

## LESSON 3 Genesis 3-4; Moses 4-5

### Genesis 3; Moses 4

#### OVERVIEW:

The Fall of Adam and Eve and its effects on them and us. The Atonement of Jesus Christ saves us from physical and spiritual death. Adam and Eve begin life as mortals, bear children, teach them the gospel, and worship and obey God. Partaking of the forbidden fruit was not a sin.

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: *How Satan became the devil—He tempts Eve—Adam and Eve fall and death enters the world.*

#### SCRIPTURES:

MOSES 4 – (JST GENESIS 3)	GENESIS 3	JEWISH PUBLICATION SOCIETY TRANSLATION OF GENESIS 3
1 AND I, the <sup>a</sup> Lord God, spake unto Moses, saying: That <sup>b</sup> Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the <sup>c</sup> beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will <sup>d</sup> redeem all mankind, that one soul	(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	

<p>shall not be lost, and surely <sup>e</sup>I will do it; wherefore <sup>f</sup>give me thine honor.</p>	<p>would bring to pass this restoration through the shedding of his blood. Joseph Fielding Smith, Answers to Gospel Questions, 1:181)</p>	
<p>2 But, behold, my Beloved <sup>a</sup>Son, which was my Beloved and <sup>b</sup>Chosen from the beginning, said unto me—<sup>c</sup>Father, thy <sup>d</sup>will be done, and the <sup>e</sup>glory be thine forever.</p>	<p>(The plan of salvation is the Father’s plan, not Jesus’ plan. Jesus accepted His part in the plan.)</p>	
<p>3 Wherefore, because that <sup>a</sup>Satan <sup>b</sup>rebelled against me, and sought to destroy the <sup>c</sup>agency 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 <sup>d</sup>cast 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.)</p>		
<p>4 And he became <sup>a</sup>Satan, yea, even the <sup>b</sup>devil, the father of all <sup>c</sup>lies, to <sup>d</sup>deceive and to blind men, and to lead them <sup>e</sup>captively at his will, even as many as would not <sup>f</sup>hearken unto my voice.</p>		
<p>5 And now the serpent was more <sup>a</sup>subtle than any beast of the field which I, the Lord God, had made.</p>	<p>1 (And) NOW the <sup>a</sup>serpent was more <sup>b</sup>subtil (or crafty, sly) than any beast of the field which (I,) the LORD God had made.</p>	<p>1 Now 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?”</p>
<p>6 And <sup>a</sup>Satan put it into the heart of the serpent, (for he had drawn away <sup>b</sup>many after him, (Those that followed Satan, not serpents)) and he sought also to <sup>c</sup>beguile Eve, for he <sup>d</sup>knew not the <sup>e</sup>mind of God, wherefore he sought to destroy the world.</p>	<p>(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 power of good and evil. Joseph Fielding Smith, Doctrines of Salvation, 1:108)</p>	<p>The accounts in both Moses and Genesis state only that Satan approached Eve, but latter-day revelation records that <b>he first approached Adam and was refused.</b> Eve, however, was deceived by Satan and partook. Knowing that she would be driven out and separated from him, Adam then partook. Paul the Apostle wrote of the Fall, “And</p>

		Adam was not deceived, but the woman being deceived was in the transgression” (1 Timothy 2:14).)
7 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, <sup>c</sup> 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.)	
8 And the woman said unto the serpent: We may eat of the fruit of the trees of the garden; (Including the tree of life.)	2 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.
9 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.	3 But of the fruit of the <sup>a</sup> 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.’”
10 And the serpent said unto the <sup>a</sup> woman: Ye shall not surely die; (Satan never tells the complete truth.)	4 And the serpent said unto the woman, <sup>a</sup> 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,
11 For God doth know that in the day ye eat thereof, then your <sup>a</sup> eyes shall be opened, and ye shall be as gods, <sup>b</sup> knowing good and evil.	5 For God doth know that in the day ye eat thereof, then your <sup>a</sup> eyes shall be opened, and ye shall be as gods, <sup>b</sup> knowing good and <sup>c</sup> 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.”
12 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 <sup>a</sup> desired to make her wise, she took of the <sup>b</sup> fruit thereof, and did <sup>c</sup> 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 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	6 And when the woman saw that the tree was good for <sup>a</sup> food, and that it was <sup>b</sup> pleasant to the eyes, (Heb idiom meaning a desirable thing) and a tree <sup>c</sup> to be desired to make <del>one</del> (her) wise, (or desirable as a means to wisdom, insight) she took of the <sup>d</sup> fruit thereof, and did <sup>e</sup> eat, and gave also unto her husband with her; and he did <sup>f</sup> 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 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	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 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.

<p>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)</p>	<p>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>They did it “that men might be.” Jeffrey R. Holland, The Savior and the Serpent, p. 20)</p>
<p>13 And the eyes of them both were opened, and they knew that they had been <sup>a</sup>naked. And they sewed fig-leaves together and made themselves <sup>b</sup>aprons.</p>	<p>7 And the eyes of them both were <sup>a</sup>opened, and they knew that they <del>were</del> (had been) <sup>b</sup>naked; and they sewed fig leaves together, and made themselves <sup>c</sup>aprons. (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>14 And they heard the voice of the Lord God, as they were <sup>a</sup>walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the <sup>b</sup>presence of the Lord God amongst the trees of the garden.</p>	<p>8 And they heard the voice of the LORD God (as they were) <sup>a</sup>walking in the garden <sup>b</sup>in 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>15 And I, the Lord God, called unto Adam, and said unto him: Where <sup>a</sup>goest thou?</p>	<p>9 And (I,) the LORD God called unto Adam, and said unto him, Where <del>art</del> (goest) thou?</p>	<p>9The LORD God called out to the man and said to him, “Where are you?”</p>
<p>16 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>10 And he said, I heard thy voice in the garden, and I was afraid, because I (beheld that I) <i>was</i> 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>17 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 <sup>a</sup>die?</p>	<p>11 And <del>he</del> (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>18 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>12 And the man said, The woman whom thou gavest <del>to be with</del> 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>19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent <sup>a</sup>beguiled me, and I did eat.</p>	<p>13 And (I,) the LORD God said unto the woman, What <i>is</i> this <del>that</del> (thing which) thou hast done? And the woman said, The serpent <sup>a</sup>beguiled 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>20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be <sup>a</sup>cursed 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>14 And (I,) the LORD God said unto the <sup>a</sup>serpent, Because thou hast done this, thou (shalt be) <del>art</del> <sup>b</sup>cursed 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>21 And I will put <sup>a</sup>enmity between thee and the woman, between thy seed and her seed; and he shall <sup>b</sup>bruise 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>15 And I will put <sup>a</sup>enmity between thee and the woman, <del>and</del> between thy seed and her seed; <del>it</del> (and he) shall <sup>c</sup>bruise (Heb crush or grind) thy head, and thou shalt <sup>d</sup>bruise his heel.</p>	<p>15I will put enmity Between you and the woman, And between your offspring and hers; They shall strike at your head, And you shall strike at their heel."</p>
<p>22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In <sup>a</sup>sorrow thou shalt bring forth children, and thy desire shall be to thy <sup>b</sup>husband, 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>16 Unto the <sup>a</sup>woman <del>he</del> (I, the Lord God) said, I will greatly <sup>b</sup>multiply thy <sup>c</sup>sorrow (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 <sup>d</sup>children; and thy desire <i>shall be</i> to thy <sup>e</sup>husband, 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>23 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, <sup>a</sup>cursed shall be the ground for thy sake; in <sup>b</sup>sorrow shalt thou eat of it all the days of thy life.</p>	<p>17 And unto Adam he (I, the Lord God) said, Because thou hast hearkened unto the voice of thy <sup>a</sup>wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: <sup>b</sup>cursed is (shall be) the ground for thy sake; in <sup>c</sup>sorrow (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>24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.</p>	<p>18 <sup>a</sup>Thorns 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>25 By the <sup>a</sup>sweat of thy <sup>b</sup>face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for <sup>c</sup>dust thou wast, and unto dust shalt thou return.</p>	<p>19 <del>He</del> (By) the <sup>a</sup>sweat of thy face shalt thou eat <sup>b</sup>bread, <del>until</del> (until) thou return unto the ground; for (thou shalt surely die; for) out of it wast thou taken: for <sup>c</sup>dust thou <del>art</del>, (wast) and unto <sup>d</sup>dust 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>26 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 <sup>a</sup>many.</p>	<p>20 And Adam called his wife’s name Eve; because she was the <sup>a</sup>mother 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 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, Mormon Doctrine, p. 242)</p>	<p>20The man named his wife Eve, because she was the mother of all the living.</p>
<p>27 Unto Adam, and also unto his wife, did I, the Lord God, make coats (garments) of <sup>a</sup>skins, and <sup>b</sup>clothed 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>21 Unto Adam(, and) also <del>and</del> (un)to his wife did (I,) the LORD God make <sup>a</sup>coats of skins, (or garments or tunics) and <sup>b</sup>clothed 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 “Ornamental Tunic. [Although] the meaning is not</p>		

clear. Others translate as 'a coat of many colors,' or 'a robe with sleeves.'" (W. Gunther Plaut, *Torah: A Modern Commentary*, 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, *Temples of the Ancient World*, 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. *The Legends of the Jews*. 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. *The Legends of the Jews*. 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. *The Legends of the Jews*. 7 vols. Philadelphia: The Jewish Publication Society of America, 1909., 5:326)." (Millet & McConkie, *Gospel Symbolism*, 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 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



<p>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." (<i>An Approach to the Book of Mormon</i>, p. 218-20))</p>		
<p>28 And I, the Lord God, <sup>a</sup>said unto mine Only Begotten: Behold, the <sup>b</sup>man is become as one of us to <sup>c</sup>know good and evil; and now lest he put forth his hand and <sup>d</sup>partake also of the <sup>e</sup>tree 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 <sup>a</sup>said (unto mine Only Begotten), Behold, the <sup>b</sup>man is become as one of <sup>c</sup>us, to <sup>d</sup>know good and <sup>e</sup>evil: 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 <sup>a</sup>Eden, to till the ground from whence he was taken;</p>	<p>23 Therefore (, I,) the LORD God <del>sent</del> (will send) him forth from the garden of <sup>a</sup>Eden, 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 <sup>a</sup>words cannot return void, for as they go forth out of my mouth they must be fulfilled.</p>	<p>(For, as I, the Lord God, liveth, even so my words cannot return void, for, as they go forth out of my 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 <sup>a</sup>Eden, <sup>b</sup>cherubim 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.</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 <sup>b</sup>tree 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, <i>Man, His Origin and Destiny</i>, 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</p>

<p>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>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. Gaskill, The Savior and the Serpent, p. 24-27)</p>
<p>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.)</p>	<p>((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.))</p>	<p>(This seems to have been for the benefit of Joseph Smith while translating commanding him not to show them until the right time.)</p>

### 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 supports the biblical account of the fall, showing that it was a historical event that literally occurred in the history of man. Many points in latter-day revelation are also clarified that are not discernible from the Bible. Among other things it makes clear that the fall is a blessing, and that Adam and Eve should be honored in their station as the first parents of the earth. Significant references are 2 Ne. 2: 15-16; 2 Ne. 9: 6-21; Mosiah 3: 11-16; Alma 22: 12-14; Alma 42: 2-15; D&C 29: 34-44; Moses 5: 9-13.

## Genesis 4; Moses 5

### OVERVIEW:

Cain covenants with Satan, kills Abel, and is cursed by the Lord. Enoch preaches repentance to the people. The people in the City of Enoch are of one heart and one mind with the Lord, and the entire city is taken to heaven.

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.

### SCRIPTURES:

#### SELECTIONS FROM THE BOOK OF MOSES CHAPTER 5 (June—October 1830)

*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

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 <sup>a</sup>dominion over all the beasts of the field, and to eat his bread by the sweat of his <sup>b</sup>brow, as I the Lord had commanded him. And Eve, also, his wife, did <sup>c</sup>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 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

## Moses 5

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 <sup>a</sup>dominion over all the beasts of the field, and to eat his bread by the sweat of his <sup>b</sup>brow, as I the Lord had commanded him. And Eve, also, his wife, did <sup>c</sup>labor with him.

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 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)

And <sup>a</sup>Adam knew his wife, and she bare unto him <sup>b</sup>sons and <sup>c</sup>daughters, and they began to <sup>d</sup>multiply and to replenish the earth.

And from that time forth, the sons and <sup>a</sup>daughters 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.)

And Adam <sup>a</sup>called upon the name of the Lord, and Eve also, and they heard the voice of the Lord from the way toward the garden of <sup>b</sup>Eden,

2 And <sup>a</sup>Adam knew his wife, and she bare unto him <sup>b</sup>sons and <sup>c</sup>daughters, and they began to <sup>d</sup>multiply and to replenish the earth.

3 And from that time forth, the sons and <sup>a</sup>daughters 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.

4 And Adam and Eve, his wife, <sup>a</sup>called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of <sup>b</sup>Eden,

speaking unto them, and they saw him not; for they were shut out from his <sup>c</sup>presence.

And he gave unto them commandments, that they should <sup>a</sup>worship the Lord their God, and should offer the <sup>b</sup>firstlings of their <sup>c</sup>flocks, for an offering unto the Lord. And Adam was <sup>d</sup>obedient unto the commandments of the Lord.

And after many days an <sup>a</sup>angel of the Lord appeared unto Adam, saying: Why dost thou offer <sup>b</sup>sacrifices unto the Lord? (The sacrifices are being offered at Adam-ondi-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 here. Adam is being obedient, even though he didn't fully understand why.)

And then the angel spake, saying: This thing is a <sup>a</sup>similitude of the <sup>b</sup>sacrifice 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 <sup>c</sup>grace and <sup>d</sup>truth.

Wherefore, thou shalt do all that thou doest in the <sup>a</sup>name of the Son, and thou shalt <sup>b</sup>repent and <sup>c</sup>call upon God in the name of the Son forevermore.

speaking unto them, and they saw him not; for they were shut out from his <sup>c</sup>presence.

5 And he gave unto them commandments, that they should <sup>a</sup>worship the Lord their God, and should offer the <sup>b</sup>firstlings of their <sup>c</sup>flocks, for an offering unto the Lord. And Adam was <sup>d</sup>obedient unto the commandments of the Lord.

6 And after many days an <sup>a</sup>angel of the Lord appeared unto Adam, saying: Why dost thou offer <sup>b</sup>sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

7 And then the angel spake, saying: This thing is a <sup>a</sup>similitude of the <sup>b</sup>sacrifice of the Only Begotten of the Father, which is full of <sup>c</sup>grace and <sup>d</sup>truth. “Certainly, the shedding of the blood of a beast could be beneficial to no man, except it was done in imitation, or as a type, or explanation of what was to be offered through the gift of God Himself—and this performance done with an eye looking forward in faith on the power of that great Sacrifice for the remission of sins. . . . “ . . . We conclude that whenever the Lord revealed Himself to men in ancient days, and commanded them to offer sacrifice to Him, that it was done that they might look forward in faith to the time of His coming, and rely upon the power of that atonement for a remission of their sins” (Teachings of Presidents of the Church: Joseph Smith [2007], 48–49).

8 Wherefore, thou shalt do all that thou doest in the <sup>a</sup>name of the Son, and thou shalt <sup>b</sup>repent and <sup>c</sup>call upon God in the name of the Son forevermore. “Why are they to call upon God? Is this a social visit? Is it a friendly neighborhood chat? No, this is a call for help from the lone and dreary world. This is a call from the brink of despair. . . . This is a call from the personal prison of a sinful heart. It is a call for the forgiveness of sins” (“I Stand All Amazed,” Ensign, Aug. 1986, 69).

And in that day the <sup>a</sup>Holy 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 <sup>b</sup>Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast <sup>c</sup>fallen thou mayest be <sup>d</sup>redeemed, and all mankind, even as many as will.

1b And in that day Adam blessed God and was <sup>a</sup>filled, and began to <sup>b</sup>prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my <sup>c</sup>transgression my <sup>d</sup>eyes are opened, and in this life I shall have <sup>e</sup>joy, and again in the <sup>f</sup>flesh 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)

And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had <sup>a</sup>seed, and never should have <sup>b</sup>known 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 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,

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11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had <sup>a</sup>seed, and never should have <sup>b</sup>known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

having no joy, for they knew no misery; doing no good, for they knew no sin. (2 Nephi 2:22,23))

## OVERVIEW:

Cain covenants with Satan, kills Abel, and is cursed by the Lord. Enoch preaches repentance to the people. The people in the City of Enoch are of one heart and one mind with the Lord, and the entire city is taken to heaven.

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.

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#### Genesis 4

And Adam and <sup>a</sup>Eve blessed the name of God, and they made all things <sup>b</sup>known unto their sons and their daughters. (Teach your children the gospel.)

And <sup>a</sup>Satan came among them, saying: I am also a son of God; and he commanded them, saying: <sup>b</sup>Believe it not; and they believed it not, and they <sup>c</sup>loved Satan more than God. (It's not that they

#### Moses 5

12 And Adam and <sup>a</sup>Eve blessed the name of God, and they made all things <sup>b</sup>known unto their sons and their daughters.

13 And <sup>a</sup>Satan came among them, saying: I am also a son of God; and he commanded them, saying: <sup>b</sup>Believe it not; and they believed it not, and 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 <sup>d</sup>carnal, sensual, and devilish. (If God is not first in our lives, it doesn't matter what is second.)

And the Lord God called upon men by the <sup>a</sup>Holy Ghost everywhere and commanded them that they should repent;

And as many as <sup>a</sup>believed in the Son, and repented of their sins, should be <sup>b</sup>saved; and as many as believed not and repented not, should be <sup>c</sup>damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare <sup>a</sup>Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain <sup>b</sup>hearkened not, saying: Who is the Lord that I should <sup>c</sup>know 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 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)

2 And she again conceived and bare his brother Abel. And Abel <sup>a</sup>hearkened unto the voice of the Lord. And <sup>b</sup>Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And Cain <sup>a</sup>loved Satan more than God. And Satan commanded him, saying: <sup>b</sup>Make an offering unto the Lord. (Cain shows his willingness to obey Satan and not God.)

<sup>c</sup>loved Satan more than God. And men began from that time forth to be <sup>d</sup>carnal, sensual, and devilish.

14 And the Lord God called upon men by the <sup>a</sup>Holy Ghost everywhere and commanded them that they should repent;

15 And as many as <sup>a</sup>believed in the Son, and repented of their sins, should be <sup>b</sup>saved; and as many as believed not and repented not, should be <sup>c</sup>damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare <sup>a</sup>Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain <sup>b</sup>hearkened not, saying: Who is the Lord that I should <sup>c</sup>know him?

17 And she again conceived and bare his brother Abel. And Abel <sup>a</sup>hearkened unto the voice of the Lord. And <sup>b</sup>Abel was a keeper of sheep, but Cain was a tiller of the ground.

18 And Cain <sup>a</sup>loved Satan more than God. And Satan commanded him, saying: <sup>b</sup>Make an offering unto the Lord.

And in process of time it came to pass that Cain brought of the <sup>a</sup>fruit of the ground an offering unto the Lord. (Cain held the priesthood.)

4 And Abel, he also brought of the <sup>a</sup>firstlings of his flock, and of the fat thereof. And the Lord had <sup>b</sup>respect unto Abel, and to his <sup>c</sup>offering; (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)

5 But unto Cain, and to his <sup>a</sup>offering, he had not respect. Now Satan knew this, and it <sup>b</sup>pleased him. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain: Why art thou wroth? ~~and~~ Why is thy countenance fallen?

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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.)

For from this time forth thou shalt be the father of his <sup>a</sup>lies; thou shalt be called <sup>b</sup>Perdition; for thou wast also <sup>c</sup>before 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 <sup>a</sup>Akish. 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 <sup>b</sup>Cain, who was a murderer from the beginning.)

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And Cain was wroth, (Anger gets in the way of 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.

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27 And Adam and his wife <sup>a</sup>mourned before the Lord, because of Cain and his brethren.

And it came to pass that Cain took one of his brothers' daughters to <sup>a</sup>wife, and they <sup>b</sup>loved Satan more than God.

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And Satan sware unto Cain that he would do according to his <sup>a</sup>commands. And all these things were done in secret.

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8 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.)

And Cain <sup>a</sup>gloried in that which he had done, saying: I am free; surely the <sup>b</sup>flocks of my brother falleth into my hands.

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12 When thou tillest the ground it shall not henceforth yield unto thee her <sup>a</sup>strength. A <sup>b</sup>fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord: Satan <sup>a</sup>tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my <sup>b</sup>punishment is greater than I can bear. (Cain is not sorry for what he did, but is sorry for his punishment. He is not repentant.)

14 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 every one he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

15 And I the Lord said unto him: Therefore Whosoever slayeth Cain thee, vengeance shall be taken on him sevenfold. (Capital punishment is not instituted until the time of Noah.) And I the Lord set a <sup>a</sup>mark 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

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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)

16 And Cain went was <sup>a</sup>shut out from the <sup>b</sup>presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.

17 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 <sup>a</sup>city 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.”)

18 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.

19 And Lamech took unto himself two wives; the name of one was being Adah, and the name of the other, Zillah.

20 And Adah bare Jabal; he was the father of such as dwell in <sup>a</sup>tents, and of such as have they were keepers of cattle;

21 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.)

22 And Zillah, she also bare Tubalcain Tubal Cain, an instructor of every artificer in brass and iron (A maker of weapons). And the sister of Tubalcain Tubal Cain was called Naamah.

23 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.

24a If Cain shall be avenged sevenfold, truly Lamech shall be <sup>a</sup>seventy and seven fold;

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(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.)

For <sup>a</sup>Lamech 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;

24b and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

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 <sup>a</sup>oath's sake.

For, from the days of Cain, there was a secret <sup>a</sup>combination, and their works were in the dark, and they knew every man his brother.

Wherefore the Lord <sup>a</sup>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 <sup>b</sup>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.)

Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.

And thus the works of <sup>a</sup>darkness began to prevail among all the sons of men.

And God <sup>a</sup>cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;

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For they would not <sup>a</sup>hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should <sup>b</sup>come in the meridian of time, who was <sup>c</sup>prepared from before the foundation of the world.

And thus the <sup>a</sup>Gospel began to be <sup>b</sup>preached, from the beginning, being declared by <sup>c</sup>holy <sup>d</sup>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 <sup>a</sup>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.

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12 And Adam and <sup>a</sup>Eve blessed the name of God, and they made all things <sup>b</sup>known unto their sons and their daughters. (Teach your children the gospel.)

13 And <sup>a</sup>Satan came among them, saying: I am also a son of God; and he commanded them, saying: <sup>b</sup>Believe it not; and they believed it not, and they <sup>c</sup>loved 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 <sup>d</sup>carnal, sensual, and devilish. (If God is not first in our lives, it doesn't matter what is second.)

14 And the Lord God called upon men by the <sup>a</sup>Holy Ghost everywhere and commanded them that they should repent;

15 And as many as <sup>a</sup>believed in the Son, and repented of their sins, should be <sup>b</sup>saved; and as many as believed not and repented not, should be <sup>c</sup>damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare <sup>a</sup>Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain <sup>b</sup>hearkened not, saying: Who is the Lord that I should <sup>c</sup>know 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 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)

17 And she again conceived and bare his brother Abel. And Abel <sup>a</sup>hearkened unto the voice of the Lord. And <sup>b</sup>Abel was a keeper of sheep, but Cain was a tiller of the ground.

18 And Cain <sup>a</sup>loved Satan more than God. And Satan commanded him, saying: <sup>b</sup>Make an offering unto the Lord. (Cain shows his willingness to obey Satan and not God.)

19 And in process of time it came to pass that Cain brought of the <sup>a</sup>fruit of the ground an offering unto the Lord. (Cain held the priesthood.)

20 And Abel, he also brought of the <sup>a</sup>firstlings of his flock, and of the fat thereof. And the Lord had <sup>b</sup>respect unto Abel, and to his <sup>c</sup>offering; (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)

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38 And Cain said unto the Lord: Satan <sup>a</sup>tempted me because of my brother’s flocks. And I was wroth also; for his offering thou didst accept and not mine; my <sup>b</sup>punishment is greater than I can bear. (Cain is not sorry for what he did, but is sorry for his punishment. He is not repentant.)

39 Behold thou hast driven me out this day from the face of the 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 he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

40 And I the Lord said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. (Capital punishment is not instituted until the time of Noah.) And I the Lord set a <sup>a</sup>mark 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)

41 And Cain was <sup>a</sup>shut out from the <sup>b</sup>presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.

42 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 <sup>a</sup>city 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.”)

43 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.

44 And Lamech took unto himself two wives; the name of one being Adah, and the name of the other, Zillah.

45 And Adah bare Jabal; he was the father of such as dwell in <sup>a</sup>tents, 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. (This means he was a partyer.)

46 And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron (A maker of weapons). And the sister of Tubal Cain was called Naamah.

47 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.

48 If Cain shall be avenged sevenfold, truly Lamech shall be <sup>a</sup>seventy 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.)

49 For <sup>a</sup>Lamech 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 Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

50 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 <sup>a</sup>oath's sake.

51 For, from the days of Cain, there was a secret <sup>a</sup>combination, and their works were in the dark, and they knew every man his brother.

52 Wherefore the Lord <sup>a</sup>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 <sup>b</sup>sons of men. And it was among the sons of men.

53 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.)

54 Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.

55 And thus the works of <sup>a</sup>darkness began to prevail among all the sons of men.

56 And God <sup>a</sup>cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;

57 For they would not <sup>a</sup>hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should <sup>b</sup>come in the meridian of time, who was <sup>c</sup>prepared from before the foundation of the world.

58 And thus the <sup>a</sup>Gospel began to be <sup>b</sup>preached, from the beginning, being declared by <sup>c</sup>holy <sup>d</sup>angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.

59 And thus all things were confirmed unto <sup>a</sup>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.

Genesis 4:1-16:

THE FIRST BOOK OF MOSES CALLED  
GENESIS  
CHAPTER 4

*Eve bears Cain and Abel—They offer sacrifices—Cain slays Abel and is cursed by the Lord, who also sets a mark upon him—The children of men multiply—Adam begets Seth, and Seth begets Enos.*

1 AND Adam knew Eve his wife; and she conceived, and bare <sup>a</sup>Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a <sup>a</sup>keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the <sup>a</sup>firstlings of his flock and of the fat thereof. And the LORD had respect unto <sup>b</sup>Abel and to his <sup>c</sup>offering:

5 But unto <sup>a</sup>Cain and to his <sup>b</sup>offering he had not <sup>c</sup>respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be <sup>a</sup>accepted? and if thou <sup>b</sup>doest not well, <sup>c</sup>sin lieth at the door. And unto thee *shall be* <sup>d</sup>his <sup>e</sup>desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and <sup>a</sup>slew him.

9 ¶ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my <sup>a</sup>brother's <sup>b</sup>keeper?

10 And he said, What hast thou done? the voice of thy brother's <sup>a</sup>blood crieth unto me from the ground.

11 And now *art* thou <sup>a</sup>cursed from the <sup>b</sup>earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a <sup>a</sup>fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, <sup>a</sup>My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; 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* every one that findeth me shall <sup>a</sup>slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a <sup>a</sup>mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the <sup>a</sup>presence of the LORD, and dwelt in the land of Nod, on the east of <sup>b</sup>Eden.