

Come Follow Me January 10-16

Genesis 3-4, Moses 4-5

“The Fall of Adam and Eve”

As you study [Genesis 3-4](#) and [Moses 4-5](#), consider what the Lord is trying to teach you. Record these truths and your spiritual impressions, and reflect on them throughout the week.

Record Your Impressions

At first, the story of the Fall of Adam and Eve might seem like a tragedy. Adam and Eve were cast out of the beautiful Garden of Eden. They were thrown into a world where pain, sorrow, and death are ever present (see [Genesis 3:16-19](#)). And they were separated from their Heavenly Father. But because of the truths restored through the Prophet Joseph Smith in the book of Moses, we know that the story of Adam and Eve is actually one of hope—and an essential part of God’s plan for His children.

The Garden of Eden was beautiful. But Adam and Eve needed something more than beautiful surroundings. They needed—and we all need—an opportunity to grow. Leaving the Garden of Eden was the necessary first step toward returning to God and eventually becoming like Him. That meant facing opposition, making mistakes, learning to repent, and trusting the Savior, whose Atonement makes possible progression and “the joy of our redemption” ([Moses 5:11](#)). So when you read about the Fall of Adam and Eve, focus not on the seeming tragedy but on the possibilities—not on the paradise Adam and Eve lost but on the glory their choice allows us to receive.

(3-1) Introduction

Perhaps no other biblical account has been debated more and understood less than that relating to Adam and Eve. Elder Mark E. Petersen wrote:

“Adam, the first man, is a controversial figure in the minds of many people. So is Eve, his wife. Together, they probably are the most misunderstood couple who ever lived on the earth.

“This is hardly to be wondered at, though. Misconceptions and far-out theories have been bombarding the public concerning our first parents for centuries past. Probably the most to blame are teachers of religion themselves. Not knowing the facts about Adam and Eve, they have foisted their own private notions and uninspired creeds upon the people, with the result that a mass of confusion has mounted year after year.”
(*Adam: Who Is He?* p. 1.)

One reason the accounts of the Creation and the Fall are misunderstood and misinterpreted is the willful removal of plain and precious things from the Old Testament (see [1 Nephi 13:25–29](#)). Members of the Church have much of what was lost, which was restored in the books of Moses and Abraham, but the world has only the Genesis account in the present Old Testament, which treats the Fall as an event but does not discuss the doctrine of the Fall. In other words, the reasons why the Fall came about and what it meant for mankind are not discussed in the Old Testament the world has today. Some light is shed on this matter in the New Testament, but it is limited. Actually, the doctrine of the Fall is taught most clearly in the Book of Mormon. Thus, it is not surprising that the world should have misconceptions about the Fall when they do not have latter-day scripture to help them. The purpose of the events discussed in [Genesis 3](#) was summed up by Lehi when he taught, “Adam fell that men might be; and men are, that they might have joy” ([2 Nephi 2:25](#)). President Joseph Fielding Smith said: “Let’s thank the Lord, when we pray, for Adam. If it hadn’t been for Adam, I wouldn’t be here; you wouldn’t be here; we would be waiting in the heavens as spirits. ...

“We are in the mortal life to get an experience, a training, that we couldn’t get any other way. And in order to become gods, it is necessary for us to know something about pain, about sickness, and about the other things that we partake of in this school of mortality.

“So don’t let us, brethren and sisters, complain about Adam and wish he hadn’t done something that he did. I want to thank him. I am glad to have the privilege of being here and going through mortality, and if I will be true and faithful to the covenants and obligations that are upon me as a member of the Church and in the kingdom of God, I may have the privilege of coming back into the presence of the Eternal Father; and that will come to you as it will to me, sons and daughters of God, entitled to the fullness of celestial glory.” (In Conference Report, Oct. 1967, p. 122.)

(3-2) [Genesis 3](#). The Fall of Man

Before reading the account of the Fall, consider the following basic principles or doctrines outlined by Elder Joseph Fielding Smith concerning Adam and Eve and the Fall of man.

“When Adam and Eve were placed in Eden they were not subject to the power of death and could have lived, in the state of innocence in which they were, forever had they not violated the law given them in the Garden.

“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.

“By partaking of the forbidden fruit, and thus violating the law under which he was placed, his nature was changed, and he became subject to (1) spiritual death, which is banishment from the presence of God; (2) temporal death, which is separation of spirit and body. This death also came to Eve his wife.

“Had Adam and Eve not transgressed the law given in Eden, they would have had no children.

“Because of this transgression bringing mortality, the children of Adam and Eve inherited mortal bodies and became subject to the mortal death.

“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.

“To defeat the power which death had gained it became necessary that an infinite atonement be offered to pay the debt and thereby restore Adam and Eve and all of their posterity, and all things, to immortal life through the resurrection.” (*Man, His Origin and Destiny*, pp. 50–51.)

GENESIS CHAPTER 3

The serpent (Lucifer) deceives Eve — She and then Adam partake of the forbidden fruit — Her Seed (Christ) will bruise the serpent’s head — The roles of woman and of man are explained — Adam and Eve are cast out of the Garden of Eden — Adam presides — Eve becomes the mother of all living.

1 Now the aserpent was more bsubtil than any beast of the field which the LORD God had made. And he said unto the woman, cYea, hath God said, Ye shall not eat of every tree of the garden?

(3-3) Genesis 3:1. The Serpent Was More Subtle Than Any Other Beast of the Field

In the Genesis account the serpent speaks to Eve and tempts her to partake of the fruit. The more complete account in the book of Moses points out that Satan is the one speaking, although he does so through the serpent (see Moses 4:6–7). Also, Satan is symbolized elsewhere by the image of a serpent (see Revelation 12:9; D&C 76:28; 84:72; 88:110).

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3 But of the fruit of the “tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

(3-4) Genesis 3:3. Adam and Eve Were Not Mortal in the Garden and Did Not Fully Comprehend Good and Evil

“Adam’s status before the fall was:

1. He was not subject to death.
2. He was in the presence of God. ...
3. He had no posterity.
4. He was without knowledge of good and evil.

He had knowledge, of course. He could speak. He could converse. There were many things he could be taught and was taught; but under the conditions in which he was living at that time it was impossible for him to visualize or understand the power of good and evil. He did not know what pain was. He did not know what sorrow was; and a thousand other things that have come to us in this life that Adam did not know in the Garden of Eden and could not understand and would not have known had he remained there. That was his status before the fall.” (Smith, *Doctrines of Salvation*, 1:107–8.)

4 And the serpent said unto the woman, “Ye shall not surely die:
5 For God doth know that in the day ye eat thereof, then your “eyes shall be opened, and ye shall be as gods, ^bknowing good and ^cevil.

(3-5) Genesis 3:4–5. Ye Shall Be As Gods

“The devil in tempting Eve told a truth when he said unto her that when she should eat of the tree of knowledge of good and evil they should become as Gods. He told the truth in telling that, but he accompanied it with a lie as he always does. He never tells the complete truth. He said that they should not die. The Father had said that they should die. The devil had to tell a lie in order to accomplish his purposes; but there was some truth in his statement. Their eyes were opened. They had a knowledge of good

and evil just as the Gods have. They became as Gods; for that is one of the features, one of the peculiar attributes of those who attain unto that glory—they understand the difference between good and evil.” (Cannon, *Gospel Truth*, 1:16.)

6 And when the woman saw that the tree *was* good for ^afood, and that it *was* ^bpleasant to the eyes, and a tree ^cto be desired to make *one* wise, she took of the ^dfruit thereof, and did ^eeat, and gave also unto her husband with her; and he did ^feat.

(3-6) Genesis 3:6. Why Did Adam and Eve Partake of the Fruit?

The accounts in both Moses and Genesis state only that Satan approached Eve, but latter-day revelation records that he first approached Adam and was refused. Eve, however, was deceived by Satan and partook. Knowing that she would be driven out and separated from him, Adam then partook. Paul the Apostle wrote of the Fall, “And Adam was not deceived, but the woman being deceived was in the transgression” (1 Timothy 2:14).

Elder James E. Talmage explained how, even in her being deceived, Eve still brought about the purposes of the Lord:

“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, who also, for that matter, furthered the purposes of the Creator by tempting Eve; yet his design was to thwart the Lord’s plan. We are definitely told that ‘he knew not the mind of God, wherefore he sought to destroy the world’ [Moses 4:6]. Yet his diabolical effort, far from being the initiatory step toward destruction, contributed to the plan of man’s eternal progression. Adam’s part in the great event was essentially different from that of his wife; he was not deceived; on the contrary he deliberately decided to do as Eve desired, that he might carry out the purposes of his Maker with respect to the race of men, whose first patriarch he was ordained to be.” (*Articles of Faith*, pp. 69–70.)

Brigham Young said that “we should never blame Mother Eve,” because through her transgression, and Adam’s joining her in it, mankind was enabled to come to know good from evil (*Discourses of Brigham Young*, p. 103; see also Reading 3-12 for a discussion of the greatness of Eve).

7 And the eyes of them both were ^aopened, and they knew that they *were* ^bnaked; and they sewed fig leaves together, and made themselves ^caprons.

(3-7) Genesis 3:6–7. The Transgression of Adam and Eve Did Not Involve an Offense against the Laws of Chastity and Virtue

Speaking of the transgression of Adam and Eve, Elder James E. Talmage said:

“I take this occasion to raise my voice against the false interpretation of scripture, which has been adopted by certain people, and is current in their minds, and is referred to in a hushed and half-secret way, that the fall of man consisted in some offense against the laws of chastity and of virtue. Such a doctrine is an abomination. ... The human race is not born of fornication. These bodies that are given unto us are given in the way that God has provided. ...

“Our first parents were pure and noble, and when we pass behind the veil we shall perhaps learn something of their high estate.” (*Jesus the Christ*, p. 30.)

8 And they heard the voice of the LORD God ^awalking in the garden ^bin the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent ^abeguiled me, and I did eat.

14 And the LORD God said unto the ^aserpent, Because thou hast done this, thou *art* ^bcursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put ^aenmity between thee and the woman, and between thy seed and her seed; ^bit shall ^cbruise thy head, and thou shalt ^abruise his heel.

(3-8) Genesis 3:15. What Is the Meaning of the Curse Put on Satan?

Since Satan has no body and therefore can have no literal children, his seed are those who follow him, both the one-third he led away in the premortal existence and those who follow his enticements in mortality until they come under his power. The seed of the woman refers to Jesus Christ, who was the only mortal born of an earthly mother and a Heavenly Father.

President Joseph Fielding Smith referred to what the Apostle Paul wrote:

“Near the close of his epistle to the Roman saints, he said: ‘And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.’ [Romans 16:20.]

“The ‘God of peace,’ who according to the scriptures is to bruise Satan, is Jesus Christ.” (*Answers to Gospel Questions*, 1:3.)

The promise concerning the bruising of the heel and head means that while Satan (as the serpent) will bruise the heel of the Savior by leading men to crucify Him and seemingly destroy Him, in actuality that very act of Atonement will give Christ the power to overcome the power that Satan has over men and undo the effects of the Fall. Thus, the seed of the woman (Christ) shall crush the head of the serpent (Satan and his kingdom) with the very heel that was bruised (the atoning sacrifice).

16 Unto the “woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

(3-9) Genesis 3:16. What Is the Significance of the Pronouncement upon Eve?

“The Lord said to the woman: ‘... in sorrow thou shalt bring forth children.’ I wonder if those who translated the Bible might have used the term *distress* instead of sorrow. It would mean much the same, except I think there is great gladness in most Latter-day Saint homes when there is to be a child there. As He concludes this statement he says, ‘and thy desire shall be to thy husband, and he shall rule over thee.’ (Gen. 3:16.) 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, “The Blessings and Responsibilities of Womanhood,” *Ensign*, Mar. 1976, p. 72.)

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

(3-10) Genesis 3:16–19. Were Adam and Eve “Punished” for Their Transgression?

“We can picture the plight of Adam and Eve. They had been condemned to sorrows, woes, troubles, and labor and they were cast out from the presence of God, and death had been declared to be their fate. A pathetic picture, indeed. But now a most important thing happened. Adam and Eve had explained to them the gospel of Jesus Christ. What would be their reaction? When the Lord explained this to them, that a redemption should come through Jesus Christ, the Only Begotten of the Father, Adam exclaimed: ‘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 shall I see God.’ (Moses 5:10.)

“And what was the response of Eve, his wife? She ‘heard all of these things, and was glad, saying: 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 ... eternal life.’ (*Ibid.*, 5:11.) “There is the key to the question of evil. If we cannot be good, except as we resist and overcome evil, then evil must be present to be resisted.

“So this earth life is set up according to true principles, and these conditions that followed the transgression were not, in the usual sense, penalties that were inflicted upon us. All these that I have named to you that seem to be sad inflictions of punishment, sorrow, and trouble are in the end not that. They are blessings. We have attained a knowledge of good and evil, the power to prize the sweet, to become agents unto ourselves, the power to obtain redemption and eternal life. These things had their origin in this transgression. The Lord has set the earth up so we have to labor if we are going to live, which preserves us from the curse of idleness and indolence; and though the Lord condemns us to death—mortal death—it is one of the greatest blessings that comes to us here because it is the doorway to immortality, and we can never attain immortality without dying.” (George Q. Morris, in Conference Report, Apr. 1958, p. 39.)

(3-11) Genesis 3:19. The Fall of Adam Introduced Two Kinds of Death into the World

“Because of Adam’s transgression, a spiritual death—banishment from the presence of the Lord—as well as the temporal death, were pronounced upon him. The spiritual death came at the time of the fall and banishment; and the seeds of the temporal death were also sown at that same time; that is, a physical change came over Adam and Eve, who became mortal, and were thus subject to the ills of the flesh which resulted in their gradual decline to old age and finally the separation of the spirit from the body.” (Smith, *Doctrines of Salvation*, 1:111; for further information on the principle that spiritual death also resulted from the Fall, see [D&C 29:40–41](#); [Alma 42:7](#).)

Many people of the world teach that physical death has always been here and therefore could not have begun with Adam and Eve. President Joseph Fielding Smith commented regarding this idea:

“Modern education declares that there never was such a thing as the fall of man, but that conditions have always gone on in the same way as now in this mortal world. Here, say they, death and mutation have always held sway as natural conditions on this earth and everywhere throughout the universe the same laws obtain. It is declared that man has made his ascent to the exalted place he now occupies through countless ages of development which has gradually distinguished him from lower forms of life.

“Such a doctrine of necessity discards the story of Adam and the Garden of Eden, which it looks upon as a myth coming down to us from an early age of foolish ignorance and superstition. Moreover, it is taught that since death was always here, and a natural condition prevailing throughout all space, there could not possibly come a redemption from Adam’s transgression, hence there was no need for a Savior for a fallen world.” (*Doctrines of Salvation*, 1:315.)

20 And Adam called his wife's name Eve; because she was the "mother of all living.

(3-12) Genesis 3:20. "She Was the Mother of All Living"

"Scant knowledge is available to us of *Eve* (the wife of Adam) and her achievements in pre-existence and in mortality. Without question she was like unto her mighty husband, Adam, in intelligence and in devotion to righteousness, during both her first and second estates of existence. She was placed on earth in the same manner as was Adam, the Mosaic account of the Lord creating her from Adam's rib being merely figurative. (Moses 3:20–25.)

"Eve was the first woman; she became the mother of the whole human race, her very name signifying 'mother of all living.' (Moses 4:26; 1 Ne. 5:11.) ...

"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. (Moses 3:20–25.) ...

"... Indeed, Eve is a joint-participant with Adam in all his ministry, and will inherit jointly with him all the blessings appertaining to his high state of exaltation."
(McConkie, *Mormon Doctrine*, p. 242.)

21 Unto Adam also and to his wife did the LORD God make "coats of skins, and clothed them.

22 ¶ And the LORD God "said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of "Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden "Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

(3-13) Genesis 3:24. Cherubim and the Flaming Sword

For an explanation of why the Lord barred Adam and Eve from the tree of life, read Alma 12:21–27; 42:2–12.

(4-1) Introduction

"Perhaps our friends will say that the Gospel and its ordinances were not known till the days of John, the son of Zacharias, in the days of Herod, the king of Judea. But we will here look at this point: For our own part we cannot believe that the ancients in all ages were so ignorant of the system of heaven as many suppose, since all that were ever saved, were saved through the power of this great plan of redemption, as much before the coming of Christ as since; if not, God has had different plans in operation (if we may so express it), to bring men back to dwell with Himself; and this we cannot believe, since there has been no change in the constitution of man since he fell; and the

ordinance or institution of offering blood in sacrifice, was only designed to be performed till Christ was offered up and shed His blood — as said before — that man might look forward in faith to that time. It will be noticed that, according to Paul [see [Galatians 3:8](#)], the Gospel was preached to Abraham.” (Smith, *Teachings*, pp. 59–60.)

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 “Cain, and said, I have gotten a man from the LORD.

(4-2) Genesis 4:1. What Does the Account in the Book of Moses Restore to the Genesis Account?

Between [Genesis 3:24](#) and [Genesis 4:1](#), fifteen additional verses are added which contain the following important points of information.

1. After they were driven from the Garden of Eden, Adam and Eve labored together to make a living for themselves and their children by tilling the soil and raising flocks (see [Moses 5:1](#)).
2. Adam and Eve began to have sons and daughters in fulfillment of the command to multiply and replenish the earth. Their children began to marry each other and start their own families (see [Moses 5:2–3](#)). This addition in Moses clears up a problem raised by the Genesis account. In [Genesis 4:1–2](#), it appears that Cain and Abel are the first of Adam’s children, yet, a few verses later, [Genesis 4:17](#) talks about Cain’s wife. The Moses account makes it clear that many children were born before Cain and, therefore, his finding himself a wife would not have been a problem.
3. Adam and Eve called upon the name of the Lord, and though they no longer saw Him as they did in the Garden, He spoke with them and gave them commandments (see [Moses 5:4–5](#)).
4. Adam and Eve were obedient to those commandments, which involved sacrificing the firstlings of the flocks as an offering to the Lord (see [Moses 5:5](#)).
5. After “many days” of such obedience, an angel appeared and asked Adam why he offered sacrifice ([Moses 5:6](#)). When Adam responded that he did not know but was being obedient anyway (a great insight into the faith of Adam), the angel then taught him that these sacrifices were in similitude of the future atoning sacrifice of the Savior and that they were to repent and call upon God in the name of the Son forevermore (see [Moses 5:6–8](#)).
6. After being taught the plan of salvation and being baptized, Adam and Eve had the Holy Ghost come upon them and they began to prophesy. Both understood the purpose for the Fall and rejoiced in the Lord’s plan ([Moses 5:9–11](#)).

7. Adam and Eve taught these things to their children, but Satan also began to influence their children and sought to persuade them to reject the gospel. From that time forth, the gospel was preached, and those who accepted it were saved whereas those who did not were damned (see [Moses 5:12–15](#)).

2 And she again bare his brother Abel. And Abel was a “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.

(4-3) [Genesis 4:3](#). What Do We Know about Abel in Addition to What We Learn in This Scripture?

The Prophet Joseph Smith gave the following insight about Abel:

“We read in [Genesis 4:4](#), that Abel brought the firstlings of the flock and the fat thereof, and the Lord had respect to Abel and to his offering. And again, ‘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.

“And if this was not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke after he was dead must be by being sent down out of heaven to administer.” (*Teachings*, pp. 168–69.)

Joseph F. Smith’s vision of the redemption of the dead ([D&C 138](#)) indicates that Abel was among the righteous Saints who were in the spirit world awaiting the coming of the Savior, who visited there while His body was in the tomb (see [v. 40](#)).

4 And Abel, he also brought of the “firstlings of his flock and of the fat thereof. And the LORD had respect unto ^bAbel and to his ^coffering:

5 But unto “Cain and to his ^boffering he had not ^crespect. 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 “accepted? and if thou ^bdoest not well, ^csin lieth at the door. And unto thee *shall be* ^dhis ^edesire, 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 “slew him.

(4-4) Genesis 4:4–8. But unto Cain and His Offering He Had Not Respect

The Prophet Joseph Smith explained why Cain’s offering was not acceptable:

“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 have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding the blood of the Only Begotten to atone for man; for this was the plan of redemption; and without the shedding of blood was no remission; 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, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently Cain could have no faith; and whatsoever is not of faith, is sin. But Abel offered an acceptable sacrifice, by which he obtained witness that he was righteous, God Himself testifying of his gifts. 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 a remission of sins.” (*Teachings*, p. 58.)

Even after the unacceptable offering, the Lord did not reject Cain, but gave him specific warning about the dangerous path he was walking. It was after that counsel was rejected that Cain’s rebellion became total. Moses records that “Cain was wroth, and listened not any more to the voice of the Lord” (Moses 5:26).

Genesis 4:7 is not clear, but the Moses account explains that the Lord warned Cain that if he did not repent, he would rule over Satan. Also, the fuller account in Moses records that Cain did not immediately go into the field and kill Abel. After rejecting the Lord, Cain began to communicate directly with Satan, who suggested the means whereby he could kill Abel (see Moses 5:28–31). Step by step Satan engineered Cain’s downfall until he reached the point where “he gloried in his wickedness” (Moses 5:31). It was at this point that he killed his brother.

9 ¶ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: Am I my brother’s keeper?

(4-5) Genesis 4:9. “Am I My Brother’s Keeper?”

Sometimes this scripture is cited as evidence that each individual has a responsibility to love and care for his fellow men. Without question that responsibility is taught in the scriptures, but is that what Cain’s question really implies? The Hebrew word which is translated as “keeper” is *shomer* and means “a guard or custodian.” Thus, with typical Satanic deceitfulness, Cain’s question twisted a true principle. No man has the right to be a keeper of his brethren in the sense of becoming their guard or custodian (except as

assigned by civil law to guard criminals or in the case of parents and young children). And yet, for Cain to imply that he should have no concern for his fellowman, especially his literal brother, is to deny all gospel principles of love and concern for others.

10 And he said, What hast thou done? the voice of thy brother's ^ablood crieth unto me from the ground.

11 And now *art* thou ^acursed from the ^bearth, 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 ^afugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, ^aMy 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 ^aslay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a ^amark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the ^apresence of the LORD, and dwelt in the land of Nod, on the east of ^bEden.

17 And Cain knew his ^awife; and she conceived, and bare ^bEnoch: and he builded a city, and called the ^cname of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the ^aharp and organ.

22 And Zillah, she also bare Tubal-cain, an ^ainstructor of every ^bartificer in ^cbrass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have ^aslain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly ^aLamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name ^aSeth: For God, *said she*, hath appointed me another seed instead of ^bAbel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to ^acall upon the name of the ^bLORD.

MOSES CHAPTER 4

(JUNE-OCTOBER 1830)

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

1 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.

Moses 4:1. “That Satan, Whom Thou Hast Commanded”

This phrase refers to a previous confrontation Moses had with Satan (see [Moses 1:12–22](#)). Moses had commanded Satan, in the name of Jesus Christ, to depart.

Moses 4:1. The Council in Heaven

President Joseph Fielding Smith (1876–1972) taught: “In the former [premortal] life we were spirits. In order that we should advance and eventually gain the goal of perfection, it was made known that we would receive tabernacles of flesh and bones and have to pass through mortality where we would be tried and proved to see if we, by trial, would prepare ourselves for exaltation.” He further stated that when our Heavenly Father presented His plan to His children in a council in heaven, “the thought of passing through mortality and partaking of all the vicissitudes [hardships] of earth life in which they would gain experiences through suffering, pain, sorrow, temptation and affliction, as well as the pleasures of life in this mundane existence, and then, if faithful, passing on through the resurrection to eternal life in the kingdom of God, to be like him, filled them with the spirit of rejoicing, and they ‘shouted for joy’ [[Job 38:1–7](#)]” (*Doctrines of Salvation*, comp. Bruce R. McConkie [1954], 1:57–58).

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.

Moses 4:1–2. The Plan of Our Father in Heaven

Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles said that it is “extremely important to get straight what happened in that premortal council. It was *not* an unstructured meeting, nor was it a discussion between plans, nor an idea-producing session, as to how to formulate the plan for salvation and carry it out. Our Father’s plan *was known*, and the actual question put was whom the Father should send to carry out the plan” (*Deposition of a Disciple* [1976], 11; see also [John 7:16–18](#)).

3 Wherefore, because that ^aSatan ^brebelled against me, and sought to destroy the ^cagency 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 ^dcast down;

Moses 4:3. The Agency of Man

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles said: “Satan’s method of assuring ‘that one soul shall not be lost’ ([Moses 4:1](#)) would be to ‘destroy the agency of man’ ([Moses 4:3](#)). Under his plan, Satan would have been our master, and he would have ‘[led us] captive at his will’ ([Moses 4:4](#)). Without the power of choice, we would have been mere robots or puppets in his hands” (“Free Agency and Freedom,” in Monte S. Nyman and Charles D. Tate Jr., eds., *The Book of Mormon: Second Nephi, The Doctrinal Structure* [1989], 4).

4 And he became ^aSatan, yea, even the ^bdevil, the father of all ^clies, to ^ddeceive and to blind men, and to lead them ^ecaptive at his will, even as many as would not ^fhearken unto my voice.

Moses 4:1–4. Satan and His Opposition to Heavenly Father’s Plan

In the premortal existence, Satan was called “Lucifer,” which means “the Shining One” or “Lightbringer.” He was a “son of the morning” (see [Isaiah 14:12](#); [D&C 76:25–27](#)) and had potential to do much good. But Lucifer sought to obtain the throne, honor, power, and glory of Heavenly Father (see [D&C 29:36](#); [76:28](#); [Moses 4:1](#)). To do so, he proposed to “redeem all mankind, that one soul shall not be lost” ([Moses 4:1](#)). However, his proposal was based on compulsion and would therefore eliminate the agency of Heavenly Father’s children and the need for a Savior to suffer and redeem them.

Moses 4:4. Satan’s Desires

President Joseph F. Smith (1838–1918) taught: “Let it not be forgotten that the evil one has great power in the earth, and that by every possible means he seeks to darken the minds of men and then offers them falsehood and deception in the guise of truth. Satan is a skillful imitator, and as genuine gospel truth is given the world in ever-increasing abundance, so he spreads the counterfeit coin of false doctrine. Beware of his spurious currency, it will purchase for you nothing but disappointment, misery and spiritual death” (“Witchcraft,” *Juvenile Instructor*, Sept. 15, 1902, 562).

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.

Moses 4:6. Satan Does Not Know the Mind of God

Elder James E. Talmage (1862–1933) of the Quorum of the Twelve Apostles explained that Satan actually “furthered the purposes of the Creator by tempting Eve; yet his design was to thwart the Lord’s plan. We are definitely told that ‘he knew not the mind of God, wherefore he sought to destroy the world.’ [[Moses 4:6](#).] Yet his diabolical effort, far from being the initiatory step toward destruction, contributed to the plan of man’s eternal progression” (*The Articles of Faith*, 12th ed. [1924], 69).

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;

Moses 4:10. “Ye Shall Not Surely Die”

God told Adam that he would die if he ate the fruit of the tree of knowledge of good and evil. Satan's statement that Adam would not die was an evil exploitation and illustrates the pernicious nature of Satan, "the father of all lies" (Moses 4:4), for he attempted to show God as a liar. But God is a God of truth and cannot lie (see Ether 3:12). Soon after Adam and Eve partook of the forbidden fruit, they were forced to leave the garden and the presence of the Lord, thus suffering a spiritual death. Additionally, when they fell, their bodies changed from a nonmortal state to a mortal state and thus became subject to physical death. (See D&C 29:40–43.)

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.

Moses 4:11. "Ye Shall Be As Gods, Knowing Good and Evil"

When Adam and Eve partook of the fruit they became mortal and, in the sense of knowing good and evil, began to become like God. But Satan implied that God's forbidding them to partake of the fruit was because God did not want them to become as the Gods, trying to make it appear that God's motives were selfish. The truth is that God's work and glory is to help all of His children to one day become as He is (see Moses 1:39).

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.

Moses 4:12. Why Did Adam and Eve Partake of the Fruit?

Neither Adam nor Eve partook of the fruit because they loved Satan more than God or because they wanted to rebel against God. Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught:

"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]" ("The Great Plan of Happiness," *Ensign*, Nov. 1993, 73).

Moses 4:12. The Difference between Transgression and Sin

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles said that 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” (“The Great Plan,” 73).

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.

13 And the eyes of them both were opened, and they knew that they had been “naked.” And they sewed fig leaves together and made themselves “aprons.”

14 And they heard the voice of the Lord God, as they were “walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the “presence” of the Lord God amongst the trees of the garden.

Moses 4:14. Adam and Eve Tried to Hide from God

Moses 3:25 tells us that before the Fall Adam and Eve were not ashamed, despite their nakedness. Once they gained knowledge of good and evil, they became conscious of their disobedience and unworthiness before God. It may be said that they became aware and ashamed of their spiritual “nakedness.” As fallen beings, they had to face God with a sense of their own guilt. As Alma explained to his son Corianton, “Ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day” (Alma 39:8; see also 2 Nephi 9:14).

15 And I, the Lord God, called unto Adam, and said unto him: Where “goest thou?”

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.

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 “die?”

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.

19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent “beguiled me, and I did eat.”

Moses 4:15–19. God Asked Adam and Eve If They Had Eaten the Fruit

God “knoweth all things, and there is not anything save he knows it” (2 Nephi 9:20).

Why then did God ask Adam and Eve the questions in Moses 4:15–19? Because, as **Elder Bruce R. McConkie** (1915–85) of the Quorum of the Twelve Apostles taught,

“personal *accountability* for all of one’s acts underlies the whole gospel plan and is the natural outgrowth of the law of free agency” (*Mormon Doctrine*, 2nd ed. [1966], 15).

20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be “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;

Moses 4:20. The Serpent Was Cursed

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles wrote:

“Since the day in which Satan spoke by the mouth of the serpent to entice Eve to partake of the forbidden fruit (Moses 4:5–21), Satan has been called ‘that old *serpent*.’ (Rev. 12:9; 20:2; D&C 76:28; 88:110.) Choice of the name is excellent, indicating as it does a cunning, sly, subtle, and deceitful craftiness” (*Mormon Doctrine*, 2nd ed. [1966], 704).

“Being cursed is the very opposite of being blessed; God’s blessing graciously invokes good, whereas his curse justly invokes evil upon one deserving it. Thus Satan was informed through symbolic terms that he would not have the privilege of earth life that even cattle and beasts have” (Ellis T. Rasmussen, *A Latter-day Saint Commentary on the Old Testament* [1993], 16).

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

Moses 4:21. Enmity

President Ezra Taft Benson (1899–1994) taught: “*Enmity* means ‘hatred toward, hostility to, or a state of opposition’” (“Beware of Pride,” *Ensign*, May 1989, 4).

Moses 4:21. The “Seed of the Woman” Refers to the Savior, Jesus Christ

Elder James E. Talmage (1862–1933) of the Quorum of the Twelve Apostles wrote:

“Adam, the patriarch of the race, rejoiced in the assurance of the Savior’s appointed ministry, through the acceptance of which, he, the transgressor, might gain redemption. Brief mention of the plan of salvation, the author of which is Jesus Christ, appears in the promise given of God following the fall—that though the devil, represented by the serpent in Eden, should have power to bruise the heel of Adam’s posterity, through the seed of the woman should come the power to bruise the adversary’s head. It is significant that this assurance of eventual victory over sin and its inevitable effect, death, both of which were introduced to earth through Satan, the arch-enemy of mankind, was to be realized through the offspring of woman; the promise was not made specifically to the man, nor to the pair. The only instance of offspring from woman dissociated from mortal fatherhood is the birth of Jesus the Christ, who was the earthly Son of a mortal mother, begotten by an immortal Father. He is the Only Begotten of the Eternal Father in the flesh, and was born of woman” (*Jesus the Christ* [1916], 43).

22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In ^asorrow thou shalt bring forth children, and thy desire shall be to thy ^bhusband, and he shall rule over thee.

Moses 4:22. “I Will Greatly Multiply Thy Sorrow”

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).

Moses 4:22. “He Shall Rule over Thee”

Concerning this phrase, **President Spencer W. Kimball** (1895–1985) said: “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” (“The Blessings and Responsibilities of Womanhood,” *Ensign*, Mar. 1976, 72). In Ephesians 5:22–31 and Doctrine and Covenants 121:41–46 the Lord gave clear instructions on how husbands should preside.

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.

Moses 4:23–25. “Cursed Shall Be the Ground for Thy Sake”

President Marion G. Romney (1897–1988) of the First Presidency taught: “Note that the curse was not placed upon Adam, but upon the ground for Adam’s sake. Rather than a curse upon Adam, it was a blessing to him” (“In Mine Own Way,” *Ensign*, Nov. 1976, 125).

President Brigham Young (1801–77) said that the effects of the Fall were universal: “Then came the curse upon the fruit, upon the vegetables, and upon our mother earth; and it came upon the creeping things, upon the grain in the field, the fish in the sea and upon all things pertaining to this earth” (“Instructions,” *Deseret News*, July 6, 1864, 318). From the time of the Fall, thorns and thistles have grown spontaneously from the ground. Only through persistent labor could Adam plant, nourish, and harvest crops from the ground and

thereby assure his survival. Before the Fall, he had been charged to “dress” and “keep” the Garden of Eden ([Moses 3:15](#)). After the Fall, he was told that he would have to work by the sweat of his brow to obtain his sustenance.

Moses 4:25. “By the Sweat of Thy Face Shalt Thou Eat Bread”

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,” *Ensign* or *Liahona*, Nov. 2009, 13).

Moses 4:25. Death Entered the World

Pointing out the falseness of what Satan had said to Eve (see [Moses 4:10](#)), the Lord told Adam, “Thou shalt surely die” (verse 25). Adam and Eve experienced a *spiritual* death when they were driven from the Garden of Eden and from the presence of the Lord. They also became mortal and thus subject to *physical* death.

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 “many”.

27 Unto Adam, and also unto his wife, did I, the Lord God, make coats of “skins”, and “clothed” them.

Moses 4:27. God Made Coats of Skins for Adam and Eve

The phrase “coat of skins” could also have been rendered “garments” or “tunics” (see [Genesis 3:21](#), footnote *a*).

28 And I, the Lord God, “said” unto mine Only Begotten: Behold, the “man” is become as one of us to “know” good and evil; and now lest he put forth his hand and “partake” also of the “tree of life”, and eat and live forever,

29 Therefore I, the Lord God, will send him forth from the Garden of “Eden”, to till the ground from whence he was taken;

30 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.

31 So I drove out the man, and I placed at the east of the Garden of “Eden”, “cherubim” and a flaming sword, which turned every way to keep the way of the tree of life.

Moses 4:31. Cherubim

Cherubim are “figures representing heavenly creatures, the exact form being unknown. They are found in the Holy of Holies, on the Mercy Seat of the Ark ([Ex. 25:18, 22](#); [1 Kgs. 6:23–28](#); [Heb. 9:5](#)), and in the visions of Ezekiel ([Ezek. 10](#); [11:22](#))” (Bible Dictionary, “Cherubim”).

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.)

MOSES 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.

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 ^adominion over all the beasts of the field, and to eat his bread by the sweat of his ^bbrow, as I the Lord had commanded him. And Eve, also, his wife, did ^clabor with him.

2 And ^aAdam knew his wife, and she bare unto him ^bsons and ^cdaughters, and they began to ^dmultiply and to replenish the earth.

Moses 5:1–2. Adam and Eve Labored Together

The significance of Moses 5:1–2 is profound in light of the many attacks and challenges being made today regarding marriage and family relationships. In their proclamation on the family, the **First Presidency and Quorum of the Twelve Apostles** stated:

“Husband and wife have a solemn responsibility to love and care for each other and for their children. ‘Children are an heritage of the Lord’ (Psalm 127:3). Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of God and to be law-abiding citizens wherever they live. ...

“... Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to *help one another as equal partners*” (*Ensign or Liahona*, Nov. 2010, 129; italics added).

3 And from that time forth, the sons and ^adaughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters.

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.

5 And he gave unto them commandments, that they should ^aworship the Lord their God, and should offer the ^bfirstlings of their ^cflocks, for an offering unto the Lord. And Adam was ^dobedient unto the commandments of the Lord.

Moses 5:5. “The Firstlings of Their Flocks”

“The word ‘firstlings’ puts certain qualifications and restrictions and even determines the quality of faith that is used in offering the sacrifice. ‘Firstling’ does not necessarily denote the oldest of the flock, but the firstborn of its particular mother. A ‘firstling’ is a male, the ‘first to open the matrix’ of its mother (Ex. 13:2; 34:19). Each mother in her lifetime could produce only one firstling, but a flock of sheep could have several firstlings born each year. In order to know which lambs were acceptable for sacrifice, the owner would have to know his flock. Some notice would have to be made of mothers and of young. Otherwise, how could anyone know which mothers had produced offspring for the first time? There is no way that a man, Adam or anyone else, could know which males were firstlings unless a record and some identification of mothers and offspring were kept. This requirement removes the element of chance and of haphazard obedience, or sometime obedience. Not only is one’s faith shown in the willingness to offer a sacrifice but also in the care required and the preparation needed beforehand in making the selection of the proper animal.

“This particular passage of scripture illustrates the concept that the commandments of God require the intelligent and deliberate attention of those who are seeking salvation. It gives a reason for Paul’s observation that ‘without faith it is impossible to please’ God (Heb. 11:6). For without faith one would not have kept a record and marked (at least mentally) which animals were proper for sacrifice” (Robert J. Matthews, “The Doctrine of the Atonement,” in Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture, Volume Two: The Pearl of Great Price* [1985], 118–19).

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

Moses 5:5–6. Adam and Eve Were Obedient

President David O. McKay (1873–1970) said: “Let us never lose sight of the principles of obedience. Obedience is heaven’s first law” (*Gospel Ideals* [1953], 484). **President Ezra Taft Benson** (1899–1994) taught, “*The great test of life is obedience to God*” (“The Great Commandment—Love the Lord,” *Ensign*, May 1988, 6).

Elder Henry D. Taylor (1903–87) of the Seventy said: “I like the beautiful lesson taught and the impressive example set by our first parent, Father Adam. He was commanded by the Lord to offer the firstlings of his flocks as a sacrifice. He did not know the reason for the request, but without hesitation he was obedient to the commandment: ‘And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord?’ Adam responded with this magnificent, trusting reply: ‘I know not, save the Lord commanded me.’ (Moses 5:5–6.) To Adam it was not a matter of blind obedience, but rather it displayed his complete and unwavering confidence and

faith in the word and instruction from the Lord” (“Faith,” *Improvement Era*, Dec. 1970, 44).

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

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.

Moses 5:5–8. Animal Sacrifice

The elements of animal sacrifice pointed to the Atonement of Jesus Christ. Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles taught: “From Adam to Moses, and from Moses to the coming of the Lord Jesus Christ in the flesh, either as part of the gospel or of the Mosaic law, as the cases might be, all of the saints offered sacrifices in similitude of the sacrifice of the Lamb of God. ... For a pastoral people whose lives depended on their flocks and herds, there could have been no better similitude than this” (*A New Witness for the Articles of Faith* [1985], 114–15).

Moses 5:8. Adam and Eve Were Taught the Importance of the Name of Christ

“One of the most important concepts of [Moses 5:8] is the clear declaration that Adam was to do all that he did ‘in the name of the Son,’ to repent, and ‘call upon God in the name of the Son forevermore.’ This is the same doctrine taught in many other passages, of which the following are a few: [Acts 4:12; 2 Nephi 31:20–21; Mosiah 3:17; 4:8; D&C 18:23–24; Moses 6:52].

“Thus we see that this most fundamental of all doctrines—that there is only one plan of salvation, with only one Savior—was taught to Adam right from the start. These passages also specify that there were no alternate plans nor alternate saviors” (Matthews, in *Studies in Scripture, Volume Two*, 119–20).

The Prophet Joseph Smith (1805–44) said: “Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John [the Baptist] did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 82).

9 And in that day the ^aHoly Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the ^bOnly Begotten of the Father from the beginning, henceforth and forever, that as thou hast ^cfallen thou mayest be ^dredeemed, and all mankind, even as many as will.

10 And in that day Adam blessed God and was ^afilled, and began to ^bprophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my ^ctransgression my ^deyes are opened, and in this life I shall have ^ejoy, and again in the ^fflesh I shall see God.

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.

Moses 5:10–11. Adam and Eve Believed in Jesus Christ

Adam knew that “in the flesh,” or as a resurrected being, he would see God. Eve testified of the joy of their redemption. She knew that through Jesus Christ’s Atonement they would receive eternal life if they remained obedient.

For more on *joy*, see 2 Nephi 2:25. For more on *resurrection*, see 2 Nephi 9:6–14. The benefits Adam and Eve received because of their Fall and the Atonement of Jesus Christ are summarized in 2 Nephi 2:22–28.

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 ^dcarnal, sensual, and devilish.

Moses 5:13. “And Satan Came among Them”

President Ezra Taft Benson said: “Whenever the God of Heaven establishes by revelation his design, Satan always comes among men to pervert the doctrine, saying, ‘Believe it not.’ He often establishes a counterfeit system, designed to deceive the children of men” (“A Vision and a Hope for the Youth of Zion” [Brigham Young University devotional, Apr. 12, 1977], 3, speeches.byu.edu).

Moses 5:13. “Carnal, Sensual, and Devilish”

Elder Bruce R. McConkie wrote: “After the fall of Adam, man became carnal, sensual, and devilish by nature; he became *fallen man*. (Moses 5:13; 6:49; Mosiah 16:1–4; Alma 42:10; D&C 20:20.) All accountable persons on earth inherit this fallen state, this probationary state, this state in which worldly things seem desirable to the carnal nature. Being in this state, ‘the natural man is an enemy to God,’ until he conforms to the great plan of redemption and is born again to righteousness. (Mosiah 3:19.) Thus all mankind would remain lost and fallen forever were it not for the atonement of our Lord. (Alma 42:4–14.)” (*Mormon Doctrine*, 2nd ed. [1966], 267–68).

The following quotations from Elder Bruce R. McConkie help us understand the terms *carnal*, *sensual*, and *devilish*:

- “In this fallen state [all men] are subject to the lusts, passions, and appetites of the flesh. They are spiritually dead, having been cast out of the presence of the Lord; and thus ‘they are without God in the world, and they have gone contrary to the nature of God.’ They are in a ‘carnal state’ (Alma 41:10–11); they are of the world. *Carnality* connotes worldliness, sensuality, and inclination to gratify the flesh” (*Mormon Doctrine*, 113).

- “That which is sensual is carnal and base; it relates to the body rather than the Spirit. Thus *sensuality* embraces free indulgence in sensual, fleshly pleasures—lewdness, licentiousness, lasciviousness. Since the fall, men in their natural state have been carnal, sensual, and devilish” (*Mormon Doctrine*, 702).
- “Any persons over whom the devil has power, who subject themselves to him, who submit to his enticements (following the carnal and sensual allurements of the world), are devilish” (*Mormon Doctrine*, 195).

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

15 And as many as “believed in the Son, and repented of their sins, should be “saved; and as many as believed not and repented not, should be “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 “Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain “hearkened not, saying: Who is the Lord that I should “know him?

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

18 And Cain “loved Satan more than God. And Satan commanded him, saying: “Make an offering unto the Lord.

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

20 And Abel, he also brought of the “firstlings of his flock, and of the fat thereof. And the Lord had “respect unto Abel, and to his “offering;

21 But unto Cain, and to his “offering, he had not respect. Now Satan knew this, and it “pleased 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 “accepted. And if thou doest not well, sin lieth at the door, and Satan “desireth to have thee; and except thou shalt hearken unto my commandments, I will “deliver thee up, and it shall be unto thee according to his desire. And thou shalt “rule over him;

24 For from this time forth thou shalt be the father of his “lies; thou shalt be called “Perdition; for thou wast also “before the world.

25 And it shall be said in time to come—That these abominations were had from “Cain; for he rejected the greater counsel which was had from God; and this is a “cursing 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 “mourned before the Lord, because of Cain and his brethren.

28 And it came to pass that Cain took one of his brothers’ daughters to “wife, and they “loved Satan more than God.

29 And Satan said unto Cain: “Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

30 And Satan swore 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 ^dMahan, 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;

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 oath's sake.

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

52 Wherefore the Lord 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 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;

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 darkness began to prevail among all the sons of men.

56 And God 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 hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world.

58 And thus the Gospel began to be preached, from the beginning, being declared by holy 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 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.

Ideas for Personal Scripture Study

Genesis 3:1–7; Moses 4; 5:4–12

The Fall was a necessary part of God's plan to redeem His children.

Adam and Eve's Fall brought physical and spiritual death into the world. It also brought adversity, sorrow, and sin. These all seem like reasons to regret the Fall. But the Fall was part of Heavenly Father's plan to redeem and exalt His children through "the sacrifice of the Only Begotten of the Father" (**Moses 5:7**). As you study **Genesis 3:1–7; Moses 4; 5:4–12**, what truths do you find that help you understand the Fall and how Christ's Atonement overcomes it? Questions like these might help:

- How did the Fall affect Adam and Eve? How does it affect me?
- Why did Adam and Eve offer sacrifices? What did those sacrifices symbolize? What can I learn from the angel's words in these verses?
- Why were Adam and Eve "glad" after their Fall? What do I learn from this account about God's plan to redeem me through Jesus Christ?

Because of the Book of Mormon and other latter-day revelations, we have a unique perspective on the Fall. For example, consider what the prophet Lehi taught his family about Adam and Eve in [2 Nephi 2:15–27](#). How do Lehi’s teachings clarify what happened in the Garden of Eden and help us understand why it was important?

See also [1 Corinthians 15:20–22](#); [Mosiah 3:19](#); [Alma 12:21–37](#); [Doctrine and Covenants 29:39–43](#); [Articles of Faith 1:3](#); Dallin H. Oaks, “[The Great Plan](#),” *Ensign or Liahona*, May 2020, 93–96; Dallin H. Oaks, “[Opposition in All Things](#),” *Ensign or Liahona*, May 2016, 114–17; Jeffrey R. Holland, “[Where Justice, Love, and Mercy Meet](#),” *Ensign or Liahona*, May 2015, 104–6.



Leaving Eden, by Annie Henrie Nader

[Genesis 3:16](#); [Moses 4:22](#)

What does it mean that Adam was to “rule over” Eve?

This passage of scripture has sometimes been misunderstood to mean that a husband is justified in treating his wife unkindly. In our day, the Lord’s prophets have taught that while a husband should preside in the home in righteousness, he should see his wife as an equal partner (see “[The Family: A Proclamation to the World](#)” [ChurchofJesusChrist.org]). Elder Dale G. Renlund and Sister Ruth Lybbert Renlund explained that a righteous husband “will seek to minister; he will acknowledge error and seek forgiveness; he will be quick to offer praise; he will be considerate of family members’ preferences; he will feel the great weight of responsibility to provide ‘the necessities of life and protection’ for his family; he will treat his wife with the utmost respect and deference. ... He will bless his family” (*The Melchizedek Priesthood: Understanding the Doctrine, Living the Principles* [2018], 23).

[Moses 5:4–9, 16–26](#)

God will accept my sacrifices if I offer them with a willing and obedient heart.

Adam and Eve learned that animal sacrifices were symbolic of Christ's atoning sacrifice, and they made this "known unto their sons and their daughters" ([Moses 5:12](#)). As you study [Moses 5:4–9, 16–26](#), consider the different attitudes of two of their sons, Cain and Abel, toward these sacrifices. Why did the Lord accept Abel's sacrifice but not Cain's? What kinds of sacrifices does the Lord ask of you? Is there anything in [Moses 5:4–9, 16–26](#) that changes the way you think about those sacrifices?

See also [Psalm 4:5](#); [2 Corinthians 9:7](#); [Omni 1:26](#); [3 Nephi 9:19–20](#); [Moroni 7:6–11](#); [Doctrine and Covenants 97:8](#); Jeffrey R. Holland, "Behold the Lamb of God," *Ensign or Liahona*, May 2019, 44–46.

Ideas for Family Scripture Study and Home Evening

[Genesis 3](#); [Moses 4](#)

What can you do to help your family better understand the Fall of Adam and Eve? You could copy the pictures from "[Adam and Eve](#)" (in *Old Testament Stories*) and cut them out. Then you could work together to put the pictures in order as you discuss the experiences of Adam and Eve. Why was the Fall necessary in Heavenly Father's plan of salvation? Watching the video "The Fall" ([ChurchofJesusChrist.org](#)) could help answer this question. What do we learn about God, Jesus Christ, and Satan from these verses? Why is agency so important to God's plan that Satan would want to destroy it?

[Moses 5:5–9](#)

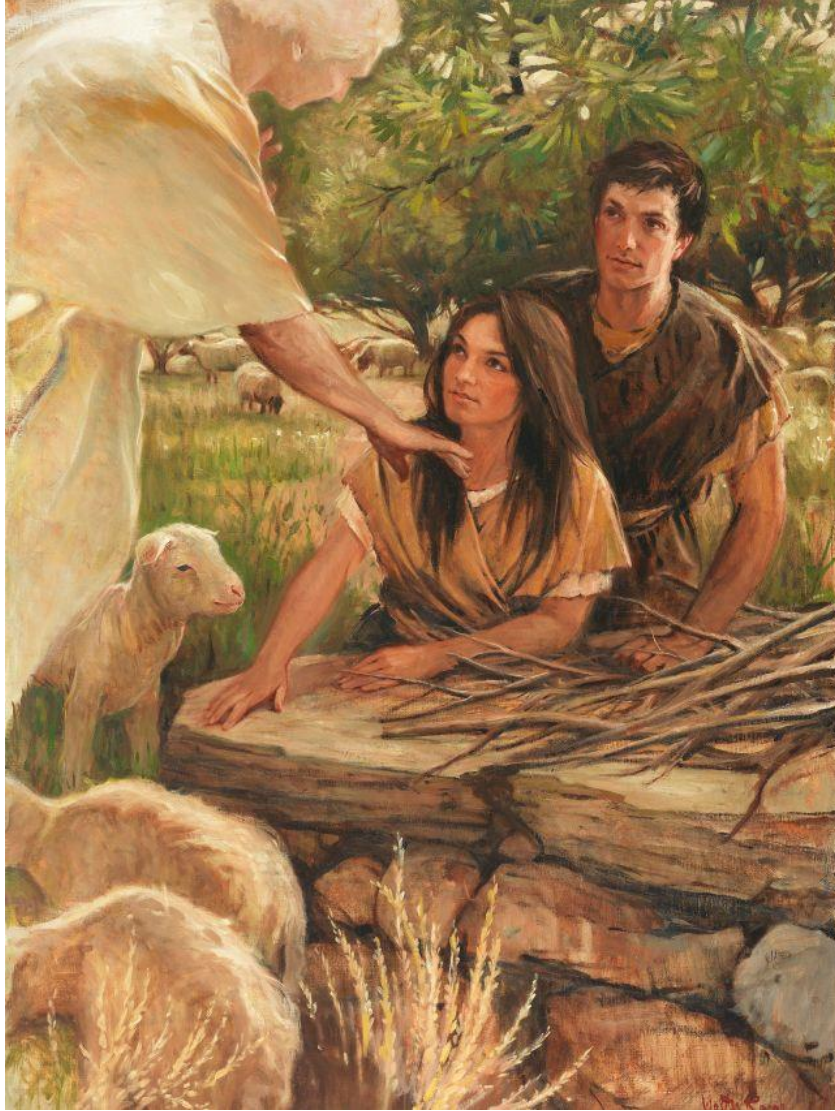
What did God command Adam and Eve to do to help them think about the Savior? What has God given us to help us think about the Savior?

[Moses 5:16–34](#)

What does it mean to be our "brother's keeper"? How can we better care for each other as a family?

For more ideas for teaching children, see [this week's outline](#) in *Come, Follow Me—For Primary*.

Suggested song: "[Choose the Right Way](#)," *Children's Songbook*, 160–61.



Similitude, by Walter Rane