



Come Follow Me 2022

Moses 4-5







COME FOLLOW ME: OLD TESTAMENT

A scroll of aged, yellowish parchment is unrolled, showing the text 'Moses 4' written in a large, dark red, cursive font. The scroll is held by two wooden handles with metal rings at the ends. The parchment has a slightly textured appearance and some minor discoloration.

Moses 4

ALSO GENESIS 3

and also the tree of knowledge of good and evil.

10 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.

11 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;

12 And the gold of that land was good, and there was bdellium and the ^aonyx stone.

13 And the name of the second river was called Gihon; the same that compasseth the whole land of ^aEthiopia.

14 And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.

15 And I, the Lord God, took the man, and put him into the Garden of ^aEden, to dress it, and to keep it.

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

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.

18 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.

19 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.

20 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.

21 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;

22 And the rib which I, the Lord God, had taken from man, made I a ^awoman, and brought her unto the man.

23 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.

24 Therefore shall a man leave his father and his mother, and shall ^acleave unto his ^bwife; and ^cthey shall be ^done flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER 4 (June–October 1830)

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

The Lord reveals how Lucifer became Satan

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.

2 But, behold, my Beloved ^aSon, which was my Beloved and ^bChosen from the beginning, said unto me—^cFather, thy ^dwill be done, and the ^eglory be thine forever.

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5 And now the serpent was more ^asubtle than any beast of the field which I, the Lord God, had made.

6 And ^aSatan put it into the heart of the serpent, (for he had drawn away ^bmany after him,) and he sought also

to ^cbeguile Eve, for he ^dknew not the ^emind of God, wherefore he sought to destroy the world.

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.)

8 And the woman said unto the serpent: We may eat of the fruit of the 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.

10 And the serpent said unto the ^awoman: Ye shall not surely die;

11 For God doth know that in the day ye eat thereof, then your ^aeyes shall be opened, and ye shall be as gods, ^bknowing good and evil.

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 ^adesired to make her wise, she took of the ^bfruit thereof, and did ^ceat, and also gave unto her husband with her, and he did eat.

13 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.

14 And they heard the voice of the Lord God, as they were ^awalking in

10a TG Eden.
b Gen. 2:10.

15a TG Eden.
17a TG Knowledge.

49:19 (18–21); 77:2.
TG Creation.

4 1a Moses 5:58.
b D&C 29:36 (36–39);
76:25 (25–26);
Abr. 3:27.
c Moses 5:24.
d TG Redemption.
e Isa. 14:13 (12–15).
f TG Selfishness.

d Luke 22:42.
TG God, the Standard of
Righteousness.
e Ps. 96:8; John 7:18.
TG Glory.
3a TG Sons of Perdition.
b Abr. 3:28.
TG Council in Heaven;

Alma 12:4;
D&C 123:12.
6a TG Devil.
b D&C 29:36.
c TG Honesty.
d John 16:3 (1–3).
e 1 Cor. 2:16.
TG Mind.

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Commandments from God

Moses 3:16-17

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,
17 But of the tree of the knowledge 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 day thou eatest thereof thou shalt surely die.

Moses 2:28

And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth...

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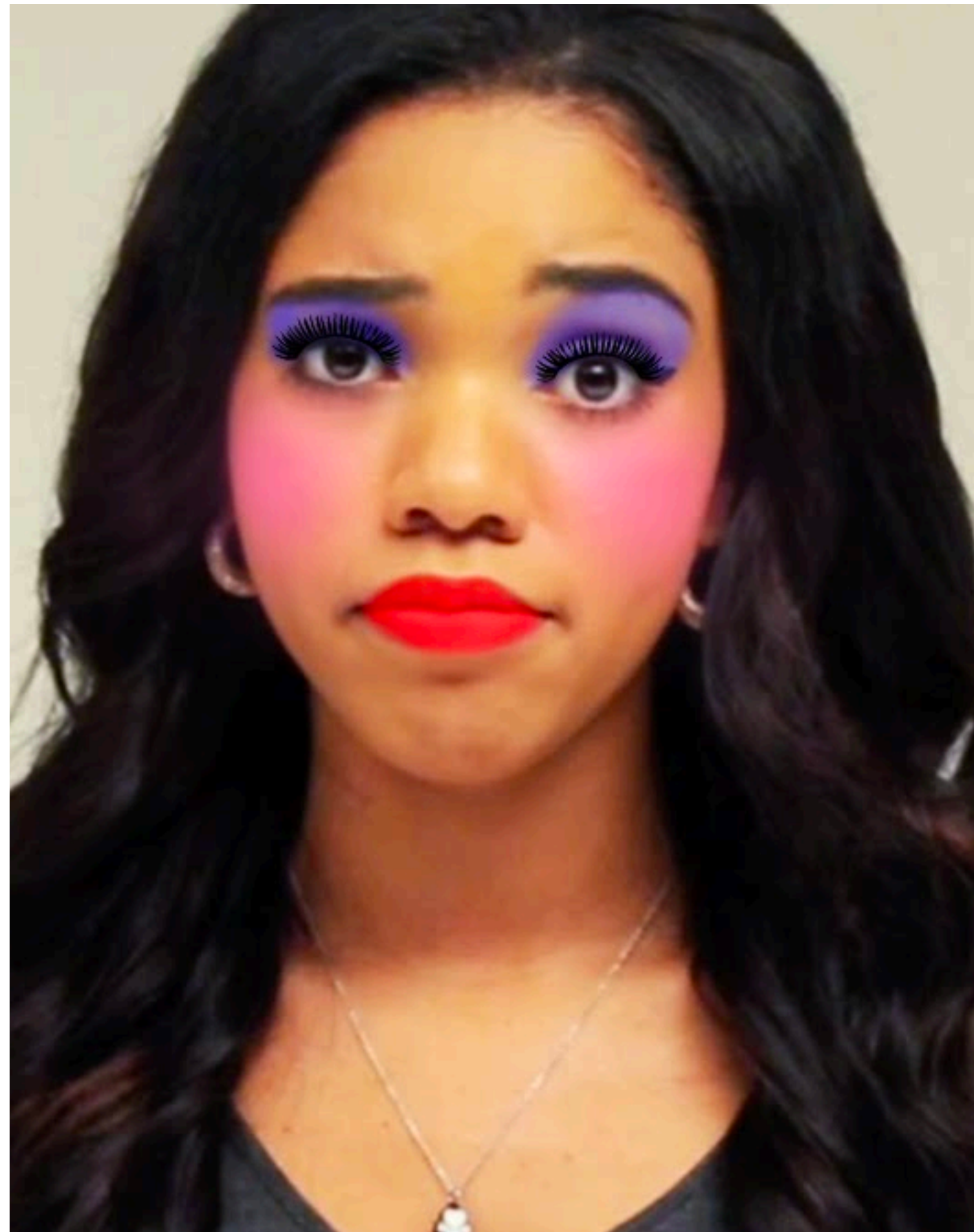
They eat the fruit of the tree of knowledge of good and evil

Insights from Lehi

2 Nephi 2:22–23

22 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.

23 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.



Commandment 1

“Wherefore putting away lying, speak every man truth with his neighbour...” (*Ephesians 4:25*).

Commandment 2

“And be ye kind one to another, tenderhearted...” (*Ephesians 4:32*).



Doctrines of the Gospel Student Manual

“Now this is the way I interpret that. The Lord said to Adam, here is the tree of the 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, “Fall—Atonement—Resurrection—Sacrament,” in Charge to Religious Educators, 124).

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4 1 *a* Moses 5:58.

b D&C 29:36 (36–39).

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Alma 12:4;

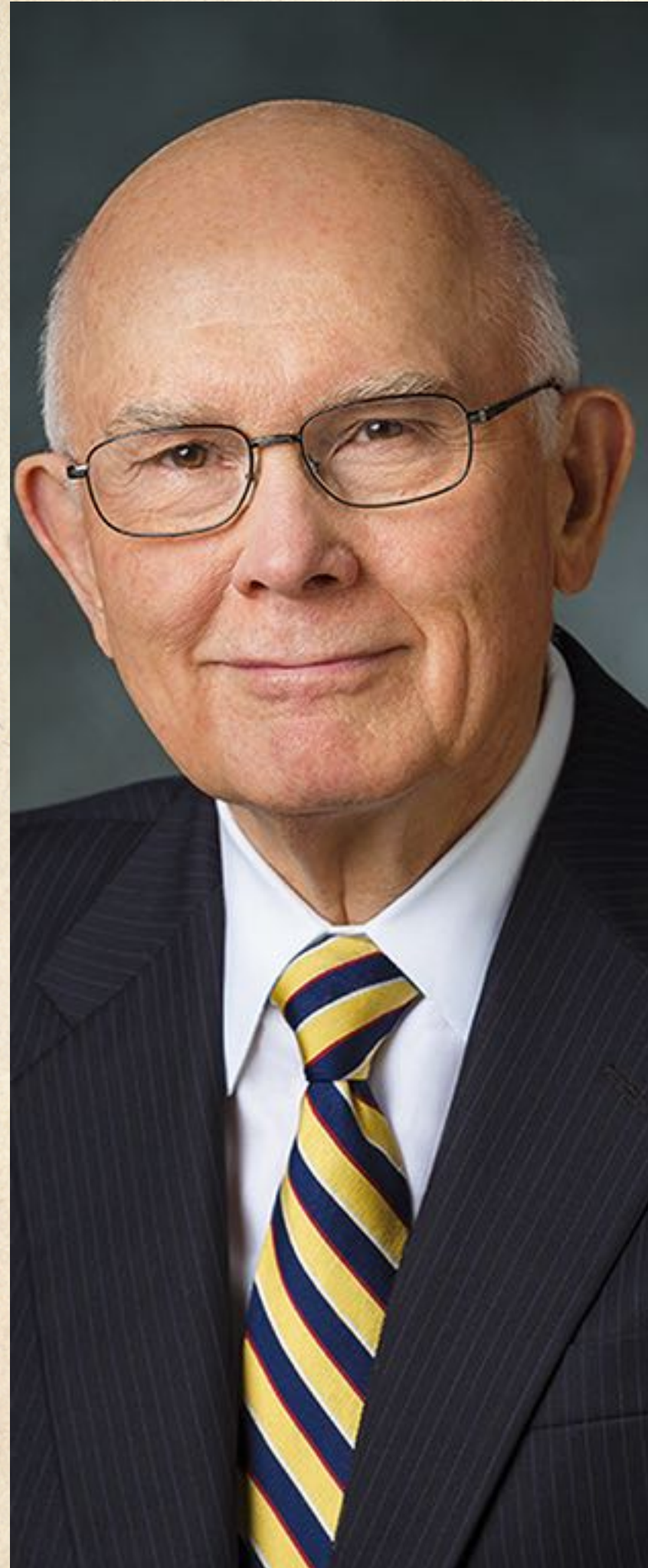
D&C 123:12





“For reasons that have not been revealed, this transition, or “fall,” could not happen without a transgression—an exercise of moral agency amounting to a willful breaking of a law (see Moses 6:59). This would be a planned offense, a formality to serve an eternal purpose.”

(Elder Dallin H. Oaks, “The Great Plan of Happiness,” GC Oct 1993, Ensign, Nov. 1993, 73).



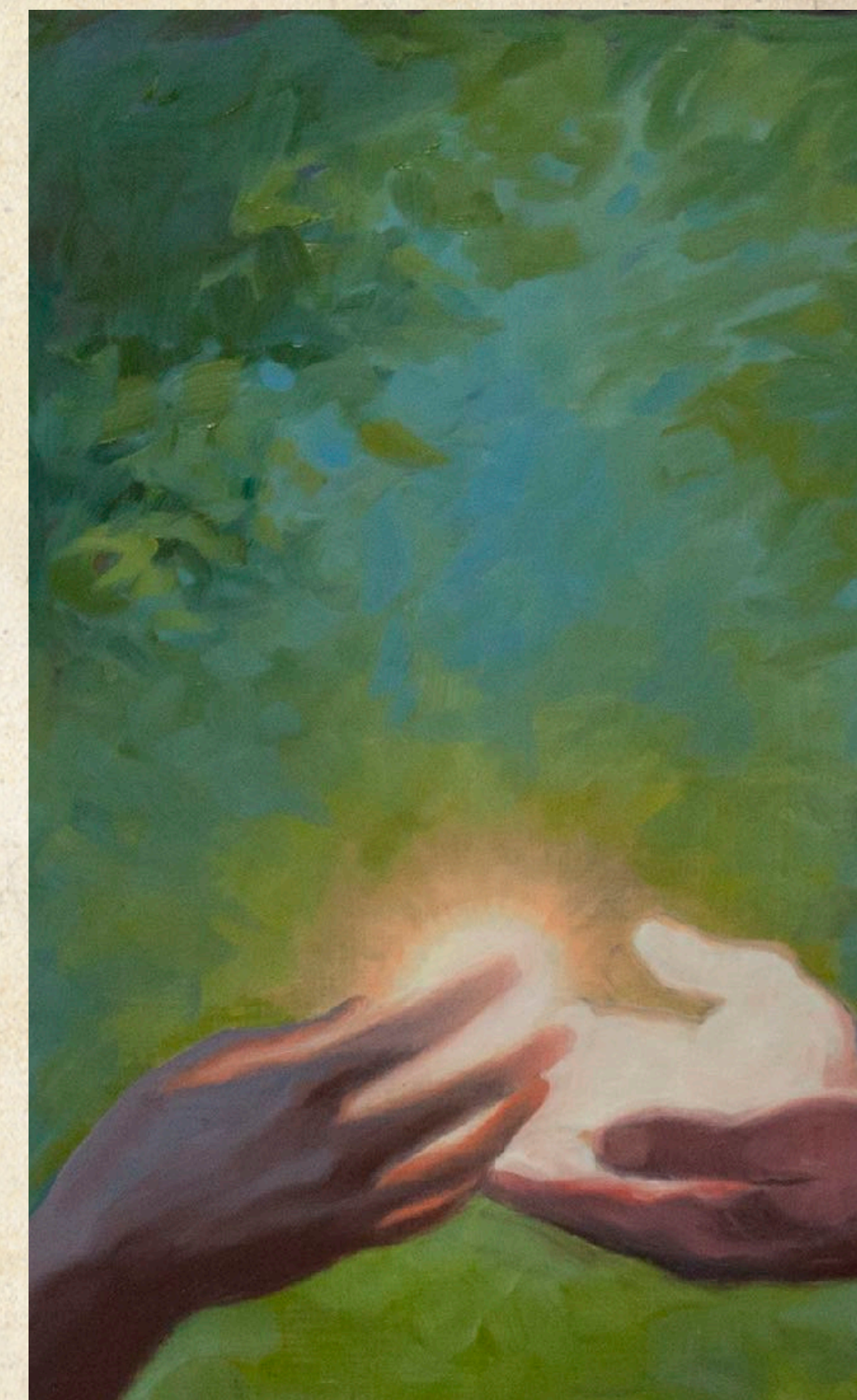
The “contrast between a *sin* and a *transgression* reminds us of the careful wording in the second article of faith: ‘We believe that men will be punished for their own sins, and not for Adam’s transgression’ (italics added). It also echoes a familiar distinction in the law. Some acts, like murder, are crimes because they are inherently wrong. Other acts, like operating without a license, are crimes only because they are legally prohibited. Under these distinctions, the act that produced the Fall was not a sin—inherently wrong—but a transgression—wrong because it was formally prohibited. These words are not always used to denote something different, but this distinction seems meaningful in the circumstances of the Fall”

(Elder Dallin H. Oaks, “The Great Plan of Happiness,” GC Oct 1993, Ensign, Nov. 1993, 73).

“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. And thus Eve and ‘Adam fell that men might be’ [2 Nephi 2:25].

“Some Christians condemn Eve for her act, concluding that she and her daughters are somehow flawed by it. Not the Latter-day Saints! Informed by revelation, we celebrate Eve’s act and honor her wisdom and courage in the great episode, called the Fall. ... Brigham Young declared, ‘We should never blame Mother Eve, not the least’ (in Journal of Discourses, 13:145). 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 ... for it was something that Adam and Eve had to do!’ [Doctrines of Salvation, 1:114–15]”

(Elder Dallin H. Oaks, “The Great Plan of Happiness,” GC Oct 1993, Ensign, Nov. 1993, 73).



Pearl of Great Price Student Institute Manual

Another meaning of the word transgress is “to go beyond established limits or conditions.” Adam and Eve went beyond the limits that would have kept them in the Garden of Eden forever, and in so doing helped provide the opportunity of mortality for all of us.

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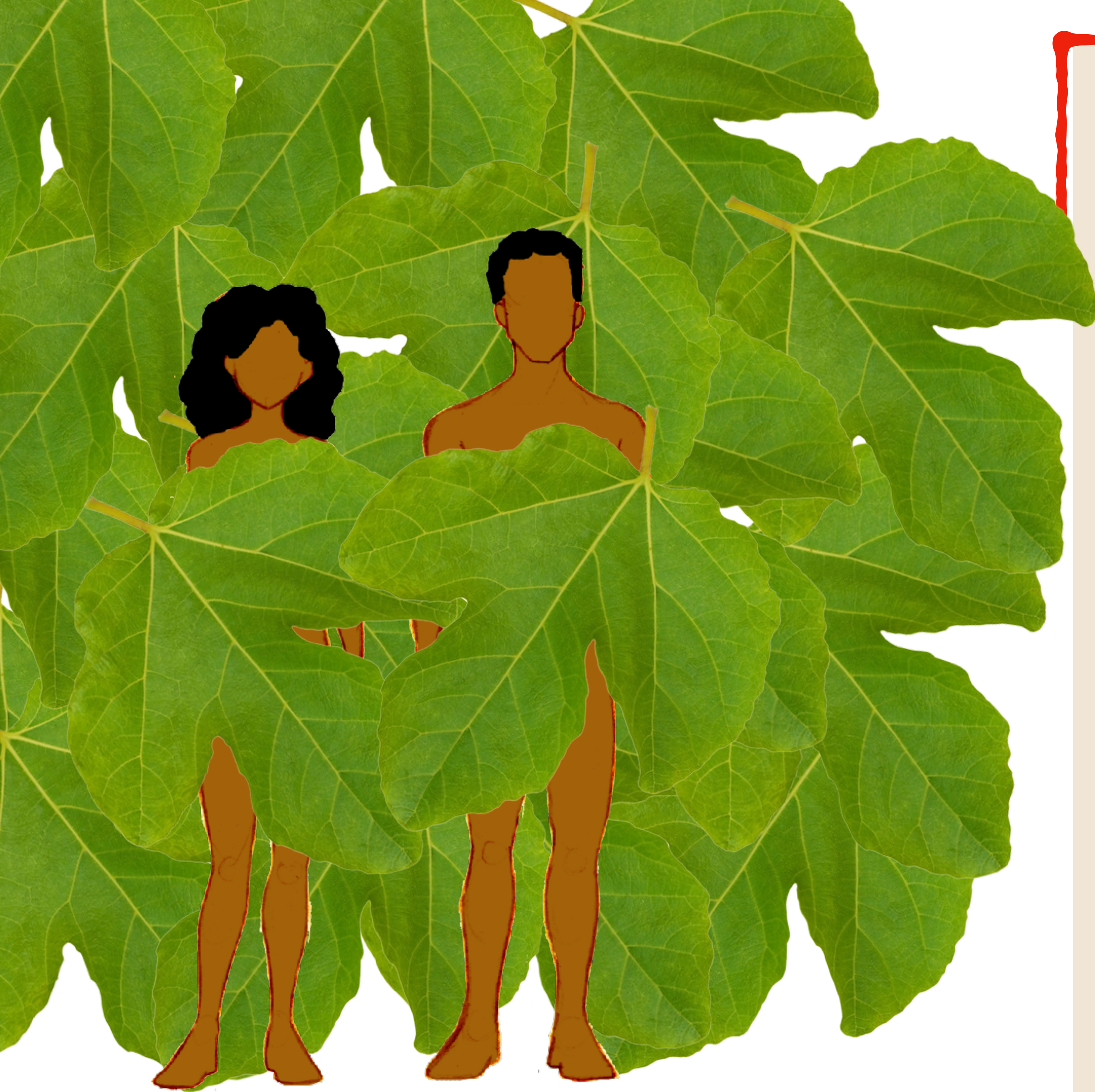
the garden, in the cool of the day;
and Adam and his wife went to hide
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the Lord God amongst the trees
of the garden.

15 And I, the Lord God, called unto
Adam, and said unto him: Where
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16 And he said: I heard thy voice
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cause I beheld that I was naked, and
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17 And I, the Lord God, said unto
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18 And the man said: The woman
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19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The

and he shall rule over thee.

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, ^acursed shall be the ground for thy sake; in ^bsorrow shalt thou eat of it all the days of thy life.

24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

25 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.

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21 And I will put ^aenmity between thee and the woman, between thy seed and her seed; and he shall ^bbruise thy head, and thou shalt bruise his heel.

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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.

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PoGP Institute Manual

The Hebrew word for “multiply” is *rabah* (raw-bah), meaning to repeat over and over. It does not suggest greater sorrow, but rather repeated sorrow. The Hebrew word for “sorrow” in the Genesis account (Genesis 3:16) is from *atsab* (aw-tsab), which means “labor” or “pain.” While these words suggest that toil and suffering would be a part of Eve’s life, Eve did not view the conditions that came upon her through the Fall to be a curse (see Moses 5:11). Moses 4:22 “is a great revelation to women. Eve and her daughters can become cocreators with God by preparing bodies for his spirit children to occupy on earth and later in eternity. Mothering would entail inconvenience, suffering, travail, and sorrow; these the Lord foretold as natural consequences and not as a curse” (Rasmussen, Latter-day Saint Commentary, 17).

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14b Jonah 1:3.

23a Job 14:1;

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God speaking to Cain:

...and it [sin] will be attracted to you but you will be able to control it. (Genesis 4:7)

God speaking to Eve:

...and you will be attracted to your man who will be able to control you. (Genesis 3:16)

The Hebrew word I have translated as control is **MaSHaL** poorly translated in the King James and many subsequent translations as 'rule'.

The Hebrew word meaning rule, to dominate by power, is **SHaLaT**... there is a time when one man rules [**SHaLaT**] over another to his own pain (Ecclesiastes 8:9). The reference here is to one man exerting sheer power over another.

However, **MaSHaL** means influencing and even controlling another by spiritual forces.

When I make a significant charitable donation because my friends around me are doing so, I have been influenced by the magic of **MaSHaL** not **SHaLaT**. I was neither forced nor subjected to a ruling by someone with power over me.

When God addressed Cain (Genesis 4:7) using the word **MaSHaL**, clearly Cain is not able to rule over sin or suppress it by force or a powerful decree. He can only overcome it with spiritual strength. The word **MaSHaL** has the same meaning when God speaks to Eve. He advises her that she would feel almost irresistibly drawn to a man with the ability to control her through his spiritual strength of will-power, determination and ambition.

She would feel little attraction for a weak man incapable of controlling her. Instead, if involved socially or romantically with such a man, she would end up controlling him to the ultimate unhappiness of both.

-Rabbi Daniel Lapin, "Fire, Frauds and Feminists" Dec. 18, 2018



Moses 4:22/Genesis 3:16

My own interpretation of that sentence is that the husband shall have a governing responsibility to provide for, to protect, to strengthen and shield the wife.

President Gordon B. Hinckley, "Daughters of God," GC Oct. 1991

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Pearl of Great Price Student Institute Manual

Elder L. Whitney Clayton of the Presidency of the Seventy stated: “Adam was told, ‘Cursed shall be the ground for thy sake,’ which meant for his benefit, and ‘by the sweat of thy face shalt thou eat bread’ (Moses 4:23, 25). Work is a continual burden, but it is also a continual blessing ‘for [our] sake,’ for it teaches lessons we can learn only ‘by the sweat of [our] face.’”

(“That Your Burdens May Be Light,” Oct 2009 GC, Ensign or Liahona, Nov. 2009, 13).

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Sheri L. Dew

in the October 2001 General Conference: "Of all the words they could have chosen to define her role and her essence, both God the Father and Adam called Eve "the mother of all living"—and they did so before she ever bore a child."

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void, for as they go forth out of my mouth they must be fulfilled.

31 So I drove out the man, and I placed at the east of the Garden of ^aEden, ^bcherubim and a flaming sword, which turned every way to keep the way of the tree of life.

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.)

CHAPTER 5 (June–October 1830)

Adam and Eve bring forth children—Adam offers sacrifice and serves God—Cain and Abel are born—Cain rebels, loves Satan more than God, and becomes Perdition—Murder and wickedness spread—The gospel is preached from the beginning.

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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.

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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.

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 ^aredeemed,

Adam and Eve experience the consequences of the Fall

14b Jonah 1:3.

23a Job 14:1;

b TG Apparel; Clothing;

31a TG Eden.
b Alma 42:3.
TG Cherubim.
5.1c Moses 2:26

Num. 18:17; Mosiah 2:3.
TG Firstborn.
c Moses 5:19 (19–20).
d TG Obedience

d Moses 1:6.
8a Moses 1:17.
b Moses 6:57; 7:10.
TG Repent

COME FOLLOW ME: OLD TESTAMENT



Moses 5

ALSO GENESIS 3

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Adam and Eve offer sacrifices

Adam and Eve teach their children

Heavenly Father's plan

Adam and Eve learn that

they can be redeemed

and all mankind, even as many as will.

10 And in that day Adam blessed God and was ^afilled, and began to ^bprophecy 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.

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.

12 And Adam and ^aEve blessed the name of God, and they made all things ^bknown unto their sons and their daughters.

13 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 ^acarnal, sensual, and devilish.

14 And the Lord God called upon men by the ^aHoly Ghost everywhere and commanded them that they should repent;

15 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.

16 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?

17 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.

18 And Cain ^aloved Satan more than God. And Satan commanded him, saying: ^bMake an offering unto the Lord.

19 And in process of time it came to pass that Cain brought of the ^afruit of the ground an offering unto the Lord.

20 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;

21 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.

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

23 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

10a TG Man, New, Spiritually Reborn.

b D&C 107:56 (41–56).

c TG Transgress.

d Gen. 3:5 (3–6); D&C 76:12 (12, 19); Moses 4:11 (10–13).

b Deut. 4:9 (9–10).

13a TG Devil.

b TG Spiritual Blindness; Unbelief.

c Moses 5:28; 6:15.

c Ex. 5:2; Alma 9:6.

17a Heb. 11:4.

b D&C 138:40.

18a D&C 10:21 (20–21).

31a TG Eden.

b Alma 42:3.

Num. 18:17; Mosiah 2:3.

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13 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

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Lord their God, and should offer the
^bfirstlings of their ^cflocks, for an of-
fering unto the Lord. And Adam was
^dobedient unto the commandments
of the Lord.

6 And after many days an ^aangel
of the Lord appeared unto Adam,
saying: Why dost thou offer ^bsacri-
fices unto the Lord? And Adam said
unto him: I know not, save the Lord
commanded me.

7 And then the angel spake, say-
ing: This thing is a ^asimilitude of
the ^bsacrifice of the Only Begotten
of the Father, which is full of ^cgrace
and ^dtruth.

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.

9 And in that day the ^aHoly Ghost
fell upon Adam, which beareth
record of the Father and the Son, say-
ing: I am the ^bOnly Begotten of the
Father from the beginning, hence-
forth and forever, that as thou hast
^cfallen thou mayest be ^dredeemed,

Adam and Eve offer sacrifices

Divine Investiture of Authority

“..The Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father’s name; and so far as power, authority and Godship are concerned His words and acts were and are those of the Father. ...”

(Teachings of Presidents of the Church: Joseph Fielding Smith [2013], 47, footnote 11).

and all mankind, even as many
as will.

10 And in that day Adam blessed God and was ^afilled, and began to ^bprophecy 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.

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17 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.

18 And Cain ^aloved Satan more than God. And Satan commanded him, saying: ^bMake an offering unto the Lord.

19 And in process of time it came to pass that Cain brought of the ^afruit of the ground an offering unto the Lord.

20 And Abel, he also brought of the ^afirstlings of his flock, and of the fat thereof. And the Lord had ^brespect

Adam and Eve learn that
they can be redeemed

Old Testament Seminary Teacher Manual

“Modern revelation shows that our first parents understood the necessity of the Fall. Adam declared, ‘Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God’ (Moses 5:10).

“Note the different perspective and the special wisdom of Eve, who focused on the purpose and effect of the great plan of happiness: ‘Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient’ (v. 11)”

(Dallin H. Oaks, “The Great Plan of Happiness,” GC Oct. 1993, Ensign, Nov. 1993, 73).

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14 And the Lord God called upon men by the ^aHoly Ghost everywhere and commanded them that they should repent;

15 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

Adam and Eve teach their children Heavenly Father's plan

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

23 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

Cain conspires with Satan and murders Abel

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Cain conspires with Satan and murders Abel

Old Testament Seminary Teacher Manual

“Salvation could not come to the world without the mediation of Jesus Christ.”

“By faith in this atonement or plan of redemption, 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; he ... could not exercise faith contrary to the plan of heaven. ... 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”

(Joseph Smith, Teachings of Presidents of the Church: Joseph Smith [2007], 48).

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thou shalt hearken unto my commandments, I will ^cdeliver thee up, and it shall be unto thee according to his desire. And thou shalt ^arule over him;

24 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.

25 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.

26 And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.

27 And Adam and his wife ^amourned before the Lord, because of Cain and his brethren.

28 And it came to pass that Cain took one of his brothers' daughters to ^awife, and they ^bloved Satan more than God.

29 And Satan said unto Cain: ^aSwear 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.

30 And Satan sware unto Cain that he would do according to his ^acommands. And all these things were done in secret.

31 And Cain said: Truly I am Mahan, the master of this great ^asecret, that I may ^bmurder and get ^cgain. Wherefore Cain was called

Master ^aMahan, and he gloried in his wickedness.

32 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.

33 And Cain ^agloried in that which he had done, saying: I am free; surely the ^bflocks of my brother falleth into my hands.

34 And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's ^akeeper?

35 And the Lord said: What hast thou done? The voice of thy brother's ^ablood cries unto me from the ground.

36 And now thou shalt be ^acursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand.

37 When thou tillest the ground it shall not henceforth yield unto thee her ^astrength. A ^bfugitive and a vagabond shalt thou be in the earth.

38 And Cain said unto the Lord: Satan ^atempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my ^bpunishment is greater than I can bear.

39 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.

40 And I the Lord said unto him:

Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a ^amark upon Cain, lest any finding him should kill him.

41 And Cain was ^ashut out from the ^bpresence 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 ^acity after the name of his son, 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 ^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.

46 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.

47 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.

48 If Cain shall be avenged sevenfold, truly Lamech shall be ^aseventy and seven fold;

Cain conspires with Satan and murders Abel

Pearl of Great Price Student Institute Manual

It must be noted that the mark that was set upon Cain was not the same thing as the curse that he received. The mark was to distinguish him as the one who had been cursed by the Lord. It was placed upon Cain so that no one finding him would kill him.

Pearl of Great Price Student Institute Manual

Part of the curse Cain received for killing Abel was that the ground would no longer “yield unto [Cain] her strength,” and that he would be a “fugitive and a vagabond” (Moses 5:37). A fugitive is a person who is running from the law, and a vagabond is someone who has no home. Cain was also driven out “from the face of the Lord” (Moses 5:39). The Prophet Joseph Smith said: “The power, glory and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued; for Cain also being authorized to offer sacrifice, but not offering it in righteousness, was cursed. It signifies, then, that the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing” (Teachings: Joseph Smith, 108).

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49 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 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 ^aoath's sake.

51 For, from the days of Cain, there was a secret ^acombination, and their works were in the dark, and they knew every man his brother.

52 Wherefore the Lord ^acursed 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 ^bsons 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;

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 ^adarkness began to prevail among all the sons of men.

56 And God ^acursed 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 ^ahearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should ^bcome in the meridian of time, who was ^cprepared from before the foundation of the world.

58 And thus the ^aGospel began to be ^bpreached, from the beginning, being declared by ^choly ^aangels 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 ^aAdam, 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.

CHAPTER 6

(November–December 1830)

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.

AND Adam hearkened unto the voice of God, and called upon his sons to repent.

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;

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.

8 Now this prophecy Adam spake, as he was moved upon by the ^aHoly Ghost, and a ^bgenealogy was kept of the ^cchildren of God. And this was the ^dbook of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;

9 In the ^aimage of his own ^bbody, male and female, ^ccreated he them, and blessed them, and called their ^dname Adam, in the day when they were created and became living ^esouls in the land upon the ^ffootstool of God.

10 And ^aAdam lived one hundred and thirty years, and begat a son

Wickedness spreads among the descendants of Adam and Eve

57a TG Disobedience; Unbelief.

b Moses 7:46.

TG Jesus Christ, Birth of.

c TG Jesus Christ, Authority of.

58a TG Gospel.

b TG Preaching.

5a Abr. 1:28 (28, 31).

TG Scriptures, Lost; Scriptures, Writing of.

b TG Book of Remembrance.

c Moses 6:46.

d TG Guidance, Divine; Inspiration.

6a TG Education;

D&C 24:6 (5–6); 28:4; Moses 6:32.

b TG Genealogy and Temple Work.

c TG Sons and Daughters of God.

d Gen. 5:1.

9a Gen. 1:26 (26–28);

Moses 2:26 (26–29);

40a Gen. 4:15;

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55 And thus the works of ^adarkness began to prevail among all the sons of men.

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