end of November. This would have given Noah and his family time to harvest crops before going into the ark.)

12 And the ^arain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; (Noah and his sons probably had other sons and daughters, but they were not righteous enough to be saved.)

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that

creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went ~~in~~ unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and ^ait (or it rose high above the ground) was lift(ed) up above the earth.

18 And the waters prevailed, and ~~were~~ increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the ^awaters prevailed exceedingly upon the (face of the) earth; and ^ball the high hills, ~~that were~~ under the whole heaven, were covered. (Fifteen cubits (or about 22 ½ feet) upwards did the waters prevail; and the mountains were covered. That is, the earth was immersed. It was a period of baptism. John Taylor, JD, 26:74-75. The earth, in its present condition and situation, is not a fit habitation for the sanctified; but it abides the law of its creation, has been baptized with water, will be baptized by fire and the Holy Ghost, and by-and-by will be prepared for the faithful to dwell upon. Brigham Young, quoted by Joseph Fielding Smith, Answers to Gospel Questions, 4:20)

20 Fifteen cubits (and) upward did the waters prevail; and the mountains were covered. (The rain was upon the earth forty days and forty nights. No man is able to explain just what the Lord meant by the opening of the "windows of heaven." Was water brought for the occasion from some other place above the earth? We do not know; but the true believer in the scriptures having faith in the word of the Lord, has no doubt that sufficient water was supplied. It is an interesting study nevertheless, considering just the condition that exists with the amount of water in the oceans, lakes and in the atmosphere. We receive the information from government sources, gathered by scientific investigation of the following interesting facts: The land area of the earth is 57,510,000 square miles. The water area is 139,440,000 square miles. Circumference at the equator is 24,902 miles. The figure given for the height of Mt. Everest is 29,002 feet. To make the problem simple we will say Mt. Everest is six miles high and that the circumference of the earth is 25,000 miles at the equator. This would make Mt. Everest 6/25,000 of the earth's surface rising into the air. Charles Babage, the English scientist, said, "The highest ranges of mountains we have are relative to the circumference of the earth's crust infinitely smaller than the puckers on an orange-skin." **With nearly two and one half times more water than land, I am sure the Lord with his infinite power could manipulate this immense amount of water to cover the earth. The ocean has an average depth of 13,000 feet and the average height of the land is only about 2,300 feet. The ocean varies in depth from 300 to 400 to about 31,000 feet, so it is about 5.6 times as deep as the average land is high and the ocean area is far more than two times that of the land. Then again, we have learned that the mountains were not as high in the days of Noah as they now are. There were great changes that came to the surface of the earth during the flood. We know from the dynamic force of water a flood of such proportions could not occur without making great changes in the surface of the earth.** This the evolutionist does not take into account. Moreover, other great changes came in the day of Peleg when the earth was divided. (Genesis 10:25.) This was the surface of the earth, not the division in relation to the habitations of the people. One fact easily overlooked in the Lord's instruction to Noah, (see Genesis 6:13,) is as follows: And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. A deluge such as that described in the Bible, it must be admitted, would make great changes in the earth. **A small flood can create enormous damage, such as we occasionally have in parts of Utah. Then to think of the terrific force of the flood that would cover the earth we must conclude that the entire face of the earth was changed, so that many of the great geological conditions ascribed by geologists to a time millions of years ago could have taken place suddenly, and evidently did.** We know from the record in the Book of Mormon, that at the crucifixion of our Lord, the whole face of the land on the western hemisphere was altered. Mountains arose, others sank,

and they were broken into "faults" and crags by the great earthquakes, wherein they were smooth before, and this was not millions of years ago. Another thing should be considered. There is definite evidence that at one time, and I am convinced it was in antediluvian days since the time of Adam, the climate of the earth was just as Elder Parley P. Pratt and President John Taylor have described it. Evidence is found in the Arctic that tropical, or semi-tropical plants, grew there in abundance. The frozen animals spoken of by Sir Henry H. Howorth were frozen at the time of the flood when the climatic conditions of the earth were changed. The time is drawing near when this primitive condition will be restored again. In the restitution of all things it has to be. In this dispensation we are promised by revelation coming from the prophets "since the world began," that there is to be a restoration of the earth to its primitive condition, when the promised millennium shall come. **We are led to believe, then, that in the beginning the mountains were not as high as they are now, for the prophecies declare that in that day "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." When the valleys are exalted it will be the natural result of the mountains being debased or made low. In this way the earth will be restored to its primitive condition. We are taught in the Doctrine and Covenants (Section 133:24), that the "great deep" in this day of restoration will be driven back to the north, "and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like it was in the days before it was divided."** There are several passages of prophecy in the Bible where the Lord speaking through his prophets, and having reference to the restoration of all things, declared that the mountains will be lowered and the valleys raised when the Lord comes. Man, His Origin and Destiny, Joseph Fielding Smith, Chapter 21) 21 And all flesh died that moved upon the (face of the) earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and ^aevery man; (.) (or the whole of mankind) **(Was the flood an act of mercy? This people were not only very wicked themselves, but having the power to propagate their species, they transmitted their unrighteous natures and desires to their children, and brought them up to indulge in their own wicked practices. And the spirits that dwelt in the eternal worlds knew this, and they knew very well that to be born of such parentage would entail upon themselves an infinite amount of trouble, misery and sin. Is it right that a just God should sweep off so many people? Is that in accordance with mercy? Yes, it was just to those spirits that had not received their bodies, and it was just and merciful too to those people guilty of the iniquity. Why? Because by taking away their earthly existence he prevented them from entailing their sins upon their posterity and degenerating them, and also prevented them from committing further acts of wickedness. John Taylor, JD, 19:158-59.)** 22 All in whose nostrils was (the Lord had breathed) the ^abreath of life, of all that was in (were on) the dry land, died. 23 And every living substance was ^adestroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven (air); and they were destroyed from the earth: and ^bNoah only remained alive, and they that were with him in the ark. 24 And the waters prevailed upon the earth ~~an~~ (one) hundred and fifty days.

Genesis 8

The flood ceases-Noah sends forth a dove, which returns with an olive leaf-He releases all living things from the ark-He offers sacrifices-Seedtime and harvest and seasons assured.

1 AND God remembered ^aNoah, and every living thing, and all the cattle that was (all that were) with him in the ark; (.) And God made a wind to pass over the earth, and the waters ^basswaged; (or subsided)

2 The ^afountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters ^areturned from off the earth continually: (.) And after the end of the hundred and fifty days the ^bwaters ^cwere abated. (or had decreased)

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. (It should be remembered that the Garden of Eden was in the land now known as North America. Although it is not known how far men had moved from that general location in the sixteen hundred years between the fall of Adam and the Flood, it is likely that Noah and his family lived somewhere in that general area. On Dec 5, 1891 – A Stake President relates the "incident of the Prophet Joseph telling Dimick B. Huntington.....that Noah built the Ark in the land where South Carolina is now. The Bible says that they landed on Mount Ararat when the ark finally came to rest. No location for Mount Ararat is given in the scriptures. The traditional site is a mountain found in northeastern Turkey near the border of Russia. Commenting on the distance traveled, Elder Joseph Fielding Smith said: We read that it was in the seventeenth day of the second month when the great deep was broken up, and the rain was forty days. The Ark landed at Ararat on the seventeenth day of the seventh month, therefore there were five full months of travel when the Lord drove the Ark to its final destiny. Answers to Gospel Questions, 2:94 Old Testament Student Manual, p. 56)

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also He (also) sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on (had not receded from off) the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he ^astayed yet (or waited another) other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth ~~the~~ (a) dove; which returned not again unto him any more.

13 ¶ And it came to pass in the ^asix hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried. (A little over a year)

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy ^awife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be ^afruitful, and ^bmultiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 (And) Every beast, every creeping thing, and every fowl, ~~and whatsoever creepeth~~ upon the earth,

after their ^akinds, (Heb families) went forth out of the ark.

20 ¶ ^aAnd Noah builded an altar unto the LORD; and took of every ^bclean beast, and of every clean fowl, and offered burnt ^cofferings on the altar; and gave thanks unto the Lord, and rejoiced in his heart.).

21 And the LORD (spake unto Noah, and he blessed him. And Noah) smelled a sweet ^asavour; and the LORD (he) said in his heart, I will (call on the name of the Lord, that he will) not again ^bcurse the ground any more ^cfor man's sake (or because of man); for the ^dimagination of man's heart is ^eevil from his youth; neither will I (and that he will not) again ^fsmite any more every thing living, as I have (he hath) done.

22 While the earth remaineth; (And that) ^aseedtime and harvest, and cold and heat, and summer and winter, and day and ^bnight shall (may) not cease (with man).

Genesis 9

Noah and his sons commanded to multiply and fill the earth-They are given dominion over all forms of life-Death penalty decreed for murder-God shall not again destroy the earth by a flood-Canaan cursed; Shem and Japheth blessed.

1 AND God blessed Noah and his sons, and said unto them, ^aBe fruitful, and ^bmultiply, and ^creplenish (Heb fill) the earth.

2 And the ^afear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be ^ameat (Heb food) for you; even as the green herb have I given you all things.

4 ^aBut (, the blood of all the) flesh with the (which I have given you for meat, shall be shed upon the ground, which taketh) ^blife thereof, which is (and) the ^cblood thereof, shall ye (shall) not eat.

5 And surely ~~your~~ blood (or your life blood will) of your lives will I require; at the hand (shall not be shed, only for meat, to save your lives; and the blood) of every beast will I require (at your hands) it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 (And) Whoso ^asheddeth man's blood, by man shall his ^bblood be shed: (for man shall not shed the blood of man. For a commandment I give, that every man's brother shall preserve the life of man,) for in the (mine own) ^cimage of God (have I) made he man.

7 And (a commandment I give unto) you, be ye ^afruitful, and multiply; bring forth abundantly in (on) the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, ^aI (will) establish my ^bcovenant with you, and with (which I made unto your father Enoch, concerning) your seed after you;

10 And with (it shall come to pass, that) every living creature that is with you, of the fowl, (and) of the cattle, and of every (the) beast of the earth (that is) with you; from all that (which shall) go out of the ark, to every beast of the earth (shall not altogether perish).

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a ^aflood to ^bdestroy the ^cearth. (And I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity.)

12 And God (made a covenant with Noah, and) said, This is (shall be) the token of the covenant which I make between me and you and (for) every living creature that is with you, for perpetual generations:

13 I ~~do~~ (will) set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my ^acovenant, which ~~his~~ (I have made) between me and you ~~and~~ (for) every living creature of all flesh; and ~~the waters shall no more become a~~ ^cflood to destroy all flesh.

16 ^aAnd the bow shall be in the cloud; and I will look upon it, that I may remember the ^beverlasting covenant (which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy. And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. And the bow shall be in the cloud, and I will establish my covenant unto thee, which I have made) between ~~God and~~ (me and thee, for) every living creature of all flesh that is (shall be) upon the earth.

17 And God said unto Noah, This *is* the ^atoken of the covenant, which I have established between me and (thee) ~~and~~ (for) flesh that is (shall be) upon the earth. **(The Lord set the bow in the cloud for a sign that while it shall be seen, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly. Joseph Smith, TPJS, p. 305. I have asked of the Lord concerning His coming; and while asking the Lord, he gave a sign and said, In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year; but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant. TPJS, p. 340-41)**

18 ¶ And the ^asons of Noah, that went forth of the ark, were ~~Shem, and Ham, and Japheth~~: and Ham is (was) the father of Canaan.

19 These ~~are~~ (were) the three sons of Noah: and of them was the whole ^aearth overspread.

20 And Noah began *to be* (till the earth, and he was) an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his ~~two~~ brethren without.

23 And Shem and Japheth took a garment, and laid ~~it~~ upon both their shoulders, and went backward, and covered the nakedness of their father; ~~and their faces were backward~~, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his ~~younger~~ (youngest) son had done unto him.

25 And he said, ^aCursed *be* ^bCanaan; a servant of servants shall he be unto his brethren. **(Why did Noah curse Canaan when it was his father Ham that did the deed? Hugh Nibley: Nimrod claimed his kingship on the ground of victory over his enemies (Genesis 10:8-10); his priesthood, however, he claimed by virtue of possessing the garment of Adam. The Talmud assures us that it was by virtue of owning this garment that Nimrod was able to claim power to rule over the whole earth, and that he sat in his tower while men came and worshipped him. The Apocryphal writers, Jewish and Christian, have a good deal to say about this garment. To quote one of them: "the garments of skin which God made for Adam and his wife when they went out of the garden and were given after the death of Adam ... to Enoch"; hence they passed to Methusaleh, and then to Noah, from whom Ham stole them as the people were leaving the ark. Ham's grandson Nimrod obtained them from his father Cush. As for the legitimate inheritance of this clothing, a very old fragment recently discovered says that Michael disrobed Enoch of his earthly garments, and put on him his angelic clothing, taking him into the presence of God. Incidentally the story of the stolen garment as told by the rabbis, including the great Eleazer, calls for an entirely different rendering of the strange story in Genesis 9 from the version in our King James Bible. They seemed to think that the 'erwath of Genesis (9:22) did not mean "nakedness" at all, but should be given**

its primary root meaning of "skin covering." Read thus, we are to understand that Ham took the garment of his father while he was sleeping and showed it to his brethren, Shem and Japheth, who took a pattern or copy of it (salmah) or else a woven garment like it (simlah) which they put upon their own shoulders, returning the skin garment to their father. Upon awaking, Noah recognized the priesthood of two sons but cursed the son who tried to rob him of his garment. Lehi in the Desert and the World of the Jaredites, p. 160-62. Therefore, although Ham himself had the right to the priesthood, Canaan, his son, did not. Ham had married Egyptus, a descendant of Cain and thus his sons were denied the priesthood. Old Testament Student Manual, p. 57)

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his ^aservant(, and a veil of darkness shall cover him, that he shall be known among all men.)

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died. (Noah 950 years old.)

("The narrative is vivid and forcible, though entirely wanting in that sort of description which in a modern historian or poet would have occupied the largest space. We see nothing of the death-struggle; we hear not the cry of despair; we are not called upon to witness the frantic agony of husband and wife, and parent and child, as they fled in terror before the rising waters. Nor is a word said of the sadness of the one righteous man who, safe himself, looked upon the destruction which he could not avert. But an impression is left upon the mind with peculiar vividness from the very simplicity of the narrative, and it is that of utter desolation. This is heightened by the repetition and contrast of two ideas. On the one hand, we are reminded no less than six times in the narrative (Genesis 6, 7, 8) who the tenants of the ark were, the favored and rescued few; and, on the other hand, the total and absolute blotting out of everything else is not less emphatically dwelt upon" (Genesis 6:13, 17; 7:4, 21-23).*

* Mr. Perowne, in Smith's Dictionary of the Bible, art. "Noah." Edersheim, OT, Vol 1, Chapter 7)

Genesis 10

The generations of Noah are: Japheth, whose descendants are Gentiles; Ham, whose descendants include the Canaanites; and Shem, of whom came Peleg, in whose days the earth was divided.

1 NOW these *are* the ^agenerations of the ^bsons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; ^aGomer, and ^bMagog, and Madai, and Javan, and Tubal, and ^cMeshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and ^aTogarmah.

4 And the sons of ^aJavan; ^bElishah, and Tarshish, Kittim, and ^cDodanim.

5 ^aBy these were the ^bisles of the ^cGentiles divided in their ^dlands; every one after his tongue, after their ^efamilies, in their nations.

6 ¶ And the sons of ^aHam; ^bCush, and ^cMizraim, and ^dPhut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat ^aNimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as ^aNimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was ^aBabel, and Erech, and Accad, and Calneh, in the land of ^bShinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.
 13 And ^aMizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
 14 And Pathrusim, and Casluhim, (out of whom came ^aPhilistim,) and Caphtorim.
 15 ¶ And ^aCanaan begat Sidon his firstborn, and Heth,
 16 And the Jebusite, and the Amorite, and the Girgashite,
 17 And the Hivite, and the Arkite, and the Sinite,
 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the ^aCanaanites spread abroad.
 19 And the border of the Canaanites was from Sidon, as thou comest to ^aGerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
 20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.
 21 ¶ Unto Shem also, the father of all the children of ^aEber, the brother of Japheth the elder, even to him were *children* born. (Shem is most likely Melchizedek.)
 22 The children of ^aShem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
 23 And the children of Aram; ^aUz, and Hul, and Gether, and Mash.
 24 And Arphaxad begat Salah; and Salah begat Eber. (Eber is the person through whom Hebrews come.)
 25 And unto Eber were born two sons: the name of one *was* ^aPeleg; for in his days *was* the earth ^bdivided; and his brother's name *was* Joktan.
 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
 27 And Hadoram, and Uzal, and Diklah,
 28 And Obal, and Abimael, and Sheba,
 29 And Ophir, and ^aHavilah, and Jobab: all these *were* the sons of Joktan.
 30 And their dwelling *was* from Mesha, as thou goest unto Sephar a mount of the east.
 31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.
 32 These *are* the families of the sons of Noah, after their generations, in their ^anations; and ^bby these were the ^cnations divided in the earth after the flood.

Genesis 11

(Orson Pratt: The people being of one language, gathered together to build a tower to reach, as they supposed, the crystallized heavens. They thought that the City of Enoch was caught up a little ways from the earth, and that the city was within the first sphere above the earth; and that if they could get a tower high enough, they might get to heaven, where the City of Enoch and the inhabitants thereof were located. JD, 16:50. Tradition credits Joseph Smith with the statement that the “heaven” they had in view was the translated city. Cowley & Whitney on Doctrine, 307. Milton R. Hunter: “A few years ago an apostle said to me: ‘It would be a discovery of great significance if one were to find an Indian book which sustained the Book of Mormon.’ Such a book exists; in fact, I shall present quotations from...such Indian books produced during the American colonial period that contain materials similar to those found in the Book of Mormon. The Indian writers add their witness to the truthfulness of the Book of Mormon. Ixtlilxochitl, an Indian prince who lived in the valley of Mexico, wrote a book containing the history of his ancestors from the time of their arrival in America until the coming of the Spaniards... Ixtlilxochitl...claims that the first settlers to come to America following the flood came from ‘a very high tower’ or the Tower of Babel. Observe how similar the accounts are as I quote from them. ‘Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.’

(Eth. 1:33.) Ixtlilxochitl, the Indian writer, puts it this way: ‘And . . . men, multiplying made a . . . very high tower, in order to shelter themselves in it when the second world should be destroyed...When things were at their best, their language was changed and, not understanding each other, they went to different parts of the world.’ (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, Ancient America and The Book of Mormon, 1950, p. 24.) In order that we might make additional comparison of the Book of Mormon and the Works of Ixtlilxochitl, we quote the Jaredite record: . . . the Lord had compassion upon Jared; therefore he did not confound the language of [Jared's people]. . .’ (Eth. 1:35, 37.) Then the Lord guided Jared's colonists over the land to the seashore and, in barges brought them to America, ‘into a land which [he declared] is choice above all the lands of the earth.’ (Eth. 1:42.) “The comparable story in Ixtlilxochitl states: . . . and the Tultecas, who were as many as seven companions and their wives, who understood their language among themselves, came to these parts, having first crossed lands and seas, living in caves and undergoing great hardships, until they came to this land, which they found good and fertile for their habitation.’(Ixtlilxochitl, op. cit., pp. 24-25.)” (Conference Report, Apr. 1970, pp. 100-101))

(“He persuaded them not to ascribe [their prosperity] to God, as if it was through his means they were happy...He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! And that he would avenge himself on God for destroying their forefathers! Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower.” (Josephus, Antiquities of the Jews, chap. IV, v. 2-3) Nibley notes that Nimrod was bent on avenging his ancestors' death by engaging God in an archery match and was building the tower high enough to shoot his arrows into heaven (*Collected Works of Hugh Nibley*, vol. 5:165). In this state of spiritual rebellion the Lord didn't send rain, but confusion, hence the meaning of the name Babel in Hebrew (Josephus, Book I, 4:3). Literally the Lord changed their language from the unity of Adam's tongue to a jumble of unintelligible speech from which our modern multiplicity of languages stems.)

All men speak the same language-They build tower of Babel-The Lord confounds their language and scatters them over all the earth-The generations of Shem include Abram whose wife was Sarai-Abram leaves Ur and settles Haran.

- 1 AND the whole earth was of ~~one~~ (the same) ^alanguage, and of ~~one~~ (the same) speech.
- 2 And it came to pass, as ~~they~~ (that many) journeyed from the east, (and as they journeyed from the east,) ~~that~~ they found a plain in the land of ^aShinar; and they dwelt there (in the plain of Shinar).
- 3 And they said one to another, (Come) Go to, let us make brick, and burn them throughly. And they had brick for stone, and (they had) ^aslime (or bitumen) ~~had they~~ for mortar.
- 4 And they said, (Come,) Go to, let us build us a city and a tower, whose top ~~may reach~~ (will be high, nigh) unto heaven; and let us make us a ^aname, lest we be scattered abroad upon the face of the whole earth. (According to some modern commentators, the building of the tower was an example of man's extreme pride in his own ability. The building became such an obsession that, according to the Midrash, when a builder fell off the tower to his death, the other builders paid no attention, but when a brick fell, they would cry: "When shall another come in its place?" According to this interpretation, every generation has its own Tower of Babel, when it begins to idolize its technology. The moral of the story is thus as applicable today as it was thousands of years ago. Encyclopedia Judaica Jr.)
- 5 And the LORD came down ~~to see~~ (beholding) the city and the tower, which the children of men ~~builded~~ (were building).
- 6 And the LORD said, Behold, the people ~~is one~~ (are the same), and they (all) have ~~all one~~ (the same) language; and this (tower) they begin to ~~de:~~ (build,) and now nothing will be restrained from them,

which they have imagined to do.

7 (Except I, the Lord,) Go to, let us go down, and there confound their ^alanguage, that they may not understand one another's speech.

8 So (I,) the LORD (will) scattered them abroad from thence upon (all) the face of all the earth: (land, and unto every quarter of the earth. And they were confounded,) and they left off to build the city (and they hearkened not unto the Lord.).

9 Therefore is the name of it called Babel; because the LORD (was displeased with their works, and) did there ^aconfound (Heb balal, mix, confound, a word play on Babel) the ^blanguage of all the earth: and from thence did the LORD ^cscatter them ^dabroad upon the face of all the earth (thereof). (The Book of Mormon shows that the actual confounding of the languages may not have been an instantaneous thing but may have happened over an unknown length of time. Jared asked his brother to call upon the Lord and request that their language be not confounded. This request was granted. Then Jared asked his brother to plead that the language of their friends stay the same as theirs. This request, too, was granted. These events imply that the confounding of the languages did not happen in an instant. Old Testament Student Manual, p. 58)

10 ¶ (And) These ~~are~~ (were) the generations of Shem: (And) Shem ~~was~~ (being) an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat ^aPeleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat ^aTerah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And ^aTerah lived seventy years, and begat ^bAbram, Nahor, and Haran.

27 ¶ Now these ~~are~~ (were) the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

Abraham 2	Genesis 11
1 NOW the Lord God caused the ^a famine to wax sore in the land of Ur, insomuch that ^b Haran, my brother, died; but ^c Terah, my father, yet lived in the land of Ur, of the Chaldees.	28 And Haran died before his father Terah in the land of his nativity, in Ur of the ^a Chaldees.
2 And it came to pass that I, Abraham, took ^a Sarai to wife, and ^b Nahor, my brother, took Milcah to wife, who was the ^c daughter of Haran.	29 And Abram and Nahor took them wives: the name of Abram's wife was ^a Sarai; and the name of Nahor's wife, ^b Milcah, the daughter of Haran, the father of Milcah, and the father of Ischah.
	30 But Sarai was ^a barren; she had (bear) no child.
3 Now the Lord had ^a said unto me: Abraham, get thee out of thy country, and from thy kindred, and	

from thy father's house, unto a land that I will show thee.	
4 Therefore I left the land of ^a Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my ^b father followed after me, unto the land which we denominated Haran.	31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the ^a Chaldees, to go into the land of ^b Canaan; and they came unto ^c Haran, and dwelt there.
5 And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his ^a idolatry, therefore he continued in Haran.	
	32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Of the magnificence of Babel, the capital of the empire of Nimrod, "the mighty hunter," it is difficult to convey an adequate conception, without entering into details foreign to our purpose. But some idea of it may be formed from its extent, which according to the lowest computation, covered no less than one hundred square miles, or about five times the size of London; while the highest computation would make it cover two hundred square miles, or ten times the extent of London!* Such was the world-city, the first "beginning" of which at least Nimrod had founded. No wonder that the worldly pride of that age should have wished to make such a place the world-capital of a world-empire, whose tower "may reach unto heaven!" The events connected with the discomfiture of their plan took place in the days of Peleg, the grandson of Shem. (Genesis 10:25) As Peleg was born one hundred years after the flood, and lived two hundred and thirty-nine years, there must have been already a considerable population upon the earth.

If evidence were required that the flood had indeed destroyed sinners but not sin, it would be found in the bearing and language of men in the days of Nimrod and Peleg. After leaving the ark, they had "journeyed eastward" (ch. 11:2) till they reached the extensive well-watered plain of Shinar, where they settled. Being still all "of one language and of one speech," they resolved to build themselves there "a city, and a tower whose top may reach unto heaven," for the twofold purpose of making themselves "a name," and lest they "be scattered abroad upon the face of the whole earth." Such words read singularly like those which a Nimrod would employ, and they breathe the spirit of "Babylon" in all ages. Assuredly their meaning is: "Let us rebel!" - for not only would the Divine purpose of peopling the earth have thus been frustrated, but such a world-empire would in the nature of it have been a defiance to God and to the kingdom of God, even as its motive was pride and ambition. **A German critic has seen in the words "let us make us a name" - in Hebrew, sheen - a kind of counterfeit of the Shem in whom the promises of God centered, or, if one might so express it, the setting up of an anti-Christ of worldly power.** Something of this kind seems certainly indicated in what God says of the attempt (ver. 6): "And this they begin to do: and now nothing will be restrained from them which they have imagined to do." **These words seem to imply that the building of Babel was only intended as the commencement of a further course of rebellion. The gathering of all material forces into one common center would have led to universal despotism and to universal idolatry, - in short, to the full development of what as anti-Christ is reserved for the judgment of the last days.** We read, that "Jehovah came down to see the city and the tower," that is, using our human modes of expression, to take judicial cognizance of man's undertaking. In allusion to the boastful language in which the builders of Babel and of its tower had in their self-confidence stated their purpose: "Go to, let us make brick," etc. (ver. 3), Jehovah

expressed His purpose of defeating their folly, using the same words: "Go to, let us go down, and there confound their language." And by this simple means, without any outward visible interference, did the Lord arrest the grandest attempt of man's rebellion, and by confounding their language, "scattered them abroad from thence upon the face of all the earth." "Therefore is the name of it called Babel, or confusion." What a commentary does this history afford to the majestic declarations of the second Psalm!

Of the tower of Babel no certainly ascertained remains have as yet been discovered. It has commonly been identified with the ruins called Birs Nimrud, about six miles to the south-west of the site of ancient Babylon. Birs Nimrud is "a pyramidal mound, crowned apparently by the ruins of a tower, rising to the height of one hundred and fifty-five and a half feet above the level of the plain, and in circumference somewhat more than two thousand feet."* Its distance from Babylon, however, seems opposed to the idea that these are the ruins of the tower spoken of in Scripture. But even so, Birs Nimrud can only be a few centuries younger than the tower of Babel; and its construction enables us to judge what the appearance of the original tower must have been. Birs Nimrud faced north-east, and formed a sort of "oblique pyramid, built in seven receding stages. The platform on which these stages rested was of crude brick; the stages themselves of burnt brick, painted in different colors in honor of gods or planets - each stage as it was placed on the other receding, so as to be considerably nearer the back of the building, or the south-west." The first stage, painted black in honor of Saturn, was a square of two hundred and seventy-two feet, and twenty-six feet high; the second stage, orange colored, in honor of Jupiter, was a square of two hundred and thirty feet, and twenty-six high; the third stage, bright red, in honor of Mars, was a square of one hundred and eighty-eight feet, and also twenty-six high; the fourth stage, golden, for the Sun, was one hundred and forty-six feet square, and fifteen high; the fifth stage, pale yellow, for Venus, was one hundred and four feet square, and fifteen high; the sixth stage, dark blue, for Mercury, was sixty-two feet square, and fifteen high; and the seventh stage, silver, for the Moon, was twenty feet square, and fifteen high. The whole was surmounted by a chapel, which must have nearly covered the whole top. The whole height, as already stated, was one hundred and fifty-three feet; or about one-third that of the great pyramid of Egypt, which measures four hundred and eighty feet. It is also interesting to notice, how exactly what we know of early Babylonian architecture tallies with what we read in Scripture: "Let us make brick, and burn them thoroughly. And they had brick for stone, and slime (or rather, bitumen) had they for mortar." The small burnt bricks, laid in bitumen, are still there; not only in the tower, but in the still existing ruins of the ancient palace of Babel, which was coeval with the building of the city itself.

* Professor Rawlingson in Smith's Dictionary of the Bible, vol. 1.

Holy Scripture does not inform us whether "the tower" was allowed to stand after the dispersion of its builders; nor yet does it furnish any details as to the manner in which "Jehovah did there confound the language of all the earth." All this would have been beyond its purpose. But there, at the very outset, when the first attempt was made to found, in man's strength, a vast kingdom of this world, which God brought to naught by confounding the language of its builders, and by scattering them over the face of the earth, we see a typical judgment, of which the counterpart in blessing was granted on the day of Pentecost; when, by the outpouring of the Holy Spirit, another universal kingdom was to be founded, the first token of which was that gift of tongues, which pointed forward to a reunion of the nations, when the promise would be fulfilled that they should all be gathered into the tents of Shem! Edersheim, OT, Vol. 1, Ch 8.

Genesis 12

Blessings and Responsibilities of the Abrahamic Covenant			
Earthly Blessings:	A promised land to live in. Abraham 2:6, 19; Genesis 12:7, 17:8	A great posterity. Abraham 2:9-10; Genesis 12:2-3; 17:2, 4-6	The gospel of Jesus Christ and the priesthood for Abraham and his posterity. Abraham 2:9-11; Genesis 17:7.
Eternal Parallels:	The celestial kingdom D&C 88:17-20	Eternal marriage and eternal increase D&C 132:19-22	Exaltation and eternal life D&C 132:23-24

All Church members are the seed of Abraham, which means we are his descendants. Elder Joseph Fielding Smith said: The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph. Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs. Improvement Era, Oct 1923, p. 1149. Source: Lesson Manual.

It can be considered that the Abrahamic covenant was in existence before Abraham’s time. The honor bestowed on this faithful dispensation leader was to have the covenant that eternally binds God and man named after him. A few others have been honored similarly, such as the Law of Moses, and the Sign of the Prophet Jonah. Old Testament Supplemental Study Materials, p. 13

Adam and the ancients – those before the flood – had the fullness of the gospel in the same sense that we have it. They knew about Christ, baptism, salvation and temple ordinances, and had the holy priesthood and all the rest. That same thing was true in the days of Abraham, Isaac, and Jacob, but so far we do not have an Old Testament that tells us this. There will surely be a day when we will have the Old Testament in its original form, so it will demonstrate that fact. If I were to hazard a guess, I would say that it will not be until the millennial era. Bruce R. McConkie, The Doctrinal Restoration.

Hitherto, God had only interposed, as in the flood, and at the confounding of tongues, to arrest the attempts of man against His purposes of mercy. But when God called Abram, He personally and actively interfered, and this time in mercy, not in judgment. The whole history of Abram may be arranged into four stages, each commencing with a personal revelation of Jehovah. The first, when the patriarch was called to his work and mission; (Genesis 12-14) the second, when he received the promise of an heir, and the covenant was made with him; (Genesis 15, 16) the third, when that covenant was established in the change of his name from Abram to Abraham, and in circumcision as the sign and seal of the covenant; (Genesis 17-21) the fourth, when his faith was tried, proved, and perfected in the offering up of Isaac. (Genesis 22-25:11) These are, so to speak, the high points in Abram’s history, which the patriarch successively climbed, and to which all the other events of his life may be regarded as the ascent. Alfred Edersheim, The World Before the Flood, and The History of the Patriarchs, Chapter 11.

Abraham 2	Genesis 12
6 But I, Abraham, and Lot, my brother’s son, prayed unto the Lord, and the Lord ^a appeared unto me, and said unto me: Arise, and take Lot with	1 NOW the LORD had ^a said unto ^b Abram, ^c Get thee out of thy ^d country, and from thy ^e kindred, and from thy ^f father’s house, unto a ^g land that I

<p>thee; for I have purposed to take thee away out of Haran, and to make of thee a ^bminister to bear my ^cname in a strange ^dland which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. (Abraham first received the gospel by baptism (which is the covenant of salvation); then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the covenant of exaltation), gaining assurance thereby that he would have eternal increase; finally he received a promise that all of these blessings would be offered to all of his mortal posterity. Included in the divine promises to Abraham was the assurance that Christ would come through his lineage, and the assurance that Abraham's posterity would receive certain choice, promised lands as an eternal inheritance. All of these promises lumped together are called the Abrahamic covenant. Those portions of it which pertain to personal exaltation and eternal increase are renewed with each member of the house of Israel who enters the order of celestial marriage; through that order the participating parties become inheritors of all the blessings of Abraham, Isaac, and Jacob. Bruce R. McConkie, Mormon Doctrine, p. 13.)</p>	<p>will shew thee:</p>
<p>7 For I am the Lord thy God; I dwell in ^aheaven; the earth is my ^bfootstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my ^cchariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.</p>	
<p>8 My ^aname is Jehovah, and I ^bknow the end from the beginning; therefore my hand shall be over thee.</p>	
<p>9 And I will make of thee a great ^anation, and I will ^bbless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and ^cPriesthood unto all nations; (The responsibility of the seed of Abraham, which we are, is to be missionaries to bear this ministry and Priesthood unto all nations. Ezra Taft Benson, CR, Apr 1987, p. 107)</p>	<p>2 And I will make of thee a ^agreat ^bnation, and I will ^cbless thee, and make thy ^dname great; and thou shalt be a blessing: (Thus through this scattering the Lord has caused Israel to mix with the nations and bring the Gentiles within the blessings of the seed of Abraham. We are preaching the gospel now in all parts of the world, and for what purpose? To gather out from the Gentile nations the lost sheep of the house of Israel. It is by this scattering that the Gentile nations have been blessed, and if they will truly repent they are entitled to all the blessings</p>

	<p>promised to Israel, which are the blessings of salvation, even of life eternal. Joseph Fielding Smith, Answers to Gospel Questions, 2:57)</p>
<p>10 And I will ^abless them through thy name; for as many as receive this ^bGospel shall be called after thy ^cname, and shall be accounted thy ^dseed, and shall rise up and bless thee, as their ^efather;</p>	
<p>11 And I will ^abless them that bless thee, and ^bcurse them that curse thee; and in thee (that is, in thy Priesthood) and in thy ^cseed (that is, thy Priesthood), for I give unto thee a promise that this ^dright shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) (The royal lineage comes down through Isaac, and Jacob and not Abraham's other descendants. Bruce R. McConkie, Studies in Scripture 3:54. And who were the prophets that existed among ancient Israel? They were descendants of Abraham; and to them came the word of God and the light of revelation. Who was Jesus? After the flesh of the seed of Abraham. Who were his Twelve Apostles? Of the seed of Abraham. Who were the people that came to this continent – Lehi and his family, about 600 BC? Of the seed of Abraham. Who were the Apostles they had among them that spread forth among the millions that then lived upon this continent? Of the seed of Abraham. Who was Joseph Smith? Of the seed of Abraham. John Taylor, JD, 20:224.) shall all the families of the earth be blessed, (The seed of Abraham is so universally spread over the earth that it is a little difficult to suppose that there are any people left on earth who do not have some of the blood of Abraham in their veins, excepting the seed of Cain. There would be many people who have very little of the blood of Israel, but I believe the seed of Cain has none. Bruce R. McConkie, Studies in Scripture, 3:53) even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (It is the seed of Abraham who themselves hold the same priesthood held by their noble forebear who will take salvation to all the nations of the earth. Bruce R. McConkie, Millennial Messiah, p. 263.)</p>	<p>3 And I will ^abless them that bless thee, and ^bcurse him (them) that ^ccurseth thee: and in thee shall all (the) ^dfamilies of the earth be ^eblessed. (No person who is not of Israel can become a member of the Church without becoming of the house of Israel by adoption. Joseph Fielding Smith, Doctrines of Salvation, 3:246 The solemn obligation associated with the Abrahamic Covenant is to be worthy spiritual servants to the world, delivering to all nations, kindreds, tongues, and peoples the blessings associated with the kingdom of God upon the earth, including the priesthood in all its saving functions. Latter-Day Commentary on the Old Testament, p. 76. Your descendants, meaning as we shall see, the ones through Isaac and Jacob, shall have a right to the priesthood, to the gospel and to eternal life. Three things. I have a right to them. It may be different with some others. If they are not the seed of Abraham, they can obtain the gospel, or they can obtain the priesthood, and they can be adopted in, but I have a right – a right that I earned in pre-existence when the Lord decided that I should be born in the lineage that is royal. The royal lineage! It is their right to have the priesthood, the gospel, and eternal life. If I do not obtain those things, it is my fault for not living up to the potential and the possibility that God gave me. Bruce R. McConkie, Studies in Scripture, 3:54)</p>
<p>12 Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has ^asought thee</p>	

earnestly; now I have found thee;	
13 Thou didst send thine angel to ^a deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.	
14 So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was ^a sixty and two years old when I departed out of Haran.	4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram <i>was</i> ^a seventy and five years old when he departed out of Haran.
15 And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had ^a won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way;	5 And Abram took ^a Sarai his wife, and ^b Lot his ^c brother's son, and all their substance that they had gathered, and the souls that they had ^d gotten (Heb made; i.e. converted) in ^e Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
16 Therefore, ^a eternity was our covering and our ^b rock and our salvation, as we journeyed from Haran by the way of ^c Jershon, to come to the land of Canaan. (There is a possibility that Abram traveled southward on the ancient route by way of Damascus to the site of ancient Jerash (Jershon), thence down the Jabbok, across the Jordan, and up the Wadi Farah to Sechem (also spelled Shechem, Sichem, and Sychem).) 17 Now I, Abraham, built an ^a altar in the land of Jershon, and made an offering unto the Lord, and prayed that the ^b famine might be turned away from my father's house, that they might not perish.	
18 And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the ^a Canaanites, and I offered ^b sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.	6 ¶ And Abram passed through the land unto the place of Sichem, unto (and) the plain of Moreh. And the ^a Canaanite <i>was</i> (were) then in the land.
19 And the Lord ^a appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this ^b land.	7 And the LORD appeared unto Abram, and said, ^a Unto thy ^b seed will I give this ^c land: and there builded he an ^d altar unto the LORD, who appeared unto him.
20 And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of ^a Bethel, and pitched my tent there, Bethel on the west, and ^b Hai on the east; and there I built another ^c altar unto the Lord, and ^d called again upon the name of the Lord.	8 And he removed from thence unto a mountain on the east of ^a Beth-el, and pitched his tent, having (leaving) ^b Beth-el on the west, and ^c Hai (or Ai) on the east: and there he builded an altar unto the LORD, and ^d called upon the ^e name of the LORD.
21 And I, Abraham, journeyed, going on still	9 And Abram journeyed, going on still toward the

towards the south;	south.
and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous.	10 ¶ And there was a ^a famine in the land: and Abram went down into Egypt to sojourn there; for the famine <i>was</i> grievous in the land.
22 And it came to pass when I was come near to enter into Egypt, the Lord ^a said unto me: Behold, Sarai, thy wife, is a very fair woman to look upon;	11 And it came to pass, when he was come near to enter into Egypt, that he ^a said unto Sarai his wife, Behold now, I know that thou <i>art</i> a fair woman to look upon:
23 Therefore it shall come to pass, when the Egyptians shall see her, they will say—She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise:	12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This <i>is</i> his wife: and they will kill me, but they will save thee alive.
24 Let her say unto the Egyptians, she is thy sister, and thy soul shall live. 25 And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me— Therefore say unto them, I pray thee, thou art my ^a sister, that it may be well with me for thy sake, and my soul shall live because of thee.	13 Say, I pray thee, thou <i>art</i> my ^a sister: that it may be well with me for thy sake; and my soul shall live because of thee.
	14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians ^a beheld the woman that she <i>was</i> very fair.
	15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.
	16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. (Because they thought Sarai was Abram's sister, they gave him much stuff in payment for her hand. He is allowed to keep all they gave him as he leaves Egypt.)
	17 And the LORD ^a plagued Pharaoh and his house with great ^b plagues because of Sarai Abram's wife.
	18 And Pharaoh called Abram, and said, What <i>is</i> this <i>that</i> thou hast ^a done unto me? why didst thou not tell me that she <i>was</i> thy wife?
	19 Why saidst thou, She <i>is</i> my ^a sister? so I might have taken her to me to wife: now therefore behold thy wife, take <i>her</i> , and go thy way.
	20 And Pharaoh commanded <i>his</i> men concerning him: and they sent him away, and his wife, and all that he had. (Abraham will leave Egypt laden with riches just like the Israelites will leave hundreds of years into the future.)

(God had said nothing as yet to him, directly, about Sarai; and, in the absence of any special direction, he seems to have taken the matter into his own hands, after the manner of those times and countries. From Genesis 20:13 we learn that when he first set out from his father's house, an agreement had been made between the two, that Sarai was to pass as his sister, because, as he said, "the fear of God" was not among the nations with whom they would be brought in contact; and they might slay Abram for his wife's sake.* The deceit - for such it really was - seemed scarcely such in their eyes, since Sarai was so closely related to her husband that she might almost be called his sister. In short, as we all too oftentimes do, it was deception, commencing with self-deception; and though what he said might be true in the letter, it was false in the spirit of it. But we must not imagine that Abram was so heartless as to endanger his wife for the sake of his own safety. On the contrary, it seemed the readiest means of guarding her honor also; since, if she were looked upon as the sister of a mighty chief, her hand would be sought, and certain formalities have to be gone through, which would give Abram time to escape with his wife. This is not said in apology, but in explanation of the matter. Edersheim, OT, Vol 1, Chapter 11.)

Genesis 13

Abram returns from Egypt—He and Lot part—The Lord will make Abram's seed as the dust of the earth in number—Abram settles in Hebron.

1 AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, ~~into~~ (unto) the south.

2 And Abram was very ^arich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to ^aBeth-el, unto the place where his tent had been at the beginning, between Beth-el and ^bHai; (or Ai)

4 Unto the place of the ^aaltar, which he had made there at the first: and there Abram ^bcalled on the name of the LORD.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: (that they could not dwell together,) And the ^aCanaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no ^astrife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we ~~be~~ (are) ^bbrethren.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if ~~thou wilt take~~ (go to) the left hand, then I will go to the right; or if ~~thou depart~~ (go) to the right hand, then I will go to the left. (Abraham being the eldest had the right to choose first, but he, humbly, deferred to Lot to choose which way he preferred.)

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed ^aSodom and Gomorrah, ~~even~~ (like) as the garden of the LORD, like the land of Egypt, ~~as thou comest unto~~ ^bZoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. (As the two stood on that highest ridge between Bethel and Ai, the prospect before them was indeed unrivaled. Looking back northwards, the eye would rest on the mountains which divide Samaria from Judaea; westwards and southwards, it would range over the later possession of Benjamin and Judah, till in the far distance it descried the slope on which Hebron lay. **But the fairest vision was eastward: in the extreme distance, the dark mountains of Moab; at their foot, the Jordan, winding through a valley of untold fertility; and in the immediate foreground, the range of hills above Jericho. As the patriarchs gazed upon it, the whole cleft of the Jordan valley was**

rich with the most luxuriant tropical vegetation, the sweetest spot of all being around the Lake of Sodom, at that time probably a sweetwater lake, the "circuit" of the plain resembling in appearance, but far exceeding in fertility and beauty, the district around the Sea of Galilee. In this "round" of Jordan, and by the waters of Sodom, rich cities had sprung up, which, alas! were also the seat of the most terrible corruption. As Lot saw this "round" or district, fair like Paradise, green with perennial verdure, like the part of Egypt watered by the Nile, his heart went out after it, unmindful of, or not caring to inquire into, the character of its inhabitants. The scene might well have won the heart of any one whose affections were set on things beneath. Lot's heart was so set; and he now vindicated by his choice the propriety of his being separated from Abram. Assuredly their aims went asunder, as the ways which they took. Yet, even thus, God watched over Lot, and left him not to reap the bitter fruit of his own choice. Alfred Edersheim, Bible History, Old Testament, Chapter 12.)

12 Abram dwelled in the land of Canaan, and ^aLot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. (Many readers do not pick up on the subtle significance of Lot's pitching his tent toward Sodom, a city of sin. We should abhor sin, and avoid the road to it. Having pitched his tent toward Sodom, it wasn't long before Lot lived there. As is often the case when people ripen in iniquity, the result was war and bloodshed. Lot was caught up in this and lost everything. Abraham came to his rescue and saved Lot, his family, friends, and his possessions. Latter-Day Commentary on the Old Testament, p. 84. Regarding the pitching of the tent toward Sodom; it was customary for the women to pitch the tents. Since the tent was pitched toward Sodom, maybe Lot's wife loved the city, which might explain why she turned as they were leaving the city, longing to be back there, which caused her to be turned into a pillar of salt.)

13 But the men of ^aSodom were (becoming sinners, and exceedingly) ^bwicked and sinners before the LORD exceedingly (, the Lord was angry with them).

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and ^awestward: (And remember the covenant which I make with thee; for it shall be an everlasting covenant; and thou shalt remember the days of Enoch thy father;)

15 For all the ^aland which thou seest, to thee will I give it (thee), and to thy seed for ever. (Abraham's seed will have the land of Palestine in the resurrection. Bruce R. McConkie, Studies in Scripture, 3:55. The time would eventually come, after the resurrection from the dead, when Abraham and his children who have been faithful in the keeping of the commandments of the Lord, should possess that land, and they shall also spread forth as far as it is necessary for them to receive an inheritance. Joseph Fielding Smith, Doctrines of Salvation, 1:88)

16 And I will make thy ^aseed as the ^bdust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt ^ain the plain of (Heb by the terebinth(s) of) Mamre, which is (was) in ^bHebron, and built there an ^caltar unto the LORD.

Genesis 14

Lot captured in battles of the kings—He is rescued by Abram—Melchizedek administers bread and wine, and blesses Abram—Abram pays tithes—He declines to accept spoils of conquest.

1 AND it came to pass in the days of Amraphel king of ^aShinar, (and) Arioch king of Ellasar, (and) Chedorlaomer king of Elam, and Tidal king of nations; (These kings ruled over cities, not kingdoms.)

2 That these (kings) made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is ^aZoar.

3 All these were joined together in the vale of Siddim, which is the salt ^asea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the ^aRephaims in Ashteroth Karnaim, and the ^bZuzims in Ham, and the ^cEmims in Shaveh Kiriathaim,

6 And the ^aHorites in their mount Seir, unto El-paran, which is (was) by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, ~~that dwelt~~ in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (~~the same~~ (which) is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer ~~the~~ king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim ~~was full of~~ (filled with) ^aslimepits; (or bitumen pits) and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain (which was called Hanabal.).

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took ^aLot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the ^aHebrew; (the man of God,) for he dwelt ^bin the plain of (Heb by the terebinth(s) of Mamre) Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that (Lot,) his brother ('s son,) was taken captive, ^ahe armed (or he led forth) his trained servants; (men, and they which were) ^bborn in his own house, three hundred and eighteen, and pursued ~~them~~ unto Dan.

15 And he divided himself against them, he and his servants (men), by night, and smote them, and pursued them unto Hobah, which is (was) on the ^aleft hand (ie north) of Damascus.

16 And he brought back ~~all the goods, and also brought again his abrother~~ Lot, (his brother's son,) and (all) his goods, and the women also, and the people.

17 ¶ And the king of Sodom (also) went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which is (was) the ^aking's dale.

18 And ^aMelchizedek(,) (Heb king of righteousness) king of ^bSalem(,) (Later became Jerusalem.) brought forth ^cbread and wine: ^dand he (break bread and blest it; and he blest the wine, he being) was the ^cpriest of the most high God. (Melchizedek administered the sacrament to Abram.)

19 (And he gave to Abram,) And he blessed him, and said, ^aBlessed be Abram(, thou are a man) of the most high ^bGod, ^cpossessor (or creator) of heaven and earth:

20 And ^ablessed be (is) the (name of the) most high God, which hath delivered thine enemies into thy (thine) hand. And he (Abram) gave him ^btithes of all (he had taken).

21 And the king of Sodom said ~~unto~~ Abram, Give me the persons, and take the ^agoods to thyself.

22 And Abram said to the king of Sodom, I have lift(ed) up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 (And have sworn) That I will not take (of thee) from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram ^arich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, ~~Aner,~~ (Ener) Eshcol, and Mamre; let them take their ^aportion.

(25 And Melchizedek lifted up his voice and blessed Abram.

26 Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

27 And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch,

28 It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;

29 And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.

30 For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; (The power of the priesthood.)

31 To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.

32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven. (Enoch and the people of his city were translated.)

33 And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world; (Melchizedek and his people were translated.)

35 And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

36 And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.

37 And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God;

38 Him whom God had appointed to receive tithes for the poor. (Melchizedek was the presiding authority in the priesthood. President of the Church.)

39 Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.

40 And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him.) (The accepted Hebrew meaning of Melchizedek may then be taken as king of righteousness or peace. But, students of language suggested that the word is a title rather than a name, a title implying a high position of spiritual leadership. Linguists, dissecting the word and finding the syllable “el” in it, the Hebrew for God, interpret Melchizedek to mean a servant or king of the supreme God, a “King-priest.” Paul tells the Hebrews to “consider how great this man was. (Heb 7:4) Through the ages Melchizedek has been a somewhat mystical figure, but one to whom the highest respect is given. John A. Widtsoe, Evidences and Reconciliations, p. 231-32. Through the discovery of the Dead Sea Scrolls, we find that the people who many call the Essenes desired to move away from wickedness and establish a singular community of righteousness. Their organization had a shadow of biblical organization. Their leader was called the “Teacher of Righteousness” and he had two assistants. There was also a council of “Twelve Overseers.” They had an order following the righteous king which is said in Hebrew, “Melech Zedek.” Old Testament Supplemental Study Materials, p. 15)

Is Shem Melchizedek?

In ancient Jewish traditions Melchizedek is often thought to be Shem, the son of Noah. Melchizedek is a title meaning “king of righteousness,” even though it is also used as a proper name. A modern writer examined the question of whether Shem and Melchizedek could be the same person and concluded that,

while we cannot say for sure, the possibility is clearly there. He said: Let us examine first what we know about Shem. Although the Bible names Shem as the eldest son of Noah (Gen 5:32), modern-day revelation places Japeth as the eldest (Moses 8:12). Both reports, however, are harmonious in naming Shem as the progenitor of Israel and in the fact that the priesthood descended through Shem to all the great patriarchs after Noah. In this patriarchal order of priesthood, Shem stands next to Noah. He held the keys to the priesthood and was the great high priest of his day. Living contemporary with Shem was a man known as Melchizedek, who was also known as the great high priest. The scriptures give us the details of Shem's birth and ancestry but are silent as to his ministry and later life. Of Melchizedek, however, the opposite is true. Nothing is recorded about his birth or ancestry, even though the Book of Mormon states that he did have a father. Concerning his ministry and life we have several interesting and important facts. All of this provokes some questions and calls for answers. Were there two high priests presiding at the same time? Why is the record silent concerning Shem's ministry? Why is nothing known concerning Melchizedek's ancestry? Because of this state of knowledge on our part many Saints and gospel scholars have wondered if these men were the same person. **The truth is, we do not know the answer. But an examination of the scriptures is fascinating, because it seems to indicate that these men may have been one and the same.** For example, here is the case for their oneness; 1. The inheritance given to Shem included the land of Salem. Melchizedek appears in scripture as the king of Salem, who reigns over this area. 2. Shem, according to later revelation, reigned in righteousness and the priesthood came through him. Melchizedek appears on the scene with a title that means "king of righteousness." 3. Shem was the great high priest of his day. Abraham honored the high priest Melchizedek by seeking a blessing at his hands and paying him tithes. 4. Abraham stands next to Shem in the patriarchal order of the priesthood and would surely have received the priesthood from Shem; but D&C 84:5-17 says Abraham received the priesthood from Melchizedek. 5. Jewish tradition identifies Shem as Melchizedek. 6. President Joseph F. Smith's remarkable vision names Shem among the great patriarchs, but no mention is made of Melchizedek. 7. Times and Seasons speaks of Shem who was Melchizedek. [15 Dec 1844, p. 746] On the other hand, there is a case for their being two distinct personalities. Many persons believe D&C 84:14 is proof that there are perhaps several generations between Melchizedek and Noah. The scripture says, "Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah." If it does turn out that Shem and Melchizedek are the same person, this scripture should prove no stumbling block, because it could be interpreted to mean that priesthood authority commenced with Adam and came through the fathers, even till Noah and then to Shem. Alma E. Gygi, Is it Possible That Shem and Melchizedek Are the Same Person? Ensign, Nov 1973, p. 15-16.

Genesis 15

Abram desires offspring—The Lord promises him seed in number as the stars—He believes the promise—His seed shall be strangers in Egypt—Then, after four generations, they shall inherit Canaan.

1 (And it came to pass, that) AFTER these things(,) the word of the LORD came unto Abram in a ^avision, saying, ^bFear not, Abram: I ~~am~~ (will be) thy ^cshield, ~~and~~ (I will be) thy exceeding great reward. (And according to the blessings of my servant, I will give unto thee.)

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and ~~the steward of my house is this~~ Eliezer of Damascus (was made the steward of my house)?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, ^aone born in my house (Heb a son of my house) is mine heir.

4 And, behold, the word of the LORD *came* unto him (again), saying, This ~~shall~~ (shalt) not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and (he) said, Look now toward heaven, and ^atell (Heb count) the ^bstars, if thou be able to ^cnumber them:(.) And he said unto him, So shall thy ^dseed be. (And Abram said, Lord God, how wilt thou give me this land for an everlasting inheritance? And the Lord said, Though thou wast dead, yet am I not able to give it thee? And if thou shalt die, yet thou shalt possess it, for the day cometh, that the Son of Man shall live; but how can he live if he be not dead? He must first be quickened.) (All the prophets of the Old Testament knew more about Jesus Christ than our present Old Testament contains.)

6 (And it came to pass, that Abram looked forth and saw the days of the Son of Man, and was glad, and his soul found rest,) ^aAnd he ^bbelieved in the LORD; and he (the Lord) counted it (un)to him for ^crighteousness.

7 And he (the Lord) said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to ^ainherit it.

8 And he (Abram) said, Lord GOD, whereby shall I ^aknow that I shall inherit it? (yet he believed God.)

9 And he (the Lord) said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and (he) ^adivided them in the midst, and laid each piece one against another: but the birds divided he not. (In a covenant between two people, both people would walk between the divided animals to signify that they are not divided. Abram was waiting for God to appear to walk with him through the carcasses.)

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an ~~horror of~~ (a) great (horror of) ^adarkness fell upon him. (Joseph Smith – thick darkness gathered around me.)

13 (And the Lord spake,) And he said unto Abram, Know of a surety that thy seed shall be a ^astranger in a land ~~that is not~~ (which shall not be) theirs, and shall serve ~~them~~ (strangers); and they shall (be) ^bafflict*(ed; and serve) them four hundred years; (The Israelites spent 400 years in Egypt.)

14 And also that nation, whom they shall serve, will I judge: and afterward shall they ^acome out with great ^bsubstance. (The Exodus)

15 And thou shalt (die, and) go to thy fathers in peace; thou shalt be buried in a good ^aold age.

16 But in the ^afourth generation (Note in Ex. 6:16-20 that four generations of Levi's descendants are named; they include (1) Levi, (2) Kohath, (3) Amram, (4) Moses) they shall come ^bhither again: for the iniquity of the Amorites is not yet ^cfull. (When the Israelites come into the land of Canaan, they are commanded to kill all the Canaanites.)

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp (symbols of Jehovah) ~~that~~ (which) ^apassed between those pieces (which Abram had divided.).

18 (And) In the (that) same day the LORD made a ^acovenant with Abram, saying, Unto thy seed have I given this ^bland, from ^cthe river of Egypt (ie the Wadi El Arish in northern Sinai) unto the great river; ~~the river~~ ^dEuphrates: (This area of land is larger than Israel has ever possessed.)

19 The Kenites, and the ~~Kenizzites~~ (Kenazites), and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

(HIGH times of success and prosperity are only too often followed by seasons of depression. Abram had indeed conquered the kings of Assyria, but his very victory might expose him to their vengeance, or draw down the jealousy of those around him. He was but a stranger in a strange land, with no other possession than a promise, - and not even an heir to whom to transmit it. In these circumstances it was that "Jehovah came unto Abram in a vision," saying, "I am thy shield, and thy exceeding great reward" -

that is, Myself am thy defense from all foes, and the source and spring whence thy faith shall be fully satisfied with joy. It was but natural, and, as one may say, childlike, that Abram should in reply have opened up before God all his wants and his sorrow, as he pointed, not in the language of doubt, but rather of question, to his own childless state, which seemed to leave Eliezer, his servant, his only heir. But Jehovah assured him that it was to be otherwise than it seemed; nay, that his seed should be numberless as the stars in the sky. "And he believed in Jehovah: and He counted it to him for righteousness." The remark stands solitary in the narrative, as if to call attention to a great fact; and its terms indicate, on the part of Abram, not merely faith in the word, but trustfulness in the person of Jehovah as his Covenant-God. Most touching and sublime is the childlikeness of that simple believing without seeing, and its absolute confidence. Ever since, through thousands of years, it has stood out as the great example of faith to the church of God. And from this faith in the living God sprang all the obedience of Abram. Like the rod of Aaron, his life budded and blossomed and bore fruit "within the secret place of the Most High."

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For the first time did Abram see passing between those pieces the smoking furnace and the burning lamp - the Divine brightness enwrapped in a cloud, just as Moses saw it in the bush, and the children of Israel on their wilderness march, and as it afterwards dwelt in the sanctuary above the mercy-seat, and between the cherubim. This was the first vision vouchsafed to Abram, the first stage of the covenant into which God entered with him, and the first appearance of the glory of the Lord. **At the same time, what may be called the personal promise to Abram was also enlarged, and the boundaries of the land clearly defined as stretching from the Nile in the west, to the Euphrates in the east, an extent, it may be here observed, which the Holy Land has never yet attained, not even in the most flourishing days of the Hebrew monarchy.**

Precious as the promise of God to Abram had been, it had still left one point undetermined - who the mother of the promised seed was to be. Instead of waiting for the direction of God in this respect also, Sarai seems in her impatience to have anticipated the Lord; and, as we always do when taking things into our own hands, in a manner contrary to the mind of God, as well as to her

own sorrow and disappointment. Ten years had elapsed since Abram had entered Canaan, when Sarai, despairing of giving birth to the heir of the promise, followed the common custom of those days and countries, and sought a son by an alliance between her husband and Hagar, her own Egyptian maid. The consequences of her folly were dispeace in her home, then reproaches, and the flight of Hagar. What else might have followed it is difficult to tell, had not the Lord in mercy interposed. None less than the Angel of the Covenant Himself appeared to the fugitive slave, as she rested by a fountain in the wilderness that led down into her native Egypt. He bade her return to her mistress, promised to the son whom she was to bear that liberty and independence of bearing which has ever since characterized his descendants, and gave him the name of Ishmael - the Lord heareth, - as it were thus binding him alike by his descent, and by the Providence that had watched over him, to the God of Abram. Hagar also learned there for the first time to know Him as the God who seeth, the living God, whence the fountain by which she had sat henceforth bore the name of "The Well of the Living, who beholdeth me." So deep are the impressions which a view of the Lord maketh, and so closely should we always connect with them the events of our lives. Edersheim, OT, Vol. 1, Chapter 13)

Genesis 16

Sarai gives Hagar to Abram as his wife—Hagar flees from Sarai—An angel commands Hagar to return and submit herself to Sarai—Hagar bears Ishmael.

1 NOW Sarai Abram's wife bare him no children: and she had an handmaid, an ^aEgyptian, whose name was ^bHagar. (They've lived ten years in Canaan without an heir, so Sarai gives Abram Hagar to wife.)

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my ^amaid; it may be that I may obtain children by her. And Abram hearkened (un)to the voice of Sarai. (Sarai does this on her own without the Lord's command.)

3 And Sarai Abram's wife took Hagar her maid the Egyptian, (Abram married Hagar) after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. (In polygamy, the first wife must give her consent for her husband to marry another.)

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong be (is) upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was ^adespised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her ^aas it pleaseth thee (Heb that which is good in thine eyes). And when Sarai dealt hardly with her, she fled from her face. (Hagar leaves the protection of Abram.)

7 ¶ And the (an) angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to ^aShur.

8 And he said, Hagar, Sarai's maid, whence camest thou? (,) and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the ^aangel of the LORD said unto her, Return to thy mistress, and ^bsubmit thyself under (unto) her hands.

10 And the angel of the LORD said unto her, I (The Lord) will multiply thy ^aseed exceedingly, (so) that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name ^aIshmael; (The Hebrew word *Ishmael* literally means, "God hears" (v. 11a). In verse 12 he is called a "wild man," or in Hebrew, a "wild ass," which metaphor implies one who loves freedom.

This metaphor could be a prophetic description of the nomadic life of the descendants of Ishmael (see v.

12a.) because the LORD hath heard thy affliction.

12 And he will be a ^awild man (Heb wild ass (metaphorical here for freedom-loving; probably a nomad); (and) his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the (angel of the) LORD that. (And he) spake unto her (saying, Knowest) Thou (that) God seest me: for (thee? And) she said, (I know that God seest me, for I) Have I also here looked after him that seeth me?

14 (And there was a well between Kadesh and Bered, near where Hagar saw the angel. And the name of the angel was Beer-la-hai-roi;) Wherefore the ^awell was called ^bBeer-lahai-roi (for a memorial.); behold, it is between Kadesh and Bered. (ie The well of him who liveth and seeth me)

15 ¶ And Hagar ^abare Abram a son: and Abram called his son's name, which Hagar bare, ^bIshmael.

16 And Abram *was* fourscore and six years old, (Abram was 86 years old) when Hagar bare Ishmael to Abram.

(HIGH times of success and prosperity are only too often followed by seasons of depression. Abram had indeed conquered the kings of Assyria, but his very victory might expose him to their vengeance, or draw down the jealousy of those around him. He was but a stranger in a strange land, with no other possession than a promise, - and not even an heir to whom to transmit it. In these circumstances it was that "Jehovah came unto Abram in a vision," saying, "I am thy shield, and thy exceeding great reward" - that is, Myself am thy defense from all foes, and the source and spring whence thy faith shall be fully satisfied with joy. It was but natural, and, as one may say, childlike, that Abram should in reply have opened up before God all his wants and his sorrow, as he pointed, not in the language of doubt, but rather of question, to his own childless state, which seemed to leave Eliezer, his servant, his only heir. But Jehovah assured him that it was to be otherwise than it seemed; nay, that his seed should be numberless as the stars in the sky. "And he believed in Jehovah: and He counted it to him for righteousness." The remark stands solitary in the narrative, as if to call attention to a great fact; and its terms indicate, on the part of Abram, not merely faith in the word, but trustfulness in the person of Jehovah as his Covenant-God. Most touching and sublime is the childlikeness of that simple believing without seeing, and its absolute confidence. Ever since, through thousands of years, it has stood out as the great example of faith to the church of God. And from this faith in the living God sprang all the obedience of Abram. Like the rod of Aaron, his life budded and blossomed and bore fruit "within the secret place of the Most High."

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for Abram himself, he was to go "to his fathers in peace." Then it was that the covenant was made; not, as usually, by both parties passing between the divided sacrifice, but by Jehovah alone doing so, since the covenant was that of grace, in which one party alone - God - undertook all the obligations, while the other received all the benefits.

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Genesis 17

Abram commanded to be perfect—He shall be a father of many nations—His name changed to Abraham—The Lord covenants to be a God unto Abraham and his seed for ever—Also, to give him the land of Canaan for an everlasting possession—Circumcision becomes token of everlasting covenant between God and Abraham—Sarai's name changed to Sarah—She shall bear Isaac, with whom the Lord will establish his covenant—Abraham and his house circumcised.

1 AND when Abram was ninety (and nine) years old and ~~nine~~, the LORD ^aappeared to ^bAbram, and said unto him, I ~~am~~ the ^cAlmighty God(, give unto thee a commandment; that thou shalt) ^dwalk (uprightly) before me, and be ~~thou~~ ^eperfect. ("Salvation does not come all at once; we are commanded to be perfect even as our Father in heaven is perfect. It will take us ages to accomplish this end, for there will be greater progress beyond the grave, and it will be there that the faithful will overcome all things, and receive all things, even the fulness of the Father's glory. "I believe the Lord meant just what he said: that

we should be perfect, as our Father in heaven is perfect. That will not come all at once, but line upon line, and precept upon precept, example upon example, and even then not as long as we live in this mortal life, for we will have to go even beyond the grave before we reach that perfection and shall be like God. “But here we lay the foundation. Here is where we are taught these simple truths of the gospel of Jesus Christ, in this probationary state, to prepare us for that perfection. It is our duty to be better today than we were yesterday, and better tomorrow than we are today. Why? Because we are on that road, if we are keeping the commandments of the Lord, we are on that road to perfection, and that can only come through obedience and the desire in our hearts to overcome the world.” (Smith, *Doctrines of Salvation*, 2:18–19.)

2 And I will make my ^acovenant between me and thee, and (I) will multiply thee exceedingly.

3 ^aAnd (it came to pass, that) Abram fell on his face: (and called upon the name of the Lord.) And God talked with him, saying, (My people have gone astray from my precepts, and have not kept mine ordinances, which I gave unto their fathers; And they have not observed mine anointing, and the burial, or baptism wherewith I commanded them; But have turned from the commandment, and taken unto themselves the washing of children, and the blood of sprinkling; And have said that the blood of the righteous Abel was shed for sins; and have not known wherein they are accountable before me.)

4 (But) As for me (thee), behold, (I will make) my ^acovenant is with thee, and thou shalt be a ^bfather of many ^cnations.

5 (And this covenant I make, that thy children may be known among all nations.) Neither shall thy name any more be called Abram, but thy name shall be ^aAbraham; (Conversion to Judaism is always accompanied by giving a new name. For men, it is usually Abraham or Ben Avraham (son of Abraham). When blessings are given for health, at marriages, and at other festive occasions, often the “new” or “special” name is used. Old Testament Supplementary Study Materials, p. 13) for a father of many nations have I made thee.

6 And I will make thee exceeding ^afruitful, and I will make ^bnations of thee, and ^ckings shall come out of thee(, and of thy seed).

7 ^aAnd I will establish (a covenant of circumcision with thee, and it shall be) my ^bcovenant between me and thee(,) and thy seed after thee(,) in their generations for an ^ceverlasting covenant, to (that thou mayest know for ever that children are not accountable before me until they are eight years old. And thou shalt observe to keep all my commandments wherein I covenanted with thy fathers; and thou shalt keep the commandments which I have given thee with mine own mouth, and I will) be a ^dGod unto thee, and to thy seed after thee. **(The Abrahamic covenant makes frequent reference to one’s seed (see Genesis 17:6–12). The organ of the body that produces seed and brings about physical birth is the organ on which the token of the covenant was made. The organ of spiritual rebirth, however, is the heart (see 3 Nephi 9:20). Thus, when a person was circumcised it signified that while he had been born into the covenant, he need not be baptized until he became accountable before the Lord. But spiritual circumcision, or the circumcision of the heart, must take place once one becomes accountable or one is not considered as true Israel. As Paul said so aptly, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: “But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Romans 2:28–29).)**

8 And I will ^agive unto thee, and to thy seed after thee, the (a) ^bland wherein thou art a ^cstranger, all the ^dland of ^eCanaan, for an everlasting ^fpossession; and I will be their ^gGod.

9 ¶ And God said unto Abraham, (Therefore) Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. (On April 3, 1836, as part of a magnificent sequence of heavenly manifestations in the newly completed Kirtland Temple, Joseph Smith and Oliver Cowdery experienced a visitation by Elias, who committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. Thus the continuity of the Lord’s ancient covenant

program was assured in the latter days. The Lord delights in blessing his children. He gives them places of refuge in this world (lands and gathering places, such as the stakes of Zion). He gives them hope for eternal mansions on high. He makes them fruitful in their posterity and gives them the hope of eternal increase through the blessings of temple marriage. He provides the fullness of the everlasting gospel of Jesus Christ and the priesthood of God, with its ennobling and redeeming power to grant immortality and eternal life for the valiant who endure to the end. For all of these extraordinary blessings, he asks only that we walk in righteousness and obey his commandments, sharing our witness to the world through his missionary program. Latter-Day Commentary of the Old Testament, p. 78)

10 (And) This ~~is~~ (shall be) my ^acovenant, which ye shall keep, between me and ~~you~~ (thee) and thy seed after thee; Every man child among you shall be ^bcircumcised.

11 And ye shall ^acircumcise the flesh of your foreskin; and it shall be a ^btoken of the ^ccovenant betwixt me and you.

12 And he that is ^aeight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or ^bbought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an ^aeverlasting covenant. (The covenant is everlasting, but circumcision as a sign of such a covenant was later discontinued.)

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be ^acut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ^aSarah ~~shall~~ (thou shalt call) her name *be*.

16 And I will bless her, and (I will) ^agive thee a son ~~also~~ of her: yea, I will bless her, and she shall be (blessed, The) ~~a~~ ^bmother of nations; kings ~~of~~ (and) people shall be of her. (Hagar had returned to Abram's house, and given birth to Ishmael. And now ensued a period which we must regard as of most sore trial to Abram's faith. Full thirteen years elapsed without apparently any revelation on the part of God. During this time Ishmael had grown up, and Abram may almost insensibly have accustomed himself to look upon him as the heir, even though in all probability he knew that he had not been destined for it. Abram was now ninety-nine years old, and Sarai stricken in years. For every human hope and prospect must be swept away, and the heir be, in the fullest sense, the child of the promise, that so faith might receive directly from God that for which it had waited. It was in these circumstances that Jehovah at last once more appeared in visible form to Abram, - this time to establish and fulfill the covenant which He had formerly made.* Hence also now the admonition: "Walk before Me, and be thou perfect," which follows but can never precede the covenant. In token of this established covenant, God enjoined upon Abram and his descendants the rite of circumcision as a sign and a seal; at the same time **changing the name of Abram, "father of elevation" (noble chief?), into Abraham, "the father of a multitude," and that of Sarai, "the princely," into Sarah, or "the princess,"**** to denote that through these two the promise was to be fulfilled, and that from them the chosen race was to spring. These tidings came upon Abraham with such joyous surprise that, as in humble worship, he "fell upon his face," he "laughed," as he considered within himself the circumstances of the case, - as Calvin remarks, not from doubt or disbelief, but in gladness and wonder. To perpetuate the remembrance of the wonder, the promised seed was to bear the name of Isaac, or "laughter."

Thus, as afterwards, at the outset of the calling of the Gentiles, the name of Saul was changed into Paul - probably after the first-fruits of his ministry, - so here, at the outset of Israel's calling, we have three new names, indicative of the power of God, which lay at the root of all, and of the simple faith which received the promise. The heir of the promises was indeed to be the child of Sarah; but over Ishmael also would the Lord watch, and "multiply him exceedingly," and "make him a great nation." Ever since those days has the sign of circumcision remained to bear testimony to the covenant with Abraham. On the eighth day, as the first full period of seven has elapsed, a new period is, as it were, to begin; and each

Jewish child so circumcised is a living witness to the transaction between God and Abraham more than three thousand years ago. But, better far, it pointed forward to the fulfillment of the covenant-promise in Christ Jesus, in whom there is now no other circumcision needed than that of the heart. Edersheim, OT, Vol 1, Ch 13)

17 Then Abraham fell upon his face, and ^alaughed, (rejoiced) (Heb also rejoiced) and said in his heart, (There) Shall (be) a child be born unto him that is an ^bhundred years old? and shall Sarah, that is ninety years old, (shall) bear? (.)

18 And Abraham said unto God, O that ^aIshmael might live (uprightly) before thee!

19 And God said, ^aSarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my ^bcovenant with him (also) for an everlasting covenant, ~~and~~ with his seed after him.

20 And as for ^aIshmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; ^btwelve princes shall he beget, and I will make him a great nation.

21 But my ^acovenant will I establish with Isaac, which Sarah shall bear unto thee at this set ^btime in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and ^acircumcised the flesh of their foreskin in the selfsame day, (swift obedience) as God had said unto him.

24 And Abraham was ninety (and nine) years old ~~and nine~~, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, (which were) born in the house, and bought with money of the stranger(s), were (also) circumcised with him.

(The Abrahamic Covenant:

“Abraham first received the gospel by baptism (which is the covenant of salvation); then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the covenant of exaltation), gaining assurance thereby that he would have eternal increase; finally he received a promise that all of these blessings would be offered to all of his mortal posterity. (Abra. 2:6–11; D. & C. 132:29–50.) Included in the divine promises to Abraham was the assurance that Christ would come through his lineage, and the assurance that Abraham's posterity would receive certain choice, promised lands as an eternal inheritance. (Abra. 2; Gen. 17; 22:15–18; Gal. 3.) “All of these promises lumped together are called the *Abrahamic covenant*. This covenant was renewed with Isaac (Gen. 24:60; 26:1–4, 24) and again with Jacob. (Gen. 28; 35:9–13; 48:3–4.) *Those portions of it which pertain to personal exaltation and eternal increase are renewed with each member of the House of Israel who enters the order of celestial marriage; through that order the participating parties become inheritors of all the blessings of Abraham, Isaac, and Jacob. (D. & C. 132; Rom. 9:4; Gal. 3; 4.)” (Mormon Doctrine, p. 13.) A close analysis of the promises shows both their temporal and eternal significance.*

The Land Promise. Read Genesis 15:18; 17:8; Abraham 2:6.

Temporal Significance

The land of Canaan was promised to Abraham and his descendants, even though he never personally possessed it (see Genesis 17:7; 13:15; 17:8).

“The Lord gave the promise to Abraham that he should have Palestine, or the land of Canaan, as an everlasting possession. Yet, as Stephen said at the time of his martyrdom, Abraham never received as much as a foot of it as a possession while he lived. “Then what did the Lord mean in making a promise to Abraham of that kind, giving him that portion of the earth as an everlasting possession for himself and his posterity, the righteous part of it, forever? Simply this, that the time would eventually come, after the resurrection from the dead, when Abraham and his children who have been faithful in the keeping of the commandments of the Lord, should possess that land, and they shall also spread forth as far as it is necessary for them to receive an inheritance.” (Smith, *Doctrines of Salvation*, 1:88.)

Eternal Significance

Abraham’s righteous descendants will inherit the earth. “Following the millennium plus ‘a little season’ (D. & C. 29:22–25), the earth will die, be resurrected, and becoming like a ‘sea of glass’ (D. & C. 130:7), attain unto ‘its sanctified, immortal, and eternal state.’ (D. & C. 77:1–2.) Then the poor and the meek—that is, the godfearing and the righteous—shall inherit the earth; it will become an abiding place for the Father and the Son, and celestial beings will possess it forever and ever. (D. & C. 88:14–26, 111.)” (McConkie, *Mormon Doctrine*, p. 211.)

The Posterity Promise. Read Abraham 2:9; Genesis 17:4–6; 16; Abraham 3:14.

Temporal Significance

Abraham was one hundred years old before his covenant son, Isaac, was born. Abraham had eight sons in all; however, from Isaac the covenant people developed; through Ishmael came many of the Arab nations (see D&C 132:34). Through Keturah’s sons came the Midianites and others.

“The vast population of the Arab, Moslem, and Israeli world which claim to be descendants of Abraham numbers approximately one hundred million. When one adds to that figure the deceased ancestors, and the estimates of future posterities of those groups, plus other descendants of Abraham such as the past, present, and future members of the Nephite-Lamanite cultures, the lost ten tribes, and the Latter-day Saints, he sees what the Lord meant concerning the innumerable and unmeasurable blessing of posterity.” (Nyman, in *Sperry Lecture Series*, 1975, p. 13.)

Eternal Significance

In a literal sense Abraham’s posterity will have no end because his righteous descendants will go on through eternity bringing forth posterity (see D&C 132:30).

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The Priesthood Promise. Read Abraham 1:18–19; 2:9–11.

Temporal Significance

As Noah was given the priesthood and commissioned to preach the gospel, so Abraham received the priesthood that he might preach and

bleed others with the gospel. The mission of the covenant people is to serve the Lord by blessing others with the gospel.

“We go to the promise made to Abraham, which

was that in him and in his seed all the families of the earth should be blessed. Moses, as I have said was of his seed, and he was the deliverer of the whole of that nation. And who were the prophets that existed among ancient Israel? They were descendants of Abraham; and to them came the word of God and the light of revelation. Who was Jesus? After the flesh of the seed of Abraham. Who were his Twelve Apostles? Of the seed of Abraham. Who were the people that came to this continent—Lehi and his family, about 600 years B.C.? Of the seed of Abraham. Who were the Apostles they had among them that spread forth among the millions that then lived upon this continent? Of the seed of Abraham. Who was Joseph Smith? Of the seed of Abraham.” (John Taylor, in *Journal of Discourses*, 20:224.)

Eternal Significance

As descendants of Abraham, if we remain true and faithful to our charge to bless our own family and others with the blessings of the gospel, we will continue to do so throughout all eternity. Also, we will be heirs to all that the Father has through Christ. (See D&C 84:38–39.)

Genesis 18

Abraham entertains three holy men—They promise that Sarah shall have a son—Abraham will command his children to do justice and judgment—The Lord appears to him—They discuss the destruction of Sodom and Gomorrah.

- 1 AND the LORD ^aappeared unto ~~him~~ (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day;
- 2 And he lift(ed) up his eyes and looked, and, lo, three ^amen stood by him: and when he saw ~~them~~, he ran to meet them from ~~the~~ (his) tent door, and ^bbowed himself toward the ground, (Thereafter Sarah gave Hagar to Abraham as a wife, and she bore Ishmael, so he had seed in that sense. But, that was not to be the royal lineage, and so three men visited Abraham. The Inspired Version of the Bible says they were Holy Men. The account in the King James Version is garbled; it calls them angels. **It seems perfectly clear to us that they were the First Presidency of the Church.** They visited Abraham to give him blessings and are the ones who said that his wife would have a child. That was on the occasion when Sarah laughed and was confused. Bruce R. McConkie, Studies in Scripture, 3:56. **These three men were mortals. They had bodies and were able to eat, to bathe, and sit and rest from their weariness. Not one of these three was the Lord.** Joseph Fielding Smith, Doctrines of Salvation, 1:16.)
- 3 And said, My ~~a~~Lord; (brethren,) if now I have found favour in thy (your) sight, pass not away, I pray ~~thee~~, (you) from thy servant:
- 4 Let a little water, I pray you, be fetched, and ^awash your feet, and ^brest yourselves under the tree:
- 5 And I will fetch a morsel of bread, and ^acomfort (or sustain) ye your hearts; after that ye (you) shall pass on: for therefore are ye ^bcome to your servant. And they said, So do, as thou hast said.
- 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead ~~it~~, and make cakes upon the hearth.
- 7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.
- 8 And he took butter, and milk, and the calf which he had dressed, and set ~~it~~ (them) before them; and he stood by them under the tree, and they did eat. (Such hospitality was customary during this time.)
- 9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.
- 10 (And one of them blessed Abraham) And he said, I will certainly return unto thee (from my journey, and lo) according to the time of life; and, lo, ^aSarah thy wife shall have a ^bson. And Sarah heard ~~it~~ (him) in the tent door; ~~which was behind him.~~
- 11 (And) Now Abraham and Sarah were (being) ^aold and well stricken in age; and (therefore) it (had) ^bceased to be with Sarah after the manner of women.
- 12 Therefore Sarah laughed within herself, saying, After I ~~am~~ (have) waxed old shall I have pleasure, my lord being ^aold also? (The laughter was most likely not from disbelief, but from joy and wonder.)
- 13 And the (angel of the) LORD said unto Abraham, Wherefore did Sarah ^alaugh, saying, Shall I of a surety bear a child, which am ^bold?
- 14 **Is any thing too ^ahard for the LORD?** At the time appointed(, behold,) I will return unto thee (from my journey, which the Lord hath sent me; and), according to the ^btime of life, and (thou mayest know that) Sarah shall have a son.
- 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.
- 16 ¶ And the ~~men~~ (angels) rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.
- 17 And the (angel of the) LORD said, Shall I ^ahide from Abraham that thing which I (the Lord will) do (for him);
- 18 Seeing that Abraham shall surely become a great and mighty ^anation, and all the ^bnations of the earth shall be ^cblessed in him? (The Lord doesn't want such a wicked city to be so close to Abraham's son and

family so he destroys the cities.)

19 For I^a know him, that he will^b command his^c children and his^d household after him, and they shall^e keep the way of the LORD, to do justice and^f judgment; that the LORD may bring upon Abraham that which he~~hath~~ (has) spoken of him.

20 And the (angel of the) LORD said (unto Abraham, the Lord said unto us), Because the^a cry of Sodom and Gomorrah is great, and because their^b sin is very grievous(, I will destroy them);

21 I will (send you, and ye shall) go down now, and see (that their iniquities are rewarded unto them. And ye shall have all things done) ~~whether they have done~~ altogether according to the cry of it, which is come unto me; and if (ye do it) not, I will ~~know~~. (it shall be upon your heads; for I will destroy them, and you shall know that I will do it, for it shall be before your eyes.)

22 ^aAnd the (angels which were holy) men(, and were sent forth after the order of God,) (These men are on a priesthood assignment. They are most likely the First Presidency.) turned their faces from thence, and went toward Sodom: but Abraham^b stood yet before the LORD(, remembering the things which had been told him).

23 ¶ And Abraham drew near (to Sodom), and said (unto the Lord, calling upon his name, saying), Wilt thou also^a destroy the^b righteous with the^c wicked? (Wilt thou not spare them?)

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not^a spare the place for the fifty righteous that are (may be) therein? (Spare the city for the sake of 50)

25 (O may) That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked(. O God, may) that be far from thee: (for) Shall not the^a Judge of all the earth do right?

26 And the LORD said (unto Abraham), If I (thou) find(est) in Sodom fifty^a righteous within the city, then I will spare all the place for their sakes. (The righteous are protecting the wicked from destruction.)

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which (is able to destroy the city, and lay all the people in) ~~am~~ but^a dust and ashes:

28 (Wilt the Lord spare them) Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, (their wickedness,) If I find there forty and five (righteous? And he said,) I will not destroy it- (but spare them). (for 45)

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not ~~do~~ (destroy) it for forty's sake. (for 40)

30 And he said (again) unto him (the Lord), Oh,(,) let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there:(?) And he said, I will not ~~do~~ it, (destroy them) if I (thou shalt) find thirty there. (for 30)

31 And he said, Behold now, I have taken upon me to speak unto the Lord: (wilt thou destroy them if) Peradventure there shall be twenty (be) found there:(?) And he said, I will not destroy it (them) for twenty's sake. (for 20)

32 And he (Abraham) said (unto the Lord), Oh,(,) let not the Lord be^a angry, and I will speak yet but this once: Peradventure ten shall be found there:(?) And he (the Lord) said, I will^b not destroy it (them) for ten's sake. (And the Lord ceased speaking with Abraham.) (for 10)

33 And the LORD ~~went his way~~, as soon as he had left communing with (the Lord,) Abraham (went his way. And it came to pass that) and Abraham returned unto his place (tent). (Our world is now much the same as it was in the days of the Nephite prophet who said: ...”if it were not for the prayers of the righteous... ye would even now be visited with utter destruction...” Of course, there are many many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction.” Alma 10:22. Spencer W. Kimball, CR, Apr 1971, p. 7)

Genesis 19

Lot entertains holy men—The men of Sodom seek to abuse Lot's guests, and are smitten with blindness—Lot sent out of Sodom—The Lord rains brimstone and fire upon Sodom and Gomorrah—Lot's daughters preserve his seed in the land.

1 AND (it came to pass, that) there came ~~atwo~~ (three) ^bangels (Heb messengers) to Sodom ~~at even~~ (in the evening); and Lot sat in the gate (door of his house, in the city) of Sodom. And Lot seeing ~~them~~ (the angels,) rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and ^awash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them ^aa feast, and did bake ^bunleavened bread, and they did eat.

4 ¶ But before they lay down (to rest), the men of the city, ~~even the men~~ of Sodom, compassed the house round, (even men which were) both old and young, ~~all~~ (even) the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in (un)to thee this night? bring them out unto us, that we may ^aknow them. (Know is used both in Hebrew and English in this kind of context as a euphemism in place of a sexual word.)

6 And Lot went out ~~at~~ (of) the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly. (Lot tries to talk the people out of doing their wicked deeds.)

9a And they said (unto him), Stand back. (And they were angry with him.)

And they said ~~again~~ (among themselves), This one fellow (man) came in to sojourn (among us), and he will needs ~~be~~ (now make himself to be) a judge; now we will deal worse with ~~(thee)~~ (him) than with them.

(Wherefore they said unto the man, We will have the men, and thy daughters also; and we will do with them as seemeth us good.

Now this was after the wickedness of Sodom.

8 And Lot said), Behold now, I have two daughters which have not known man; let me, I pray you, (plead with my brethren that I may not) bring them out unto you; and (ye shall not) do ~~ye to~~ (unto) them as ~~is~~ (seemeth) good in your eyes;

(For God will not justify his servant in this thing; wherefore, let me plead with my brethren, this once) only, (that) unto these men (ye) do nothing, (that they may have peace in my house); for therefore came they under the shadow of my roof.

9b And they ~~pressed sore upon the man, even~~ (were angry with Lot) and came near to break the door, (The people of Sodom and Gomorrah engaged in grievous sexual sins. But these sins, while severe, were not the only sins for which the cities were destroyed. Ezekiel 16: 49 Behold, this was the iniquity of thy sister ^aSodom, ^bpride, fulness of bread, and abundance of ^cidleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. 50 And they were haughty, and committed ^aabomination before me: therefore I took them ^baway ^cas I saw good.)

10 But the (angels of God, which were holy) men, put forth their hand and pulled Lot into the house (un)to them, and shut ~~to~~ the door.

11 And they smote the men ~~that were at the door of the house~~ with ^ablindness, both small and great, (that they could not come at the door. And they were angry,) so that they wearied themselves to find the door, (and could not find it).

12 ¶ And ~~at the~~ (these holy) men said unto Lot, Hast thou ~~here~~ any (here) besides? (thy) son(s) in law, and thy (son's) sons, and thy daughters (? And they commanded Lot, saying,) ~~and~~ whatsoever thou hast in the city, (thou shalt) ^bbring ~~them~~ out of this place:.)

13 For we will destroy this place, because the ^acry of them is waxen great, and their abominations have come up before the face of the LORD; and the LORD hath sent us to destroy it. (In the Genesis account it is clear that the people of these two cities had become extremely immoral, engaging in homosexuality and other abuses. But the prophet Ezekiel gave greater insight when he said, “Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good.” (Ezekiel 16:49–50.) James said that pure religion was to “visit the fatherless and widows in their affliction, and to keep [oneself] unspotted from the world” (James 1:27). Sodom and Gomorrah not only had partaken of the filthiness of sexual immorality but had rejected their fellow men in need.)

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, ^aget you ^bout of this place; for the LORD will destroy this city. But he seemed as one that ^cmocked unto his sons in law.

15 ¶ And when the morning ~~arose~~ (came), ~~then~~ the ^aangels hastened ^bLot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the ~~men~~ (angels) laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being ^amerciful unto ~~him~~ (them): and they brought ~~him~~ (them) forth, and set ~~him~~ (them down) without the city. (Members of the Church need to influence more than we are influenced. We should work to stem the tide of sin and evil instead of passively being swept along by it. We each need to help solve the problem rather than avoid or ignore it. Elder Russell M. Ballard, CR, Apr 1989, p. 101.)

17 ¶ And it came to pass, when they had brought them forth abroad, that ~~he~~ (they) said (unto them), Escape for ~~thy~~ life (your lives); ^alook not behind ~~thee~~ (you), neither stay ~~thou~~ (you) in all the plain; escape to the ^bmountain, lest (you) ~~thou~~ be consumed.

18 And Lot said unto (one of) them, Oh, not so, my Lord:(!)

19 Behold now, thy servant ~~hath~~ (has) found ^agrace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil (over)take me, and I die:

20 Behold now, ~~this~~ (here is another) city (and this) is near to flee unto, and it is a little one: Oh, let me escape thither, (~~is it not a little one?~~) (and may the Lord not destroy it,) and my soul shall live.

21 And ~~he~~ (the angel) said unto him, See, I have ^aaccepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing ~~till~~ (until) thou be come thither. ~~Therefore~~ (And) the name of the city was called ^aZoar. (Little thing)

23 ¶ (Therefore) The sun was risen upon the earth when Lot entered into Zoar. (And the Lord did not destroy Sodom until Lot had entered into Zoar.)

24 (And) Then(, when Lot had entered into Zoar,) the LORD rained upon ^aSodom and upon ^bGomorrah (; for the angels called upon the name of the Lord for) ^cbrimstone (Heb combustible materials (especially sulphur and pitch)) and fire from the LORD out of heaven;

25 And ~~he~~ (thus they) overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But (it came to pass, when Lot fled,) his wife ^alooked back from behind him, and ~~she~~ became a ^bpillar of salt. (The account of Lot’s wife being turned into a pillar of salt has puzzled many commentators. Was this event a literal thing, or was it figurative? There are two indications in the scriptures that the phrase “looked back” was an idiomatic way of saying “she turned back” or “returned to Sodom.” When warning the disciples of the destruction which was going to come upon Jerusalem, the Savior warned them to flee without delay, not even going into the house to get their possessions. Jesus said, “And he that is in the field, let him likewise *not return back. Remember Lot’s wife*” (Luke 17:31–32; emphasis added). He then admonished them that he who seeks to save his life will lose it, and he

who loses his life will find it. Elder Bruce R. McConkie paraphrased those verses in these words: “Look not back to Sodom and the wealth and luxury you are leaving. Stay not in the burning house, in the hope of salvaging your treasures, lest the flame destroy you; but flee, flee to the mountains. “Seek temporal things and lose eternal life; sacrifice the things of this life and gain eternal life.” (*Doctrinal New Testament Commentary*, 1:645.) The implication is that Lot’s wife started back to Sodom, perhaps to save some possessions, and was caught in the destruction. Most scholars agree that the most probable site of Sodom is now covered by the southern part of the Dead Sea, a body of water with a high salt content. If Lot’s wife returned to Sodom, she would have been caught in the destruction. Her becoming a pillar of salt could be a figurative way of expressing this outcome. But whatever it was that happened to Lot’s wife, it is clear that she perished. Student Manual, Old Testament, p. 76)

27 ¶ And Abraham ~~gat~~ (got) up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and ~~beheld, and,~~ (behold,) lo, the ^asmoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God ~~remembered~~ (spake unto) Abraham (saying, I have remembered Lot), and sent ~~Lot~~ (him) out of the midst of the overthrow, (that thy brother might not be destroyed,) when he (I) overthrew the ~~cities~~ (city) in the which (thy brother) Lot dwelt.

30 (And Abraham was comforted.) And Lot went up out of Zoar, and dwelt in the ^amountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the ^afirstborn (dealt wickedly, and) said unto the younger, Our father ~~is~~ (has become) old, and ~~there is~~ (we have) not a man ~~in~~ (on) the earth to come in unto us (, to live with us) after the manner of all (that live on) the earth:

32 (Therefore,) Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they (did wickedly, and) made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 ^aAnd they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name ^aMoab: ~~the same is the~~ father of the ^bMoabites (the same which are) unto this day.

38 And the younger, she also bare a son, and called his name Benammi: ~~the same is the~~ father of the children of ~~a~~Ammon (which are Ammonites; the same which are) unto this day. (The account of the incestuous seduction of Lot by his two daughters is a shocking one but one which, again, illustrates that the Old Testament records the evils of the people as well as their righteousness. There is no way to justify the wickedness of what the two daughters did, although it may be better understood when it is considered that the daughters may have thought that the whole world had been destroyed in the holocaust that befell Sodom and Gomorrah and that Lot was the only source of children left to them. Moses may have included this account in the record because it shows the beginnings of the Moabites and the Ammonites, two peoples that would play an important role in the history of the people of Israel. Student Manual, Old Testament, p. 76)

Genesis 20

(Whether from a dislike to a neighborhood so lately visited by such judgments, or in quest of better pasturage for his flocks, Abraham left the district of Mamre, and traveled in a south-easterly direction,

where he settled in the territory of Abimelech, king of Gerar, in the land of the Philistines. Abimelech seems to have been a royal title, like that of Pharaoh. (Comp. Genesis 26:1, 8) But in this instance, as we gather from Scripture, the possessor of this title was far different from the king of Egypt. In fact, he appears to have been not merely true and upright in character, but to have feared the Lord. Accordingly, when Abraham was once more guilty of the same dissimulation as formerly in Egypt, passing off his wife for his sister from fear for his own life, God directly communicated to Abimelech in a dream the real state of matters. Upon this, Abimelech hastened to amend the wrong he had, unwittingly, so nearly committed. In comparison to the Gentile king, Abraham occupies indeed an unfavorable position. He is unable to vindicate his conduct on other grounds than what amounts to a want of faith. But, as God had informed Abimelech, Abraham, despite his weakness, was "a prophet;" and in that capacity, as already quoted, "He suffered no man to do them wrong; yea, He reproved kings for their sakes, saying, Touch not Mine anointed, and do My prophets no harm." Edersheim, OT, Vol 1, Ch 13)

Abimelech desires Sarah, who is preserved by the Lord—Abraham prays for Abimelech, and the Lord blesses him and his household.

1 AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and ^aShur, and sojourned in ^bGerar.

2 And Abraham said (again) of Sarah his wife, She *is* my sister: and ^aAbimelech king of Gerar sent, and took Sarah.

3 But ^aGod came to Abimelech in a dream by night, and said (un)to him, Behold, thou ~~art but a dead man, for the woman which thou~~ hast taken (a woman which is not thine own); for she *is* a man's (Abraham's) wife. (And the Lord said unto him, Thou shalt return her unto Abraham, for if thou do it not thou shalt die.)

4 ~~But~~ (And) Abimelech had not come near her: (for the Lord had not suffered him.) and he said, Lord, wilt thou slay (me, and) also ^aa righteous nation? (or an innocent nation.)

5 (Behold) Said he not unto me, She *is* my ^asister? and she, even she herself said, He *is* my ^bbrother: in the ^cintegrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst (do) this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I (not) thee ~~not~~ to touch her.

7 Now therefore restore the man('s) ~~his~~ wife (to him); for he *is* a prophet, and he shall ^apray for thee, and thou shalt live: and if thou restore *her* not (to him), know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then ^aAbimelech called Abraham, and said unto him, What hast thou ^bdone unto us? And (in) what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast ^cdone deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely (assuredly) the ^afear of God ~~is~~ (was) not in this place; and they ~~will~~ (would) slay me for my wife's sake.

12 And yet indeed ~~she is~~ (was) my ^asister; she ~~is~~ (was) the daughter of my father, (At the death of Sarah's father, Abraham's father took her into his house and adopted her. She then became Abraham's sister.) but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to ^awander from my father's house, that I said unto her, This ~~is~~ (shall be) thy ^bkindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 And Abimelech took sheep, and oxen, and men servants, and women servants, and gave ~~them~~ unto Abraham, and restored (unto) him Sarah his wife.

15 And Abimelech said, Behold, my ^aland ~~is~~ (lieth) before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy ^abrother a thousand *pieces* of silver: behold, he ~~is to~~ (shall give unto) thee a covering of the eyes, ~~unto all that are with thee, and with all other:~~ (and it shall be a token unto all that thou mayest not be taken again from Abraham thy husband. And) thus she was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servants; and they bare (unto him) *children*.

18 For (because of Sarah, Abraham's wife,) the LORD had fast ^aclosed up all the wombs of the house of Abimelech, ~~because of Sarah Abraham's wife~~.

(The idea that Abraham, the great man of righteousness, deceived Pharaoh in order to protect his own life has troubled many students of the Old Testament. That his life was in danger because of Sarah's beauty seems quite clear. It seems peculiar, but whereas the Egyptian pharaohs had a strong aversion to committing adultery with another man's wife, they had no qualms about murdering the man to free his spouse for remarriage. **"To kill the husband in order to possess himself of his wife seems to have been a common royal custom in those days.** A papyrus tells of a Pharaoh who, acting on the advice of one of his princes, sent armed men to fetch a beautiful woman and make away with her husband. Another Pharaoh is promised by his priest on his tombstone, that even after death he will kill Palestinian sheiks and include their wives in his harem." (Kasher, *Encyclopedia of Biblical Interpretation*, 2:128.) Abraham could validly state that Sarah was his sister. **In the Bible the Hebrew words *brother* and *sister* are often used for other blood relatives.** (See Genesis 14:14, in which Lot, Abraham's nephew, is called "his brother.") **Because Abraham and Haran, Sarah's father, were brothers, Sarah was Abraham's niece and thus could be called *sister*.** The accompanying pedigree chart shows this relationship. Another ancient custom that might shed light on the relationship permitted a woman to be adopted as a man's sister upon their marriage to give her greater legal and social status (see *Encyclopaedia Judaica*, s.v. "Sarah," 14:866). **Even though Abraham was correct in calling her his sister, he did deceive the Egyptians. How can this action be justified? The answer is very simple. His action was justified because God told him to do it (see Abraham 2:22–25). The Prophet Joseph Smith taught the following: "That which is wrong under one circumstance, may be, and often is, right under another. "God said, 'Thou shalt not kill;' at another time He said, 'Thou shalt utterly destroy.' This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire." (Teachings, p. 256.) Since God is perfect and does not do anything that is not right (see Deuteronomy 32:4; 1 Samuel 15:29; Alma 7:20; D&C 3:2), Abraham's act was not wrong.)**

Genesis 21

Sarah bears Isaac—He is circumcised—Promises to Abraham preserved through Isaac—Hagar and her son cast out of Abraham's household—The Lord saves Hagar and Ishmael—Abraham and Abimelech deal honorably with each other.

1 AND the LORD ^avisited Sarah as he had said, and the LORD did unto ^bSarah as he had spoken (by the mouth of his angels).

2 For Sarah conceived, and bare (bear) Abraham a ^ason in his ^bold age, at the set ^ctime of which (the angels of) God had spoken to him.

3 And Abraham called the name of his ^ason that was born unto him, whom Sarah bare (bear un)to him, **Isaac.** (The name Isaac in Hebrew means "laughter, humor, amusing or delightful. Abraham and Sarah were delighted. According to the aggadah (Aggadah (Aramaic אגדה: tales, lore; pl. Aggadot) refers to

the homiletic and non-legalistic exegetical texts in classical rabbinic literature - particularly as recorded in the Talmud and Midrash. Other terms for this body of teachings are Aggadata (אגדה) lit. "the" aggada, and the Hebrew Haggadah (הגדה; pl. Haggadot). In general, the aggadot are presented as folklore, historical anecdotes, moral exhortations, and business and medical advice, and often refer to mythical creatures, and incredible historical events. Wikipedia), **Isaac was born to Sarah on the first day of Passover.** Encyclopedia Judaica Jr. **According to revelation, the Savior was born on the same day as the Church of Jesus Christ of Latter-day Saints was organized – April 6, 1830. Using the biblical and Jewish calendar, that day was the first day of the Passover that year. That means that the Son of God was born to Mary on the first day of Passover.** Old Testament Supplemental Study Material, p. 17)

4 And Abraham ^acircumcised his son Isaac(, he) being eight days old, as God had commanded him.

5 And Abraham was an ^ahundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath (has) made me to ~~laugh, so that all that hear will laugh~~ (rejoice; and also all that know me will rejoice) with me. (The Heb root tzachak means both to laugh and to rejoice; thus there is double meaning implied in its use here)

7 And she said (unto Abraham), Who would have said ~~unto Abraham~~, that Sarah should have given children suck? For I (was barren, but the Lord promised and I) have born(e) ~~him~~ (unto Abraham) a son in his ^aold age.

8 And the child grew, and was weaned:(.) ~~And Abraham made a great feast the same (the) day that Isaac was weaned (Isaac would have been somewhere between 1 year old and 3 years old. Ishmael was probably between 15 and 17 years old.)~~ (, Abraham made a great feast).

9 ¶ And Sarah saw the son of ^aHagar the Egyptian, which she (Hagar) had ^bborn(e) unto Abraham, ^cmocking(; and she was troubled).

10 Wherefore she said unto Abraham, ^aCast out this bond(-)woman and her son: for the son of this bond(-)woman shall not be ^bheir with my son, ~~even with~~ Isaac. (This is the second time that Sarah casts out Hagar. The first time she was pregnant with Ishmael. Now he is about 15 to 17 years old.)

11 And the thing was very grievous ~~in Abraham's sight~~ (unto Abraham) because of his ^ason.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond(-)woman; in all that Sarah hath (has) said unto thee, hearken unto her voice; for in ^aIsaac shall thy ^bseed be called. (Isaac has the birthright and the covenant will go through him. Abraham is asked to have faith that Ishmael will be protected.)

13 And also of the son of the bondwoman will I make a ^anation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave ~~it~~ unto Hagar, ~~putting it on her shoulder~~, and (she took) the child, and (he) ^asent her away: and she departed, and wandered in the wilderness of ^bBeer-sheba. (At last the time had come when the great promise to Abraham should receive its fulfillment. The patriarch was in his hundredth and Sarah in her ninetieth year when Isaac was born to them. Manifestly, it had been the Divine purpose to protract as long as possible the period before that event; partly to exercise and mature Abraham's faith, and partly that it should appear the more clearly that the gift of the heir to the promises was, in a manner, supernatural. As we have seen, the very name of their child was intended to perpetuate this fact; and now Sarah also, in the joyousness of her heart, said, "God hath made me to laugh, so that all that hear will laugh with me," - literally, "Laughter has God prepared for me; every one that heareth it will (joyously) laugh with me." Thus, as Abraham's laughter had been that of faith in its surprise, so the laughter of Sarah was now in contrast to that of her former weakness of trust, one of faith in its gratitude. But there might be yet a third kind of laughter, - neither of faith, nor even of unbelief, but of disbelief: the laughter of mockery, and it also would receive its due recompense. According to God's direction (Genesis 17:12), Abraham had circumcised Isaac on the eighth day. When the period for weaning him arrived, the patriarch made, after the manner of those times, a great feast. We can scarcely say what the age of the child was, - whether one year, or, as Josephus implies, three years old. In either case, Ishmael must have been a lad,

springing into manhood - at least fifteen, and possibly seventeen years of age. "And Sarah saw the son of Hagar, the Egyptian, which she had born unto Abraham, mocking," - literally, "that he was a mocker." As a German writer observes: "Isaac, the object of holy laughter, serves as the target of his unholy wit and profane banter. He does not laugh; he makes merry. 'What! this small, helpless Isaac, the father of nations!' Unbelief, envy, and pride in his own carnal pre-eminence, - such were the reasons of his conduct. Because he does not understand, 'Is anything too hard for Jehovah?' therefore he finds it laughable to connect such great issues with so small a beginning." It was evidently in this light that the apostle viewed it, when describing the conduct of Ishmael in these words. "As then he that was born after the flesh persecuted him that was born after the Spirit." (Galatians 4:29) On this ground, and not from jealousy, Sarah demanded that the bondwoman and her son should be "cast out." But Abraham, who seems to have misunderstood her motives, was reluctant to comply, from feelings of paternal affection quite natural in the case, till God expressly directed him to the same effect. **The expulsion of Ishmael was necessary, not only from his unfitness, and in order to keep the heir of the promise unmixed with others, but also for the sake of Abraham himself, whose faith must be trained to renounce, in obedience to the Divine call, everything, - even his natural paternal affection. And in His tender mercy God once more made the trial easier, by bestowing the special promise that Ishmael should become "a nation."** Therefore, although Hagar and her son were literally cast forth, with only the barest necessities for the journey - water and bread, - this was intended chiefly in trial of Abraham's faith, and their poverty was only temporary. For, soon afterwards we read in Scripture, that, before his death, Abraham had enriched his sons (by Hagar and Keturah) with "gifts;" (Genesis 25:6) and at his burying Ishmael appears, as an acknowledged son, by the side of Isaac, to perform the last rites of love to their father. (Genesis 25:9) Alfred Edersheim, Bible History, Old Testament, Chapter 14.)

15 And (it came to pass that) the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him (the child) a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him (the child), and lift(ed) up her voice, and wept. (At the moment of great alarm, the last possible minute has come, then God rescues)

17 And God heard the voice of the lad; and the ^aangel of God (the Lord) called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is: (lieth.)

18 Arise, lift up the lad, and hold him in thine hand; for I will make (of) him a great ^anation. (This promise of God has been abundantly fulfilled. The lad dwelt in that wide district between Palestine and Mount Horeb, called "the wilderness of Paran," which to this day is the undisputed dominion of his descendants, the Bedouin Arabs. Alfred Edersheim, Bible History, Old Testament, Chapter 14.)

19 And God ^aopened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an ^aarcher.

21 And he dwelt in the wilderness of Paran: (he) and his mother (And he) took him a ^awife out of the land of ^bEgypt.

22 ¶ And it came to pass at that time, that ^aAbimelech (Abimelech seems to have been a royal title, like that of Pharaoh. Edersheim, OT, 1, Ch 14) and ~~b~~Phicol (Phicol) the chief captain of his host spake unto Abraham, saying, 'God is with thee in all that thou doest: (.)

23 Now therefore swear (, sware) unto me here (, that,) by (the help of) God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but (that) according to the kindness that I have ~~done~~ (shown) unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham ^areproved Abimelech(,) because of a well of water, which Abimelech's servants ^bhad violently taken away.

26 And Abimelech said, (Thou didst not tell me; and) I ~~wot~~ (know) not who hath done this thing: neither didst thou tell me, neither yet (have I) heard ~~I~~ of it, but to- (that it was done until this) day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ^amade a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What ~~mean~~ (wilt thou do with) these seven ewe lambs which thou hast set by themselves?

30 And he said, ~~For these~~ Seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this ^awell.

31 (And because they sware, both of them,) Wherefore he called that place ^aBeer-sheba; ~~because there they sware both of them.~~ (The well of the oath, or well of seven)

32 Thus they made a covenant at Beer-sheba:(.) ^aThen Abimelech ~~rose up~~, and Phicol the chief captain of his host(s, rose up, and they planted a grove in Beer-sheba, and called there on the name of the Lord;) and they returned into the land of the Philistines.

33 ¶ And Abraham ~~planted a grove in Beer-sheba, and becalled there on the name of the LORD,~~ (worshipped) the ^ceverlasting God,

34 And Abraham sojourned in the (land of the) ^aPhilistines' land many days.

Genesis 22

*Abraham commanded to sacrifice Isaac, his son—Both father and son yield to the will of God—
Abraham's seed shall be as the stars and the sand in number—In his seed all nations shall be blessed—
Rebekah is born to Bethuel.*

1 AND it came to pass after these things, that God did attempt (try) (Heb test, or prove) Abraham, and said unto him, Abraham: and he (Abraham) said, Behold, *here I am*.

2 And he (the Lord) said, ^aTake now thy son, thine ^bonly son Isaac, whom thou ^clovest, and get thee into the land of ^dMoriah; and offer him there for a burnt offering (The Lord told Abraham to take Isaac up on Mount Moriah and sacrifice him. Abraham believed God and knew that if he did offer the sacrifice that God would raise Isaac from the dead. (Hebrews 11:17-19), so that in Isaac his seed would flourish according to the promises. Bruce R. McConkie, Studies in Scripture, 3:57. The Hebrew term for sacrifice, korban, is from a root meaning to draw near, and originally denoted that which was brought near, or offered, to God. It is also possible that the term signified that which brings man near to God, and indeed, a late aggadic source interprets sacrifice in this sense. Encyclopedia Judaica Jr.) upon one of the mountains (of) which I will tell thee of. (The place where Abraham was commanded to sacrifice Isaac was Mount Moriah. In Hebrew, moreh refers to teacher and yah is the shortened version of the sacred name of the Lord, Jehovah. The sacrifice of Isaac was an example of being taught of the Lord. It was part of the profound teaching moment about the Lord, the firstborn son, the Lamb of God, who would be offered on the same mount. In ancient times, sacrifices always took place at the north end of the altar. Leviticus 1:11. The place of crucifixion was at the north end of Mount Moriah, north of the altar. Additional symbolism can be found by comparing the rabbinic tradition that Isaac was in his early thirties when Abraham brought him to Mount Moriah. Jesus was sacrificed on the even of his thirty-fourth birthday (the first day of Passover that year.) Old Testament Supplemental Study Materials, p. 18. We have absolutely no data to determine the exact age of Isaac at the time; but the computation of Josephus, that he was twenty-five years old, makes him more advanced than the language of the Scripture narrative seems to convey to our minds. Alfred Edersheim, Bible History, Old Testament, Chapter 14.)

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the ^awood for the burnt offering, and rose up, and went unto the place of which God had told him. (Notice that Abraham did not waste any time in obeying the Lord. “Until willingness overflows obligation, men fight as conscripts rather than following the flag as patriots. Duty is never worthily performed until it is performed by one who would gladly do more if only he could. Harry Emerson Fosdick, Thomas S. Monson, Be Your Best Self, p. 59)

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ~~ye~~ (you) here with the ass; and I and the lad will go yonder and ^aworship, and come ~~again~~ to you (again).

6 And Abraham took the wood of the burnt offering, and ^alaid it upon Isaac his son (his back); (Symbolic of Jesus carrying his cross to place of sacrifice.) and he took the fire in his hand, and a knife, and Isaac his son); and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: (!) And he said, ^aHere *am* I, my son (or yes my son). And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a ^alamb for a burnt offering: so they went both of them together.

9 And they came to the place (of) which God had told him ~~of~~; And Abraham built an altar there, and ^alaid the wood in order, and bound Isaac his son, and laid him on the ^baltar upon the wood. (Dallin H. Oaks: When they came to the prescribed place, Abraham built an altar and laid wood upon it. Then, the Bible says, Abraham... bound Isaac his son, and laid him on the altar upon the wood. What did Isaac think when Abraham did such a strange thing? The Bible mentions no struggle or objection. Isaac’s silence can be explained only in terms of his trust in and obedience to his father. CR, Oct. 1992, p. 51. Upon Isaac, also, the event had a most important bearing. For when he resisted not his father, and allowed himself to be bound and laid on the altar, he entered into the spirit of Abraham, he took upon himself his faith, and thus showed himself truly the heir to the promises. Edersheim, Ch 14)

10 And Abraham stretched forth his hand, and took the knife to slay his son. (Isaac could have easily overpowered his father, but he willingly submitted to his father will. The Savior had power at anytime to stop the torture of the Atonement, but He willingly submitted to His father’s will.)

11 And the angel of the LORD called unto him out of heaven, and said, Abraham: (!) Abraham: (!) ~~and he~~ (And Abraham) said, Here *am* I.

12 And ~~he~~ (the angel) said, ^aLay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou ^bfeardest God, seeing thou hast not ^cwithheld thy son, thine only ~~son~~ (Isaac) from me. (This story... shows the goodness of God in protecting Isaac and in providing a substitute so he would not have to die. Because of our sins and our mortality, we, like Isaac, are condemned to death. When all other hope is gone, our Father in Heaven provides the Lamb of God and we are saved by his sacrifice. CR, Oct, 1992, p. 51.)

13 And Abraham lifted up his eyes, and looked, and behold behind ~~him~~ (a thicket, there was) a ram caught in a ~~thicket~~ (it) by his horns: (.) And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. (A Lamb has been sacrificed in our places, the Lamb of God.)

14 And Abraham called the name of that place ^aJehovah-jireh: (ie The Lord will see or provide) as it is said (un)to this day, ^bIn the mount of the LORD it shall be seen. (or in a mount the Lord shall be manifest (seen))

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, (Thus saith the Lord, I have sworn) By myself ~~have I sworn, saith the LORD, for~~ (that) because thou hast done this thing, and hast not withheld thy son, thine only ~~son~~: (Isaac from me;)

17 That in blessing I will bless thee, and in multiplying I will multiply thy ^aseed as the stars of the heaven, and as the ^bsand which *is* upon the sea(-)shore; and thy seed shall possess the ^cgate of his enemies;

18 And in thy ^aseed shall all the nations of the earth be ^bblessed; because thou hast ^cobeyed my voice. (God came to Abraham and to Isaac and to Jacob and he said to each of them in turn that in them and in their seed all generations should be blessed. And lo and behold, he said the same thing to Joseph Smith in modern times; he said exactly what he said to Abraham, Isaac and Jacob. The grandeur and the wonder of it is almost beyond belief! Can we think of anything better? Joseph Smith was being told that he was going to receive the kind of blessings that Abraham received. Then the account said that Elijah, the prophet who was taken to heaven without tasting death, came down; and he, of course, as indicated, restored the sealing power. (D&C 110:12-16) ... **Everything comes on the basis of personal righteousness; everyone in the Church who has been married in the temple has received exactly the same promise that God gave to Abraham, Isaac, and Jacob. Everyone who is married in the temple and who keeps the covenant has the assurance that he or she will have eternal increase, that his posterity will be like the dust of the earth and the stars of heaven in number.** Bruce R. McConkie, *Studies in Scripture*, 3:60)

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba. **(Abraham obviously was a type or similitude of the Father. Interestingly enough, his name, Abram, means “exalted Father,” and Abraham means “father of a great multitude.” Both are names appropriate of Heavenly Father. Isaac was a type of the Son of God. One of the meanings of his name is “he shall rejoice.” Like Jesus, he was the product of a miraculous birth. Isaac’s birth certainly was not as miraculous as the birth of Jesus through Mary, but at age ninety, Sarah too was a woman for whom birth was not possible by all usual standards. Yet, through the intervention of God, she conceived and bore a son. Paul called Isaac the “only begotten son” when he referred to this event. (Hebrews 11:17) The site known traditionally as the place where Abraham offered Isaac is not the site of the Dome of the Rock, a beautiful Moslem mosque. A few hundred yards to the north on a higher point of that same hill system is another world-famous site known as Gordon’s Calvary. Its Hebrew name was Golgotha. Not only did Abraham perform the similitude, but he performed it in the same area in which the Father would make the sacrifice of his Son. When they arrived at Moriah, the Genesis account says, “Abraham took the wood of the burnt offering, and laid it upon Isaac his son. The JST, however, reads, “laid it upon his back.” Some have seen in this action a similarity to Christ’s carrying of the cross upon his shoulders on the way to his crucifixion. Isaac voluntarily submitted to Abraham. This important parallel is often overlooked. The Old Testament does not give enough detail to indicate exactly how old Isaac was at the time of this event, but it is very likely that he was an adult. Immediately following the account of the sacrifice on Mount Moriah is recorded the statement that Sarah died at the age of 127. Thus, Isaac would have been 37 at the time of her death. Even if the journey to Moriah had happened several years before Sarah’s death, Isaac would have been in his thirties, as was the Savior at the time of his crucifixion. Nevertheless, the exact age is not really important. What is significant is that Abraham was well over a hundred years old and Isaac was most likely a strong young man who could have put up a fierce resistance had he chosen to do so. In fact, Isaac submitted willingly to what his father intended, just as the Savior would do. Once the event was over and all ended happily, Abraham named the place Jehovah-jireh, which the King James Version translates as “in the mount of the Lord it shall be seen.” Adam Clarke, citing other scholars, said that the proper translation should be “on this mount the Lord shall be seen.” Clarke then concluded: “From this it appears that the sacrifice offered by Abraham was understood to be a representative one, and a tradition was kept up that Jehovah should be seen in a sacrificial way on this mount. And this renders... more than probable... that Abraham offered Isaac on that very mountain on which, in the fullness of time, Jesus suffered. Bible Commentary, 1:141. Jesus was sentenced to death within the walls of the Antonia fortress, which was only about a hundred yards from the traditional site of Abraham’s sacrifice. He was put to death at Golgotha, part of the same ridge system as Moriah. Old Testament**

Student Manual, p. 77-78)

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, ^aMilchah, she hath also born(e) children unto thy brother Nahor;

21 Huz (is) his firstborn, and Buz (is) his brother, and Kemuel (is) the father of Aram,

22 And Chesed, and Haze(a), and P(B)ildash, and Jidlaph, and Bethuel.

23 And ^aBethuel begat ^bRebekah:(.) (This is the Rebekah who marries Isaac.) These eight Milchah did bear to Nahor, Abraham's ^cbrother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Genesis 23

(After the offering up of Isaac, Abraham lived many years; yet scarcely any event worth record in Scripture occurred during their course. The first thing we afterwards read is the death of Sarah, at the age of one hundred and twenty-seven. She is the only woman whose age is recorded in Scripture, the distinction being probably due to her position towards believers, as stated in 1 Peter 3:6. Isaac was at the time thirty-seven years old, and Abraham once more resident in Hebron. The account of Abraham's purchase of a burying-place from "the children of Heth" is exceedingly pictorial. It also strikingly exhibits alike Abraham's position in the land as a stranger and a pilgrim, and yet his faith in his future possession thereof. The treaty for the field and cave of Machpelah (either "the double" cave, or else "the separated place," or "the undulating spot"), which Abraham wished to purchase for "a burying-place," was carried on in public assembly, "at the gate of the city," as the common Eastern fashion is. The patriarch expressly acknowledged himself "a stranger and a sojourner" among "the children of Heth;" and the sacred text emphatically repeats again and again how "Abraham stood up, and bowed himself to the people of the land." On the other hand, they carry on their negotiations in the true Eastern fashion, first offering any of their own sepulchers, since Abraham was confessedly among them "a prince of God" (rendered in our version "a mighty prince"), then refusing any payment for Machpelah, but finishing up by asking its fullest value, in this true oriental manner: "My lord, hearken unto me: the land is worth four hundred shekels of silver (about fifty guineas or about \$7,000 today); what is that betwixt me and thee?" In contrast, **Abraham truly stands out prince-like in his courtesy and in his dealings.** And so the field and cave were secured to him - a "burying-place," Abraham's only "possession" in a land that was to be his for ever! But even in this purchase of a permanent family burying-place, Abraham showed his faith in the promise; just as, many centuries later, the prophet Jeremiah showed his confidence in the promised return of Judah from Babylon, by purchasing a field in Anathoth. (Jeremiah 32:7, 8) **In this cave of Machpelah lie treasured the remains of Abraham and Sarah, of Isaac and Rebekah, of Leah also, and the embalmed bodies of Jacob and perhaps Joseph.** No other spot in the Holy Land holds so much precious dust as this; and it is, among all the so-called "holy places," the only one which to this day can be pointed out with perfect certainty. (Their bodies have been resurrected when Jesus was resurrected and are exalted.)** Since the Moslem rule, it has not been accessible to either Christian or Jew. **The site over the cave itself is covered by a Mahomedan sanctuary, which stands enclosed within a quadrangular building, two hundred feet long, one hundred and fifteen wide, and fifty or sixty high, the walls of which are divided by pilasters, about five feet apart, and two and a half feet wide. This building, with its immense stones, one of which is no less than thirty-eight feet long, must date from the time of David or of Solomon.** The mosque within it was probably anciently a church; and in the cave below its floor are the patriarchal sepulchers. Edershiem, Vol 1, Ch 14)

Sarah dies and is buried in the cave of Machpelah, which Abraham buys from Ephron the Hittite.

1 AND Sarah was an hundred and seven and twenty(-seven) years old: ~~these were~~ (and she died: and thus ended) the years of the life of Sarah. (Sarah is the only female in the scriptures whose age at death is given.)

2 And Sarah ^adied in Kirjath-arba; the same is (now called) ^bHebron(,) in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her(, his wife which was dead). (It is often noted that Abraham is the father of the faithful and a tremendous example of faith and righteousness. Yet Sarah stood by his side throughout his life, not often in the limelight, but always as a great example of womanhood, faith, and righteousness. The Doctrine and Covenants speaks of the righteous as being the seed of Abraham (see D&C 84:34), but Peter also suggested that righteous women can be called the daughters of Sarah (see 1 Peter 3:1–6, especially v. 6). Institute Manual, 79)

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I am ^aa stranger (ie resident alien) and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my ^bdead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* ^aa mighty prince (Heb a prince of God) among us: in the choice of our sepulchres bury (thou) thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

(This is a meeting held in a public place to have witnesses of the transaction.)

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat ~~for me to~~ Ephron the son of Zohar (for me),

9 That he may give me the cave of ^aMachpelah, which he hath, ~~which is~~ in the end of his field; for as much money as it is worth he shall (have, if he will) give it me for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of (among) all (of them) that went in at the ^agate(s) of his (the) city, saying,

11 Nay (Hearken), my lord, (and) hear me: the field ~~give~~ I (give) thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people(, and) ~~give~~ I (give) it thee: (therefore,) bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, ~~But if thou wilt give it,~~ I pray thee, hear me: (If thou wilt take it of me,) I will give thee money for the field; ~~take it of me,~~ and I will bury my dead there(, but I will give thee money for it). (This land was all going to be Abraham's. He didn't need to buy he could have taken it, but he is humble and will pay for it.)

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land ~~is worth~~ (thou shalt have for) four hundred ^ashekels of silver; what ~~is~~ (shall) that (be) betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto ^aEphron; and Abraham ^bweighed (un)to ^cEphron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, (which was the) current ~~money~~ with the merchant.

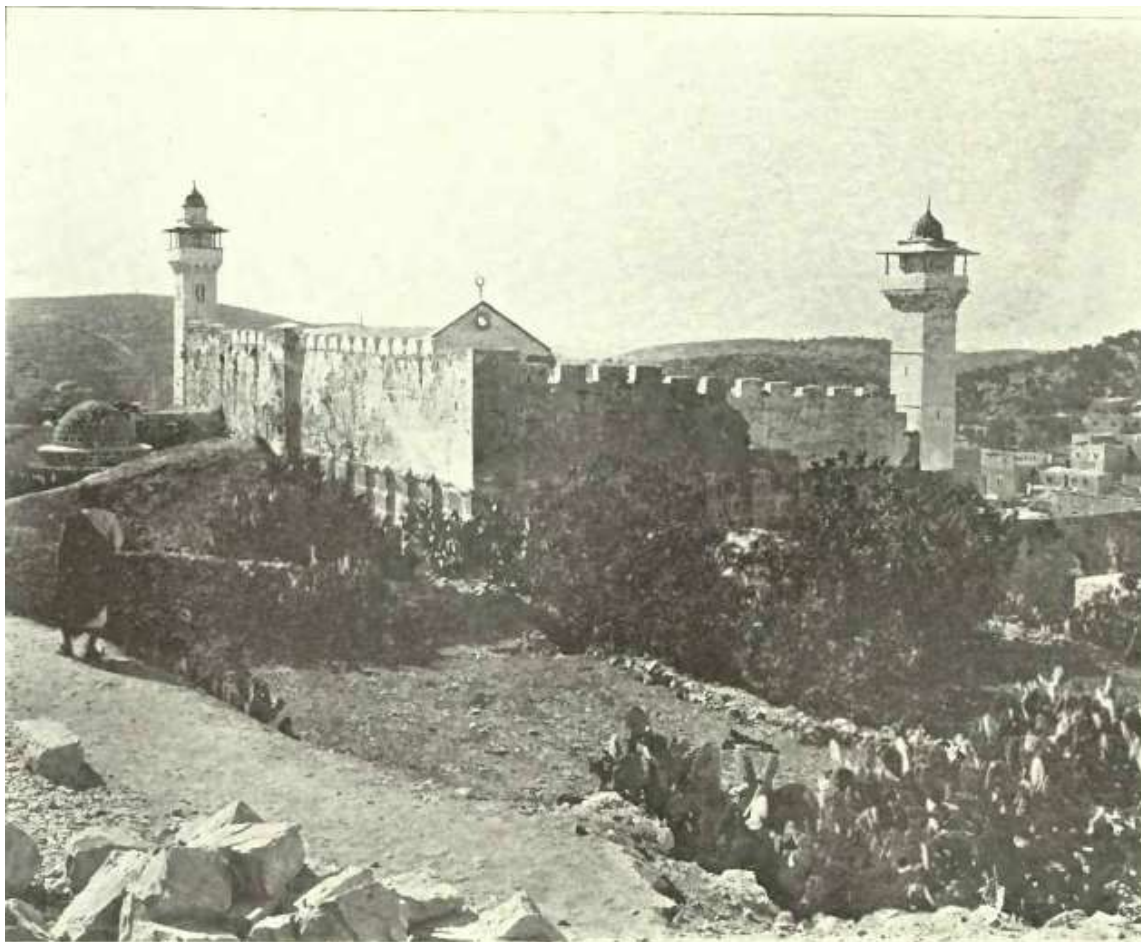
17 ¶ And the field of ^aEphron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, (and) that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his (the) city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah (which is) before Mamre: the same *is* (called) ^aHebron(,) in the land of Canaan.

20 And the field, and the cave that ~~is~~ (was) therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

(The Cave of Machpelah is the world's most ancient Jewish site and the second holiest place for the Jewish people, after Temple Mount in Jerusalem. The cave and the adjoining field were purchased—at full market price—by Abraham some 3700 years ago. Abraham, Isaac, Jacob, Sarah, Rebecca, and Leah are all later buried in the same Cave of Machpelah. These are considered the patriarchs and matriarchs of the Jewish people. The only one who is missing is Rachel, who was buried near Bethlehem where she died in childbirth. The double cave, a mystery of thousands of years, was uncovered several years ago beneath the massive building, revealing artifacts from the Early Israelite Period (some 30 centuries ago). The structure was built during the Second Temple Period (about two thousand years ago) by Herod, King of Judea, providing a place for gatherings and Jewish prayers at the graves of the Patriarchs. This uniquely impressive building is the only one that stands intact and still fulfills its original function after thousands of years. Foreign conquerors and invaders used the site for their own purposes, depending on their religious orientation: the Byzantines and Crusaders transformed it into a church and the Muslims rendered it a mosque. About 700 years ago, the Muslim Mamelukes conquered Hebron, declared the structure a mosque and forbade entry to Jews, who were not allowed past the seventh step on a staircase outside the building. Upon the liberation of Hebron in 1967, the Chief Rabbi of the Israel Defense Forces, the late Major-General Rabbi Shlomo Goren, was the first Jew to enter the Cave of Machpelah. Since then, Jews have been struggling to regain their prayer rights at the site, still run by the Muslim Waqf (Religious Trust) that took control during the Arab conquest. Many restrictions are imposed on Jewish prayers and customs at the Tomb of the Patriarchs despite the site's significance, primacy and sanctity in Jewish heritage and history. Over 300,000 people visit Ma'arat HaMachpelah annually. The structure is divided into three rooms: Ohel Avraham, Ohel Yitzhak, and Ohel Ya'akov. Presently Jews have no access to Ohel Yitzhak, the largest room, with the exception of 10 days a year. The Jewish Virtual Library. When the excavated the cave in 1993, it was empty. That's because these people have been resurrected. Photo taken in 1906.)



Genesis 24

Abraham commands that Isaac shall not marry a Canaanite—The Lord guides Abraham's servant in choosing Rebekah as a wife for Isaac—Rebekah blessed to be the mother of thousands of millions—She marries Isaac.

1 AND Abraham was old, and (being) well ^astricken (advanced in age) in age: and the LORD had ^bblessed Abraham in all ^cthings.

2 And Abraham said unto his eldest ^aservant of his house, that ruled over all that he had, Put (forth), I pray thee, thy hand under my ^bthigh (hand,)—(They are going to shake hands in a covenant.)

3 And I will make thee ^aswear by the LORD, the God of heaven, and the God of the earth, that thou shalt ^bnot take a ^cwife unto my son(,) of the daughters of the ^dCanaanites, among whom I dwell: **(Why doesn't Abraham want Isaac to take a wife from among the Canaanites? For one thing, the Canaanites probably didn't possess the right to the priesthood.** From Abraham 1, we learn that the right to the priesthood was partly a matter of lineage. It appears that Canaan, one of the sons of Ham, was cursed pertaining to the priesthood, and it was this same Canaan who settled the land of Canaan. (Genesis 9:18-27; 10:6, 15-19; Abraham 1:21-22, 26-27.) One of Canaan's sons was Heth (Genesis 10:15), and when Esau later married two of the daughters of Heth, those marriages "were a grief of mind unto Isaac and to Rebekah." (Genesis 26:34-35.) Rebekah tells Isaac, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" (Genesis 27:46.) Abraham would have been particularly aware of priesthood rights; he says, "The records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands." (Abraham 1:31.) At any rate, **it is unlikely that a woman of Canaan, unless converted, would have raised Isaac's children to believe in Abraham's God. They might even have persuaded Isaac to believe in their gods.** Abraham probably knew the fate of Lot and his children, some of whom had intermarried with the unbelieving inhabitants of Sodom and were consequently destroyed with them. (Genesis 19:14.) He may also have felt that a woman separated from her kindred and culture was more likely to come under his and Isaac's influence than one living among her relatives. Feasting upon the Word, Dennis Packard, Sandra Packard)

4 But thou shalt go unto my ^acountry, (This is a trip of about 500 miles. It will take the servant between 4 and 7 weeks to get there.) and to my ^bkindred, and take a wife unto my son Isaac. (Why does Abraham select his steward for the important mission of finding Isaac a wife? Why didn't he go himself to arrange the marriage? The five-hundred-mile trip from the Beersheba-Hebron area to Haran was likely an arduous one, especially difficult for someone of Abraham's age—perhaps another reason why his age is emphasized at the beginning of the chapter. Feasting upon the Word, Dennis Packard, Sandra Packard)

5 And the servant said unto him, a^{Peradventure} (Perhaps) the woman will not be willing to follow me unto this land: (then I) must I-needs bring thy son again unto the land from whence thou camest?()

6 And Abraham said unto him, Beware thou that thou bring not my son thither again. (He doesn't want to put Isaac in danger by allowing him to travel outside their home land.)

7 ¶ The ^aLORD God of heaven, which took me from my ^bfather's house, and from the land of my kindred, and which spake unto me, and that ^{sware} (swear) unto me, saying, Unto ^{thy seed} (thee) will I give this ^cland; he shall send his ^dangel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this ^{my} (thine) oath: only bring not my son thither again. (If the woman does not come with you, your promise is fulfilled.)

9 And the servant put his hand under the ^athigh (hand) of Abraham his master, and ^{sware} to him concerning that matter. (Covenant made.)

10 ¶ And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to ^aMesopotamia, (Aram-Naharaim; i.e. Aram of the

two rivers) unto the city of ^bNahor. (Abraham's brother.)

11 And he made his camels to kneel down without the city(,) by a well of water(,) at the time of the evening, ~~even~~ the time that women go out to draw *water*.

12 (The servant asks for a sign to know the woman that is to marry Isaac:) And he said, O ^aLORD God of my master Abraham, I pray thee (this day), ~~send me good speed this day, and~~ (that thou wouldst) shew kindness unto my master Abraham(, and send me good speed).

13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw ^awater:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: ~~let the same (her) be she that~~ (the one whom) thou hast ^aappointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to ^aBethuel, son of ^bMilcah, the wife of Nahor, Abraham's brother (Rebekah was Isaac's first cousin once removed.), with her pitcher upon her shoulder.

16 And the damsel (being a virgin,) was **very ^afair to look upon**, a virgin, (such as the servant of Abraham had not seen,) neither had any man ^bknown (the like unto) her: and she went down to the well, and filled her pitcher, and came up. (The KJV suggests that Rebekah was very beautiful, but the JST says that **she was the most beautiful woman the servant had ever seen.** Old Testament Student Manual, p. 84.)

17 And the servant **ran to meet her**, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw ~~water~~ for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw ~~water~~, and drew for all his camels. (10 camels. One camel drinks between 30 and 50 gallons at one time. They can drink 30 gallons in about 10 minutes. She could have fetched between 300-500 gallons of water. This could have been a ton and a half of water.)

21 And the man(,) wondering at her(,) held his peace, ~~to-wit~~ (pondering in his heart) whether the LORD had made his journey ^aprosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden ^aear(-)ring (Heb ring) of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: (and) is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto ^aNahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man ^abowed down his head, and worshipped the LORD. (The sign has been given.)

27 And he said, Blessed ~~be~~ (is) the ^aLORD God of my master Abraham, who hath not left ~~destitute~~ my master (destitute) of his ^bmercy and his truth: (and when) I (was) ~~being~~ in the way, the LORD ^cled me to the house of my master's brethren.

28 And the damsel ran (to the house), and told ~~them~~ of her mother's house these things.

29 ¶ And Rebekah had a brother, ~~and his~~ (whose) name was Laban: and ^aLaban ran out ~~unto~~ the man, unto the well.

30 And it came to pass, when he saw the ear(-)ring(s), and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; ~~that he~~ (and I) came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou ^ablessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ~~ungirded~~ (unburdened) his camels, and gave straw and ^aprovender for the camels, and water to ^bwash his feet, and the men's feet that ~~were~~ (came) with him.

33 And there was set ~~meat~~ (food) before him to eat: but he said, I will not eat, until I have told mine errand. And ~~he~~ (Laban) said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD hath ^ablessed my master greatly; and he is become ^bgreat: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a ^ason to my master when she was ^bold: and unto him hath he ^cgiven all that he hath.

37 And my master made me ^aswear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my ^afather's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, ~~aPeradventure~~ (Perhaps) the woman will not follow me.

40 And he said unto me, The ^aLORD, before whom I ^bwalk, will send his angel with thee, and (he will) prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear ~~from this~~ (of) my oath. When thou comest to my kindred, and if they give (thee) not ~~thee one~~ (a wife for my son), thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou ~~do~~ (wilt) prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And (if) she say to me, Both drink thou, and I will also draw for thy camels; ~~let~~ the same ~~be~~ (is) the woman whom the LORD hath ^aappointed out for my master's son.

45 And before I had done speaking in ~~mine~~ (my) ^aheart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I ~~put~~ (gave) the ^aear(-)ring(s) (Heb ring on her nose) ~~upon~~ (unto) her *face*, (to put into her ears,) and the bracelets upon her hands.

48 And I ^abowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, ~~which~~ (who) had led me in the right way to take my master's brother's ^bdaughter unto his son.

49 And now if ~~ye will~~ (thou wilt) deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. (Here's the important question. Can I take Rebekah with me to marry Isaac?)

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot ^aspeak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's ^awife, as the LORD hath spoken. (Does Rebekah have anything to say about it? Verse 58-yes.)

52 And it came to pass, that, when Abraham's servant heard ~~their~~ (these) words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth ^ajewels (Heb things of silver and gold) of silver, and jewels of gold, and raiment, and gave *them* to Rebekah. He gave also to her brother(,) and to her mother(,) precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us a ~~few~~ (at the least ten) days, at the least ~~ten~~; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath ^aprospered my way; send me away(,) that I may go (un)to my master.

57 And they said, We will call the damsel, and e(i)nquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her ^anurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, (O) Thou art our sister, be thou the mother (blessed) of thousands (-) of millions, and let thy seed possess the ^bgate of those which (who) ^chate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the ^awell La(-)hai-roi; for he dwelt in the south country.

63 And Isaac went out to ^ameditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, ^ashe (IE she dismounted) lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; (The wedding ceremony was most likely performed by Abraham.) and he loved her: and Isaac was ^acomforted after his mother's ^bdeath.

What character qualities did Rebekah have that made her a good wife?

THE sacred narrative now turns to the history of Isaac, the heir to the promises, still marking in its course the same dealings on the part of God which had characterized the life of Abraham. Viewed in connection with the Divine promises, the marriage of Isaac would necessarily appear a subject of the deepest importance to Abraham. Two things were quite firmly settled in the mind of the patriarch: Isaac must on no account take a wife from among the Canaanites around, - he must not enter into alliance with those who were to be dispossessed of the land; and Jehovah, who had so often proved a faithful God, and in obedience to whose will he now refused what might have seemed highly advantageous connections, would Himself provide a suitable partner for Isaac. These two convictions determined Abraham's conduct, as they also guided that of "his eldest servant," whom Abraham commissioned to execute his wishes, and who, in general, seems to have been deeply imbued with the spirit of his master.

Some time before (Genesis 22:20) Abraham had been informed that his brother Nahor, whom he left behind in Haran, had been blessed with numerous descendants. To him the patriarch now dispatched "his servant, the elder of his house, who ruled over all that was his" - generally supposed to have been Eliezer of Damascus (Genesis 15:2), though at that time he must, like his master, have been far advanced in years. But before departing, he made him swear by Jehovah - since this matter concerned the very essence of the covenant - to avoid every alliance with the Canaanites, and to apply to his "kindred." And when the servant put before him the possibility, that the execution of this wish might render it necessary for Isaac to return to the land whence Abraham had come, the patriarch emphatically negated the suggestion, as equally contrary to the Divine will, while his faith anticipated no difficulty, but calmly trusted the result in God's hands. In all this Abraham had no fresh revelation from heaven; nor needed he any. He only applied to present circumstances what he had formerly received as the will of God, just as in all circumstances of life we need no fresh communication from above - only to understand and to apply the will of God as revealed to us in His holy word.

The result proved how true had been Abraham's expectations. Arrived at Haran, Abraham's servant made it a matter of prayer that God would "prosper his way," for even when in the way of God's appointment, we must seek and ask His special blessing. There, as he stood outside the city by the well to which, according to the custom of the East, the maidens would resort at even to draw water for their households, it naturally occurred to him to connect in his prayer a mark of that religious courtesy, hospitality, and kindness to which he had been accustomed in his master's house, with the kindred of Abraham, and hence with the object of his journey. His prayer was scarcely finished when the answer came. "Before he had done speaking" (Comp. Daniel 9:20, 21) Rebekah, the daughter of Bethuel, the son of Nahor, Abraham's brother, came to the well by which the stranger stood with his camels. Her appearance was exceedingly prepossessing ("the damsel was very fair to look upon"), and her bearing modest and becoming. According to the sign on which he had fixed in his own mind, he asked her for water to drink; and according to the same sign, she exceeded his request by drawing for his camels also. But even so Abraham's servant did not yield to his first impressions; only at the literality of the answer to his prayer, "the man wondering at her, held his peace, to know whether Jehovah had made his way prosperous or not." Before asking further who her kindred were, and seeking their hospitality, he rewarded her kindness by splendid presents. But when the answers of Rebekah showed him that Jehovah had actually led him straight "to the house of his master's brethren," the man, fairly overcome by his feelings, "bowed down his head, and worshipped Jehovah."

The description of what now ensued is not only exceedingly graphic, but true to the life. It is said that Rebekah "ran and told her mother's house," that is, evidently to the female portion of the household. Next, Laban, Rebekah's brother, seeing the jewels and hearing her tale, hastens to invite the stranger with true Eastern profusion of welcome. But the terms in which Laban, partially at least an idolater, addressed Abraham's servant: "Thou blessed of Jehovah," remind us how easily the language of Abraham - in other words, religious language, is picked up by those who have really no claim to use it. The servant of Abraham, on the other hand, is quite like his master in his dignified bearing and earnestness of purpose. Before accepting hospitality at the hands of Bethuel and Laban, he will have an answer to the commission on which he has been sent, nor can persuasions or entreaty prevail on him to prolong his stay, even over the following day. With the full consent of Rebekah, the caravan returns to Canaan. Once more it is evening when the end of the journey is reached. It so happens that Isaac has "gone out to meditate in the field" - an expression which implies religious communion with God, probably in connection with this very marriage - when he meets the returning caravan. Rebekah receives her future husband with the becoming modesty of an Eastern bride, and the heart-happiness of the son of promise is secured to him in union with her whom the Lord Himself had "provided" as his wife. Isaac was at the time of his marriage forty years old. Edersheim, OT, Vol 1, Ch 15

Genesis 25

Abraham marries, has seed, dies, and is buried in the cave of Machpelah—His generation through Ishmael set forth—Rebekah conceives, and Jacob and Esau struggle in her womb—The Lord reveals their destiny to Rebekah—Esau sells his birthright for a mess of pottage.

- 1 THEN again Abraham took a wife, and her name was Keturah.
- 2 And she bare him Zimran, and Jokshan, and ^aMedan, and ^bMidian, (Moses was ordained to the priesthood by his father-in-law Jethro, who was a priest of Midian. Maybe Midian was ordained to the priesthood by his father Abraham which then was bestowed upon Jethro.) and Ishbak, and Shuah.
- 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
- 4 And the sons of ^aMidian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the

children of ^bKeturah.

5 ¶ And ^aAbraham ^bgave all that he had unto Isaac. (The birthright son)

6 But unto the sons of the ^aconcubines, which Abraham had, Abraham gave gifts, and ^bsent them away from Isaac his son, while he yet lived, eastward, unto the ^ceast country.

7 And these *are* the ^adays (number) of the years of ^bAbraham's life which he lived, an hundred threescore and fifteen years. (175 years old)

8 Then Abraham gave up the ghost, and died in a good ^aold age, an old man, and full of years; and was ^bgathered to his people. (This phrase means that Abraham went into the spirit world and met his people there.)

9 And his sons Isaac and Ishmael ^aburied him in the cave of ^bMachpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham ^apurchased of the sons of Heth: there was Abraham ^bburied, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the ^awell Lahai-roi.

12 ¶ Now these *are* the ^agenerations of Ishmael, Abraham's son, whom ^bHagar the Egyptian, Sarah's handmaid, ^cbare unto Abraham:

13 And these *are* the names of the sons of ^aIshmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; ^atwelve princes according to their nations.

17 And these *are* the (number of the) years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 And they dwelt from ^aHavilah unto ^bShur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: ^aAbraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of ^aBethuel the Syrian of ^bPadan-aram, the sister to Laban the Syrian.

21 And Isaac ⁱ(e)ntreated the LORD for his ^awife, (that she might bare children,) because she *was* ^bbarren: and the LORD was ⁱ(e)ntreated of him, and Rebekah his wife conceived. (Just in this these two verses, 20 years pass. Isaac was 40 when he was married and 60 when the boys were born.)

22 And the children struggled together within her (womb); and she said, If ~~it be so~~ (I am with child), why ~~am I~~ (is it) thus (with me)? And she went to ^aenquire of the LORD.

23 And the LORD said unto her, ^aTwo nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and **the ^belder shall serve the younger.** (The younger, Jacob, shall have the birthright – Esau will serve Jacob.)

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an ^ahairy garment; and they called his name ^bEsau. (Hairy)

26 And after that came his brother out, and his hand took hold on Esau's ^aheel; and his ^bname was called ^cJacob: (the meaning of which is "He shall follow at the heel," a Hebrew idiom meaning "he shall assail, overreach, or supplant") and Isaac *was* threescore (60) years old when she bare them. (It appears that the birthright births of Abraham, Isaac and Jacob are miraculous in nature, much like the birth of Jesus. Perhaps these births are types of Christ's birth.)

27 And the boys grew: and Esau was a cunning ^ahunter, a man of the field; and Jacob *was* a ^bplain (Heb whole, complete, perfect, simple, plain) man, dwelling in ^ctents.

28 And Isaac loved Esau, because he did eat of *his* ^avenison: but ^bRebekah loved Jacob. (Is it okay to have favorites?)

29 ¶ And Jacob sod pottage (beef or vegetable stew): and Esau came from the field, and he *was* faint:
30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore
was his name called ^aEdom. (Red. Edom means red. Esau's descendants are found among the Arab
nations of today.)

31 And Jacob said, Sell me this day thy ^abirthright. (Esau did not have respect for the birthright
blessings.)

32 And Esau said, Behold, I *am* at the point to die (of dying): and what profit shall this birthright do to
(profit) me? (This rationalization seems to reflect more scorn than hunger. Jacob would almost certainly
have succored Esau freely if his life were in jeopardy. The point of this account seems to be primarily to
show how little value Esau placed on the birthright. His immediate bodily needs were more important to
him than the rights of the covenant. Additional evidence of this attitude is Esau's marriages to Canaanite
women, which broke the covenant line (see Genesis 26:34–35). The birthright itself should have been a
treasured thing. The highly desirable birthright blessing is the right to the presidency, or keys, of the
priesthood. Elder Bruce R. McConkie wrote: "It appears that anciently under the Patriarchal Order
certain special blessings, rights, powers, and privileges—collectively called the *birthright*—passed from
the father to his *firstborn son*. (Gen. 43:33.) In later ages special blessings and prerogatives have been
poured out upon *all* the worthy descendants of some who gained special blessings and birthrights
anciently. (3 Ne. 20:25–27.) Justification for this system, in large part, lies in the pre-existent
preparation and training of those born in the lines destined to inherit preferential endowments."
(*Mormon Doctrine*, p. 87.) In the patriarchal order this birthright was passed from father to son, who
was often, but not always, the eldest son. Righteousness was a more important factor than being the
firstborn. Old Testament Student Manual, p. 85. Dallin H. Oaks: "The firstborn, Esau, 'despised his
birthright' (Genesis 25:34). Jacob, the second twin, desired it. Jacob valued the spiritual, while Esau
sought the things of this world. . . . Many Esaus have given up something of eternal value in order to
satisfy a momentary hunger for the things of the world" (in Conference Report, Oct. 1985, 76; or
Ensign, Nov. 1985, 61; see also Genesis 25:30))

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.
34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went
his way: thus Esau despised *his* birthright.

Genesis 26

*The Lord promises Isaac posterity as the stars of heaven in number—In his seed all nations shall be
blessed—The Lord prospers Isaac, temporally and spiritually, for Abraham's sake—Isaac offers
sacrifices—Esau marries Hittite wives to the sorrow of his parents.*

1 AND there was a ^afamine in the land, beside the first famine that was in the days of Abraham. And
Isaac went unto ^bAbimelech king of the ^cPhilistines unto Gerar. (Abimelech was king during Abraham,
too. It is probable that Abimelech is a title. It means, son of the king.)

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall
tell thee of:

3 ^aSojourn in this land, and I will be with thee, and will ^bbless thee; for unto thee, and unto thy seed, I
will give all these ^ccountries, and I will perform the ^doath which I sware unto Abraham thy father;

4 And I will make thy ^aseed to multiply as the stars of heaven, and will give unto thy seed all these
countries; and in thy seed shall all the ^bnations of the earth be blessed;

5 Because that Abraham ^aobeyed my voice, and kept my ^bcharge, my commandments, my statutes, and
my laws.

6 ¶ And Isaac dwelt in ^aGerar:

7 And the men of the place asked *him* of (concerning) his wife; and he said, She *is* my ^asister: (This was

a truthful comment. She was his cousin.) for he feared to say, *She is my wife*; lest, ~~said he~~, the men of the place should kill me for (to get) Rebekah; because she *was* ^bfair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, (I said it) Because I ~~said~~ (feared), Lest I die for her.

10 And ^aAbimelech said, What *is* this thou hast done unto us? one of the people might lightly have ^blien (or lain) with thy wife, and thou shouldst have ^cbrought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an ^ahundredfold: (Heb And the man continually increased in wealth until he was very wealthy) and the LORD ^bblessed him.

13 ^aAnd the man waxed ^bgreat, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines ^aenvied him.

15 For all the ^awells which his father's servants had digged in the days of Abraham his father, the Philistines ^bhad stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much ^amightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their ^anames after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did ^astrive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well ^bEsek; (strife) because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it ^aSitnah. (opposition)

22 And he ^aremoved from thence, and digged another well; and for that they ^bstrove not: and he called the name of it ^cRehoboth; (broad open places) and he said, For now the LORD hath made room for us, and we shall be ^dfruitful in the land.

23 And he went up from thence to ^aBeer-sheba.

24 And the ^aLORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: ^bfear not, for ^cI *am* with thee, and will bless thee, and multiply thy ^dseed for my servant Abraham's sake.

25 And he builded an ^aaltar there, and called upon the ^bname of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and ^aPhichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye ^ahate me, and have sent me away from you?

28 And they said, We saw certainly that the ^aLORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in ^apeace: thou *art* now the ^bblessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they ^arose (arose early) up betimes in the morning, and ^bsware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* ^aBeer-sheba (well of an oath) unto this day.

34 ¶ And Esau was forty years old when he took to ^awife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: (Esau is again showing his contempt for his birthright by marrying someone who would not raise children in righteousness.)

35 Which were a ^agrief (bitterness of spirit meaning great sorrow or grief) of mind unto Isaac and to Rebekah. (Faithful church members often have children who stray from the gospel and cause grief to their parents.)

Genesis 27

Rebekah guides Jacob in seeking blessings—Jacob is blessed to have dominion and rule over peoples and nations—Esau hates Jacob and plans to slay him—Rebekah fears lest Jacob marry one of the daughters of Heth.

1 AND it came to pass, that when Isaac was old, and his eyes were ^adim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy ^aquiver and thy bow, and go out to the field, and ^btake (Heb hunt) me *some venison*;

4 And make me ^asavoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die. (Isaac was going to go against the prophecy of the Lord by giving Esau the primary blessing. But Rebekah showed a lack of faith by taking things into her own hands. This shows the weakness of these great people who later we learn have become exalted. "This is one of the most remarkable complications of life, showing in the clearest manner that a higher hand guides the threads of history, so that neither sin nor error can ultimately entangle them. Each one weaves the threads which are committed to him according to his own views and desires; but at last, when the texture is complete, we behold in it the pattern which the Master had long devised, and towards which each laborer had only contributed one or another feature." At the time of which we write Isaac was one hundred and thirty-seven years old - an age at which his half-brother Ishmael had died, fourteen years before; and though Isaac was destined to live yet forty- three years longer (Genesis 35:28), the decay of his sight, and other infirmities, brought the thought of death very near to him. Under these circumstances he resolved formally to bestow the privileges naturally belonging to the first-born upon Esau. With this, however, he coupled, as a sort of preliminary condition, that Esau should bring and prepare for him some venison. Possibly he regarded the finding of the game as a sort of providential sign, and the preparation of it as a token of affection. There would be nothing strange in this, for those who believe in God, and yet for some reason refuse implicitly to follow His directions, are always on the outlook for some "sign" to justify them in setting aside the clear intimations of His will. But Rebekah had overheard the conversation between her husband and her son. Probably she had long been apprehensive of some such event, and on the outlook for it. And now the danger seemed most pressing. Another hour, and the blessing might for ever be lost to Jacob. Humanly speaking, safety lay in quick resolution and decided action. It mattered not what were the means employed, if only the end were attained. Had not God distinctly pointed out Jacob as heir to the promises? Had not Esau proved himself utterly unfit for it, and that even before he married those Canaanitish women? She could only be fulfilling the will of God when she kept her husband from so great a wrong, and secured to her son what God had intended him to possess. Thus Rebekah probably argued in her own mind. To be sure, if she had had the faith of Abraham, who was ready on Mount Moriah to offer up his own son, believing that, if it were to be so, God was able to raise him from the dead, she would not have acted, not even felt, nor feared, as she did. But then her motives were very mixed, even though she kept the promise steadily in view, and her faith was weak and imperfect, even though she imagined herself to be carrying out the will of God. Such hours come to most of us, when it almost seems as if necessity obliged and holy wisdom prompted us to

accomplish, in our own strength, that which, nevertheless, we should leave in God's hand. If once we enter on such a course, it will probably not be long before we cast to the winds any scruples about the means to be employed, so that we secure the object desired, and which possibly may seem to us in accordance with the will of God. Here also faith is the only true remedy: faith, which leaves God to carry out His own purposes, content to trust Him absolutely, and to follow Him whithersoever He leadeth. And God's way is never through the thicket of human cunning and devices. "He that believeth shall not make haste;" nor need he, for God will do it all for him. Edersheim, Vol 1, Ch 15)

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And ^aRebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a ^ahairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the ^askins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came ^anear, and kissed him: and he smelled the smell of his raiment, and ^bblessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the ^adew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people ^aserve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons ^bbow down to thee: cursed *be* every one that curseth thee, and ^cblessed *be* he that ^dblesseth thee. (In pursuance of her purpose, Rebekah proposed to Jacob to take advantage of his father's dim sight, and to personate Esau. He was to put on his brother's dress, which bore the smell of the aromatic herbs and bushes among which he was wont to hunt, and to cover his smooth skin with a kind of fur; while Rebekah would prepare a dish which his father would not be able to distinguish from the venison which Esau was to make ready for him. It is remarkable, that although Jacob at first objected, his scruples were caused rather by fear of detection than from a sense of the wrong proposed. But Rebekah quieted his misgivings, - possibly trusting, that since she was doing, as she thought, the will of God, she could not but succeed. In point of fact, Jacob found his part more difficult than he could have expected. Deceit, equivocation, and lying, repeated again and again, were required to allay the growing suspicions of the old man. At last Jacob succeeded - with what shame and remorse we can readily imagine - in diverting his father's doubts; and Isaac bestowed upon him "the blessing," and with it the birthright. But it deserves special notice, that while this blessing assigned to him both the land of Canaan and lordship over his brethren, there is in it but the faintest allusion to the great promise to Abraham. The only words which can be supposed to refer to it are these: "Cursed be every one that curseth thee, and blessed be he that blesseth thee." (Genesis 27:29) But this is manifestly very different from the blessing of Abraham, "In thee and in thy seed shall all the nations of the earth be blessed." (Genesis 22:18) It is clear that Isaac imagined he had blessed Esau, and that he did not dare confer upon him the spiritual privileges attached to the birthright. So, after all, Jacob and Rebekah did not attain that which they had sought! Edersheim, Vol 1, Ch 15)

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath ^ataken venison (Heb hunted game), and brought *it* me, and I have eaten of all before thou camest, and **have ^bblessed him? yea, and he shall be blessed.** (In spite of how it happened, Jacob is to receive the birthright blessing.)

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named ^aJacob? (A supplanter) for he hath supplanted me these two times: he took away my ^bbirthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for ^aservants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and ^awept. (Jacob had scarcely left the presence of his father, when Esau entered with the venison he had prepared. If Isaac, Rebekah, and Jacob had been each wrong in their share in the transaction, Esau deserves at least equal blame. Not to speak of his previous knowledge of the will of God on this point, he disguised from his brother Jacob that he was about to obtain from his father's favor that which he had actually sold to Jacob! Surely, there was here quite as great dishonesty, cunning, and untruthfulness as on the part of Jacob. When Isaac now discovered the deceit which had been practiced upon him, he "trembled very exceedingly," but he refused to recall the blessing he had pronounced: "I have blessed him - yea, and he shall be blessed." Now, for the first time, the mist which in this matter had so long hung about Isaac's spiritual vision, seems dispelled. He sees the finger of God, who had averted the danger which his own weakness had caused. Thus, while all parties

in the transaction had been in error and sin, God brought about His own purpose, and Isaac recognized this fact. Now, for the first time also, Esau obtained a glimpse of what he had really lost. We read, that "afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it diligently with tears." (Hebrews 12:17) At his earnest entreaty for some kind of blessing, Isaac pronounced what in reality was a prophecy of the future of Edom. Edersheim, Vol 1, Ch 15)

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy ^abrother; and it shall come to pass when thou shalt have the dominion, that thou shalt ^bbreak his ^cyoke from off thy neck. (The story of how Jacob obtained the birthright blessing from Isaac with the help of his mother is a troubling one in many respects. Typically, commentators who do not have access to latter-day scriptures come to one of two conclusions: either they emphasize Esau's unworthiness for the birthright and therefore justify the deception, or else they criticize Jacob's shrewd and crafty nature. A more complete knowledge of gospel principles, however, may pose some additional problems. Can a person deceive a patriarch and get a blessing that belongs to someone else? Was Jacob a deceitful and crafty man? Was Isaac blindly favorable to certain children? Can one be dishonest and still get a valid patriarchal blessing? The following points should be carefully considered: 1. As the record in Genesis now reads, there is little option but to conclude that Rebekah and Jacob deliberately deceived Isaac and that Jacob explicitly lied to his father. Rebekah and Jacob believed the deception was necessary because Isaac obviously favored Esau. Joseph Smith, however, taught that certain errors had crept into the Bible through "ignorant translators, careless transcribers, or designing and corrupt priests." TPJS, p. 327. For example, a comparison of the early chapters of Genesis with the fuller accounts revealed to the Prophet (now found in the books of Moses and Abraham) shows how much has been lost. It is possible that the story of Jacob's obtaining the birthright has also lost much or been changed by unbelievers. These changes could then explain the contradictions. 2. Rebekah knew by personal revelation that Jacob was to be the son of the covenant (25:22-23). Jacob reluctantly gave in to his mother's wishes after she told him that she would take the responsibility for what they were about to do. 3. Although the early patriarchs and their wives were great and righteous men and women who eventually were exalted and perfected (D&C 132:37), this fact does not mean that they were perfect in every aspect while in mortality. If the story is correct as found in Genesis, Isaac may have been temporarily shortsighted in favoring Esau. Or Rebekah may have had insufficient faith in the Lord to let him work his will and therefore undertook a plan of her own to ensure that the promised blessings would come to pass. These shortcomings do not lessen their later greatness and their eventual perfection. 4. Whatever the explanation for the circumstances surrounding the reception of the blessing, one thing is perfectly clear. Priesthood holders are given the keys to bind and loose on earth and have that action validated in heaven. **Once Isaac learned of the deception, he could have revoked the blessing and given it to Esau. Instead, he told Esau, "Yea, and he shall be blessed"** (27:33). Later, when Jacob was preparing to leave for Padan-aram to escape Esau's wrath, Isaac clearly gave him the blessing of Abraham (28:3-4), an additional proof that Jacob received the blessing meant for him and that Isaac confirmed it upon him. Thus, if the Genesis record is correct as it now is, Jacob, like others, received a call and a promise of eventual blessings because of his potential and in spite of his weaknesses. Like anyone, he had then to live worthily in order to obtain the promised blessings. Old Testament Student Manual, p. 85-86. God chose Jacob over Esau while the two were yet in Rebecca's womb and before either, as far as the works of this life are concerned, had earned any preferential status. Why? It is a pure matter of pre-existence. Jacob was coming into the world with greater spiritual capacity than Esau; he was foreordained to a special work; he was elected to serve in a chosen capacity. Then through the lineage of Jacob, God sent those valiant spirits, those noble and great ones, who in his infinite wisdom and foreknowledge he knew would be inclined to serve him. Through Esau came those spirits of lesser valiance and devotion. Hence, in the very nature of things, many of

Jacob's seed were righteous in this life, and many of Esau's were wicked, causing Malachi to say in the Lord's name, some fifteen hundred years later, that God loved the house of Jacob and hated the house of Esau. (Mal. 1:2-3.) Bruce R. McConkie, *Doctrinal Commentary on the New Testament, Vol 2, How the Law of Election Works.*)

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. (For, that Isaac was now acting in faith, and that he discerned how, without knowing it, he had blessed, not according to his own inclination, but according to the will and purpose of God, appears from the subsequent history. It seems that Esau, full of hatred and envy, resolved to rid himself of his rival by murdering his brother, only deferring the execution of his purpose till after the death of his father, which he also believed to be near at hand. Somehow Rebekah, ever watchful, obtained tidings of this; and knowing her elder son's quick temper, which, however violent, did not long harbor anger, she resolved to send Jacob away to her brother Laban, for "a few days," as she fondly imagined, after which she would "send and fetch" him "from thence." But kindness towards her husband prompted her to keep from him Esau's murderous plan, and to plead as a reason for Jacob's temporary departure that which, no doubt, was also a strong motive in her own mind, that Jacob should marry one of her kindred. For, as she said, "If Jacob take a wife of the daughters of Heth, such as these of the daughters of the land, what good shall my life be to me?" Petulant as was her language, her reasoning was just, and Isaac knew it from painful experience of Esau's wives. And now Isaac expressly sent Jacob to Laban, to seek him a wife; and in so doing, this time consciously and wittingly, renewed the blessing which formerly had been fraudulently obtained from him. Now also the patriarch speaks clearly and unmistakably, not only reiterating the very terms of the covenant-blessing in all their fullness, but especially adding these words: "God Almighty . . . give thee the blessing of Abraham, to thee, and to thy seed with thee." Thus Isaac's dimness of spiritual sight had at last wholly passed away. But the darkness around Esau seems to only have grown deeper and deeper. Upon learning what charge Isaac had given his son, and apparently for the first time awakening to the fact that "the daughters of Canaan pleased not Isaac* his father," he took "Mahalath, the daughter of Ishmael" as a third wife - as if he had mended matters by forming an alliance with him whom Abraham had, by God's command, "cast out!" Thus the spiritual incapacity and unfitness of Esau appeared at every step, even where he tried to act kindly and dutifully. Edersheim, Vol 1, Ch 15)

43 Now therefore, my son, obey my voice; and arise, ^aflee thou to Laban my ^bbrother to ^cHaran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's ^aanger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the ^adaughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, (*Marrying outside of the covenant.*) what good shall my life do me? ("Esau was also blessed—with the bounties of the earth, and with the potential to cast off the yoke of oppression; but like most of us he valued what he had lost after it was gone and rued the day he had traded the birthright off to Jacob. He bitterly resolved to get revenge by fratricide when he saw the blessing of transmittal of the birthright actually confirmed upon the head of him to whom he had bartered the right to it. The alert and resourceful Rebekah averted a double tragedy (loss of both sons—one by murder and one by execution, as the law of Genesis 9:6 would require) by proposing to Isaac that they send Jacob away to find a proper wife in her home land. Thus she would remove him from harm proposed by Esau until feelings could cool. The proposition that he be sent for a proper wife apparently was approved immediately by Isaac, for doubtless he saw that it was true, as Rebekah said, that their life's mission would be frustrated if Jacob married as Esau had." (Rasmussen, *Introduction to the Old Testament*, 1:47.))

(The appearance of the children did not belie their character when they grew up. The wild disposition of Esau, which found occupation in the roaming life of a hunter, reminds us of Ishmael; while Jacob, gentle and domestic, sought his pleasures at home. **As is so often the case, Isaac and Rebekah made favorites of the sons who had the opposite of their own disposition.** The quiet, retiring Isaac preferred his bold, daring, strong, roaming elder son; while Rebekah, who was naturally energetic, felt chiefly drawn to her gentle son Jacob. Yet at bottom Esau also was weak and easily depressed, as appeared in his tears and impotent reproaches when he found himself really deprived of the blessing; while Jacob, too, like his mother, impetuous, was ever ready to take matters into his own hands. We repeat it, that all parties must at the time have been aware that, even before the birth of the children, the word of God had designated Jacob as heir of the promises. **But Isaac's preference for Esau made him reluctant to fall in with the Divine arrangement;** while the impetuosity of Rebekah and of Jacob prompted them to bring about in their own way the fulfillment of God's promise, instead of believingly waiting to see when and how the Lord would do it. Thus it came that Jacob, watching his opportunities, soon found occasion to take advantage of his brother. One day Esau returned from the chase "faint" with hunger. **The sight of a mess of lentils, which to this day is a favorite dish in Syria and Egypt, induced him, unaccustomed and unable as he was to control the desires of the moment, to barter away his birthright for this "red" pottage.** The circumstances become the more readily intelligible when we remember, besides the unbridled disposition of Esau, that, as Lightfoot has pointed out, it was a time of commencing famine in the land. For, immediately afterwards (Genesis 26:1), we read that "there was a famine in the land," greater even than that at the time of Abraham, and which compelled Isaac for a season to leave Canaan. From this event, so characteristic and decisive in his history, Esau, after the custom of the East, obtained the name of Edom, or "red," from the color of "the mess of pottage" for which he had sold his birthright.

In regard to the conduct of the two brothers in this matter, we must note, that Scripture in no way excuses nor apologizes for that of Jacob. According to its wont, it simply states the facts, and makes neither comment nor remark upon them. That it leaves to "the logic of facts;" and the terrible trials which were so soon to drive Jacob from his home, and which kept him so long a bondsman in a strange land, are themselves a sufficient Divine commentary upon the transaction. Moreover, it is very remarkable that Jacob never in his after-life appealed to his purchase of the birthright. But so far as Esau is concerned only one opinion can be entertained of his conduct. We are too apt to imagine that because Jacob wronged or took advantage of Esau, therefore Esau was right. The opposite of this is the case. When we ask ourselves what Jacob intended to purchase, or Esau to sell in the "birthright," we answer that in later times it conveyed a double share of the paternal possessions. (Deuteronomy 21:17) In patriarchal days it included "lordship" over the rest of the family, and especially succession to that spiritual blessing which through Abraham was to flow out into the world (Genesis 27:27, 29), together with possession of the land of Canaan and covenant-communion with Jehovah. (Genesis 28:4) **What of these things was spiritual, we may readily believe, Esau discredited and despised, and what was temporal, but yet future, as his after conduct shows, he imagined he might still obtain either by his father's favor or by violence. But that for the momentary gratification of the lowest sensual appetites he should have been ready to barter away such unspeakably precious and holy privileges, proved him, in the language of the Epistle to the Hebrews (Hebrews 12:16), to have been "a profane person," and therefore quite unfitted to become the heir of the promises. For profanity consists in this: for the sensual gratification or amusement of the moment to give up that which is spiritual and unseen; to be careless of that which is holy, so as to snatch the present enjoyment, - in short, practically not to deem anything holy at all, if it stands in the way of present pleasure.** Scripture puts it down as the bitter self-condemnation which Esau, by his conduct,

pronounced upon himself: "and he did eat and drink, and rose up, and went his way; thus Esau despised his birthright."

Before farther following the history of Isaac's trials and joys, it seems desirable to make here a few general remarks, for the purpose of explaining the conduct alike of Isaac and of Jacob, and its bearing on the history of the covenant. It has been common to describe Abraham as the man of faith, Isaac as the model of patient bearing, and Jacob as the man of active working; and in the two latter cases to connect the spiritual fruits, which were the outcome of their faith, with their natural characters also. All this is quite correct; but, in our opinion, it is necessary to take a broader view of the whole matter. **Let it be borne in mind, that God had both made and established His covenant with Abraham. The history of Isaac and Jacob, on the other hand, rather represents the hindrances to the covenant. These are just the same as we daily meet in our own walk of faith. They arise from opposite causes, according as in our weakness we either lag behind, or in our haste go before God. Isaac lagged behind, Jacob tried to go before God; and their history exhibits the dangers and difficulties arising from each of these causes, just as, on the other hand, God's dealings with them show how mercifully, how wisely, and yet how holily He knew to remove these hindrances out of the way, and to uproot these sins from their hearts and lives. Accordingly, we shall consider the history of Isaac and Jacob as that of the hindrances of the covenant and of their removal.**

Viewed in this light we understand all the better, not only Jacob's attempt to purchase the "birthright" - as if Esau had had the power of selling it! - but what followed that transaction? It seems that a grievous famine induced Isaac to leave his settlement, and it naturally occurred to him in so doing to follow in the wake of his father Abraham, and to go into Egypt. But when he had reached Gerar, the residence of Abimelech, king of the Philistines, where Abraham had previously sojourned, "Jehovah appeared unto him," and specially directed him to remain there, at the same time renewing to him the promises He had made to Abraham. Both in this direction and in the renewal of blessing we recognize the kindness of the Lord, Who would not expose Isaac to the greater trials of Egypt, and would strengthen and encourage his faith. Apparently, he had on reaching Gerar not said that Rebekah was his wife; and when he was, at last, "asked" about it, the want of courage which had prompted the equivocation, ripened into actual falsehood. Imitating in this the example of Abraham, he passed off his wife as his sister. But here also the kindness of the Lord interposed to spare him a trial greater than he might have been able to bear. His deceit was detected before his wife had been taken by any one; and an order given by Abimelech - whether the same who ruled at the time of Abraham, or his successor - secured her future safety. The famine seems now to have become so intense, that Isaac began to till land for himself. And God blessed him with an unusually large return - still further to encourage his faith amidst its trials. Commonly, even in very fruitful parts of Palestine, the yield is from twenty-five to fifty times that which had been sown; and in one small district, even eighty times that of wheat, and one hundred times that of barley. But Isaac at once "received an hundredfold" - to show him that even in a year of famine God could make the most ample provision for His servant. The increasing wealth of Isaac excited the envy of the Philistines. Disputes arose, and they stopped up the wells which Abraham had digged. At last, even Abimelech, friendly as he was, advised him to leave the place. Isaac removed to the valley of Gerar. But there also similar contentions arose; and Isaac once more returned to Abraham's old settlement at Beersheba. Here Jehovah again appeared unto him, to confirm, on his re-entering the land, the promises previously made. Beersheba had also its name given it a second time. For Abimelech, accompanied by his chief captain and his privy councilor, came to Isaac to renew the covenant which had formerly been there made between the Philistines and Abraham. Isaac was now at peace with all around. Better still, "he builded an altar" in Beersheba, "and called upon the name of Jehovah." But in the high day of his prosperity fresh trials awaited him. His eldest son Esau, now forty years old, took two Canaanitish wives, "which were a grief of mind unto Isaac and to Rebekah." Assuredly, if Isaac had not "lagged far behind," he

would in this have recognized the final and full unfitness of Esau to have "the birthright." But the same tendency which had hitherto kept him at best undecided, led, ere it was finally broken, to a further and a far deeper sorrow than any he had yet experienced. Edersheim, Vol 1. Ch 15.)

Genesis 28

Isaac forbids Jacob to marry a Canaanite—He blesses Jacob and his seed with the blessings of Abraham—Esau marries a daughter of Ishmael—Jacob sees in vision a ladder reaching up into heaven—The Lord promises him seed as the dust of the earth in number—Also, that in him and in his seed shall all the families of the earth be blessed—Jacob covenants to pay tithes.

- 1 AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a ^awife of the daughters of ^bCanaan. (He must marry inside the covenant or the blessings of Abraham will be lost. If we don't marry in the temple we will also lose the blessings of Abraham.)
- 2 Arise, go to ^aPadan-aram, to the house of ^bBethuel thy mother's father; and take thee a wife from thence of the daughters of ^cLaban thy mother's brother. (Marry one of your cousins.)
- 3 And God ^aAlmighty ^bbless thee, and make thee ^cfruitful, and multiply thee, that thou mayest be a ^dmultitude of people;
- 4 And give thee the blessing of Abraham, to thee, and to thy ^aseed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. (Isaac confirms the birthright blessing on Jacob.)
- 5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the ^aSyrian, (Heb Aramaean) the brother of Rebekah, Jacob's and Esau's mother.
- 6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;
- 7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;
- 8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;
- 9 Then went Esau unto ^aIshmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his ^bwife. (Esau marries a cousin but one who could not allow his children to hold the priesthood because they were black)
- 10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.
- 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.
- 12 And he ^adreamed, and behold a ladder (more like a stair not a ladder) set up on the earth, (We approach heaven one step at a time, one ordinance at a time.) and the top of it reached to heaven: and behold the ^bangels of God ascending and descending (up) on it.
- 13 And, behold, the ^aLORD stood ^babove (or beside him) it, and said, I *am* the ^cLORD God of Abraham thy father, and the God of Isaac: the ^dland whereon thou liest, to thee will I give it, and to thy seed;
- 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the ^anorth, and to the south: and in thee and in thy ^bseed shall all the ^cfamilies of the earth be ^dblessed. (This is the same language of the covenant made to Abraham, and to all who enter into the new and everlasting covenant of marriage in the temple.)
- 15 And, behold, ^aI *am* with thee, and will keep thee in all *places* whither thou goest, and will ^bbring thee again into this ^cland; for I will not leave thee, until I have done *that* which I have spoken to thee of. (IT had been a long and weary journey that first day when Jacob left his home at Beersheba.* More than forty miles had he traveled over the mountains which afterwards were those of Judah, and through what was to become the land of Benjamin. The sun had set, and its last glow faded out from the gray hills of Ephraim, when he reached "an uneven valley, covered, as with gravestones, by large sheets of bare rock,

- some few here and there standing up like the cromlechs of Druidical monuments."** Here, close by a wild ridge, the broad summit of which was covered by an olive grove, was the place where Abraham had first rested for some time on entering the land, and whence he and Lot had, before their separation, taken a survey of the country. There, just before him, lay the Canaanitish Luz; and beyond it, many days' journey, stretched his weary course to Haran.*** It was a lonely, weird place, this valley of stones, in which to make his first night's quarters. But perhaps it agreed all the better with Jacob's mood, which had made him go on and on, from early morning, forgetful of time and way, till he could no longer pursue his journey. **Yet, accidental as it seemed - for we read that "he lighted upon a certain place," - the selection of the spot was assuredly designed of God.** Presently Jacob prepared for rest. Piling some of the stones, with which the valley was strewn, he made them a pillow, and laid him down to sleep. Then it was, in his dream, that it seemed as if these stones of the valley were being builded together by an unseen hand, step upon step, "a ladder" - **or, probably more correctly, "a stair."** Now, as he watched it, it rose and rose, till it reached the deep blue star-spangled sky, which seemed to cleave for its reception. All along that wondrous track moved angel-forms, "ascending and descending upon it;" and angel-light was shed upon its course, till quite up on the top stood the glorious Jehovah Himself, Who spake to the lonely sleeper below: "I am Jehovah, the God of Abraham thy father, and the God of Isaac." Silent in their ministry, the angels still passed up and down the heaven-built stairs, from where Jacob lay to where Jehovah spake. The vision and the words which the Lord spoke explain each other, the one being the symbol of the other. On that first night, when an outcast from his home, and a fugitive, heavy thoughts, doubts, and fears would crowd around Jacob; when, in every sense, his head was pillowed on stones in the rocky valley of Luz, Jehovah expressly renewed to him, in the fullest manner, the promise and the blessing first given to Abraham, and added to it this comfort, whatever might be before him: "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." And what Jacob heard, that he also saw in symbolic vision. The promise was the real God-built stair, which reached from the lonely place on which the poor wanderer lay quite up to heaven, right into the very presence of Jehovah; and on which, all silent and unknown by the world, lay the shining track of angel-ministry. **And so still to each one who is truly of Israel is the promise of that mysterious "ladder" which connects earth with heaven. Below lies poor, helpless, forsaken man; above, stands Jehovah Himself, and upon the ladder of promise which joins earth to heaven, the angels of God, in their silent, never-ceasing ministry, descend, bringing help, and ascend, as to fetch new deliverance. Nay, this "ladder" is Christ,**** for by this "ladder" God Himself has come down to us in the Person of His dear Son, Who is, so to speak, the Promise become Reality, as it is written: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." (John 1:51) Edersheim, Vol 1, Ch 16)**

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.
 17 And he was afraid, and said, How dreadful *is* this place! *this is none other but the house of God* (Heb., Beth-el), *and this is the gate of ^aheaven.* (Temples on earth are the gates into heaven.)

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a ^apillar, and poured oil upon the top of it.

19 And he called the name of that place ^aBeth-el: (House of God) but the name of that city *was called* ^bLuz at the first. (President Marion G. Romney explained why this vision of heaven was shown in the form of a ladder and why the name of the place where it happened was called Bethel: "When Jacob traveled from Beersheba toward Haran, he had a dream in which he saw himself on the earth at the foot of a ladder that reached to heaven where the Lord stood above it. He beheld angels ascending and descending thereon, and Jacob realized that **the covenants he made with the Lord there were the rungs on the ladder that he himself would have to climb in order to obtain the promised blessings—blessings that would entitle him to enter heaven and associate with the Lord.** "Because he had met the Lord and entered into covenants with him there, Jacob considered the site so sacred that

he named the place Bethel, a contraction of Beth-Elohim, which means literally ‘the House of the Lord.’ He said of it: ‘. . . this is none other but the house of God, and this is the gate of heaven.’ (Gen. 28:17.) “**Jacob not only passed through the gate of heaven, but by living up to every covenant he also went all the way in. Of him and his forebears Abraham and Isaac, the Lord has said: ‘. . . because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.’ (D&C 132:37.)** “Temples are to us all what Bethel was to Jacob. Even more, they are also the gates to heaven for all of our unendowed kindred dead. We should all do our duty in bringing our loved ones through them.” (“Temples—The Gates to Heaven,” *Ensign*, Mar. 1971, p. 16.)

20 And Jacob vowed a ^avow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father’s house in peace; then shall the ^aLORD be my God:

22 And (the place of) this stone, which I have set *for* a pillar, shall be (the place of) God’s house: and of all that thou shalt give me I will surely give the ^atenth unto thee. (The law of tithing. It’s around this time that Shem (perhaps Melchizedek), the son of Noah, dies.)

Genesis 29

Jacob meets Rachel at the well—He serves Laban seven years for her—Laban gives to Jacob, first Leah, then Rachel in marriage—Jacob serves another seven years—Leah bears Reuben, Simeon, Levi, and Judah.

1 THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well’s mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well’s mouth, and watered the sheep, and put the stone again upon the well’s mouth in his place.

4 And Jacob said unto them, My brethren, (from) whence be (are) ye? And they said, Of (From) ^aHaran are we.

5 And he said unto them, Know ye ^aLaban the son of Nahor? And they said, We know *him*.

6 And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all ^athe (Samaritan and Septuagint: the shepherds) flocks be gathered together, and *till* they roll the stone from the well’s mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father’s sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, that Jacob went near, and rolled the stone from the well’s mouth, and ^awatered the flock of Laban his mother’s brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father’s brother, and that he *was* Rebekah’s son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister’s son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my ^aflesh. And he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*? (No further incident worth recording occurred till Jacob

reached the end of his journey in "the land of the people of the East." Here he found himself at a "well," where, contrary to the usual custom, three flocks were already in waiting, long before the usual evening time for watering them. Professor Robinson has made this personal observation, helpful to our understanding of the circumstances: **"Over most of the cisterns is laid a broad and thick flat stone, with a round hole cut in the middle, forming the mouth of the cistern. This hole we found in many cases covered with a heavy stone, which it would require two or three men to roll away."** We know not whether these flocks were kept waiting till sufficient men had come to roll away the stone, or whether it was the custom to delay till all the flocks had arrived. At any rate, when Jacob had ascertained that the flocks were from Haran, and that the shepherds knew Laban, the brother of Rebekah, and **when he saw the fair Rachel, his own cousin, coming with her flock, he rolled away the stone himself**, watered his uncle's sheep, and in the warmth of his feelings at finding himself not only at the goal of his journey, but apparently God-directed to her whose very appearance could win his affections, he embraced his cousin. Even in this little trait the attentive observer of Jacob's natural character will not fail to recognize "the haste" with which he always anticipated God's leadings. When Laban, Rachel's father, came to hear of all the circumstances, he received Jacob as his relative. A month's trial more than confirmed in the mind of that selfish, covetous man the favorable impression of Jacob's possible use to him as a shepherd, which his first energetic interference at the "well" must have produced. With that apparent frankness and show of liberality under which cunning, selfish people so often disguise their dishonest purposes, Laban urged upon Jacob to name his own "wages." Jacob had learned to love Rachel, Laban's younger daughter. Without consulting the mind of God in the matter, he now **proposed to serve Laban seven years for her hand. This was just the period during which, among the Hebrews, a Jewish slave had to serve; in short, he proposed becoming a bondsman for Rachel. With the same well-feigned candor as before**, Laban agreed: "It is better that I give her to thee, than that I should give her to another man (to a stranger)." The bargain thus to sell his daughter was not one founded on the customs of the time, and Laban's daughters themselves felt the degradation which they could not resist, as appears from their after statement, when agreeing to flee from their father's home: "Are we not counted of him strangers? for he has sold us." (Genesis 31:14, 15) Edersheim, Vol 1, Ch 16)

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel *was* ^abeautiful and well ^bfavoured. (The Hebrew word translated as "tender" means "soft, delicate, or lovely." The fact that this trait is emphasized for Leah, while **Rachel is described as "beautiful and well-favoured," that is, beautiful in every respect, seems to suggest that Leah's eyes were her most attractive feature.** Institute Manual, 87)

18 And Jacob loved Rachel; and said, I will ^aserve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for ^aRachel; and they seemed unto him *but* a few days, for the ^blove he had to her.

21 ¶ And Jacob said unto Laban, Give (unto) *me* my wife, (that I may go and take her,) for my days (of serving thee) are fulfilled, ~~that I may go in unto her.~~

22 And Laban (gave her to Jacob, and) gathered together all the men of the place, and made a ^afeast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to ~~him~~ (Jacob); and (s)he went in ~~unto her~~ (and slept with him).

24 And Laban gave unto his daughter Leah (,) ^aZilpah his (hand)maid ~~for an~~ (to be a) handmaid (for her).

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? **(The modern reader may find it hard to believe that Jacob did not discover the switch until it was morning; however, the following possibilities could explain the success of Laban's ruse. As sisters,**

Rachel and Leah may have been quite similar in height, weight, and general appearance. Second, the women of Haran sometimes veiled themselves. Third, Laban was a shepherd. If he was a typical shepherd of ancient times, he dwelt in tents instead of in permanent dwellings. The inside of a tent at night can be very dark. And finally, knowing what the reaction of Jacob would be if he discovered the substitution early, Laban may have told Leah to speak as little as possible so as not to give the deception away before it was too late to change it. Old Testament Student Manual, p. 87.

Where was Rachel during this? She must have been obedient to her father, not necessarily her will.)

26 And Laban said, It must not be so done in our country, to give the younger before the ^afirstborn.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter ^aBilhah his handmaid to be her maid.

30 And he went in also ~~unto~~ (and slept with) Rachel, and he ^aloved ~~also~~ Rachel (also,) more than Leah, and ^bserved with ~~him~~ (Laban) yet seven other years. (Leah and Rachel were first cousins of Jacob. The

period of Jacob's servitude seemed to him rapidly to pass, and at the end of the seven years he claimed his bride. **But now Jacob was to experience how his sin had found him out. As he had deceived his father, so Laban now deceived him.** Taking advantage of the Eastern custom that a bride was always brought to her husband veiled, he substituted for Rachel her elder sister Leah. But, as formerly, God had, all unknown to them, overruled the error and sin of Isaac and of Jacob, so He did now also in the case of Laban and Jacob. **For Leah was, so far as we can judge, the one whom God had intended for Jacob, though, for the sake of her beauty, he had preferred Rachel.** From Leah sprang Judah, in whose line the promise to Abraham was to be fulfilled. Leah, as we shall see in the sequel, feared and served Jehovah; while Rachel was attached to the superstitions of her father's house; and even the natural character of the elder sister fitted her better for her new calling than that of the somewhat petulant, peevish, and self-willed, though beautiful younger daughter of Laban. As for the author of this deception, Laban, he shielded himself behind the pretense of a national custom, not to give away a younger before a first born sister. But he readily proposed to give to Jacob Rachel also, in return for other seven years of service. Jacob consented, and the second union was celebrated immediately upon the close of Leah's marriage festivities, which in the East generally last for a week. It were an entire mistake to infer from the silence of Scripture that this double marriage of Jacob received Divine approbation. As always, Scripture states facts, but makes no comment. That sufficiently appears from the lifelong sorrow, disgrace, and trials which, in the retributive providence of God, followed as the consequence of this double union. Edersheim, Vol 1, Ch 16)

31 ¶ And when the LORD saw that Leah *was* hated, (The Hebrew word *sahnay* does not mean "hate" as the term is used today, but rather conveys the idea of "loving less." A better translation would be, "when the Lord saw that Leah was loved less or was not as favored," he opened her womb.

Institute Manual, 87) he opened her womb: but Rachel *was* ^abarren.

32 And ^aLeah conceived, and bare a son, and she called his name ^bReuben: (Look, a son) for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* ^ahated, he hath therefore given me this *son* also: and she called his name ^bSimeon. (hearing)

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called ^aLevi. (Joined or pledged)

35 And she conceived again, and bare a son: and she said, Now will I ^apraise the LORD: therefore she called his name ^bJudah; and left bearing.

Genesis 30

Jacob marries Bilhah and she bears Dan and Naphtali—He marries Zilpah and she bears Gad and Asher—Leah bears Issachar and Zebulun and a daughter, Dinah—Then Rachel conceives and bears Joseph—Jacob works for Laban for wages of cattle and sheep.

1 AND when Rachel saw that she bare Jacob no children, Rachel ^aenvied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, *Am I in* ^aGod's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in ~~unto~~ (and lie with) her; and she shall bear upon my knees, that I may also ^ahave children by her. (Heb be built up by her)

4 And she gave him ^aBilhah her handmaid to wife: and Jacob went in ~~unto~~ (and lie with) her.

5 And ^aBilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name ^a**Dan**. (He has judged or vindicated.)

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, ^aWith great wrestlings have I wrestled with my sister, (Heb The wrestlings of God have I wrested with my sister.) and I have prevailed: and she called his name ^b**Naphtali**. (my wrestling)

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A ^atroop cometh: and she called his name ^b**Gad**. (Good fortune (paronomasia on the Heb. Words gedud, "troop" and gad, "fortune"))

12 And ^aZilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me ^ablessed: and she called his name ^b**Asher**. (Happy, blessed)

14 ¶ And Reuben went in the days of wheat harvest, and found ^amandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *Is it* a small matter that thou hast ^ataken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. (Although Bible scholars are not sure exactly what plant is meant by the word *mandrake*, the significance of this plant to Rachel and Leah is clear. **"The Hebrew name denotes love fruit. The fruit had a pleasant taste and odor, and was supposed to ensure conception."** (Bible Dictionary, s.v. "mandrakes.") In other words, the mandrakes were thought to enhance a woman's fertility and ability to have children. Knowledge of this belief helps explain the interchange between Rachel and Leah. Rachel desired the mandrakes so that she could at last bear children of her own. As has already been seen, there was a fierce competition between the sisters in this regard. Leah's response was, therefore, equally natural. **She indicated that Rachel had already taken her husband, which probably meant only that Rachel had the first place in his affections. (Some scholars, however, believe that this passage means that Jacob actually lived in Rachel's tent rather than in Leah's tent.)** The one advantage Leah had was her ability to bear children, while Rachel could not. In essence she told Rachel that it would be foolish for her to give Rachel her mandrakes and help her have children, for this would only lessen Leah's one advantage (v. 15). So Rachel made a counter offer. She promised that she would encourage Jacob to go to Leah that night if she, Rachel, could have the mandrakes (v. 15). Leah agreed and told Jacob. Out of the agreement Leah conceived and bore Jacob a fifth son (vv. 17–18). She later bore another son and Jacob's daughter Dinah (vv. 19–21). **Although not stated specifically, the record implies that the mandrakes did nothing for Rachel. Finally, Rachel did conceive, but it was not because of mandrakes. Rather, "God hearkened to her, and opened her womb"** (v. 22). Institute Manual, 88)

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in ~~unto~~ (and lie with) me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my ^ahire, (or recompense) because I have given my maiden to my husband: and she called his name ^bIssachar. (IE (perhaps) There is a recompense)

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband ^adwell with me, (or honor me, exalt me) because I have born him six sons: and she called his name ^bZebulun. (The Heb. Zevul means exalted abode)

21 And afterwards she bare a daughter, and called her name Dinah. (Other daughters were probably born to Jacob: See Genesis 37:35, and 46:7)

22 ¶ And God ^aremembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my ^areproach:

24 And she called his name ^aJoseph; (Joseph relates both the Heb. Root yasaph, to add, and to asaph, meaning both "to take away" and "to gather." The context plays upon all of these meanings) and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have ^aserved thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience that the LORD hath ^ablessed me for thy ^bsake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted ^acattle, (Heb sheep. Cattle is older English for flock or herd as part of one's property or stock) and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33 So shall my ^arighteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the ^ahazel (or almond) and chesnut tree; and ^bpilled (Heb peeled) white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the ^arods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's. (In his own peculiar fashion Laban, with pretended candor and liberality, now invited Jacob to name his wages for the future. But this time the deceiver was to be deceived. Basing his proposal on the fact that in the East the goats are mostly black and the sheep white, Jacob made what seemed the very modest request, that all that were spotted and speckled in the flock were to be his share. Laban gladly assented, taking care to make the selection himself, and to hand over Jacob's portion to his own sons, while Jacob was to tend the flocks of Laban. Finally, he placed three days' journey betwixt the flocks of Jacob and his own. But even so, Jacob knew how, by an artifice well understood in the East, to circumvent his father-in-law, and to secure that, though ordinarily "the ringstraked, speckled, and spotted" had been an exception, now they were the most numerous and the strongest of the flocks. And the advantage still remained on the side of Jacob, when Laban again and again reversed the conditions of the agreement. (Genesis 31:7) This clearly proved that Jacob's artifice could not have been the sole nor the real reason of his success. In point of fact, immediately after the first agreement with Laban, the angel of God had spoken to Jacob in a dream, assuring him that, even without any such artifices, God would right him in his cause with Laban. (Genesis 31:12, 13) **Once more, then, Jacob acted, as when in his father's house. He "made haste;" he would not wait for the Lord to fulfill his promise; he would use his own means - and employ his cunning and devices - to accomplish the purpose of God, instead of committing his cause unto Him.** And as formerly he had had the excuse of his father's weakness and his brother's violence, so now it might seem as if he were purely on his defense, and as if his deceit were necessary for his protection - the more so as he resorted to his device only in spring, not in autumn, so that the second produce of the year belonged chiefly to his father-in-law. Edersheim, Vol 1, Ch 16)

43 And the man ^aincreased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses. (Wealth Jacob's peeling of branches and placing them before the animals so that when they conceived they would bear multicolored offspring seems to be a *Typical Middle Eastern sheep* reflection of a common superstition that the conception of offspring is influenced by what the mother experiences or sees at the time of conception. Nothing is known by modern science to explain any relationship between what Jacob did and what happened in the hereditary patterns of the animals. Perhaps something is missing from the text. Perhaps the Lord was just taking advantage of the virility of crossbred animals. Divine intervention certainly played a part. In any event, Jacob's herds grew and the Lord blessed him. Also, Jacob's separation of the flocks (v. 40) follows principles of good animal husbandry and would have increased the likelihood of having multi-colored animals. Institute Manual, 88)

Birthright Customs:

Because the Hebrews followed the custom of primogeniture and practiced polygyny (the practice of a man marrying more than one woman at a time) at the same time, some students of the Bible have become confused as to which of the "firstborn" sons of the various wives and concubines was really the "birthright" son. If the father had only one wife at any one time during his life, then it would be immediately evident which son would be the "firstborn" son. However, if the father had been a polygynist with two or more wives at the same time, the problem of successorship could be more difficult since each of the wives could have a firstborn son. The Hebrews were not confused on this matter, however, as they had developed the custom that the order of the marriage of the wives would be given first consideration in determining the order of the son to succeed the father as head of the family. Thus, the firstborn son of the first wife became the birthright son, if worthy. If the firstborn son of the first wife proved unworthy and if the father had sons from more than one wife, then the firstborn son of

the second wife became the new birthright son, and so on. These practices and customs help explain why Ishmael was first considered to be the birthright son of Abraham: he was the eldest son of Abraham and was the firstborn son of the second wife (Hagar). However, when Isaac was born, he became the new birthright son by the order of primogeniture because he was the firstborn son of the first wife (Sarah). The law or practice of primogeniture also helps explain how Joseph eventually became the head of the house or family of Israel, even though Joseph was the eleventh of the twelve sons of Jacob. Reuben was the initial birthright son of Jacob and was first in line to succeed his father, since he was the firstborn son of the first wife (Leah). However, Reuben lost the right to the birthright when he committed adultery with one of his father's wives (Bilhah). Through application of the law of primogeniture, Joseph then became the new birthright son because he was the firstborn son of the second wife (Rachel). In polygynous marriages, all of the firstborn sons of the various wives would be considered as the new leader before any of the second born or other sons. Only in monogamous marriages would the second born son be immediately considered as the potential new leader if the firstborn son proved unworthy. The Bible is not exactly clear as to why Jacob (the second born son) succeeded Esau (the firstborn son) as the head of Isaac's family, although it does mention that Isaac and Rebekah were sorely displeased and of "a grief of mind" because Esau had married wives of the Hittites (Gen. 26:34-35). Isaac also specifically forbade Jacob to "take a wife of the daughters of Canaan" (Gen. 28:1), and Rebekah lamented "if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" (Gen. 27:46.) Evidently the poor marriage choices of Esau disqualified him as the new leader of the house of Isaac, as well as the selling of his birthright for a mess of pottage. (Gen. 25:29-34.) The Bible is even less clear as to why Ephraim (the second born) replaces Manasseh (the firstborn) as the birthright son of Joseph. Evidently Jacob received a vision or revelation from the Lord concerning the fact that Ephraim was to have the birthright. (Gen. 48:8-20.) This is not only substantiated by the Joseph Smith Translation account of this episode, but the Lord himself declared later in the biblical account, "For I am Father to Israel, and Ephraim is my firstborn." (Jer. 31:9.) Companion to Your Study of the Old Testament, Daniel H. Ludlow.

Genesis 31

The Lord commands Jacob to return to Canaan, and he departs secretly—Laban pursues him; they resolve their differences, and make a covenant of peace—Laban blesses his descendants, and he and Jacob part company.

- 1 AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ^aglory. (or wealth)
- 2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.
- 3 And the LORD said unto Jacob, ^aReturn unto the land of thy fathers, and to thy kindred; and ^bI will be with thee.
- 4 And ^aJacob sent and called Rachel and Leah to the field unto his flock, (It is significant to note that Jacob counseled with his wives on the important move he was contemplating. Often modern scholars claim that woman in the Old Testament were of low status and were treated as property by their husbands. But this example, and others like it, show that such was not the case. Institute Manual, 88)
- 5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.
- 6 And ye know that with all my power I have served your father.
- 7 And your father hath deceived me, and changed my wages ten times; (The scriptures don't document ten times) but God suffered him not to hurt me. (Jacob has prospered in spite of Laban's attempts to steal from him.)

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the ^acattle (Heb flock) conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grised.

11 And the ^aangel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the ^acattle *are* ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee.

13 I *am* the ^aGod of Beth-el, (The place where Jacob saw the stair ascending into heaven. He saw the heavenly temple.) where thou anointedst the ^bpillar, *and* where thou vowedst a ^cvow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or ^ainheritance for us in our father's house? (Our father has stolen even our dowry which was supposed to go to Jacob.)

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do. (It is interesting that both Rachel and Leah agreed that Jacob was justified in leaving Laban. They also pointed out that they had received nothing from their father, because of his covetous nature. One commentator explained their bitterness: "The dowry was an important part of marriage. We meet it first in Jacob, who worked seven years for Laban to earn a dowry for Rachel (Gen. 29:18). **The pay for this service belonged to the bride as her dowry, and Rachel and Leah could indignantly speak of themselves as having been 'sold' by their father, because he had withheld from them their dowry** (Gen. 31:14, 15). It was the family capital; it represented the wife's security, in case of divorce where the husband was at fault. If she were at fault, she forfeited it. She could not alienate it from her children. **There are indications that the normal dowry was about three years' wages. The dowry thus represented funds provided by the father of the groom, or by the groom through work, used to further the economic life of the new family. If the father of the bride added to this, it was his privilege, and customary, but the basic dowry was from the groom or his family. The dowry was thus the father's blessing on his son's marriage, or a test of the young man's character in working for it.**" (Rushdoony, *Institutes of Biblical Law*, pp. 176–77.)
Institute Manual, 88)

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: (Laban would be gone for three days) and Rachel had stolen the ^aimages that *were* her father's. (There is much debate among scholars about what the images were that were stolen by Rachel and what they represented. The Hebrew word which is sometimes used for small images of false gods is *teraphim*. Some translators render the word as "household gods." Was Laban an idolator? If so, why did Jacob go all the way back to Haran to find a wife if they were idolators like the Canaanites? Others believe they were astrological devices used for telling the future. But this suggestion raises the same question. **One scholar theorized that these images were somehow tied in with the legal rights of inheritance** (see Guthrie, *New Bible Commentary*, p. 104). **If this theory is correct, the possessor of the teraphim had the right to inherit the father's property. This circumstance would explain why Rachel stole the images, since her father had "stolen" her inheritance** (see Genesis 31:14–16). It would also explain Laban's extreme agitation over their loss and Jacob's severe penalty offered against the guilty party (see Genesis 31:31). Institute Manual, 89)

20 And Jacob stole away unawares to Laban the ^aSyrian, (Heb Aramaean) in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob ~~was~~ (had) fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a ^adream by night, and said unto him, Take heed that thou ^bspeak not to Jacob either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with ^aharp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was ^atorn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the ^adrought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I ^aserved thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the ^alabour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a ^apillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it ^aJegar-sahadutha: (The heap of witness (in Aramaic)) but Jacob called it ^bGaleed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And ^aMizpah; (The look-out point) for he said, The LORD ^bwatch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat ^abread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place. (The consequences proved very similar to those which followed his deceit in his father's house. The rapidly growing wealth of Jacob during the six years of this bargain so raised the enmity and envy of Laban and of his sons, that Jacob must have felt it necessary for his own safety to remove, even if he had not received Divine direction to that effect. But this put an end to all hesitancy; and having communicated his purpose to his wives, and secured their cordial consent, he left secretly, while Laban was away at the sheep-shearing, which would detain him some time. Three days elapsed before Laban was informed of Jacob's flight. He immediately pursued after him, "with his brethren," his anger being further excited by the theft of his household gods, or "teraphim," which Rachel, unknown, of course, to Jacob, had taken with her. On the seventh day Laban and his relatives overtook Jacob and his caravan in Mount Gilead. The consequences might have been terrible, if God had not interposed to warn Laban in a dream, not to injure nor to hurt Jacob. **Being further foiled in his search after the missing teraphim, through the cunning of his own daughter, Laban, despite his hypocritical professions of how affectionate their leave-taking might have been if Jacob had not "stolen away," stood convicted of selfishness and unkindness.** In fact, if the conduct of Jacob, even in his going away, had been far from straightforward, that of Laban was of the most unprincipled kind. However, peace was restored between them, and a covenant made, in virtue of which neither party was to cross for hostile purposes the memorial pillar which they erected, and to which Laban gave a Chaldee and Jacob a Hebrew name, meaning "the heap of witness." Hypocritically as in the mouth of Laban the additional name of Mizpah sounds, which he gave to this pillar, it is a very significant designation to mark great events in our lives, especially our alliances and our undertakings. For Mizpah means "watchtower," and the words which accompanied the giving of this name were: "Jehovah watch between me and thee, when we are absent one from another." Edershiem, Vol 1, Ch 17)

Genesis 32

Jacob sees angels—He asks God to preserve him from Esau, for whom he prepares presents—He wrestles all night with a messenger of God—Jacob's name is changed to Israel—He sees God face to face.

1 AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's ^ahost: (Heb Mahneh, camp) and he called the name of that place ^bMahanaim. (Two hosts or camps)

3 And Jacob sent messengers before him to Esau his brother unto the land of ^aSeir, the country of ^bEdom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and ^adistressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; (Jacob goes from one trouble to another. Our lives were not meant to be easy, but to be a test and learning experiences.)

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O ^aGod of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, ^bReturn unto thy country, and to thy kindred, and I will deal well with thee:

10 ^aI am not worthy of the least of all the ^bmercies, (or I am unworthy of all the mercies..) and of all the truth, which thou hast ^(o)wed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 ^aDeliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children. (Jacob trusts in the Lord for his protection.)

12 And thou saidst, I will surely do thee good, and make thy ^aseed as the ^bsand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; *it is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had. (Consider the following statement from President Spencer W. Kimball, and then write about how it might apply to some of the things that Jacob did in Genesis 32:1–23. **“If we will sue for peace, taking the initiative in settling differences—if we can forgive and forget with all our hearts—if we can cleanse our own souls of sin, accusations, bitterness, and guilt before we cast a stone at others—if we forgive all real or fancied offenses before we ask forgiveness for our own sins—if we pay our own debts, large or small, before we press our debtors—if we manage to clear our own eyes of the blinding beams**

before we magnify the motes in the eyes of others—what a glorious world this would be!” (in Conference Report, Oct. 1949, 133). Student Manual, 33)

24 ¶ And Jacob was left alone; and there ^awrestled a man with him until the breaking of the day. (Most scholars believe Jacob wrestled with an angel, but President Joseph Fielding Smith explained why this explanation could not be true: “Who wrestled with Jacob on Mount Peniel? The scriptures say it was a man. The Bible interpreters say it was an angel. More than likely it was a messenger sent to Jacob to give him the blessing. To think he wrestled and held an angel who couldn’t get away, is out of the question. The term *angel* as used in the scriptures, at times, refers to messengers who are sent with some important instruction. Later in this chapter when Jacob said he had beheld the Lord, that did not have reference to his wrestling.” (*Doctrines of Salvation*, 1:17.) Institute Manual, 89)

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him. (Our own strength is not enough in overcoming our difficulties. We must rely fully on the Lord for help.)

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. (Whenever we face challenges in our lives we should seek a blessing from the Lord. Ask your father for a blessing at the start of the school year, when going away to college, when going on a mission, when getting married. Significant milestones in our lives should be preceded by a blessing.)

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy ^aname shall be called no more Jacob, but ^bIsrael: (He perseveres (with) God; it may also mean, Let God prevail.) ^cfor (or for thou hast persevered with God) as a ^dprince hast thou ^epower with God and with men, and hast ^fprevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my ^aname? And he ^bblessed him there.

30 And Jacob called the name of the place ^aPeniel: (The face of God.) for I have ^bseen God ^cface to face, and my life is preserved.

31 And as he passed over ^aPenuel the sun rose upon him, and he halted upon his thigh. (His leg is still sore so he is limping.)

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob’s thigh in the sinew that shrank.

Genesis 33

Jacob and Esau meet and are reconciled—Esau receives Jacob’s presents—Jacob settles in Canaan, where he builds an altar.

1 AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. (Some have criticized Jacob’s arrangement of the camp because it appears that he is putting the handmaids and their children in the most dangerous position. It would be a natural thing, however, in the Middle East for a clan leader to show off his family and possessions in such a way that the best and most highly favored is saved until last (see Clarke, *Bible Commentary*, 1:205). Institute Manual, 89)

3 And he passed over before them, and ^abowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord. **(As Jacob passed over Jabbok in the early morn, the glittering of spears and lances in the sunlight, among the dark pine forests, betokened the approach of Esau with his four hundred men. But Jacob had nothing more to fear: the only real contest was over. It was necessary, when Jacob returned to take possession of the land and of the promises, that all that was past in his history should be past - it was so! Never, after that night, did Jacob again contend with carnal weapons; and though the old name of Jacob reappears again and again by the side of his new designation, it was to remind both him and us that Jacob, though halting, is not dead, and that there is in us always the twofold nature, alike of Jacob and of Israel. What now followed we cannot tell better than in the words of a recent German writer: "Jacob, who in his contest with the Angel of Jehovah (not an angel but a man) had prevailed by prayer and entreaty, now also prevails by humility and modesty against Esau, who comes to meet him with four hundred men." As already hinted, Esau had probably been just engaged in that warlike expedition to Mount Seir, which resulted in his conquest of the land, where he afterwards settled. (Genesis 36:6, 7) This accounts for his appearance at the head of an armed band. Possibly, he may, at the same time, have wished to have the revenge of giving anxiety to his brother, and of showing him the contrast between their respective positions; or he may to the last have been undecided how to act towards his brother. At any rate, under the overruling guidance of God, and "overcome by the humility of Jacob, and by the kindness of his own heart, Esau fell upon the neck of his brother, embraced and kissed him. With reluctance he accepted the rich presents of Jacob, and he offered to accompany him to the end of his journey with his armed men - a proposition which Jacob declined in a friendly spirit. Thus the two brothers, long separated in affection, were reconciled to each other. Their good understanding remained undisturbed till the day of their death."** Edersheim, Vol 1, Ch 17)

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to ^aSuccoth, (Booths) and built him a house, and made booths for his cattle: therefore the name of the place is called ^bSuccoth.

18 ¶ And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. (Centuries from this time, Jesus would give his sermon to the woman at the well which Jacob had dug near this spot.)

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it ^aEl-elohe-Israel. (El (God) is the God of Israel) **(There was nothing in Jacob's language to his brother which, when translated from Eastern to our Western modes of conduct and expression, is inconsistent with proper self-respect. If he declined**

the offer of an armed guard, it was because he felt he needed not an earthly host to protect him. Besides, it was manifestly impossible for cattle and tender children to keep up with a Bedouin warrior band. While Esau, therefore, returned to Mount Seir, there to await a visit from his brother, Jacob turned in a north-westerly direction to Succoth, a place still east of Jordan, and afterwards in the possession of the tribe of Gad. Here he probably made a lengthened stay, for we read that "he built him an house, and made booths for his cattle," whence also the name of Succoth, or "booths." At last Jacob once more crossed the Jordan, "and came in peace to the city of Shechem, which is in the land of Canaan." The words seem designedly chosen to indicate that God had amply fulfilled what Jacob had asked at Bethel: to "come again in peace." (Genesis 28:21) But great changes had taken place in the country. When Abram entered the land, and made this his first resting-place, there was no city there, and it was only "the place of Shechem." (Genesis 12:6) But now the district was all cultivated and possessed, and a city had been built, probably by "Hamor the Hivite," the father of Shechem, who called it after his son. (Comp. Genesis 4:17) From "the children of Hamor" Jacob bought the field on which he "spread his tent." This was "the portion" which Jacob afterwards gave to his son Joseph (Genesis 48:22), and here the "bones of Joseph, which the children of Israel brought out of Egypt," were, at least at one time, buried. (Joshua 24:32) Far more interesting than this, **we know that by the well which Jacob there dug, sat, many centuries afterwards, "David's greater Son," to tell the poor sinning woman of Samaria concerning the "well of water springing up unto everlasting life" - the first non-Jewess blessed to taste the water of which "whosoever drinketh" "shall never thirst."** (John 4:14) Here Jacob erected an altar, and called it El-elohe-Israel, "God, the God of Israel." Edersheim, Vol 1, Ch 17)

Genesis 34

Shechem defiles Dinah—Hivites seek to arrange marriage with Jacob's family—Many, being circumcised, are slain by Simeon and Levi—Jacob reproves them.

1 AND Dinah (about age 15) the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. (Dinah was going to a pagan festival.)

2 And when Shechem the son of ^aHamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. (But his stay at Shechem was to prove a fresh source of trial to Jacob. Dinah, his daughter, at that time (as we gather) about fifteen years of age, in the language of the sacred text, "went out to see the daughters of the land," or, as Josephus, the Jewish historian, tells us, to take part in a feast of the Shechemites. A more terrible warning than that afforded by the results of her thoughtless and blameworthy **participation in irreligious and even heathen festivities** could scarcely be given. It led to the ruin of Dinah herself, then to a proposal of an alliance between the Hivites and Israel, to which Israel could not, of course, have agreed; and finally to vile deceit on the part of Simeon and Levi, for the purpose of exacting bloody revenge, by which the whole male population of Shechem were literally exterminated. How deeply the soul of Jacob recoiled from this piece of Eastern cruelty, appears from the fact, that even on his deathbed, many years afterwards, he reverted to it in these words: - "Simeon and Levi are brethren; Their swords are weapons of iniquity. O my soul, come not thou into their council; Unto their assembly, mine honor, be not thou united!" (Genesis 49:5, 6) But one, though undesigned, consequence of the crime proved a further blessing to Jacob. It was quite clear that he and his family must remove from the scene of Simeon's and Levi's treachery and cruelty. Then it

was that God directed Jacob to return to Beth-el, and fulfill the promise which he had there made on fleeing from the face of Esau his brother. Edersheim, Vol 1, Ch 17)

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very ^awroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the ^aland shall be before you; dwell and ^btrade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me ^anever so much dowry and gift (or ever so high a dowry), and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 ^aAnd they said unto them, (Septuagint: And Simeon and Levi, brothers of Dinah, sons of Leah, said...) We cannot do this thing, to give our sister to one that is ^buncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be ^acircumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the ^agate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, ^aSimeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. (Is this justifiable homicide?)

26 And they ^aslew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. (Dinah was being held against her will.)

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot? (The Hebrew word that is translated “took” in the phrase “he took her” can mean “to take away, sometimes with violence and force; to take possession, to capture, to seize upon” (Wilson, *Old Testament Word Studies*, s.v. “take,” p. 435).

Commenting on the phrase that Shechem “spake kindly unto the damsel” (Genesis 34:3), one scholar said it means: “Literally, *he spake to the heart of the damsel*—endeavoured to gain her affections, and to reconcile her to her disgrace. It appears sufficiently evident from this and the preceding verse that there had been *Jacob’s return from Haran to Hebron no consent* on the part of Dinah, that the whole was an act of *violence*, and that **she was now detained by force in the house of Shechem**. Here she was found when Simeon and Levi sacked the city, verse 26.” (Clarke, *Bible Commentary*, 1:207.) **The outrage of Simeon and Levi was justified, but to deceitfully set up a whole town for slaughter on the pretext of bringing them into the covenant was an evil and wicked thing. Jacob’s blessings on these two sons just prior to his death (see Genesis 49:5–7) show that neither he nor the Lord condoned this act.** Institute Manual, 89)

Genesis 35

God sends Jacob to Beth-el, where he builds an altar, and the Lord appears to him—He renews the promise that Jacob shall be a great nation, and that his name shall be Israel—Jacob sets up an altar and pours a drink offering—Rachel bears Benjamin, dies in childbirth, and is buried near Beth-lehem—Reuben sins with Bilhah—Isaac dies and is buried by Jacob and Esau.

1 AND God said unto Jacob, Arise, go up to Beth-el, (House of God) and dwell there: and make there an altar unto God, that appeared unto thee when thou ^afleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange ^agods that *are* among you, (Jacob’s family are too worldly. He is going to prepare them to be spiritually prepared for the temple.) and be ^bclean, and change your garments: (They are preparing to go to the temple.)

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my ^adistress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem. (Jacob buried the images of idolatry. When we repent we should put away our old ways for a more righteous life.)

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, (The reputation of Jacob’s family caused the people in the area to be afraid of them.) and they did not pursue after the sons of Jacob. (Before returning to Bethel, which was the equivalent of a modern temple (see Reading 7-12), Jacob had his family and servants, his household, prepare themselves for the experience much as modern Saints prepare themselves. The earrings probably were more than mere jewelry, possibly amulets with inscriptions to false gods (see Keil and Delitzsch, *Commentary*, 1:1:316). Institute Manual, 89 About ten years must have elapsed since the return of Jacob from Mesopotamia, and yet he had not paid his vows unto the Lord! From what follows, we infer that, in all probability, the reason of this delay had been that the family of Jacob had not been purged from idolatry, and that hitherto Jacob had been too weak to remove from his household what must have rendered his appearance at Beth-el morally impossible. But now we read, that “he said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments” (this as a symbol of purification): “and let us arise, and go up to Bethel.” And all the teraphim and idolatrous “charms” were buried deep down below a terebinth-tree “which was by Shechem.” A touching incident is recorded immediately on their arrival at Beth-el. “Deborah, Rebekah’s nurse, died, and she was buried

beneath Beth-el, under an oak, and the name of it was called Allon-bachuth (the oak of weeping)." Thus Deborah's long and faithful service in the household of Isaac, and the family-mourning over the old, tried family friend, are deemed worthy of perpetual memorial in the Book of God! But from the circumstance that Deborah died in the house of Jacob, we infer not only that her mistress Rebekah was dead, but that there must have been some intercourse between Isaac and Jacob since his return to Canaan. Most probably Jacob had visited his aged parent, though Scripture does not mention it, because it in no way affects the history of the covenant. At Bethel God again appeared to Jacob; and while He once more bestowed on him the name of Israel and the covenant-promises previously given, Jacob also paid his vow unto the Lord, and on his part likewise renewed the designation of the place as Beth-el. Edersheim, Vol 1, Ch 17)

6 ¶ So Jacob came to ^aLuz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's ^anurse died, (Rebekah was probably already dead) and she was buried beneath Beth-el under an oak: and the name of it was called ^bAllon-bachuth. (the oak of weeping)

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but ^aIsrael shall be thy name: and he called his name Israel.

11 And God said unto him, I *am* ^aGod Almighty: be ^bfruitful and multiply; a nation and a company of ^cnations shall be of thee, and ^dkings shall come out of thy loins;

12 And the ^aland which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him. (This is the third recorded visit of the Lord to Jacob. The last time the Lord appeared at Bethel, Jacob was still single. Now 20 years later he has been blessed by the Lord.)

14 And Jacob set up a ^apillar in the place where he talked with him, *even* a pillar of stone: and he poured a ^bdrink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she ^adied) that she called his name ^bBen-oni: but his father called him ^cBenjamin.

19 And ^aRachel died, and was buried in the way to ^bEphrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 ¶ And Israel journeyed, and spread his tent beyond the ^atower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and ^alay with Bilhah his father's concubine: and Israel heard *it*. (The inclusion of the brief account of Reuben's immorality in the historical account may seem unusual, but it explains why Reuben, the firstborn of Leah, forfeited the birthright. Since Rachel was the second wife, her firstborn would then by right inherit the forfeited blessing. Joseph thus was the next legal heir in line, even though he was the eleventh son born. (1 Chronicles 5:1-3 specifically ties Reuben's loss of the birthright to his transgression and shows how it went to Joseph.) The firstborn sons of the handmaids, Bilhah and Zilpah, would not be considered since they were the property of their mistresses and their children were also technically considered Rachel's and Leah's property. Institute Manual, 89) Now the ^bsons of Jacob were ^ctwelve:

23 The sons of Leah; ^aReuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 And the ^adays of ^bIsaac were an hundred and fourscore years. (Isaac was able to see Jacob's family before he died.)

29 And Isaac gave up the ghost, and died, and was ^agathered unto his people, *being* old and full of days: and his sons Esau and Jacob ^bburied him. (From Bethel they continued their journey towards Mamre, the place of Isaac's residence. On the way, some distance from Ephrath, "the fruitful," which in later times was called Bethlehem, "the house of bread," (Micah 5:2) Rachel died in giving birth to Jacob's twelfth son. His mother wished to call her child **Ben-oni, "the son of my sorrow;" but his father named him Benjamin, which has been variously interpreted as meaning "son of the right hand," "son of days, i.e. of old age," and "son of happiness,"** because he completed the number of twelve sons. From Jeremiah 31:15, we gather that Rachel actually died in Ramah. "Jacob set a pillar upon her grave." As the oak, or rather the terebinth, of Deborah was still known at the time of the Judges, when Deborah's greater namesake dwelt under its shadow, "between Ramah and Bethel in Mount Ephraim," (Judges 4:5) so the pillar which marked Rachel's grave was a landmark at the time of Samuel. (1 Samuel 10:2, 3) Another crime yet stained the family of Jacob at Migdal Eder, "the watchtower of the flock," in consequence of which Reuben was deprived of the privileges of the firstborn. (Genesis 49:4) At last Jacob came to his journey's end, "unto Isaac his father, unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned." Here Scripture pauses to record, by way of anticipation, the death of Isaac, at the age of one hundred and eighty years, although that event took place twelve years after Jacob's arrival at Hebron; and, indeed, **Isaac had lived to share his son's sorrow, when Joseph was sold into Egypt,** having only died ten years before Jacob and his sons settled in Egypt. **But the course of sacred history has turned from Isaac, and, in fact, Jacob himself is now but a secondary actor in its events. The main interest henceforth centers in Joseph, the elder son of Rachel, with whose life the progress of sacred history is identified.** Edersheim, Vol 1, Ch 17)

Genesis 36

The generations of Esau, who is Edom, are set forth.

1 NOW these *are* the generations of Esau, who *is* ^aEdom.

2 Esau took his wives of the daughters of Canaan; (and therefore lost his birthright blessings) Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bashemath ^aIshmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in mount ^aSeir: Esau *is* Edom.

9 ¶ And these *are* the ^agenerations of ^bEsau the father of the Edomites in mount Seir:
10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.
11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.
13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.
14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.
15 ¶ These *were* ^adukes of the sons of ^bEsau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,
16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.
17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.
18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.
19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.
20 ¶ These *are* the sons of ^aSeir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,
21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.
22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.
23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.
24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.
25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.
26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.
27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.
28 The children of Dishan *are* these; Uz, and Aran.
29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.
31 ¶ And these *are* the kings that reigned in the land of ^aEdom, before there reigned any king over the children of Israel.
32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.
33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.
34 And Jobab died, and Husham of the land of Temani reigned in his stead.
35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.
36 And Hadad died, and Samlah of Masrekah reigned in his stead.
37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.
38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.
39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,
42 Duke Kenaz, duke Teman, duke Mibzar,
43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* ^aEsau the father of the ^bEdomites.

Genesis 37

The story of Joseph is important to the Latter-day Saints since most of us are literal descendants of Joseph through Ephraim. (Nearly every member of the Church is undoubtedly a literal blood descendant of Jacob. Theodore M. Burton, *God's Greatest Gift*, p. 120. At the present time most of those who are receiving the Gospel are of the tribe of Ephraim [son of Joseph]. Joseph Fielding Smith, *Answers to Gospel Questions*, 5:70)

Genesis 37-50, except for chapter 38, cover the life of Joseph.

Jacob loves and favors Joseph, who is hated by his brothers—Joseph dreams that his parents and brothers make obeisance to him—His brothers sell him into Egypt.

1 AND Jacob dwelt in the land ^awherein his father was a ^bstranger, (Heb of his father's sojournings) in the land of Canaan.

2 ~~These are~~ (This is the history of) the ^agenerations (genealogical lines) of Jacob. ^bJoseph, (According to *The Interpreter's Dictionary of the Bible*, the name Joseph means "to add" or "may God add," as adding to one's life through a posterity. 1 The Egyptian name given to Joseph was Zaphnath-paaneah (see Genesis 41:45), which experts say could mean "God speaks" or "God reveals." 2 Unger's Bible Dictionary interprets that name to mean "sustainer of life." 3 Others have felt the name Joseph is an adaptation of the name Asaph, meaning "to gather." What we know about Joseph fits all of these interpretations very well. Robert Matthews, *Thy People Shall Be My People and Thy God My God: The 22d Annual Sidney B. Sperry Symposium*, Chapter 1.) *being seventeen years old*, (The record does not mention whether he held the Melchizedek Priesthood, but President Joseph Fielding Smith said: "He must have had the priesthood before he was sold... for he exercised it in the land of Egypt. *Answers to Gospel Questions*, 2:9 George A. Horton, Jr., *Studies in Scripture*, 3:67) was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, (Dan and Naphtali) and with the sons of Zilpah, (Gad and Asher) his father's wives: and Joseph brought unto his father their evil report. (Joseph tattled on his brothers.)

3 Now Israel loved ^aJoseph more than all his children, because he *was* the son of his old age: and he made him a ^bcoat of *many* ^ccolours. (The Septuagint word indicates many colours, but the Heb. Term may indicate simply a long coat with sleeves.) (The Hebrew word denotes a long coat with sleeves...i.e. an upper coat reaching to the wrists and ankles, such as noblemen and kings' daughters wore. (Keil and Delitzsh, *Commentary*, 1:1:335. One scholar suggested that it was a tunic reaching to the palms of the hands and soles of the feet; the long tunic with sleeves worn by young men and maidens of the better class; in the case of Joseph, supposed by Bush... to have been the badge of the birthright which had been forfeited by Reuben and transferred to Joseph. (Wilson, *Old Testament Word Studies*, p. 82.) If indeed this coat signaled that Joseph held the birthright, which may have been in question among the brothers because there were four firstborn sons in Jacob's family, this fact would explain the intense hostility and jealousy the coat provoked among the other sons of Jacob. Jacob's eleventh son was Joseph; as the eldest son of Jacob and Rachel, Joseph received the birthright when Reuben, eldest son of Jacob and Leah, lost it through unrighteousness (1 Chronicles 5:1-2) *Lesson Manual*.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. (Joseph was in danger in his own household. His brothers could not

ever speak civilly to him. He needed to go to Egypt to avoid their murderous intents.)

5 ¶ And Joseph dreamed a ^adream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made ^aobeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to ^abow down ourselves to thee to the earth?

11 And his brethren ^aenvied him; but his father observed the saying. (Jacob would remember the dream later in his life.)

12 ¶ And his brethren went to feed their father's ^aflock in Shechem. (About 40 miles away)

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. (Another 12 miles away.)

18 And when they saw him afar off, even before he came near unto them, they ^aconspired against him to slay him.

19 And they said one to another, Behold, this ^adreamer (Heb master of dreams) cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And ^aReuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. (It was Reuben's intent to rescue Joseph out of the pit and return him home.)

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his ^acoat, *his coat of many colours that was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. (A Greek writer has left us a graphic account of such wells and cisterns. He describes them as regularly built and plastered, narrow at the mouth, but widening as they descend, till at the bottom they attain a width sometimes of one hundred feet. We know that when dry, or covered with only mud at the bottom, they served as hiding-places, and even as temporary prisons. (Jeremiah 38:6; Isaiah 24:22) Alfred Edersheim, Bible History Old Testament, Chapter 19)

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? (Reuben was not present when this deal was made.)

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren ^awere content (Heb hearkened).

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and

sold Joseph to the ^aIshmeelites for **twenty pieces of silver**: and they brought Joseph into Egypt. (The price received for Joseph, twenty pieces of silver, is the same price specified later in the Mosaic law for a slave between the ages of five and twenty. Typically, the price for a slave was thirty pieces of silver. Exodus 21:32. Old Testament Student Manual, p. 93. Was it necessary for Joseph to be sold into Egypt for Joseph's sake? With brothers that would commit adultery or kill people, leaving may have been necessary. **May we not say that it was needful for the sake of Joseph himself that he should be removed from his present circumstances to where that which was holy and divine in him would grow, and all of self be uprooted? But such results are only obtained by one kind of training - that of affliction.** Alfred Edersheim, Bible History Old Testament, Chapter 19.)

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* ^anot; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's ^acoat; an evil beast hath devoured him; Joseph is without doubt ^brent in pieces. (Hugh Nibley: Alma 46:23: He is talking here about the shirt of Joseph and the two things. This is what he says: "And when Joseph made himself known to his brethren, he asked them about his father. 'What happened to our father, Jacob?'" He was in Egypt and he was the important man. The brethren had been brought before him, and he said, "What happened to my father after I left?" They said, "He lost his eyesight from weeping." Then Joseph gave them the garment. He had the good half of the garment with him. That's the part that clung to him and he still wore. Joseph handed them the garment, which is called the *qamis*. Our word chemise comes from that. "And this garment was the garment of the Garden of Eden. It had the weave and the pattern of the *janna*." That is the Garden of Eden. It is usually rendered just as paradise, before man fell. "It had in it the breath of the garden." This is important. They believed that garments retained their odor. A person would come to you and say, "You come from Cordoba; let me smell the air of your garments that I may enjoy Cordoba." The idea is that the air is more important than water. They always talk about the air of a place before they talk about the water-I guess because they didn't have any water. They had varieties of air. "So that it never rotted." It used the word decayed. He saw the part that never decayed. The half he had was the part that "never rotted, never decayed, and its threads never deteriorated. That was its true state." It kept its true state. There were two parts. "The remnant of the coat of Joseph which was preserved and had not decayed, whereas the other half shall perish even as the remnant of this garment." It was decayed and rotten. We'll hear about that one in a minute here. "Joseph gave that garment to them [this is important here:], and this was a garment that had belonged to Abraham." The idea of a garment of many colors is an invention. If you look in your Bible every time it mentions many colors the word colors (even in the commentary) is in italics because it is put in there by modern editors. It's found in no ancient source. It's not a garment of many colors at all. A garment of certain marks is the term that's used here. We'll see what it is in a second. "This garment had belonged to Abraham, and it already had a long history." It's history was lengthy because it went back to the Garden of Eden, you see. That's the garment; it's the only one. Just as we treat the story of Cain and Abel, we trivialize this. We say, "Joseph was the youngest kid, so his father favored him and gave him a pretty garment of many colors." There is no mention in any ancient source of a garment of many colors. That's an invention of modern editors trying to explain it. But here it was the garment he gave him. It was the garment of the priesthood. No wonder they were jealous of him, they being the elder brothers and he the younger in the patriarchal line coming down from Abraham. This garment had belonged to Abraham and had come down to Joseph instead of to the other brethren. You always get lost among these little tiny things here. "And he said to them, 'Go with this very garment and place it upon the face of my father, and his sight will return to him.'" It's a miraculous garment. "And then come back to me and bring all the family with you." So they did. This is when the Israelites went into Egypt. They brought Jacob back with them, and the whole family came back to

Egypt. Remember the story of Joseph and his brethren. "And when they had turned their faces toward Canaan and finally arrived there, their father, Jacob, said to them, 'Behold, I detect in this garment the odor'" *Riha* is smell or odor. It's the same word as *ruakh* and the English word reek. *Reeky* is smoke; it's *Rauch* in German. They used to call *Edinburgh Auld Reekie*, because it was a smoky city; they burned coal there. It's the same word we use. The Hebrew word *ruakh* is the Spirit, the Holy Ghost. The same word in Arabic is *riha*. It's always feminine. It also means wind. In the Dead Sea Scrolls it has led to lots of controversy because when it talks about the *rih*, does it mean spirit or wind? For example, in the story of Abraham in Egypt, an evil spirit has come. Or is it an evil wind? The Jewish scholars don't like "evil spirit," so they change it to "evil wind." It can be read "evil wind" all right, but it obviously means (and they admit it) an evil spirit came upon Pharaoh. Here we have "I detect, I perceive, I note." (He's blind, you see.) "The odor, the spirit, the smell of Joseph, if you do not think me out of my head from old age and a bit barmy." It talks about the spirit that is in it, the east wind that has brought it, etc. And this is a very important thing: "When they placed it upon the face of Jacob, he smelled also the smell of the Garden of Eden. For behold there is not in all the earth another garment that has that smell in it." This is a unique thing; this is the garment. "For there is not in any other garment on earth of the winds of the garden of Eden, unless it is in this one garment." So you can see why the brethren were so jealous; it was the garment of the priesthood. The commentator says he recognized that it was Joseph's garment by feeling it first because it had three marks in it. What they translate as "coat of many colors" is first *ketonet*. Our word cotton is related to that. *Ketonet* is a cotton shirt. The Hebrew is *ketonet passim*. That means it reached down to his wrists and his ankles. The Hebrew actually tells us that it was of adequate length. A garment which is *passim* means a long garment which reaches down to the wrists and to the ankles. It's quite different [from the other story]; there's no mention of color there of any kind. The Vulgate says it was *tunicam polymitam*, which means it was worked very subtly with extra threads. *Polymitan* means "extra thread work, special embroidery, special technique." The Greek is *chitona poikila*. *Poikilos* means "tattooed, embroidered, elaborate work." A derived term of *poikila* is "of various colors, with spots or dots." But it means with marks on something. Here it says he knew it because it had three marks on it. He recognized it from the marks. Of course, they couldn't have been colored marks because he was blind when he felt the marks. He recognized it as belonging to his son Joseph. Now let's see what we left out here. Oh, the garment was rent. There's no tradition anywhere that the garment was rent, except the Arabs again have a famous story: A student was working for a master as an apprentice, and they said to him, "Does your master feed you well? Does he care for you well?" The student says, "Verily, if my master owned a house full of needles and Jacob came to him and begged for the use of a needle for one hour that he might sew up the torn garment of his son Joseph, he would refuse to lend it to him. That's the kind of man I'm working for." The point is that it takes for granted the torn garment that Jacob wanted to sew up, that Joseph's garment was torn in two parts. The one part was spoiled, and one part never rotted. It belonged to Abraham, and it went back to Adam. In the tradition it was the garment of the garden, and it had the marks on it. That's why Jacob recognized it, and that's why the brethren were jealous obviously. It was the greatest favor he could possibly give him. This is a great thing. Here we get something in the Book of Mormon that really "sews things up." Then it goes on to his dialogue with death. It says all this happened on Jacob's death bed. This is a dialogue between Jacob and death, which is a very important incidental. It has to do with another subject. He says, "Let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed." It uses the very words here. There was no *saqim*, which means a weakening of fiber, a sickness, a breakdown of any kind. "And he said-Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God." He makes this comparison. This is the other source: "The people came running, rending their garments, putting them in a pile and stepping on them." That's Jonathan Smith's article, which was in 1966. The first person to notice the importance of this treading on the garments was in 1966. All these things are here, these old Jewish customs. Teachings of the Book of Mormon, 3:61-63)

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his ^asons and all his daughters rose up to comfort him; but he refused to be ^bcomforted; and he said, For I will go down into the grave unto my son ^cmourning. (Jacob is saying that he will see Joseph in the next life.) Thus his father wept for him.

36 And the Midianites ^asold him into Egypt unto ^bPotiphar, an ^cofficer (Heb eunuch (which often designates a royal official)) of Pharaoh's, and ^dcaptain (chief of the butchers, or the cooks; probably the chief) of the guard. (Chief executioner. The scriptural history of Joseph opens when he is seventeen years of age. Abundant glimpses into the life of the patriarchal family are afforded us. Joseph is seen engaged in pastoral occupations, as well as his brethren. But he is chiefly with the sons of Bilhah and Zilpah, the maids of Leah and Rachel. **Manifestly also there is ill feeling and jealousy on the part of the sons of Leah towards the child of Rachel.** This must have been fostered by the difference in their natural disposition, as well as by the preference which Jacob showed for the son of his beloved wife. The bearing of the sons of Jacob was rough, wild, and lawless, without any concern for their father's wishes or aims. **On the other hand, Joseph seems to have united some of the best characteristics of his ancestors. Like Abraham, he was strong, decided, and prudent; like Isaac, patient and gentle; like Jacob, warmhearted and affectionate. Best of all, his conduct signally differed from that of his brethren.** On the other hand, however, it is not difficult to perceive how even the promising qualities of his natural disposition might become sources of moral danger. Of this the history of Joseph's ancestors had afforded only too painful evidence. How much greater would be the peril to a youth exposed to such twofold temptation as rooted dislike on the part of brothers whom he could not respect, and marked favoritism on that of his father! The holy reticence of Scripture - which ever tells so little of man and so much of God - affords us only hints, but these are sufficiently significant. We read that "Joseph brought unto his father" the "evil report" of his brethren. That is one aspect of his domestic relations. Side by side with it is the other: "Now Israel loved Joseph more than all his children." Even if "the coat of many colors," which he gave to "the son of his old age," had been merely a costly or gaudy dress, it would have been an invidious mark of favoritism, such as too often raises bitter feelings in families. For, as time is made up of moments, so life mostly of small actions whose greatness lies in their combination. But in truth it was not a "coat of many colors," but **a tunic reaching down to the arms and feet**, such as princes and persons of distinction wore,* and it betokened to Joseph's brothers only too clearly, that their father intended to transfer to Joseph the right of the first-born. We know that the three oldest sons of Leah had unfitted themselves for it - Simeon and Levi by their cruelty at Shechem, and Reuben by his crime at the "watch-tower of the flock." What more natural than to bestow the privilege on the first-born of her whom Jacob had intended to make his only wife? At any rate, the result was that "his brethren hated him," till, in the expressive language of the sacred text, "they could not get themselves to address him unto peace,"** that is, as we understand it, to address to him the usual Eastern salutation: "Peace be unto thee!" * Mr. R. S. Poole (in the article on Joseph, in Smith's Dictionary of the Bible) writes: "The richer classes among the ancient Egyptians wore long dresses of white linen. The people of Palestine and Syria, represented on the Egyptian monuments as enemies or tributaries, wore similar dresses, partly colored, generally with a stripe round the skirts and the borders of the sleeves." ** This is the literal translation. It needed only an occasion to bring this state of feeling to an outbreak, and that came only too soon. It seems quite natural that, placed in the circumstances we have described, Joseph should have dreamt two dreams implying his future supremacy. We say this, even while we recognize in them a distinct Divine direction. Yet Scripture does not say, either, that these dreams were sent him as a direct communication from God, or that he was directed to tell them to his family. The imagery of the first of these dreams was taken from the rustic, that of the second from the pastoral life of the family. In the first dream Joseph and his brothers were in the harvest-field - which seems to imply that Jacob, like his father Isaac, had tilled the ground - and Joseph's sheaf stood upright, while those of his brothers made obeisance. In the second dream they were all out tending the flock, when the sun and moon and the eleven stars made obeisance to Joseph. The first of these dreams was related only unto his brethren, the

second both to his father and to his brothers. There must have been something peculiarly offensive in the manner in which he told his dreams, for we read not only that they hated him yet the more for his dreams," but also "for his words." Even Jacob saw reason to reprove him, although it is significantly added that he observed the saying. As we now know it, they were prophetic dreams; but, at the time, there were no means of judging whether they were so or not, especially as Joseph had so "worded" them, that they might seem to be merely the effect of vanity in a youth whom favoritism had unduly elated. The future could alone show this; but, meantime, **may we not say that it was needful for the sake of Joseph himself that he should be removed from his present circumstances to where that which was holy and divine in him would grow, and all of self be uprooted?** But such results are only obtained by one kind of training - that of affliction. The sons of Jacob were pasturing their flocks around Shechem, when the patriarch sent Joseph to inquire of their welfare. All unconscious of danger the lad hastened to execute the commission. Joseph found not his brethren at Shechem itself, but a stranger directed him to "Dothan," the two wells, whither they had gone. "Dothan was beautifully situated, about twelve miles from Samaria. Northwards spread richest pasture-lands; a few swelling hills separated it from the great plain of Esdraelon. From its position it must have been the key to the passes of Esdraelon, and so, as guarding the entrance from the north, not only of Ephraim, but of Palestine itself. On the crest of one of those hills the extensive ruins of Dothan are still pointed out, and at its southern foot still wells up a fine spring of living water. Is this one of the two wells from which Dothan derived its name? From these hills Gideon afterwards descended upon the host of Midian. It was here that Joseph overtook his brethren, and was cast into the dry well. And it was from that height that the sons of Jacob must have seen the Arab caravan slowly winding from Jordan on its way to Egypt, when they sold their brother, in the vain hope of binding the word and arresting the hand of God. But we are anticipating. No sooner did his brothers descry Joseph in the distance, than the murderous plan of getting rid of him, where no stranger should witness their deed, occurred to their minds. This would be the readiest means of disposing alike of "the dreamer" and of his "dreams." **Reuben alone shrunk from it, not so much from love to his brother as from consideration for his father. On pretense that it would be better not actually to shed their brother's blood, he proposed to cast him into one of those cisterns, and leave him there to perish, hoping, however, himself secretly to rescue and to restore him to his father.** The others readily acceded to the plan. A Greek writer has left us a graphic account of such wells and cisterns. He describes them as regularly built and plastered, narrow at the mouth, but widening as they descend, till at the bottom they attain a width sometimes of one hundred feet. We know that when dry, or covered with only mud at the bottom, they served as hiding-places, and even as temporary prisons. (Jeremiah 38:6; Isaiah 24:22) Into such an empty well Joseph was now cast, while his brothers, as if they had finished some work, sat down to their meal. We had almost written, that it so happened - but truly it was in the providence of God, that just then an Arab caravan was slowly coming in sight. They were pursuing what we might call the world-old route from the spice district of Gilead into Egypt - across Jordan, below the Sea of Galilee, over the plain of Jezreel, and thence along the sea-shore. **Once more the intended kindness of another of his brothers well-nigh proved fatal to Joseph. Reuben had diverted their purpose of bloodshed by proposing to cast Joseph into "the pit," in the hope of being able afterwards to rescue him. Judah now wished to save his life by selling him as a slave to the passing Arab caravan.** But neither of them had the courage nor the uprightness frankly to resist the treachery and the crime. Again the other brothers hearkened to what seemed a merciful suggestion. The bargain was quickly struck. Joseph was sold to "the Ishmaelites" for twenty shekels - the price, in later times, of a male slave from five to twenty years old (Leviticus 27:5), the medium price of a slave being thirty shekels of silver, or about four pounds, reckoning the shekel of the sanctuary, which was twice the common shekel (Exodus 21:32), at two shillings and eight-pence. Reuben was not present when the sale was made. On his return he "rent his clothes" in impotent mourning. But the others dipped Joseph's princely raiment in the blood of a kid, to give their father the impression that Joseph had been "devoured by a wild beast." The device succeeded. Jacob mourned him bitterly and "for many days," refusing all

the comfort which his sons and daughters hypocritically offered. **But even his bitterest lamentation expressed the hope and faith that he would meet his loved son in another world - for, he said: "I will go down into the grave (or into Sheol) unto my son, mourning."** Alfred Edersheim, Bible History Old Testament, Chapter 19)

Genesis 38

Judah has three sons by a Canaanite woman—Er and Onan slain by the Lord—Tamar, as a harlot, bears twins by Judah.

- 1 AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.
- 2 And Judah saw there a ^adaughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in ~~unto~~ (and lay with) her.
- 3 And she conceived, and bare a son; and he called his name ^aEr.
- 4 And she conceived again, and bare a son; and she called his name Onan.
- 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.
- 6 And Judah took a wife for Er his firstborn, whose name *was* Tamar.
- 7 And ^aEr, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.
- 8 And Judah said unto Onan, Go in ~~unto~~ (and marry) thy brother's ^awife, ~~and marry her~~, and raise up seed (un)to thy brother.
- 9 And Onan knew that the seed should not be his; and it came to pass, when he ~~went in unto~~ (married) his brother's wife, that he ~~spilled it on the ground~~, (would not lie with her,) lest that he should give (raise up) seed (un)to his brother.
- 10 And the thing which he did displeased the LORD: wherefore he slew him also.
- 11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.
- 12 ¶ And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.
- 13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.
- 14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.
- 15 When Judah saw her, he thought her *to be* a harlot; because she had covered her face.
- 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in ~~unto~~ (and lie with) thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in ~~unto~~ (and lie with) me?
- 17 And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?
- 18 And he said, What pledge shall I give thee? And she said, Thy ^asignet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in ~~unto~~ (and slept with) her, and she conceived by him.
- 19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.
- 20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.
- 21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side?

And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be ^aburnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the ^asignet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called ^aPharez. (It will be through Pharez that Jesus will come.)

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called ^aZarah. (With typical honesty, the Old Testament includes the sordid tale of Judah's incestuous relationship with his daughter-in-law. There seem to be several reasons for its inclusion here. First, once again are illustrated the effects of the covenant people forgetting the importance of marrying in the covenant. Unlike his father, grandfather, and great-grandfather (Jacob, Isaac, and Abraham), Judah was not concerned about intermarriage with the Canaanites. The negative results of this marriage out of the covenant are clearly shown here. Second, the story shows the lineage of Judah from which the Messiah would eventually come (see Matthew 1:3; Luke 3:33). An additional lesson here shows that ancestry is not the determiner of one's righteousness. Finally, the truth that failure to honor one's commitments often leads to greater trouble is clearly shown. **Had Judah faithfully kept his promise to Tamar, the seduction would never have taken place. Likewise, had Judah been faithful to the laws of morality, he never would have sinned with Tamar.** Institute Manual, 94)

Genesis 39

Joseph, prospered by the Lord, becomes ruler of Potiphar's house—He resists the advances of Potiphar's wife, is falsely accused, and cast into prison—Keeper of the prison commits its affairs into Joseph's hands.

1 AND Joseph was brought down to Egypt; and ^aPotiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the ^bIshmeelites, which had brought him down thither.

2 And the ^aLORD was with ^bJoseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to ^aprosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's ^asake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he

did eat. And Joseph was a ^agoodly person, and well ^bfavoured. (We meet him next in the slave-market. Here, as it might seem in the natural course of events, "Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him off the hands of the Ishmaelites." The name Potiphar frequently occurs on the monuments of Egypt (written either Pet-Pa-Ra, or Pet-P-Ra), and means: "Dedicated to Ra," or the sun. According to some writers, "at the time that Joseph was sold into Egypt, the country was not united under the rule of a single native line, but governed by several dynasties, of which the fifteenth dynasty of Shepherd-kings was the predominant one, the rest being tributary to it." At any rate, **he would be carried into that part of Egypt which was always most connected with Palestine.** Potiphar's office at the court of Pharaoh was that of "chief of the executioners," most probably (as it is rendered in our Authorized Version) captain of the king's body-guard. In the house of Potiphar it went with Joseph as formerly in his own home. **For it is not in the power of circumstances, prosperous or adverse, to alter our characters. He that is faithful in little shall also be faithful in much; and from him who knoweth not how to employ what is committed to his charge, shall be taken even that he hath. Joseph was faithful, honest, upright, and conscientious, because in his earthly, he served a heavenly Master, Whose presence he always realized. Accordingly "Jehovah was with him," and "Jehovah made all that he did to prosper in his hand."** His master was not long in observing this. From an ordinary domestic slave he promoted him to be "overseer over his house, and all that he had he put into his hand." The confidence was not misplaced. Jehovah's blessing henceforth rested upon Potiphar's substance, and he "left all that he had in Joseph's hand; and he knew not ought that he had, save the bread which he did eat." The sculptures and paintings of the ancient Egyptian tombs bring vividly before us the daily life and duties of Joseph. "The property of great men is shown to have been managed by scribes, who exercised a most methodical and minute supervision over all the operations of agriculture, gardening, the keeping of live stock, and fishing. Every product was carefully registered, to check the dishonesty of the laborers, who in Egypt have always been famous in this respect. Probably in no country was farming ever more systematic. Joseph's previous knowledge of tending flocks, and perhaps of husbandry, and his truthful character, exactly fitted him for the post of overseer. How long he filled it we are not told." Edersheim, Vol 1, Ch 19)

7 ¶ And it came to pass after these things, that his master's wife cast her ^aeyes upon Joseph; and she said, Lie with me.

8 But he ^arefused, and said unto his master's wife, Behold, my master ~~knoweth~~ ^bknoweth not what is with me in the house, and he hath ^ccommitted all that he hath to my hand;

SCRIPTURE MASTERY: 9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great ^awickedness, and ^bsin against God?* (When ye are exploiting or sinning against your fellow beings, you are only sinning against God. Old Testament Student Manual, p. 95)

10 And it came to pass, as she spake to Joseph ^aday by day, that he hearkened not unto her, to lie by her, or to be with her. (The temptation did not occur just once, but many times over a period of time. Joseph is a great example to us of diligently keeping the commandments, no matter what. Joseph's integrity is in contrast to that of Judah.)

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and ^afled, and got him out. (Hartman Rector, Jr: "Joseph did the very best thing he could do under the circumstances. . . . In today's language—*he ran*. "Maybe that doesn't sound like a very sophisticated thing to do, but sometimes running is the only thing to do. . . . "It is so important that young people who are unmarried erect barriers against temptation to help them avoid the compromising situations. May I suggest a few barriers. "1. Never go into a house alone with one of the opposite sex. "2. Never, never enter a bedroom alone with one of the opposite sex. "3. Do not neck or pet. . . . "4. Never park on a lonely road with just the two of you alone. "5. Do not read pornographic literature. "6. Do not attend

[movies that encourage immoral behavior]. . . . “Yes, Joseph ran, and because he did, he was temporarily placed in prison, where he was shut out from society, but if he had not run, he would have been an eternal prisoner, being shut out from God perhaps forever, because he would not have been in condition to receive the necessary communications that made him the great prophet that he was” (in Conference Report, Oct. 1972, 172–73; or *Ensign*, Jan. 1973, 131.)

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,
14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph’s master took him, and put him into the ^aprison, (Potiphar most likely did not believe his wife. He knew that Joseph would not do what he was accused of. If he thought Joseph was guilty he would have had him executed. He at least, to placate his wife, put Joseph in prison.) a place where the king’s prisoners *were* bound: and he was there in the prison. (President Ezra Taft Benson explained Joseph’s actions this way: “When Joseph was in Egypt, what came first in his life—God, his job, or Potiphar’s wife? When she tried to seduce him, he responded by saying, ‘How then can I do this great wickedness, and sin against God?’ (Genesis 39:9). “Joseph was put in prison because he put God first. If we were faced with a similar choice, where would we place our first loyalty? Can we put God ahead of security, peace, passions, wealth, and the honors of men? “**When Joseph was forced to choose, he was more anxious to please God than to please his employer’s wife. When we are required to choose, are we more anxious to please God than our boss, our teacher, our neighbor, or our date?**” (in Conference Report, Apr. 1988, 4; or *Ensign*, May 1988, 4–5). Because Potiphar had great power with the pharaoh and perhaps was even head of the royal executioners, it is remarkable that Joseph was only put into prison and not executed. **A slave accused of attempting to rape his master’s wife would seem to have deserved the most severe punishment, and yet Joseph was only imprisoned. Could it be that Potiphar, knowing of Joseph’s character and his wife’s character, suspected the truth and, although he had to take action, chose comparatively lenient punishment?** Whatever the case, the hand of the Lord certainly preserved Joseph from what would otherwise have been almost certain death. Old Testament Student Manual, p. 95. We have reason to believe that Potiphar could not in every respect have credited the story of his wife. For the punishment awarded in Egypt to the crime of which she accused him, was far more severe than that which Joseph received. Potiphar consigned him to the king’s prison, of which, in his capacity as chief of the body-guard, he was the superintendent. How bitterly it fared there with him at the first, we learn from these words of Psalm 105:17, 18 - “He sent before them a man: Sold for a slave was Joseph, They afflicted with fetters his feet, The iron entered into his soul.” Alfred Edersheim, Bible History Old Testament, Chapter 19)

21 ¶ But the ^aLORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. (The ability to turn everything into something good appears to be a godly characteristic. Our Heavenly Father always seems able to do this. Everything, no matter how dire, becomes a victory of the Lord. Joseph, although a slave and wholly undeserving of this fate, nevertheless remained faithful to the Lord and continued to live the commandments and made something very good of his degrading circumstances. People like this cannot be defeated. Elder Hartman Rector, Jr., CR, Oct 1972, p. 170)

22 And the keeper of the prison committed to Joseph’s hand all the prisoners that *were* in the prison; and

whatsoever they did there, he was the ~~adōer~~ (overseer) of it.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to ^aprosper. (The spiritual greatness of Joseph is a remarkable thing. How many people have become bitter over some real or imagined slight, or blamed the Lord for some personal tragedy? In the very midst of being faithful and holding true to that which is right, Joseph was falsely accused and thrown into prison. How easy it would have been for him to give up, to say, "What's the use of trying to serve God? All He does is punish me." But there was not a trace of bitterness, no blaming the Lord. Joseph just continued being righteous and faithful. Unselfishly he offered to interpret the dreams of his two fellow prisoners, telling them that the knowledge came from God (see Genesis 40:8). He still trusted in the Lord, although he must have felt doomed to spend his life in prison. If any person had cause for discouragement and bitterness, it was Joseph, but he never faltered in his faith. Truly, Joseph is a model to be emulated. Institute Manual, 95. It is a common mistake to suppose that earnest religion and uprightness must necessarily be attended by success, even in this world. It is, indeed, true that God will not withhold any good thing from those whose Sun and Shield He is; but then success may not always be a good thing for them. Besides, God often tries the faith and patience of His people - and that is the meaning of many trials. Still oftener are they needed for discipline and training, or that they may learn to glorify God in their sufferings. In the case of Joseph it was both a temptation and a trial by which he was prepared, outwardly and inwardly, for the position he was to occupy. The beauty which Joseph had inherited from his mother exposed him to wicked suggestions on the part of his master's wife, which will surprise those least who are best acquainted with the state of ancient Egyptian society. Joseph stood quite alone in a heathen land and house. He was surrounded only by what would blunt his moral sense, and render the temptation all the more powerful. He had also, as compared with us, a very imperfect knowledge of the law of God in its height and depth. Moreover, what he had seen of his older brothers would not have elevated his views. Still, he firmly resisted evil, alike from a sense of integrity towards his master, and, above all, from dread "of this great wickedness and sin against God." Yet it seemed only to fare the worse with him for his principles. As so often, the violent passion of the woman turned into equally violent hatred, and she maliciously concocted a false charge against him. The contrast could scarcely be greater than between his former prophetic dreams and his present condition. But even so Joseph remained steadfast. And, as if to set before us the other contrast between sight and faith, the sacred text expressly states it: "But" - a word on which our faith should often lay emphasis - "Jehovah was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison." By-and-by, as his integrity more and more appeared, the charge of the prisoners was committed unto him; and as "what he did Jehovah made to prosper," the whole management of the prison ultimately passed into Joseph's hands. Thus, here also Jehovah proved Himself a faithful covenant-God. A silver streak was lining the dark cloud. But still must "patience have her perfect work." Edersheim, Vol 1, Ch 19)

Genesis 40

Joseph interprets the dreams of Pharaoh's chief butler and chief baker—The butler fails to tell Pharaoh of Joseph.

1 AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the ^aprison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day?

8 And they said unto him, We have dreamed a ^adream, and *there is* no interpreter of it. And Joseph said unto them, Do not ^binterpretations *belong* to God? tell me *them*, I pray you. (In spite of the fact that Joseph had been imprisoned, he still trusted in God.)

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days: (The Pharaoh's birthday was in three days.)

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head:

17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, *but* ^aforgot him. (Joseph will stay in prison two more years. ELEVEN years had passed since Joseph was sold into Egypt, (Joseph was 28) and yet the Divine promise, conveyed in his dreams, seemed farther than ever from fulfillment. The greater part of this weary time had probably been spent in prison, without other prospect than that of such indulgence as his services to "the keeper of the prison" might insure, when an event occurred which, for a brief season, promised a change in Joseph's condition. Some kind of "offense" - real or imaginary - had, as is so often the case in the East, led to the sudden disgrace and imprisonment of two of Pharaoh's chief officers. The charge of "the chief of the butlers" - or chief of the cupbearers - and of "the chief of the bakers" naturally devolved upon "the captain of the guard," - a successor, as we imagine, of Potiphar, since he appointed Joseph to the responsible post of their personal attendant. They had not been long in prison when, by the direct leading of Divine Providence, both dreamed in the same night a dream, calculated deeply to impress them. **By the same direct guidance of Providence, Joseph was led to notice in the morning their anxiety, and to inquire into its cause. We regard it as directly from God, that he could give**

them at once and unhesitatingly the true meaning of their dreams. We are specially struck in this respect with the manner in which Joseph himself viewed it. When he found them in distress for want of such "interpreter" as they might have consulted if free, he pointed them straight to God: "Do not interpretations belong to God?" thus encouraging them to tell, and at the same time preparing himself for reading their dreams, by casting all in faith upon God. In short, whether or not he were eventually enabled to understand their dreams, he would at least not appear like the Egyptian magicians - he would not claim power or wisdom; he would own God, and look up to Him. We say it the more confidently, that Joseph's interpretation came to him directly from God, that it seems so easy and so rational. For, it is in the supernatural direction of things natural that we ought most to recognize the direct interposition of the Lord. The dreams were quite natural, and the interpretation was quite natural - yet both were directly of God. What more natural than for the chief butler and the chief baker, three nights before Pharaoh's birthday, on which, as they knew, he always "made a feast unto all his servants," to dream that they were each again at his post? And what more natural than that on such an occasion Pharaoh should consider, whether for good or for evil, the case of his absent imprisoned officers? Or, lastly, **what more natural than that the chief butler's consciousness of innocence should suggest in his dream that he once more waited upon his royal master; while the guilty conscience of the chief baker saw only birds of prey eating out of the basket from which he had hitherto supplied his master's table?** Here, then, it may be said, we have all the elements of Joseph's interpretation to hand, just as we shall see they were equally obvious in the dreams which afterwards troubled Pharaoh. Yet as then none of the magicians and wise men of Egypt could read what, when once stated, seems so plainly written, so here all seems involved in perplexity till God gives light. As already stated, the two dreams were substantially the same. In each case the number three, whether of clusters in the vine from which the chief butler pressed the rich juice into Pharaoh's cup, or of baskets in which the chief baker carried the king's bakemeat, pointed to the three days intervening before Pharaoh's birthday. In each case also their dreams transported them back to their original position before any charge had been brought against them, the difference lying in this: that, in the one dream, Pharaoh accepted the functions of his officer; while, in the other, birds which hover about carcasses ate out of the basket. **It is also quite natural that, if the chief butler had a good conscience towards his master, he should have been quite ready at the first to tell his dream; while the chief baker, conscious of guilt, only related his when encouraged by the apparently favorable interpretation of his colleague's.** Perhaps we ought also to notice, in evidence of the truthfulness of the narrative, how thoroughly Egyptian in all minute details is the imagery of these dreams. From the monuments the growth and use of the vine in Egypt, which had been denied by former opponents of the Bible, have been abundantly proved. From the same source we also learn that bakery and confectionery were carried to great perfection in Egypt, so that we can understand such an office as a royal chief baker. **Even the bearing of the baskets furnishes a characteristic trait: as in Egypt men carried loads on their heads, and women on their shoulders.*** * This would not have been true of other countries. Thus, in Italy and Spain, women carry their loads on their heads. The event proved the correctness of Joseph's interpretation. On Pharaoh's birthday-feast, three days after their dreams, the chief butler was restored to his office, but the chief baker was executed. When interpreting his dream, Joseph had requested that, on the chief butler's restoration, he, who had himself suffered from a wrongful charge, should think on him, who, at first "stolen away out of the land of the Hebrews," had so long been unjustly kept in apparently hopeless confinement. This wording of Joseph's petition seems to indicate that, at most, he only hoped to obtain liberty; and that probably he intended to return to his father's house. So ignorant was he as yet of God's further designs with him! But what was a poor Hebrew slave in prison to a proud Egyptian court official? It is only like human nature that, in the day of his prosperity, "the chief butler did not remember Joseph, but forgot him!" Edersheim, Vol 1, Ch 20)

Genesis 41

Pharaoh dreams of the kine and the ears—Joseph interprets the dreams as seven years of plenty and seven of famine—He proposes a grain storage program—Pharaoh makes him ruler of all Egypt—Joseph marries Asenath—He gathers grain as the sand upon the seashore—Asenath bears Ephraim and Manasseh—Joseph sells grain to Egyptians and others during the famine.

1 AND it came to pass at the end of two full years, that Pharaoh ^adreamed: and, behold, he stood by the river. (How long was Joseph in prison? He was sold into slavery when he was about seventeen, and he was thirty years of age when he became vice-regent to the pharaoh. All together he served thirteen years with Potiphar and in prison. The record does not tell how long he served Potiphar before his imprisonment, but that he worked his way up to the overseer of the prison implies some period of time before the butler and baker joined him. So it is likely that Joseph was in prison at least three years and possibly much longer. Old Testament Student Manual, p. 95)

2 And, behold, there came up out of the river seven well favoured kine (cattle) and fatfleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. (Corn is an archaic English word for grain. The corn mentioned in the KJV translation is a variety of many-headed wheat that is still grown in Egypt and has been found buried with many mummies. George A. Horton, Jr., Studies in Scripture, 3:73)

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was a dream.*

8 And it came to pass in the morning that his spirit was ^atroubled; and he sent and called for all the ^bmagicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then ^aPharaoh sent and called Joseph, and they brought him hastily out of the ^bdungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to ^ainterpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: ^aGod shall give Pharaoh an answer of ^bpeace. (Again, even though Joseph has been mistreated this long time, he still has faith in God. What an example!)

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, *and* blasted with the ^aeast ^bwind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath ^ashewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of ^afamine.

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the ^afamine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for ^astore to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 ¶ And the thing was ^agood in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the ^aSpirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath ^ashewed thee all this, *there is* none so discreet and ^bwise as thou *art*:

40 Thou shalt be ^aover my house, and according unto thy word shall all my people be ruled: only in the throne will I be ^bgreater than thou.

41 And Pharaoh said unto Joseph, See, I have ^aset thee over all the land of Egypt.

42 And Pharaoh took off his ^aring from his hand, and put it upon Joseph's hand, and ^barrayed him in 'vestures' of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ^aruler over all the land of Egypt. (It is commonly believed that Joseph came to Egypt during the reign of the non-Egyptians called Hyksos. There were Semitic-speaking invaders who conquered Egypt and ruled it for many years. They adopted the Egyptian culture, ruled as pharaohs, and their few remaining monuments and scarabs are scattered from lower Egypt up into Nubia. When Joseph was elevated to authority, most likely it was under one of the pharaohs, otherwise his non-Egyptian connection would never have been countenanced. George A. Horton, Jr., Studies in Scripture, 3:70)

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; ("he who reveals that which is hidden," or "God speaks" or "God reveals.") and he gave him to wife ^aAsenath (Some believe that Asenath was also Semitic. The wife of Joseph was Asenath, daughter of Poti-pherah, the high priest of On. Dr. A. H. Sayce, an English scholar and archaeologist, states that the name of this priest means "the gift of the sun-god," and the name Asenath probably is not Egyptian. He further says Egyptian law prevented the marriage of Joseph with the daughter of the king as "None but those of the royal blood of Egypt might marry one of the solar race. But the priestly head of the state religion ranked next to the Pharaoh, and in marrying his daughter, therefore, Joseph was taken into the very heart of the royal circle. It placed him at once on a footing of equality with the highest nobles of Egypt." (Joseph and The Land of Egypt, p. 62.) Joseph Fielding Smith, Improvement Era, 1953. In view of the emphasis placed on proper marriage in previous generations of the seed of Abraham, it is likely that Joseph's wife also was chosen for him through the Lord's influence. It may be assumed that the priests were of the same lineage as the kings of the dynasty; thus, Asenath, daughter of the priest of On, who was given to Joseph as a wife, could have been Semitic (see commentary on Gen. 39:1-6; cf. Gen. 24:1-5; 28:1-5; D&C 86:8). Joseph and Asenath became the parents of Manasseh and Ephraim (commentary on Gen. 41:50-52). Latter-day Saint Commentary on the Old Testament, Genesis, Ellis T. Rasmussen) the daughter of Potipherah ^bpriest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And ^aJoseph was thirty years old (the same age as Jesus when he started his ministry.) when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls. (The 20% tax was not at all onerous upon the people since there was so much bounty of crops during the seven years.)

48 And he gathered up all the ^afood of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. (Elder L. Tom Perry taught: Just as it is important to prepare ourselves spiritually, we must also prepare ourselves for our temporal needs... We have been instructed for years to follow at least four requirements in preparing for that which is to come. First, gain an adequate education. Second, live strictly within your income and save something for a rainy day. Third, avoid excessive debt. Fourth, acquire and store a reserve of food and supplies that will sustain life. CR, Oct 1995, p. 46-47 President Ezra Taft Benson said: "I ask you earnestly, have you provided for your family a year's supply of food, clothing, and, where possible, fuel? The revelation to produce and store food may be as essential to our temporal welfare today as boarding the ark was to the people in the days of Noah" (in Conference Report, Oct. 1987, 61; or *Ensign*, Nov. 1987, 49). "In order to be self-reliant, we should have sufficient food, clothing, and shelter. We are therefore counseled to store, use, and know how to produce and prepare essential items. We are more secure if we are able to provide for ourselves in times of adversity (see D&C 38:30)" (*A Leader's Guide to Welfare*, 7).)

49 And Joseph gathered corn (wheat) as the sand of the sea, very much, until he left numbering; for *it* was without number.

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

51 And Joseph called the name of the firstborn ^aManasseh: (Forgetting) For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he ^aEphraim: (Fruitful) For God hath caused me to be ^bfruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of ^adearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and ^asold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands. (Two other years now passed in prison - probably more dreary and, humanly speaking, more hopeless than those which had preceded. At length deliverance came, suddenly and unexpectedly. This time it was Pharaoh who dreamed successively two dreams. In the first, seven fat kine were feeding among the rich "marsh-grass"* on the banks "of the Nile." But presently up came from "the river" seven lean kine, which devoured the well-favored, without, however, fattening by them. The second dream showed one stalk of corn with seven ears, "full and good," when up sprang beside it another stalk, also with seven ears, but "blasted with the east wind;" "and the thin ears devoured the seven good ears." So vivid had been the dream that it seemed to Pharaoh like reality - "and Pharaoh awoke, and, behold, it was a dream." **Only a dream! and yet the impression of its reality still haunted him, so that he sent for "the magicians of Egypt, and all the wise men thereof" to interpret his dreams. But these sages were unable to suggest any explanation satisfactory to the mind of Pharaoh; for we can scarcely believe that they did not attempt some interpretation.** In this perplexity, his memory quickened by Oriental terror at his master's disappointment, the chief of the cup-bearers suddenly remembered his own and the chief baker's dreams just two years before, and Joseph's interpretation of them. The event becomes all the more striking and also natural if we may take the date literally as "at the end of two full years," or on the third anniversary of that birthday of Pharaoh. * So the literal rendering. Before proceeding, we notice some of the particulars which give the narrative its vivid coloring, and at the same time wonderfully illustrate its historical truthfulness. And, first of all, we again mark the distinctly Egyptian character of all. The "river" is "the Nile," the sacred stream of Egypt, on which its fertility depended - and Pharaoh stands on its banks. Then the term which we have rendered "marsh-grass," or "reed-grass,"* is certainly an Egyptian word for which there is no Hebrew equivalent, because that to which it applied was peculiar to the banks of the Nile. Next, the whole complexion of the dreams is Egyptian, as we shall presently show. Moreover, it is remarkable how closely recent independent inquiries have confirmed the scriptural expressions about "the magicians" and "the wise men" of Egypt. It has been always known that there was a special priestly caste in Egypt, to whom not only the religion but the science of the country was entrusted. But of late we have learned a great deal more than this. We know not only that magic formed part and parcel of the religion of Egypt, but we have actually restored to us their ancient magical Ritual itself! We know their incantations and their amulets, with a special reference to the dead; their belief in lucky and unlucky days and events, and even in the so-called "evil eye." But what is most to our present purpose, we know that the care of the magical books was entrusted to two classes of learned men, whose titles exactly correspond to what, for want of better designation, is rendered as "magicians," or perhaps "scribes," and "wise men!" It was before this assemblage, then, of the wisest and most learned, the most experienced in "magic," and the most venerable in the priesthood, that Pharaoh vainly related his dreams. Most wise truly in this world, yet most foolish; most learned, yet most ignorant! What a contrast between the hoary lore of Egypt and the poor Hebrew slave fetched from prison: they professedly claiming, besides their real knowledge, supernatural powers; he avowedly, and at the outset, disclaiming all power on his part, and appealing to God! A grander scene than this Scripture itself does not sketch; and what an illustration of what was true then, true in the days of our Lord, true in those of St. Paul, and to the end of this dispensation: "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" * "Meadow" in our Authorized Version, Genesis 41:2 And yet when we hear the interpretation through the lips of Joseph, how simple, nay, how obvious does it appear, quite commanding Pharaoh's implicit conviction. **Clearly, the two dreams are one - the first bearing on the pastoral, the other on the agricultural life of Egypt. The dreams are about the flocks and the crops.** In both cases there is first sevenfold fatness, and then sevenfold leanness, such as to swallow up the previous fatness, and yet to leave no trace of it. The second dream illustrates the first; and yet the first bears already its own

interpretation. For the kine were in Egypt revered as symbol of Isis, the goddess of earth as the nourisher; and in the hieroglyphics the cow is taken to mean earth, agriculture, and nourishment. And then these kine were feeding by the banks of that Nile, on whose inundations it solely depended whether the year was to be one of fruitfulness or of famine. Equally Egyptian is the description of the stalk with many ears, which is just one of the kinds of wheat still grown in Egypt. But, we repeat it, obvious as all this now seems to us, the wise men of Egypt stood speechless before their monarch! And what a testimony, we again say, for God, when Joseph is "brought hastily out of the dungeon!" To the challenge of Pharaoh: "I have heard of thee, to wit: Thou hearest a dream to interpret it" - that is, thou only requirest to hear, in order to interpret a dream, - he answers, simply, emphatically, but believingly: "Ah, not I" ("not to me," "it does not belong to me"), "God will answer the peace of Pharaoh;"* i.e., what is for the peace of the king. Nor can we omit to notice one more illustration of the accuracy of the whole narrative, when we read that, in preparation for his appearance before Pharaoh, Joseph "shaved himself." This we know from the monuments was peculiarly Egyptian under such circumstances; whereas among the Hebrews, for example, shaving was regarded as a mark of disgrace. * We again translate the Hebrew text literally. The interpretation, so modestly yet so decidedly given by Joseph, that the dreams pointed to seven years of unprecedented fruitfulness followed by an equal number of famine, so grievous that the previous plenty should not be known, approved itself immediately to the mind of Pharaoh and "of all his servants." With this interpretation Joseph had coupled most sagacious advice, for the source of which, in so trying a moment, we must look far higher than the ingenuity of man. (See Matthew 10:18, 19) He counseled the king to exact in the years of plenty a tax of one-fifth of the produce of the land, and to have it stored under royal supervision against the seven years of famine. **Viewed as an impost, this was certainly not heavy, considering that they were years of unexampled plenty; viewed as a fiscal measure, it was most beneficial as compared with what we may suppose to have been previously a mere arbitrary system of taxation, which in reality was tyrannical exaction; while at the same time it would preserve the people from absolute destruction.** Lastly, regarded in the light of a higher arrangement, it is very remarkable that this proportion of giving, on the part of Pharaoh's subjects, afterwards became the basis of that demanded from Israel by Jehovah, their heavenly King.* We can scarcely wonder that Pharaoh should have at once appointed such a council or to superintend the arrangements he had proposed. In point of fact he naturalized him, made him his grand vizier, and publicly proclaimed him "ruler over all the land." Once more every trait in the description is purely Egyptian. Pharaoh gives him his signet, which "was of so much importance with the ancient Egyptian kings, that their names were always enclosed in an oval which represented an elongated signet."** He arrays him "in vestures of byssus,"*** the noble and also the priestly dress; he puts the chain, or "the collar of gold"# "about his neck," which was always the mode of investiture of high Egyptian officials; he makes him ride "in the second chariot which he had," and he has it proclaimed before him: "Avrech," that is, "fall down," "bend the knee," or "do obeisance."#* To complete all, on his naturalization Joseph's **name is changed to Zaphnath-paaneah, which most probably means "the supporter of life," or else "the food of the living," although others have rendered it "the savior of the world," and the Rabbis, but without sufficient reason, "the revealer of secrets."** Finally, in order to give him a position among the highest nobles of the land, Pharaoh "gave him to wife Asenath" (probably "she who is of Neith," the Egyptian goddess of wisdom^), "the daughter of Poti-pherah ("dedicated to the sun"), priest of On," that is, the chief priest of the ancient ecclesiastical, literary, and probably also political capital of the land,^* "the City of the Sun." This is the more noteworthy, as the chief of the priesthood was generally chosen from among the nearest relatives of Pharaoh. Yet in all this story there is really nothing extraordinary. As Egypt depends for its produce entirely on the waters of the Nile, the country has at all times been exposed to terrible famines; and one which lasted for exactly seven years is recorded in A.D. 1064-1071, the horrors of which show us the wisdom of Joseph's precautionary measures. Again, so far as the sudden elevation of Joseph is concerned, Eastern history contains many such instances, and indeed, a Greek historian tells us of an Egyptian king who made the son of a mason

his own son-in-law, because he judged him the cleverest man in the land. What is remarkable is the marvelous Divine appointment in all this, and the equally marvelous Divine choice of means to bring it about. * This will be fully shown in a future volume, when the religious and charitable contributions of Israel are explained. ** Mr. R. S. Poole, as above. *** The byssus was the Egyptian "white, shining" linen, or rather a peculiar stuff of purely Egyptian growth. # Literally, "a collar, that of gold," not merely indefinitely, "a collar of gold." #* Cannon Cook rendered it, "Rejoice, then," and supposes the people or the attendants to have shouted this. The Speaker's Comment., vol. 1., p. 482. ^ We must here differ from Mr. Poole, who regards Asenath as a Hebrew, not an Egyptian name, meaning "storehouse," and as parallel to the Hebrew name of Bithiah (1 Chronicles 4:18), a "daughter," or "servant of Jehovah," which an Egyptian woman adopted on her marriage to Mered, or rather on her conversion unto the Lord. But in the case of Asenath the text seems to imply that the name was Egyptian. ^* Mr. Poole, as above. This, as the ordinary chronological supposition; but see the note on the subject in the previous chapter. **Joseph was exactly thirty years old on his elevation, the same age, we note, on which our blessed Lord entered on His ministry as "the Savior of the world," "the Supporter of life," and "the Revealer of secrets."** The history of Joseph's administration may be traced in a few sentences. During the seven years of plenty, "he gathered corn as the sand of the sea, very much, until he left numbering," a notice which remarkably agrees with "the representations of the monuments, which show that the contents of the granaries were accurately noted by scribes when they were filled." **Then, during the years of famine, he first sold corn to the people for money. When all their money was exhausted, they proposed of their own accord to part with their cattle to Pharaoh, and lastly with their land. In the latter case exception was made in favor of the priestly caste, who derived their support directly from Pharaoh. Thus Pharaoh became absolute possessor of all the money, all the cattle, and all the land of Egypt, and that at the people's own request.** This advantage would be the greater, if there had been any tendency to dissatisfaction against the reigning house as an alien race. Nor did Joseph abuse the power thus acquired. On the contrary, by a spontaneous act of royal generosity he restored the land to the people on condition of their henceforth paying one-fifth of the produce in lieu of all other taxation. Besides the considerations already stated in favor of such a measure, it must be borne in mind that in Egypt, where all produce depends on the waters of the Nile, a system of canals and irrigation, necessarily kept up at the expense of the State, would be a public necessity.* But the statement of Scripture, which excepts from this measure of public taxation "the land of the priests only, which became not Pharaoh's," remarkably tallies with the account of secular historians. * In point of fact, we know that a monarch of the twelfth dynasty, Amenemha III., first established a complete system of canalization, and made the immense artificial lake of Moeris to receive and again distribute the superfluous waters of the Nile. Two things here stand out in the history of Joseph. The same gracious Hand of the Lord, which, during his humiliation, had kept him from sin, disbelief, and despair, now preserved him in his exaltation from pride, and from lapsing into heathenism, to which his close connection with the chief priest of Egypt might easily have led him. More than that, he considered himself "a stranger and a pilgrim" in Egypt. His heart was in his father's home, with his father's God, and on his father's promises. Of both these facts there is abundant evidence. His Egyptian wife bore him two sons "before the years of famine came." He gave to both of them Hebrew, not Egyptian names. By the first, Manasseh, or "he that maketh forget," he wished to own the goodness of God, who had made him forget his past sorrow and toil. By the second, Ephraim, or "double fruitfulness," he distinctly recognized that, although Egypt was the land in which God had caused him "to be fruitful," it was still, and must ever be, not the land of his joy but that of his "affliction!" **If it be asked why, in his prosperity, Joseph had not informed his father of his life and success, we answer, that in such a history safety lay in quiet waiting upon God. If Joseph had learned the great lesson of his life, it was this, that all in the past had been of God. Nor would He now interfere with further guidance on His part. The Lord would show the way, and lead to the end.* But as for him, he believed, and therefore made no haste. Thus would God be glorified, and thus also would Joseph be kept in**

perfect peace, because he trusted in Him. * There is no evidence, that at that time Joseph knew that God purposed to reunite him again to his family, far less that they were to come to him into Egypt. Edersheim, Vol 1, Ch 20)

Genesis 42

Jacob sends his sons to buy grain in Egypt—They bow before Joseph—He accuses them roughly, imprisons Simeon, and sends them back for Benjamin.

1 NOW when Jacob saw that there was ^acorn (wheat) in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. (Don't just sit there, do something.)

3 ¶ And Joseph's ten brethren went down to buy ^acorn in Egypt.

4 But ^aBenjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. (Benjamin has replaced Joseph as the favorite son.)

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the ^agovernor over the land, *and* he *it was* that sold to all the people of the land: *and* Joseph's brethren came, and ^bbowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, (He spoke Egyptian to them through an interpreter) and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him. (It had been twenty-two years since the sons of Jacob had last seen Joseph – thirteen years of slavery and prison for Joseph, seven years of plenty, and two years of famine – before Jacob's family was forced to go to Egypt for grain. Joseph was a teenager when his family had last seen him. Now he was a mature, middle-aged man. And, even if Joseph still looked very much as he did when he was younger, who would believe that a brother who was sold as a slave to a caravan of Arabians would have become the second most powerful man in Egypt? Old Testament Student Manual, p. 96)

9 And Joseph remembered the ^adreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one ^aman's sons; we *are* true *men*, thy servants are no spies. (He knows they were not spies because a father would not have sent his sons on a dangerous errand if the threat of death were present if found out as spies.)

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* ^anot.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies: (He was testing their repentance.)

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I ^afear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for

the famine of your houses:

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We *are* verily ^aguilty concerning our brother (Joseph), in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. (They are speaking in Hebrew not knowing that Joseph could understand what they were saying.)

22 And ^aReuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his ^bblood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24 And he turned himself about from them, and ^awept; (He can see that they have repented of the deed done to him.) and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's ^amoney into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his ^amoney; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that ye are true men*: so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take ^aBenjamin *away*: all these things are against me.

37 And ^aReuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with ^asorrow to the grave. (Benjamin is not going to Egypt.)

Genesis 43

Jacob is persuaded to send Benjamin to Egypt—Joseph's brethren make obeisance to him—They all eat and drink together.

1 AND the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my

face, except your ^abrother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your ^abrother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the ^ablame for ever: **(By demanding that Benjamin be brought back to Egypt, Joseph allowed his brothers to show whether or not they truly were sorry for what they had done to him so many years before. Would they now show the same lack of concern for Benjamin? It is significant that Judah, who suggested that Joseph be sold, became the one who was willing to become the surety for Benjamin. There does seem to be evidence of sincere repentance on the brothers' part, and Joseph's stratagem allowed them to demonstrate this repentance. When the pressure was on, Judah's change of heart was shown to be complete. Old Testament Student Manual, p. 96)**

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the ^amoney that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved. (Jacob is here showing his total faith and trust in God to make this situation turn out okay.)

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O ^asir, we came indeed down at the first time to buy ^bfood:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's ^amoney *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they ^awashed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^abowed themselves to him to the earth. (The dream is fulfilled.)

27 And he asked them of *their* welfare, and said, *Is* your father well, the old ^aman of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother ^aBenjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and ^awept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an ^aabomination unto the Egyptians. (Several Egyptian deities were represented by cattle, especially female cattle. Since the Hebrews were herdsmen who slaughtered and ate cattle, regardless of sex, this practice would have been viewed by the Egyptians as a terrible abomination. Whatever the reason, Joseph seemed to respect the custom of Egyptians and Hebrews eating separately. (See Keil and Delitzsch, *Commentary*, 1:1:362; Clarke, *Bible Commentary*, 1:245; cf. Genesis 43:34. Institute Manual, 96)

33 And they sat before him, the firstborn according to his ^abirthright, and the youngest according to his youth: and the men marvelled one at another. (He arranges the brothers in order of age.)

34 And he took *and sent* ^amesses unto them from before him: but ^bBenjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Genesis 44

Joseph arranges to stop the return of his brethren to Canaan—Judah offers himself in place of Benjamin for their father's sake.

1 AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and not yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they ^arent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they ^afell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? ~~wot~~ (knew) ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my ^alord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine ^banger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old ^aman, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. (By that time, Benjamin was likely over twenty years of age and may have been married and had children. Judah, who had suggested that they sell their brother Joseph nearly a quarter of a century earlier, now offered himself as surety instead of Benjamin. Judah's plea for the welfare of his aged father and his willingness to place his own life in jeopardy reveal a heart full of love. George A. Horton, Jr., Studies in Scripture, 3:76)

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest ^abrother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our ^ayoungest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*:

28 And the one went out from me, and I said, Surely he is ^atorn in ^bpieces; and I saw him not since:

29 And if ye ^atake this also from me, and mischief befall ^bhim, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (This phrase, "and the lad be not with us" has been used often by youth leaders. Their charge is to do all they can to help the youth of the Church of remain faithful to the Lord and active in the Church. Those who have stewardship over youth in the Church should always ask themselves, how can I return home to God "and the lad be not with us?" This also pertains to the stewardship of parents and their children.) seeing that his life is ^abound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with ^asorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the ^ablame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father. (Judah is pleading for Joseph to take him instead of Benjamin. The Lion of

Judah, the Lord Jesus Christ, pleads also for us, that He be taken instead of us, upon conditions of repentance.)

Genesis 45

Joseph makes himself known to his brethren—They rejoice together—Pharaoh invites Jacob and his family to dwell in Egypt and eat the fat of the land.

1 THEN Joseph could not ^arefrain himself before all them that stood by him; and he ^bcried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* ^aJoseph; doth my father yet live? And his brethren could not answer him; for they were ^btroubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* ^aJoseph your brother, whom ye sold into Egypt.

5 Now therefore be not ^agrieved, nor angry with yourselves, that ye sold me hither: for God did ^bsend me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you to ^apreserve you a ^bposterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ^aruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of ^aGoshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I ^anourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my ^afather hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it ^apleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you ^awagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to ^aBenjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* ^agovernor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the ^awagons which Joseph had sent to carry him, the spirit of Jacob their father ^brevived:

28 **And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.***

Joseph – A Type of Christ

Joseph was the favored son of his father, so was Jesus.

Joseph was rejected by his brothers, the Israelites, as was Jesus.

Joseph was sold by his brothers into the hands of the Gentiles, just as Jesus was.

Judah, the head of the tribe of Judah, proposed the sale of Joseph. Certain leaders of the Jews in Jesus' day turned Jesus over to the Romans. Judas (the Greek spelling of Judah) was the one who actually sold Jesus.

Joseph was sold for twenty pieces of silver, the price of a slave his age. Christ was sold for thirty pieces of silver, the price of a slave his age.

In their very attempt to destroy Joseph, his brothers actually set up the conditions that would bring about their eventual temporal salvation – that is, Joseph, by virtue of being sold, would become their deliverer. Jesus, by his being given into the hands of the Gentiles, was crucified and completed the atoning sacrifice, becoming the Deliverer for all mankind.

Joseph began his mission of preparing salvation for Israel at age thirty, just as Jesus began his ministry of preparing salvation for the world at age thirty.

When Joseph was finally raised to his exalted position in Egypt, all bowed the knee to him. All will eventually bow the knee to Jesus.

Joseph provided bread for Israel and saved them from death, all without cost. Jesus, the bread of Life, did the same for all men. Old Testament Student Manual, p. 97

Additional Reading:

2 Nephi 2: 2 Nevertheless, Jacob, my first-born in the wilderness, thou knowest the greatness of God; and he shall consecrate thine ^aafflictions for thy gain. **(It is in our extremities that we become acquainted with God, which is life's greatest blessing.** The soul of the righteous is sanctified through suffering. To a lamenting Joseph Smith, then incarcerated in the Liberty prison, the Lord granted the assurance, "All these things shall give the experience and shall be for thy good." D&C 122:7. DCBM, 1:190. Elaine Cannon said: "Adversity in our own lives can bring life's purpose to mind. Bad times have certain scientific value, according to Emerson. In his "Conduct of Life" essays he says that the trying

times are occasions a good learner would not miss. One can learn a great deal. Can it be, then, that if one doesn't kick against the pricks, increased understanding comes—the nature of God, the importance of the adventure of life?” (Elaine Cannon, *Adversity*, p. 4) Marion G. Romney said: “If we can bear our afflictions with the understanding, faith, and courage, . . . we shall be strengthened and comforted in many ways. We shall be spared the torment which accompanies the mistaken idea that all suffering comes as chastisement for transgression. . . I have seen the remorse and despair in the lives of men who, in the hour of trial, have cursed God and died spiritually. And I have seen people rise to great heights from what seemed to be unbearable burdens.” (*Conference Report*, Oct. 1969, pp. 59-60 as taken from the *Book of Mormon Student Manual*, 1981 ed., p. 69) If you have troubles at home with children who stray, if you suffer financial reverses and emotional strain that threaten your homes and your happiness, if you must face loss of life or health, may peace be unto your soul. We will not be tempted beyond our ability to withstand. Our detours and disappointments are the straight and narrow path to Him. Marion G. Romney, CR, Oct 1987.)

D&C 64:8 My disciples, in days of old, sought ^aoccasion against one another and forgave not one another in their hearts; and for this ^bevil they were ^cafflicted and sorely ^dchastened.⁹ Wherefore, I say unto you, that ye ought to ^aforgive one another; for he that ^bforgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. ¹⁰ I, the Lord, will ^aforgive whom I will forgive, but of you it is required to ^bforgive all men. ¹¹ And ye ought to say in your hearts—let God ^ajudge between me and thee, and ^breward thee according to thy ^cdeeds.

D&C 122: 5 If thou art called to pass through ^atribulation; if thou art in perils among false brethren; if thou art in ^bperils among robbers; if thou art in perils by land or by sea;
 6 If thou art ^aaccused with all manner of false accusations; if thine enemies fall upon thee; (Joseph Smith: Myself and fellow prisoners were taken to the town, [Far West, Mo.] into the public square, and before departure we, after much entreaty, were suffered to see our families, being attended all the while by a strong guard. I found my wife and children in tears, who feared we had been shot by those who had sworn to take our lives, and that they would see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears while mingled emotions of joy and sorrow were manifested in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me by the guard. I was then obliged to take my departure. . . . My partner wept, my children clung to me, until they were thrust from me by the swords of the guards. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. (HC 3:193, November 2, 1838.)) if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to ^bprison, and thine enemies prowl around thee like ^cwolves for the blood of the lamb;
 7 And if thou shouldst be cast into the ^apit, (Liberty Jail) or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the ^bdeep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to ^chedge up the way; and above all, if the very jaws of ^dhell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee ^eexperience, and shall be for thy good.
(Difficulty faced well rewards its subjects with greater strength. Greatness of character can come only from the rigors of experience in which it is forged. There is a purifying and sanctifying power that grows out of suffering that cannot, perhaps, be gained in any other way. Revelations of the Restoration, p. 960. Orson F. Whitney: It remained for the Prophet Joseph Smith to . . . set forth the why

and wherefore of human suffering; and in revealing it he gave us a strength and power to endure that we did not before possess. For when men know why they suffer, and realize that it is for a good and wise purpose, they can bear it much better than they can in ignorance. The Prophet was lying in a dungeon [Liberty, Missouri] for the gospel's sake. He called upon God, "who controlleth and subjecteth the devil," and God answered telling him that his sufferings should be but "a small moment." "Thou art not yet as Job," said the Lord, "thy friends do not contend against thee." Job's friends, it will be remembered, tried to convince him that he must have done something wrong or those trials would not have come upon him. But Job had done no wrong; it was "without cause" that Satan had sought to destroy him. God said to Joseph: "If thou art called to pass through tribulation; if thou art in perils among false brethren; perils among robbers; perils by land and sea; if fierce winds become thine enemy; if the billowing surge conspire against thee, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience and shall be for thy good." There is the reason. It is for our development, our purification, our growth, our education and advancement, that we buffet the fierce waves of sorrow and misfortune; and we shall be all the stronger and better when we have swum the flood and stand upon the farther shore. . . . The fall of Adam and Eve was a great calamity, but it brought forth a wonderful blessing; it gave us our bodies, with endless opportunities to advance and achieve. It brought death into the world, but it also brought forth the human family. There was the compensation. "Adam fell that men might be: and men are, that they might have joy." [2 Nephi 2:25.] The crucifixion of Christ was a terrible calamity, but the atonement connected with it was the foreordained means of man's salvation. Israel's calamitous fate proved a blessing to the world in general. God's promises to Abraham had to be made good. "In thee and in thy seed shall all the nations of the earth be blessed." [Abr. 2:11.] This promise was fulfilled in Christ, but an important part of the fulfillment began when the children of Abraham, Isaac and Jacob were flung broadcast over the world, and the barren wastes of unbelief might be sprinkled with the blood that believes, and made fruitful of faith and righteousness. So it is with all our troubles and sorrows; there is a compensation for them. The philosopher Emerson says: "A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household or a style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banyan of the forest, yielding shade and fruit to wide neighborhoods of men." How true! To whom do we look, in days of grief and disaster, for help and consolation? Who are these friendly neighbors gathered in today? They are men and women who have suffered, and out of their experience in suffering they bring forth the riches of their sympathy and condolences as a blessing to those now in need. Could they do this had they not suffered themselves? When the sky darkens and the tempest threatens, where do we go for shelter? To the sagebrush or the willow? No, rather to some spreading oak that has withstood the storms of ages and become stronger because of the fierce winds that have swayed its branches and caused its roots to strike deeper and deeper into the soil. When we want counsel and comfort, we do not go to children, nor to those who know nothing but pleasure and self-gratification. We go to men and women of thought and sympathy, men and women who have suffered themselves and can give us the comfort that we need. Is not this God's purpose in causing his children to suffer? He wants them to become more like himself. God has suffered far more than man ever did or ever will, and is therefore the great source of sympathy and consolation. "Who are these arrayed in white, nearest to the throne of God?" asked John the Apostle, wrapt in his mighty vision. The answer was: "These are they who have come up through great

tribulation, and washed their robes and made them white in the blood of the Lamb." [Rev. 7:13-14.] There is always a blessing in sorrow and humiliation. They who escape these things are not the fortunate ones. "Whom God loveth he chasteneth." [Heb. 12:6.] When he desires to make a great man he takes a little street waif, or a boy in the back-woods, such as Lincoln or Joseph Smith, and brings him up through hardship and privation to be the grand and successful leader of a people. Flowers shed most of their perfume when they are crushed. Men and women have to suffer just so much in order to bring out the best that is in them. (IE, November 1918, 22:5-7.)

8 The ^aSon of Man hath ^bdescended below them all. Art thou greater than he? (Erastus Snow: It is not necessary, in the providence of God, that we should all be martyrs; it is not necessary that all should suffer death upon the cross, because it was the will of the Father that Jesus should so suffer, neither is it necessary that all the Saints of this last dispensation should perish because our prophet perished, but yet it may be necessary that some should, that a sufficient number of faithful witnesses of God and of his Christ should suffer, and even perish by the hands of their enemies, to prove and show unto the world—the unbelieving and unthinking—that their testimony is true, and that they are ready not only to bear testimony inward, but in deed, to sustain and honor their testimony through their lives; and also in their death; and greater love than this no man can have for his friend or for his bosom companion, not even David and Jonathan, whose love for each other is said to have surpassed the love of woman. [1 Sam. 20.] No one can give a stronger assurance of his devotion to the principles he has received and which he teaches to his fellow man, than to patiently endure suffering and endurance even unto death. (JD, October 1879, 21:26.) Daniel H. Wells: Do not let us be discouraged at difficulties and trials, for we are sent to this state of existence for the express purpose of descending below all things, that we may pass the ordeals and trials of this life and thereby prove our integrity and be prepared to rise above all things. And after all, we have not been called upon to endure to that extent that the Savior of the world was. But he was not subjected to the afflictions he had to endure without hope, neither are we; but we are called to pass through them that we may prove whether we have power and strength to stand in that day when all things shall be shaken, and nothing doubting, cleave to the Lord our God with full purpose of heart, no matter how much things are against us, apparently. If we can pass these tests and trials we shall prove to God and angels that we are worthy to receive the welcome plaudit, "well done, thou good and faithful servant, enter thou into the joy of the Lord." [Matt. 25:21-23.] (JD, March 22, 1868, 12:235.))

9 Therefore, ^ahold on thy way, and the priesthood shall ^bremain with thee; for their ^cbounds are set, they cannot pass. Thy ^ddays are known, and thy years shall not be numbered less; ("For there is a time appointed for every man, according as his works shall be" (D&C 121:25). As to those of the Saints who suffer with sickness or affliction, the Lord said, "It shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D&C 42:48). At the funeral of Richard L. Evans, a member of the Quorum of the Twelve, Joseph Fielding Smith, then president of the Church, said, "No righteous man is taken before his time" (unpublished funeral address, text in possession of authors). Joseph Smith had the sure promise that he would not be taken until his work had been completed. Revelations of the Restoration, p. 960) therefore, ^efear not what man can do, for God shall be with you forever and ever. (Joseph came out of the prison a kinder man than when he went in. This prison experience had a softening affect upon the Prophet. Although he was a great man before he went into the prison, after he came out, he was even greater.)

The following narrative of the story of Joseph is so well written, that I have included it in its entirety. It is written by Alfred Edersheim, a non LDS Bible scholar.

WE are now approaching a decisive period in the history of the house of Israel. Yet once again everything seems to happen quite naturally, while in reality everything is supernatural. The same causes which led to a diminution of rain in the Abyssinian mountains, and with it of the waters of the Nile,

brought drought and famine to Palestine. It is quite in character that, in such straits, the wild, lawless sons of Jacob should have stood helplessly despondent, while the energies of their father were correspondingly roused. "Why do ye look one upon another? . . . I have heard that there is corn in Egypt: get you down thither, and buy for us from thence." The ten sons of Jacob now departed on this errand. But Benjamin, who had taken the place of Joseph in his father's heart, was not sent with them, perhaps from real fear of "mischief" by the way, possibly because his father did not quite trust the honest intentions of his sons. The next scene presents to us the Hebrew strangers among a motley crowd of natives and foreigners, who had come for corn; while Joseph, in all the state of the highest Egyptian official, superintends the sale. **In true Eastern fashion the sons of Jacob make lowest obeisance before "the governor over the land."** Of course they could not have recognized in him, who looked, dressed, and spoke as an Egyptian noble, the lad who, more than twenty years before, had, in "the anguish of his soul," "besought" them not to sell him into slavery. The same transformation had not taken place in them, and Joseph at once knew the well-remembered features of his brethren. But what a change in their relative positions! As he saw them bending lowly before him, his former dreams came vividly back to him. Surely, one even much less devout than Joseph would, in that moment, have felt that a Divine Hand had guided the past for a Divine purpose. Personal resentment or pique could not have entered into his mind at such a time. If, therefore, as some have thought, severity towards his brethren partially determined his conduct, this must have been quite a subordinate motive. At any rate, it is impossible to suppose that he cherished any longer feelings of anger, when shortly afterwards, on their expression of deep penitence, "he turned himself about from them and wept." But we prefer regarding Joseph's conduct as consistent throughout. The appearance of his brothers before him seemed to imply that God had not meant to separate him from his family, nor yet that he should return to them, but that they should come to him, and that he had been sent before to keep them alive. But for such a re-union of the family it was manifestly needful, that their hearts and minds should have undergone an entire change from that unscrupulous envy which had prompted them to sell him into slavery. This must be ascertained before he made himself known to them. Moreover, its reality must be tested by the severest trial to which their altered feelings could be subjected.

Thus viewing it, we can understand the whole conduct of Joseph. **Of course, his first object would be to separate the sons of Jacob from the crowd of other purchasers, so as to deal specially with them, without, however, awakening their suspicions; his next to ascertain the state of matters at home. Then he would make them taste undeserved sorrow by the exercise of an arbitrary power, against which they would be helpless - even as Joseph had been in their hands. Thus they might see their past sin in their present sorrow.** All these objects were attained by one and the same means. Joseph charged them with being spies, who, on pretense of buying corn, had come to find out the defenseless portions of the land. The accusation was not unreasonable in the then state of Egypt, nor uncommon in Eastern countries. It was not only that this afforded a pretext for dealing separately with them, but their answer to the charge would inform Joseph about the circumstances of his family. For, naturally, they would not only protest their innocence, but show the inherent improbability of such an imputation. Here no argument could be more telling than that they were "all one man's sons," since no one would risk the lives of all his children in so dangerous a business. But this was not enough for Joseph. **By reiterating the charge, he led them to enter into further details, from which he learned that both his father and Benjamin were alive. Still their reference to himself as one "who is not," seemed to imply persistence in their former deceit, and must have strengthened his doubts as to their state of mind. But now experience of violence would show them not only their past guilt, but that, however God might seem to delay, He was the avenger of all wrong. More than that, if Benjamin were placed relatively to them in the same circumstances of favoritism as Joseph had been; and if, instead of envying and hating him, they were prepared, even when exposed through him to shame and**

danger, not only to stand by him, but to suffer in his stead, then they had repented in the truest sense, and their state of mind was the opposite of what it had been twenty years ago. Proceeding on this plan, Joseph first imprisoned all the ten, proposing to release one of their number to fetch Benjamin, in order to test, as he said, the truthfulness of their statements.

This excessive harshness was probably intended to strike terror into their hearts; and, at the end of three days, he so far relented as to retain only one of their number as a hostage; at the same time encouraging them both by the statement that, in so doing, his motive was "fear of God," and by the assurance that, once satisfied of their innocence, he cherished no evil design against them. **The reference to "fear of God" on the part of an Egyptian, and this apparent shrinking from needless rigor, must have cut them to the heart, as it brought out in contrast their own implacable conduct towards Joseph. Simeon was chosen to remain behind as hostage, because he was the next oldest to Reuben, who was not detained, since he had endeavored to save the life of Joseph.** This also must have contributed to remind them of their former wrong; and, for the first time, they avow to one another their bitter guilt in the past, and how God was now visiting it. So poignant were their feelings that, in the presence of Joseph, they spoke of it, in their own Hebrew, ignorant that Joseph, who had conversed with them through an interpreter, understood their words. Joseph was obliged hastily to withdraw, so as not to betray himself; but he wavered not in his purpose. Simeon was bound before their eyes, and the rest were dismissed; but each with ample provender for the journey, besides the corn they had bought, and with the purchase-money secretly restored to them.

The terror with which the unexpected turn of events had inspired them was deepened when, at their first night's quarters, one of them discovered the money in his sack. But, as before, the impression was wholesome. They traced in this also the avenging hand of God: "What is this that God hath done unto us?"

The narrative which, on their return, they had to tell their father was sufficiently sad. But the discovery they now made, that the money which they had paid had been secretly put back into each man's sack, seemed to imply some deep design of mischief, and filled Jacob and his sons with fresh fears. If the condition of their again appearing before the ruler of Egypt was, that they must bring Benjamin with them, then he, who had already lost two sons, would refuse to expose to such a risk his darling, the last remaining pledge of his Rachel. Reuben, indeed, volunteered the strange guarantee of his own two sons: "Slay my two sons, if I bring him not to thee." But this language was little calculated to reassure the heart of Jacob. For a time it seemed as if Jacob's former sorrow was to be increased by the loss of Simeon, and as if Joseph and his family were never again to meet.

If we ask ourselves why Joseph should have risked this, or added to his father's sorrow, we answer, to the first question, that, since Joseph now knew the circumstances of his family, and had Simeon beside him, he could at any time, on need for it appearing, have communicated with his father. As to the second difficulty, we must all feel that this grief and care could not be spared to his father if his brothers were to be tried, proved, and prepared for their mission. And did it not seem as if Joseph had rightly understood the will of God in this matter, since the heart of his brethren had been at once touched to own their past sin and the Hand of God?

Could he not then still further commit himself to God in well-doing, and trust Him? Nay, could he not also trust Jacob's faith to bear up under this trial? At most it would be short, and how blessed to all the fruits expected from it! Once more the event proved the correctness of his views. As the stock of provisions, which the sons of Jacob had brought, became nearly exhausted, a fresh application to the royal granaries of Egypt was absolutely necessary. This time it was Judah who offered himself in surety

for Benjamin. His language was so calm, affectionate, and yet firm, as to inspire Jacob with what confidence can be derived from the earnest, good purpose of a true man. But he had higher consolation - that of prayer and faith: "God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin." Yet, even if God had otherwise appointed, - if He saw fit to take from him his children, his faith would rise to this also: "And I, if I am bereaved, I am bereaved!" - good is the will of the Lord, and he would bow before it.

It is touching, as it were, to watch the trembling hands of the old man as he makes feeble attempts to ward off the wrath of the dreaded Egyptian. It was a famine-year, and, naturally, there would be scarcity of the luxuries which were usually exported from the East to Egypt. Let them, then, take a present of such dainties to the Egyptian - "a little balm, and a little honey, spices, and myrrh, nuts, and almonds." As for the money which had been put back into their sacks, it might have been an oversight. Let them take it again with them, along with the price of what corn they were now to purchase. And so let them go forth in the name of the God of Israel - Benjamin, and all the rest. He would remain behind alone, as at the fords of Jabbok, - no, not alone; but in faith and patience awaiting the issue. **Presently the ten brothers, with more anxious hearts than Joseph ever had on his way to Egypt or in the slave-market, are once more in the dreaded presence of the Egyptian. Joseph saw the new-comers, and with them what he judged to be his youngest brother, whom he had left in his home a child only a year old.** Manifestly, it was neither the time nor the place to trust himself to converse with them. So he gave his steward orders to take them to his house, and that they should dine with him at noon. Joseph had spoken in Egyptian, which seems to have been unknown to the sons of Jacob. When they saw themselves brought to the house of Joseph, it immediately occurred to them that they were to be charged with theft of the former purchase-money. But the steward with kindly words allayed the fears which made them hesitate before entering "at the door of the house."

The sight of Simeon, who was at once restored to them, must have increased their confidence. Presently preparations were made for the banquet. It was a deeply trying scene for Joseph which ensued when he met his brethren on his return home. Little could they imagine what thoughts passed through his mind, as in true Oriental fashion they laid out the humble presents his father had sent, and lowly "bowed themselves to him to the earth." His language ill concealed his feelings. Again and again he inquired for his father, and as they replied: "Thy servant our father is in good health; he is yet alive," they again "bowed down their heads, and made obeisance." **But when he fastened his eyes on Benjamin, his own mother's son, and had faltered it out, so unlike an Egyptian: "God be gracious unto thee, my son," he was obliged hastily to withdraw, "for his bowels did yearn upon his brother."** Twenty-two years had passed since he had been parted from his brother, and Benjamin now stood before him - a youth little older than he when his bitter bondage in prison had commenced. **Would they who had once sacrificed him on account of jealousy, be ready again to abandon his brother for the sake of selfishness? At the banquet a fresh surprise awaited the sons of Jacob.** Of course, after the Egyptian fashion, Joseph ate by himself, and the Egyptians by themselves; he as a member of the highest caste, and they from religious scruples. We know from secular history that the Egyptians abstained from certain kinds of meat, and would not eat with the knives and forks, nor from the cooking utensils which had been used by those of any other nation. But it must have seemed unaccountable, that at the banquet their places were arranged exactly according to their ages. How could the Egyptian have known them, and what mysterious circumstances surrounded them in his presence? Yet another thing must have struck them. In their father's house the youngest of their number, the son of Rachel, had been uniformly preferred before them all. And now it was the same in the Egyptian palace! If the Egyptian ruler "sent messes unto them from before him," "Benjamin's mess was five times so much as any of theirs." Why this mark of unusual distinction, as it was regarded in ancient times?

However, the banquet itself passed pleasantly, and early next morning the eleven, gladsome and thankful, were on their way back to Canaan. But the steward of Joseph's house had received special instructions. As before, each "bundle of money" had been restored in every man's sack. But, besides, he had also placed in that of Benjamin, Joseph's own cup, or rather his large silver bowl. The brothers had not traveled far when the steward hastily overtook them. Fixing upon the eleven the stain of base ingratitude, he charged them with stealing the "bowl" out of which "his lord drank, and whereby, indeed, he divined." **Of course this statement of the steward by no means proves that Joseph actually did divine by means of this "cup." On the contrary, such could not have been the case, since it was of course impossible to divine, out of a cup that had been stolen from him, that it was stolen** (ver. 15)! But, no doubt, there was in Joseph's house, as in that of all the great sages of Egypt, the silver bowl, commonly employed for divination, in which unknown events were supposed to appear in reflection from the water, sometimes after gems or gold (with or without magical inscriptions and incantations) had been cast into the cup, to increase the sheen of the broken rays of light. Similar practices still prevail in Egypt.

The charge of treachery and of theft so took the brothers by surprise, that, in their conscious innocence, they offered to surrender the life of the guilty and the liberty of all the others, if the cup were found with any of them. But the steward had been otherwise instructed. He was to isolate Benjamin from the rest. With feigned generosity he now refused their proposal, and declared his purpose only to retain the guilty as bondsman. **The search was made, and the cup found in the sack of Benjamin. Now the first great trial of their feelings ensued. They were all free to go home to their own wives and children; Benjamin alone was to be a bondsman. The cup had been found in his sack! Granting that, despite appearances, they knew him to be innocent, why should they stand by him? At home he had been set before them as the favorite; nay, for fear of endangering him, their father had well nigh allowed them all, their wives and their children, to perish from hunger. In Egypt, also, he, the youngest, the son of another mother, had been markedly preferred before them. They had formerly got rid of one favorite, why hesitate now, when Providence itself seemed to rid them of another? What need, nay, what business had they to identify themselves with him? Was it not enough that he had been put before them everywhere; must they now destroy their whole family, and suffer their little ones to perish for the sake of one who, to say the best, seemed fated to involve them in misery and ruin? So they might have reasoned. But so they did not reason, nor, indeed, did they reason at all; for in all matters of duty reasoning is ever dangerous, and only absolute, immediate obedience to what is right, is safe. "They rent their clothes, and laded every man his ass, and returned to the city."**

The first trial was past; the second and final one was to commence. In the presence of Joseph, "they fell before him on the ground" in mute grief. Judah is now the spokesman, and right well does his advocacy prefigure the pleading of his great Descendant. Not a word does he utter in extenuation or in plea. This one thought only is uppermost in his heart: "God hath found out the iniquity of thy servants." Not guilty indeed on this charge, but guilty before God, who hath avenged their iniquity! How, then, can they leave Benjamin in his undeserved bondage, when not he, but they have really been the cause of this sorrow? But Joseph, as formerly his steward, rejects the proposal as unjust, and offers their liberty to all except Benjamin. This gives to Judah an opening for pleading, in language so tender, graphic, and earnest, that few have been able to resist its pathos. He recounts the simple story, how the great Egyptian lord had at the first inquired whether they had father or brother, and how they had told him of their father at home, and of the child of his old age who was with him, the last remaining pledge of his wedded love, to whom the heart of the old man clave. Then the vizier had asked the youth to be brought, and they had pleaded that his going would cost the life of his father. But the famine had compelled them to ask

of their father even this sacrifice. And the old man had reminded them of what they knew only too well: how his wife, the only one whom even now he really considered such, had borne him two sons; one of those had gone out from him, just as it was now proposed Benjamin should go, and he had not seen him since, and he had said: "Surely he is torn in pieces." And now, if they took this one also from him, and mischief befell him, his gray hairs would go down with sorrow to the grave. What the old man apprehended had come to pass, no matter how. But could he, Judah, witness the grief and the death of his old father? Was he not specially to blame, since upon his guarantee he had consented to part with him? Nay, he had been his surety; and he now asked neither pardon nor favor, only this he entreated, to be allowed to remain as bondsman instead of the lad, and to let him go back with his brethren. He besought slavery as a boon, for how could he "see the evil" that should "come on his father?"

Truly has Luther said: "What would I not give to be able to pray before the Lord as Judah here interceded for Benjamin, for it is a perfect model of prayer, nay, of the strong feeling which must underlie all prayer." And, blessed be God, One has so interceded for us, Who has given Himself as our surety, and become a bondsman for us. (Psalm 40:6, 7; Philippians 2:6-8) His advocacy has been heard; His substitution accepted; and His intercession for us is ever continued, and ever prevails. The Lord Jesus Christ is "the Lion of the tribe of Judah, the Root of David," and "hath prevailed to open the book, and to loose the seven seals thereof."

The last trial was now past. Indeed, it had been impossible to continue it longer, for Joseph "could not refrain himself." All strangers were hastily removed, and Joseph, with all tenderness of affection and delicacy of feeling, made himself known to them as the brother whom they had sold into Egypt, but whom in reality God had sent before for the purpose not only of saving their lives, but of preserving their posterity, that so His counsel of mercy with the world might be accomplished. Then let them not be grieved, for God had overruled it all. Three times must he speak it, and prove his forgiveness by the most loving marks, before they could credit his words or derive comfort from them. But one object Joseph had now in view: to bring his father and all his family to be near him, that he might nourish them; for as yet only two out of the seven years of famine had passed. And in this purpose he was singularly helped by Divine Providence. Tidings of what had taken place reached Pharaoh, and the generous conduct of his vizier pleased the king. Of his own accord he also proposed what Joseph had intended; accompanying his invitation with a royal promise of ample provision, and sending "wagons" for the transport of the women and children. On his part, Joseph added rich presents for his father. When the eleven returned, first alone, to their father, and told him all, "the heart of Jacob fainted, for he believed them not." Presently, as he saw the Egyptian "wagons" arriving, a great reaction took place. "The spirit of Jacob their father revived." The past, with its sorrows and its sin, seemed blotted out from his memory. Once more it was not, as before, Jacob who spoke, but "Israel" (the prince with God and man) who said, "**It is enough, Joseph my son is yet alive: I will go and see him before I die.**" Bible History Old Testament, Chapter 21.

Genesis 46

The Lord sends Jacob and his family of seventy souls to Egypt—The generations of Jacob set forth—Joseph meets Jacob.

1 AND Israel took his journey with all that he had, and came to ^aBeer-sheba, (the southern most part of Palestine) and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the ^avisions of the night, and said, Jacob, Jacob. And he said, Here *am I*.

3 And he said, I *am* God, the God of thy ^afather: fear not to go down into ^bEgypt; for I will there make of thee a great ^cnation: (Jacob exercised his faith in going to Egypt, then the blessing and promise came.)

4 ^aI will go down with thee into Egypt; and I will also surely ^bbring thee up *again*: and ^cJoseph shall put his hand upon thine eyes. (According to Nibley, Jacob is healed of his blindness.)

5 And Jacob ^arose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the ^bwagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into ^aEgypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his ^aseed brought he with him into Egypt. (A DIFFICULT path lay before the patriarch Jacob. As yet he had had no direct intimation from God that he should remove with his family to Egypt. But, on the other hand, God's dealings with Joseph, the invitation of Pharaoh, and the famine in Canaan served to point it out as the period of which God had spoken to Abram (Genesis 15:13), when his seed should leave Canaan, and become strangers and enslaved in a land that was not theirs. He knew that two things must take place before the return of Israel to, and their final possession of the promised land. "The iniquity of the Amorites" must be "full," and the family of Israel must have grown into a nation. The former was still future, and as for the latter it is easy to see that any further stay in Canaan would have been hindering and not helpful to it. For at the time Canaan was divided among numerous independent tribes, with one or more of whom the sons of Jacob, as they increased in numbers, must either have coalesced or entered into warfare. Still more dangerous to their religion would have been their continuance among and intercourse with the Canaanites. It was quite otherwise in Egypt. Thither they went professedly as sojourners, and for a temporary purpose. **The circumstance that they were shepherds, and as such "an abomination to the Egyptians," kept them separate, alike politically, religiously, and socially, from the rest of the people, and, indeed, caused them to be placed in a district by themselves.** Yet "the land of Goshen" was the best for the increase of their substance in flocks and herds. These may be designated as the outward reasons for their removal into Egypt at that time; the higher and spiritual bearings of the event have already been stated. The assurance which Jacob needed for his comfort was granted him, as he reached Beersheba, the southern boundary of the promised land. There the patriarch offered "sacrifices unto the God of his father Isaac," and there the faithful Lord spake to him "in the visions of the night." **His words gave Jacob this fourfold assurance, that God was the covenant-God, and that Jacob need not fear to go down into Egypt; that God would there make of him a great nation, in other words, that the transformation from the family to the nation should take place in Egypt; that God would go down with him; and, lastly, that He would surely bring him up again. And each of these four assurances was introduced by an emphatic I, to indicate the personal and direct source of all these blessings. Thus strengthened, Israel pursued his journey in confidence of spirit.** Edersheim, Vol 1, Ch 22)

8 ¶ And these *are* the ^anames of the ^bchildren of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

9 And the sons of ^aReuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of ^aLevi; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; ^aEr, and ^bOnan, and Shelah, and Pharez, and ^cZerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of ^aIssachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of ^aLeah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of ^aGad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of ^aZilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and ^aBenjamin.

20 ¶ And unto Joseph in the land of Egypt were born ^aManasseh and Ephraim, which ^bAsenath the daughter of Poti-pherah priest of On bare unto him.

21 ¶ And the sons of ^aBenjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of ^aDan; Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of ^aBilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of ^aJacob, which came into Egypt, *were* ^bthreescore and ten. (As so often in Scripture, a very important lesson is conveyed to us in this connection, though in a manner to escape superficial observation. It has been repeatedly remarked, that the Bible does not furnish the history of individuals as such, but gives that of the kingdom of God. This appears most clearly in the list, which is introduced at this stage, of "the names of the children of Israel which came into Egypt." **Manifestly, it is not to be taken as literally the catalogue of those who companied with Jacob on his journey to Egypt. For one thing, some of them, such as Joseph himself, and his sons Ephraim and Manasseh, and their children, if at the time they had any, were already in Egypt. Then, some of the grandsons and great-grandsons of Jacob, mentioned in this catalogue, must have been born after the sons of Jacob came into Egypt; while, on the other hand, there must have been others who are not mentioned, since it is impossible to imagine that all the families of those whose further descendants are not named became extinct.** But if the principle is kept in view, that only what concerns the kingdom of God is recorded, then all becomes plain. **We now regard this not as a biographical list, but as a genealogical table, drawn up with a special object in view.** That object is, to enumerate first the ancestors of the tribes of Israel, and then such of their descendants as founded the separate and distinct "families" in each tribe. Accordingly this genealogical table contains, besides the names of such descendants of Jacob as literally went with him into Egypt, also those of such as became "heads of houses." This appears quite clearly from a comparison with Numbers 26, where the "families" of Israel are specially enumerated. Among their founders not one single name appears that had not been previously given in the earlier table. Certain names, however, have dropped out in the second table, viz., that of a son of Simeon, and of one of Asher, and those of three sons of Benjamin - no doubt, either because they became extinct, or else because they were removed from their places through some judgment. Nor does it seem strange to find the names of the future heads of families beforehand enumerated in this catalogue. Do we not similarly read, that in Abraham yet unborn generations of Levi had given tithes to Melchizedek? Indeed, Scripture constantly expresses itself on this wise. Thus we read that God said to Abraham, to Isaac, and to Jacob: "I will give thee the land," when, as yet, they were but strangers and pilgrims in it; and, many centuries before the event took place: "In thee shall all nations of the earth be blessed;" while to Jacob himself God spake: "I will bring thee up again," from Egypt. For with God nothing is, in the real sense, future. "He seeth the end from the beginning." **But when the sacred text sums up the genealogical table with the statement that "all the souls" were "threescore and ten," we think of the significance of the number, seven times ten, seven being the sacred covenant number, and ten that of perfectness.** The Greek version of the LXX gives the number at seventy-five, and from it, as best

known among the Jews at the time, St. Stephen quotes (Acts 7:14). This number results, of course, from a slightly different arrangement of the table. That in the Hebrew text names of Leah: Six sons, twenty-five grandsons, and two great-grandsons, besides Dinah; of Zilpah: Two sons, eleven grandsons, two great-grandsons, and one daughter; of Rachel: Two sons, and twelve grandsons; and of Bilhah: Two sons and five grandsons. The two "daughter" are inserted for special reasons. Edersheim, Vol 1, Ch 22) 28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of ^aGoshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and ^awept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew ^aPharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your ^aoccupation?

34 That ye shall say, Thy servants' trade hath been about ^acattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an ^babomination unto the Egyptians. (On his journey Jacob sent Judah in advance, to inform Joseph of his arrival. He hastened to receive his father in the border-land of Goshen. Their meeting, after so long a parting, was most affectionate and touching. **The Hebrew expression, rendered in our Authorized Version:**

"Joseph . . . presented himself unto him," implies extraordinary splendor of appearance. But when in the presence of his Hebrew father, the great Egyptian lord was once more only the lad Joseph. He "fell on his neck, and wept on his neck a good while." It now became the duty of Joseph to inform Pharaoh of the actual arrival of his family in Egypt, so as to obtain at the same time a fresh welcome, and a temporary concession of the land of Goshen for their settlement. For this purpose Joseph went first alone to the king, and next introduced five of his brothers. Both he and they laid stress on the fact that by occupation the family were shepherds. **This would secure their stay in Goshen, as the district was most suitable for pasturage, and at the same time most remote and most isolated from the great bulk of the people. For the Egyptian monuments show that shepherds were considered as the lowest class or caste, probably because their nomadic habits were so opposed to the settled civilization of the country. Another point which the sons of Jacob were specially to bring out before Pharaoh was this, that they had come only "to sojourn," not to settle in the land, so that, as they had arrived at the first upon the express invitation of the king, they might be at liberty freely to depart when the time for it came. It is of importance to notice this in connection with the wrong afterwards done in the forcible detention of their descendants.** It happened as Joseph had expected. Pharaoh assigned to them a dwelling-place "in the best of the land," that is, in the portion most suitable, in fact, in almost the only district suitable for pasturage - in the borderland between Canaan and Egypt, the land of Goshen, or of Rameses, as it is sometimes called from the city of that name. A careful and able scholar has thus expressed himself on the subject: **"The land of Goshen lay between the eastern part of the ancient Delta, and the western border of Palestine; it was scarcely a part of Egypt Proper, was inhabited by other foreigners besides the Israelites, and was in its geographical names rather Semitic than Egyptian; it was a pasture-land, especially suited to a shepherd people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians."** Edersheim, Vol 1, Ch 22)

Genesis 47

Israelites settle in Goshen—Jacob blesses Pharaoh—Joseph sells grain to the Egyptians—Pharaoh receives their cattle and lands—Jacob desires to be buried with his fathers in Canaan.

1 THEN Joseph came and told ^aPharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of ^bGoshen.

2 And he took some of his brethren, *even* five men, and presented them unto ^aPharaoh.

3 And Pharaoh said unto his brethren, What *is* your ^aoccupation? And they said unto Pharaoh, Thy servants *are* ^bshepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to ^asojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of ^aEgypt *is* before thee; in the best of the land (or most suitable for shepherds) make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my ^apilgrimage *are* an hundred and thirty years: few and ^bevil (unpleasant) have the days of the years of my life been, and have not attained unto the ^cdays of the years of the life of my fathers in the days of their pilgrimage. (In comparison with Abraham, who lived 175 years, and Isaac, who lived to be 180, Jacob's 130 years to this point could be described as smaller or "few." The word which is translated as "evil" actually means "sorrowful" or "full of toil and trouble." Remembering Jacob's flight to Haran to escape Esau's wrath, his years of labor for Laban, his wives and their contentions, his pilgrimage in the land of Canaan, the death of Rachel, and his years of sorrowing for the loss of Joseph contributes to a better understanding of why he would say his days were full of trouble and toil. Institute Manual, 97)

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^aRameses, as Pharaoh had commanded.

12 And Joseph ^anourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

13 ¶ And *there was* no bread in all the land; for the ^afamine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the ^amoney that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And **when money failed** in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us ^abread: for why should we die in thy presence? for the money *faileth*.

16 And Joseph said, **Give your cattle**; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And **Joseph bought all the land of Egypt for Pharaoh**; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, ^ahe removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. (Samaritan and Septuagint: he made them slaves, or serfs.)

22 Only the land of the ^apriests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass ^ain the increase, (Heb at the harvests) that ye shall give the ^bfifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the ^apriests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of ^aJacob was ~~an~~ hundred forty and seven years.

29 And the ^atime drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my ^bthigh, and deal kindly and truly with me; ^cbury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and ^abury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel ^abowed himself ^bupon the ^cbed's head. (or at the head of the bed)

Genesis 48

Jacob tells of the appearance of God to him in Luz—He adopts Ephraim and Manasseh as his own children—Jacob blesses Joseph—He puts Ephraim before Manasseh—Seed of Ephraim shall become a multitude of nations—Israel shall come again into the land of their fathers.

1 AND it came to pass after these things, that ~~one~~ (it was) told Joseph, (saying,) Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And ~~one~~ (it was) told ^aJacob, and said (saying, Look, and) Behold, thy son Joseph cometh unto thee: and Israel ^bstrengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God ^aAlmighty ^bappeared unto me at ^cLuz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee ^afruitful, and multiply thee, (saith the Lord,) and I will make of thee a multitude of people; and will give this ^bland to thy seed after thee *for* an everlasting ^cpossession.

5 ¶ ^aAnd now (of) thy two sons, ^bEphraim and ^cManasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, (behold, they) *are* mine; (and the God of my fathers shall bless them, even) as Reuben and Simeon, they shall be (blessed, for they are) mine. (wherefore they shall be called after my name. (Therefore they were called Israel.) (One thing still remained to be done. As yet the sons of Joseph had not been formally adopted into the family of Israel. But the two oldest of them, Manasseh and Ephraim, were to become heads of separate tribes; for Joseph was to have this right of the firstborn - two portions in Israel. Therefore, when, shortly after his interview with his father, Joseph was informed that the last fatal sickness had come upon him, he hastened to bring his two sons that they might be installed as co-heirs with the other sons of Jacob. In this Joseph signally showed his

faith. Instead of seeking for his sons the honors which the court of Egypt offered them, he distinctly renounced all, to share the lot of the despised shepherd race. For the first time we here find the blessing accompanied with the laying on of hands. Edersheim, Vol 1, Ch 22)

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance (, in the tribes; therefore they were called the tribes of Manasseh and of Ephraim. And Jacob said unto Joseph when the God of my fathers appeared unto me in Luz, in the land of Canaan; he swore unto me, that he would give unto me, and unto my seed, the land for an everlasting possession. Therefore, O my son, he hath blessed me in raising thee up to be a servant unto me, in saving my house from death; In delivering my people, they brethren, from famine which was sore in the land; wherefore the God of thy fathers shall bless thee, and the fruit of thy loins, that they shall be blessed above thy brethren, and above thy father's house. For thou has prevailed, and thy father's house hast bowed down unto thee, even as it was shown unto thee, before thou wast sold into Egypt by the hands of thy brethren; wherefore thy brethren shall bow down unto thee, from generation to generation, unto the fruit of thy loins for ever; For thou shalt be a light unto my people, to deliver them in the days of their captivity, from bondage; and to bring salvation unto them, when they are altogether bowed down under sin.)

7 And (therefore,) as for me, when I came from Padan, ^aRachel died by me in the land of Canaan in the way, when (we were) yet ~~there was~~ but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is (called) Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will ^abless them.

10 Now the eyes of Israel were ^adim for age, *so that* he could not see (well). And he brought them ^bnear unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon ^aEphraim's head, who *was* the younger, and his left hand upon Manasseh's head, ^bguiding his hands wittingly; (Septuagint: crossing his hands) for Manasseh *was* the firstborn.

15 ¶ And he blessed ^aJoseph, (Septuagint: them) and said, God, before whom my fathers Abraham and Isaac did ^bwalk, the God which ^cfed (Heb shepherded, ie who was my shepherd) me all my life long unto this day.

16 The ^aAngel which redeemed me from all evil, bless the lads; and let my ^bname be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right ^ahand upon the head of ^bEphraim, ^cit displeased him: (Heb it was wrong in his eyes) and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be ^agreat: but truly his younger brother shall be greater than he, and his ^bseed shall become a ^cmultitude of ^dnations.

20 And he blessed them that day, saying, ^aIn thee (or through thee) shall Israel ^bbless, (Septuagint: be blessed) saying, God make thee as Ephraim and as Manasseh: and he set ^cEphraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but ^aGod shall be with you, and ^bbring you again unto the ^cland of your fathers.

22 Moreover I have given to thee one ^aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow. (“**Joseph, son of Jacob, because of his faithfulness and integrity to the purposes of the Lord, was rewarded with the birthright in Israel. It was the custom in early times to bestow upon the firstborn son special privileges and blessings, and these were looked upon as belonging to him by right of birth.** Reuben, the first of Jacob’s sons, lost the birthright through transgression, and it was bestowed upon Joseph, who was the most worthy of all the sons of Jacob [1 Chronicles 5:1–2]. “**When Jacob blessed Joseph, he gave him a double portion, or an inheritance among his brethren in Palestine and also the blessing of the land of Zion—‘the utmost bound of the everlasting hills.’** He also blessed him with the blessings of heaven above, of the deep which lieth under, and of posterity [Genesis 49:22–26]. Jacob also blessed the two sons of Joseph with the blessings of their father, which they inherited, and **he placed Ephraim, the younger, before Manasseh, the elder, and by inspiration of the Lord conferred upon Ephraim the birthright in Israel.**” (Smith, *Doctrines of Salvation*, 3:250–51.)

Genesis 49

Jacob blesses his sons and their seed—Reuben, Simeon, and Levi are chastened—Judah shall bear rule until Shiloh (Christ) comes—Joseph is a fruitful bough by a well—His branches (the Nephites and the Lamanites) to run over the wall—The Shepherd and Stone of Israel (Christ) shall bless Joseph temporally and spiritually—Jacob chooses to be buried with his fathers in Canaan—He yields up the ghost and is gathered to his people.

(President Gordon B. Hinckley told priesthood leaders: “**I hope we are encouraging those who are mature enough to understand the importance of a patriarchal blessing to receive one.** I count my patriarchal blessing as one of the great sacred things of my life. A patriarchal blessing is a unique and sacred and personal and wonderful thing that may be given to every member of this Church who lives worthy of it” (*Teachings of Gordon B. Hinckley* [1997], 423).) President James E. Faust, Second Counselor in the First Presidency, said: “Patriarchal blessings should be read humbly, prayerfully, and frequently. A patriarchal blessing is very sacred and personal, but it may be shared with close family members. It is a sacred guideline of counsel, promises, and information from the Lord; however, a person should not expect the blessing to detail all that will happen to him or her or to answer all questions. The fact that one’s patriarchal blessing may not mention an important event in life, such as a mission or marriage, does not mean that it will not happen. In order to receive the fulfillment of our patriarchal blessings, we should treasure in our hearts the precious words they contain, ponder them, and so live that we will obtain the blessings in mortality and a crown of righteousness in the hereafter. . . . “Our blessings can encourage us when we are discouraged, strengthen us when we are fearful, comfort us when we sorrow, give us courage when we are filled with anxiety, and lift us up when we are weak in spirit. Our testimonies can be strengthened every time we read our patriarchal blessings. Manasseh, the other son of Joseph, as well as the other sons of Jacob, has many descendants in the Church. There may be some come into the Church in our day who are not of Jacob’s blood lineage. No one need assume that he or she will be denied any blessing by reason of not being of the blood lineage of Israel. The Lord told Abraham, ‘And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father’ [Abraham 2:10]. “Nephi tells us that ‘as many of the Gentiles as will repent are the covenant people of the Lord’ [2 Nephi 30:2]. Therefore it makes no difference if the blessings of the house of Israel come by lineage or by adoption. “Some might be disturbed because members of the same family have blessings declaring them to be of a different lineage. A few families are of a mixed lineage. We believe

that the house of Israel today constitutes a large measure of the human family. Because the tribes have intermixed one with another, one child may be declared to be from the tribe of Ephraim and another of the same family from Manasseh or one of the other tribes. The blessing of one tribe, therefore, may be dominant in one child, and the blessing of another tribe dominant in yet another child. So children from the same parents could receive the blessings of different tribes” (in Conference Report, Sept.–Oct. 1995, 82, 84; or *Ensign*, Nov. 1995, 63–64).

1 AND ^aJacob called unto his ^bsons, and said, Gather yourselves together, that I may tell you *that which* (what) shall befall you in the ^clast days. (“Through a careful study and consideration of the blessings of the Lord pronounced through Jacob, upon his twelve sons, it is evident that they were not to share equally in the promises of the Lord. **“It is evident that the blessings given to Judah and Joseph were choice above the blessings pronounced upon their brothers.”** (Richards, *Israel! Do You Know?* pp. 9–10.) **One’s activities in his premortal life had an influence on his being born into a particular situation on this earth.** President Harold B. Lee made this observation: “‘When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.’ (Deut. 32:8.) ‘Now, mind you, this was said to the children of Israel before they had arrived in the ‘Promised Land,’ which was to be the land of their inheritance. ‘Then note this next verse: ‘For the Lord’s portion is his people; Jacob is the lot of his inheritance.’ (Deut. 32:9.) ‘It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings. ‘All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn’t it just as reasonable to believe that what we have received here in this earth life was given to each of us according to the merits of our conduct before we came here?’” (“Understanding Who We Are Brings Self-Respect,” *Ensign*, Jan. 1974, p. 5.) In Deuteronomy 33:6–29, Moses recounted again the blessings given to each tribe. This passage should be studied and compared to Jacob’s original blessings recorded in Genesis 49.)

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your ^afather.

3 ¶ ^aReuben, thou *art* my firstborn, my might, and the ^bbeginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father’s ^abed; then ^bdefiledst thou *it*: he went up to my couch.

5 ¶ ^aSimeon and ^bLevi *are* brethren; instruments of ^ccruelty *are in* their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou ^aunited: for in their ^banger they ^cslew a man, and in their selfwill they digged down a wall.

7 ^aCursed *be* their ^banger, for *it was* fierce; and their wrath, for it was ^ccruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ ^aJudah, thou *art he* whom thy brethren shall ^bpraise: thy hand *shall be* in the ^cneck of thine enemies; thy father’s children shall ^dbow down before thee.

9 Judah *is a* ^alion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a ^blion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from ^aJudah, nor a ^blawgiver from between his feet, until ^cShiloh (The Messiah) come; (The Heb word Shiloh may be a short form of asher-lo, which can be rendered “whose right it is.”) and unto him *shall* the ^dgathering of the people *be*.

11 Binding his foal unto the vine, and his ass’s colt unto the choice ^avine; he ^bwashed his garments in wine, and his clothes in the ^cblood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ ^aZebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ ^aIssachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ ^aDan shall ^bjudge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have ^awaited for thy salvation, O LORD.

19 ¶ ^aGad, a ^btroop shall overcome him: but he shall overcome at the last.

20 ¶ Out of ^aAsher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ ^aNaphtali *is* a hind let loose: he giveth goodly words.

22 ¶ ^aJoseph *is* a fruitful ^bbough, *even* a fruitful bough by a well; *whose* ^cbranches ^drun over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from ^athence *is* the ^bshepherd, the ^cstone of Israel:) **(It is from the lineage of Jacob that the Messiah comes)**

25 *Even* by the God of thy father, who shall help thee; and by the ^aAlmighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the ^bwomb:

26 The ^ablessings of thy father have prevailed above the blessings of my progenitors unto the ^butmost bound of the everlasting ^chills: they shall be on the head of ^dJoseph, and on the crown of the head of him that was separate from his brethren. (“There are several things to be understood in the prophecy. First, he should become a multitude of nations. We understand what this means. In the second place, his branches should run over the wall. Now what does this mean? The Lord in ancient times had a meaning for everything. **It means that his tribe should become so numerous that they would take up more room than one small inheritance in Canaan, that they would spread out and go to some land at a great distance. . . . “Joseph’s peculiar blessing, which I have just read to you, was that he should enjoy possessions above Jacob’s progenitors to the utmost bounds of the everlasting hills. This would seem to indicate a very distant land from Palestine.”** (Orson Pratt, in *Journal of Discourses*, 14:9.) The seed of Joseph came to the land of America at the time Lehi and his family departed from the Mediterranean world. **The land of America is specifically designated by the Lord as the land reserved for “a remnant of the house of Joseph”** (3 Nephi 15:12). “I suppose that Jacob saw this land as well as Moses, and he designates it a land afar off; the utmost bounds would signify a very distant land. He said this land was over and above, what his progenitors gave to him and he would give it to Joseph. . . . The precious things of heaven were to be given to Joseph on this land. Blessed of the Lord be his land for the precious things of heaven, more precious than the fullness of earth, more precious than the productions of the various climates of the earth, more precious than the grain, and the gold and silver of the earth. The precious things of heaven revealed to the people of Joseph on the great land given to them unto the utmost bounds of the everlasting hills.” (Orson Pratt, in *Journal of Discourses*, 18:167–68.))

27 ¶ ^aBenjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these *are* the ^atwelve tribes of Israel: and this *is it* that their father spake unto them, and ^bblessed them; every one according to his ^cblessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my ^apeople: ^bbury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of ^aMachpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of ^bEphron the Hittite for a possession of a buryingplace.

31 There they ^aburied Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ^aghost, and was ^bgathered unto his people.

Genesis 50

Jacob's body is embalmed—Joseph buries him in Canaan—He comforts his brethren—The children of Israel multiply—Joseph promises that God will bring Israel out of Egypt into Canaan—Joseph dies in Egypt and is embalmed.

1 AND ^aJoseph fell upon his father's face, and ^bwept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to ^aembalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, (Joseph sends a messenger to speak directly to Pharaoh since he is wearing mourning clothes which were not fit to be presented before Pharaoh.)

5 My father made me swear, saying, Lo, I die: in my ^agrave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of ^aGoshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they ^amourned with a great and very sore lamentation: and he made a ^bmourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called ^aAbel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For his sons ^acarried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a ^bburyingplace of ^cEphron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, ^aJoseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. (Joseph's brothers are worried that with Jacob dead that Joseph will forget his kindness to his brothers. But they don't know Joseph very well. He was genuinely forgiving of all they had done to him. On their return to Egypt an unworthy suspicion seems to have crossed the minds of Joseph's brethren. What if, now that their father was dead, Joseph were to avenge the wrong he had sustained at their hands? But they little knew his heart, or

appreciated his motives. The bare idea of their cherishing such thoughts moved Joseph to tears. Even if bitter feelings had been in his heart, was he "in the place of God" to interfere with His guidance of things? Had it not clearly appeared that, whatever evil they might have thought to do him, "God meant it unto good?" With such declarations, and the assurance that he would lovingly care for them and their little ones, he appeased their fears. Edersheim, Vol 1, Ch 23)

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,
17 So shall ye say unto Joseph, ^aForgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph ^bwept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy ^aservants.
19 And Joseph said unto them, Fear not: for *am* I in the place of God?
20 But as for you, ye thought ^aevil against me; but God ^bmeant it unto ^cgood, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not: I will ^anourish you, and your little ones. And he comforted them, and spake kindly unto them. (The character and kindness and his forgiveness is an example to all of us.)

22 ¶ And ^aJoseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's ^achildren of the third generation: the children also of Machir the son of ^bManasseh were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die, and go unto my fathers; and **I go down to my grave with joy**. The God of my father Jacob be with you, to deliver you out of affliction in the days of your bondage; for **the Lord hath visited me**, and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage. (Moses)

25 And it shall come to pass that they shall be scattered again; (The Northern and Southern tribes will be scattered) and a branch shall be broken off (Lehi's family), and shall be carried into a **far country** (The Americas); nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; (The Savior will visit the Nephites) for he shall be made manifest unto them in the latter days, (Israel will be gathered) in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom.

26 A seer (Joseph Smith) shall the Lord my God raise up, who shall be **a choice seer unto the fruit of my loins**. (Joseph Smith will be a descendant of Joseph.)

27 Thus saith the Lord God of my fathers unto me, **A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins; and unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren**.

28 And he shall bring them to the knowledge of the covenants which I have made with thy fathers; and he shall do whatsoever work I shall command him. (Restoration of priesthood keys.)

29 And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him who I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; and he shall be called Moses. And by this name he shall know that he is of thy house; for he shall be nursed by the king's daughter, and shall be called her son.

30 And again, a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word (The Book of Mormon, the Inspired Version of the Bible, etc.) unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days;

31 Wherefore the fruit of thy loins shall write (The Book of Mormon, Doctrine and Covenants, Pearl of Great Price and other writings.), and the fruit of the loins of Judah (Bible) shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of

Judah, shall grow together unto the confounding of false doctrines (The Book of Mormon will prove the truth of the Bible), and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.

32 And out of weakness (Joseph will appear weak in a worldly way) shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days.

33 And that seer will I bless, and they that seek to destroy him shall be confounded; (The 116 last pages of the lost manuscript will not overcome the coming forth of the Book of Mormon.) for this promise I give unto you; for I will remember you from generation to generation; and **his name shall be called Joseph, and it shall be after the name of his father;** and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation. (Just like Joseph saved his family in Egypt, so Joseph Smith will save people in the last days from Satan.)

34 And the Lord sware unto Joseph that he would preserve his seed forever, saying, I will raise up Moses, and a rod shall be in his hand, and he shall gather together my people, and he shall lead them as a flock, and he shall smite the waters of the Red Sea with his rod. (It is possible that the Egyptians had this prophecy so when Pharaoh tries to kill small boys, he is trying to get of Moses before he can grow up.)

35 And he shall have judgment, and shall write the word of the Lord. And he shall not speak many words, for I will write unto him my law by the finger of mine own hand. And I will make a spokesman for him, and his name shall be called Aaron.

36 And it shall be done unto thee in the last days also, even as I have sworn. Therefore, Joseph said unto his brethren, God will surely visit you, and bring you out of this land, unto the land which he sware unto Abraham, and unto Isaac, and to Jacob.

37 And Joseph confirmed many other things unto his brethren, and took an oath of the children of Israel, saying unto them, God will surely visit you, and ye shall carry up my bones from hence.

38 So Joseph died when he was an hundred and ten years old; and they embalmed him, and they put him in a coffin in Egypt; and he was kept from burial by the children of Israel, that he might be carried up and laid in the sepulchre with his father. And thus they remembered the oath which they sware unto him. (His coffin was not buried so that they would remember to take his body with them when they leave Egypt in about 400 years from now. Other fifty-four years did Joseph live in Egypt. He had the joy of seeing his father's blessing commence to be fulfilled. Ephraim's children of the third generation, and Manasseh's grandchildren "were brought up upon his knees." At the good old age of one hundred and ten years, as he felt death approaching, he gathered "his brethren" about him. Joseph was full of honors in Egypt; he had founded a family, than which none was more highly placed. Yet his last act was to disown Egypt, and to choose the lot of Israel - poverty, contempt, and pilgrimage: to renounce the present, in order to cleave unto the future. It was a noble act of faith, true like that of his fathers! His last words were these: "I die: and God will surely visit you, and bring you out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob." And his last deed was to take a solemn oath of the children of Israel, to carry up his bones with them into the land of promise. In obedience to his wishes they embalmed his body, and laid it in one of those Egyptian coffins, generally made of sycamore wood, which resembled the shape of the human body. And there, through ages of suffering and bondage, stood the figure-like coffin of Joseph, ready to be lifted and carried thence when the sure hour of deliverance had come. **Thus Joseph, being dead, yet spake to Israel, telling them that they were only temporary sojourners in Egypt, that their eyes must be turned away from Egypt unto the land of promise, and that in patience of faith they must wait for that hour when God would certainly and graciously fulfill His own promise.** Edersheim, Vol 1, Ch 23)