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Moses 5: 1-6
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Part 1

A New Environment – The First Family – Adam Receives the Gospel
Book of Mormon Commentary – The Natural Man – Ministry of Angels

Moses 5 is a great chapter. It gives us a lot more information than we generally see, and it clarifies traditional teachings that haven't been understood properly. I feel Moses 5 and 6 are two of the most important chapters we have in all of scripture. We may not get through all of chapter 5 today, but we will also do a little review about Adam and Eve and the Fall. Chapter 5 is the chapter that deals with Cain, Priesthood, his cursing, and with Lamech and the secret oaths and combinations he established. This is why this is a very important chapter to understand.

As we begin our discussion of this chapter we see Adam in a new environment. You remember **1)** he was a member of the creation presidency, and **2)** on the committee of inspection; **3)** He is Michael, the Arch-Angel; **4)** He is the first Man, **5)** the First Husband, and now he is **6)** the first temporal man living in this “lone and dreary world” with his wife.

A NEW ENVIRONMENT

1 AND it came to pass that after I, the Lord God, had driven them out, that Adam began 1) **to till the earth**, and 2) **to have dominion** over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him.

2 And Adam knew his wife, and she bare unto him sons and daughters, and 3) **they began to multiply and to replenish the earth**.

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

Before their fall, there was no need to grow their own food because everything was provided for them.

Now, they are subduing the earth, having control over it and are creating an inheritance in doing so. Having dominion over the beasts of the field implies Adam was given priesthood. That authority is used to bless others.

They began to multiply in order to fill the earth.

These three points indicate they could now fulfill their pre-fall blessings” given them at their creation and marriage. (see **Moses 2: 27-28**) **Before the fall** they could not subdue the earth, have dominion over the beasts of the field or have any posterity. We see this in **Abr 4: 27-28**:

27 So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

28 And the Gods said: **We will bless them.** And the Gods said:

We will cause them to be fruitful and multiply, and replenish the earth, and [*we will cause them*]to subdue it, and [*we will cause them*] to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

As an aspect of their creation, the Gods blessed them with the potential to subdue the earth or create an inheritance, and they were given the authority to bless every living creature. Even though they had the potential to multiply there was no sexuality between them until after the fall. So, none of these pre-fall blessings could be realized until after the fall. That's why the scripture tells us that after they were driven out of the Garden, then they were able to fulfill their potential and blessings pronounced upon them at the time of their creation.

The First Family

Let's look again at **v 3** because there are some things here that are important to see.

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

Adam and Eve are having children and their children are having children and those children are having children; thus there are three generations of Adam's posterity on the ground at that particular time.

4 And Adam **and** Eve, his wife, called upon the name of the Lord, and **they** heard the voice of the Lord from the way toward the Garden of Eden, speaking unto **them**, and **they** saw him not; for **they** were shut out from his presence.

5 And he gave unto **them** commandments, that **they** should worship the Lord **their** God, and should offer the firstlings of **their** flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

Adam was obedient to the instructions given him by God from the Garden of Eden. They were commanded to offer the firstlings of their flocks. He did not necessarily know why, but he was obedient to God's commands; he was seeking for further light and truth from messengers from God.

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

Adam answered he was only offering sacrifices because he was told to. Other than that, he had no clue why.
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“After many days” means a whopping long time! From the context of this verse, it means after three generations of time.

When the angel comes asking him the question, Adam did not know why he had been offering the firstlings of his flocks. For three generations of time he was obedient, but he did not know why.

Adam Receives the Gospel

After the fall, Adam and Eve are taught the Gospel. From what we just read it is clear they did not know why they had been offering sacrifices. It is often taught in many of our classes that Adam and Eve knew and understood the Gospel before the Fall, yet these scriptures are clear — they did not know anything about the Gospel until the angels came to teach them. You will remember that in **Moses 4: 17-19**, when God asked Adam if he had eaten from the Tree of Knowledge of Good and Evil, Adam replied: “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.” Eve responded to the Lord's question pertaining to what she had done. She admitted, “The serpent beguiled me, and I did eat.” So, the issue was not about having posterity, but rather the issue was about maintaining eternal marriage. By allowing the scriptures speak for themselves, we see very clearly they had no knowledge of the Gospel, nor did Eve have any advanced understanding that they needed to fall in order to have a bunch of kids!

They did not know the Gospel before their fall. There were not any conflicting commandments such as not partaking of the fruit and multiplying to fill the earth. (We talked about this last month.) What has been taught in some of our classes is that they were not to partake of the fruit and yet they were supposed to multiply, so the inference is made that there are two conflicting commandments. **That is not true**. They are taught the Gospel after their fall, and then they teach their children.

Question: While in the Garden, do you think they offered any sacrifices?

Not necessarily but a sacrifice had to be prepared in the Garden because a “garment of skins” had to be prepared for Adam and Eve. The word 'garment' is the same word as 'atonement' in Hebrew: *Kippur*. Christ was assigned to prepare those garments of skins for Adam and Eve. He was assigned to shed the blood, and no doubt, the animals sacrificed were those of a lamb. The blood that was shed was shed by Christ. The very skins from the first animal death after they were placed in the Garden of Eden were used to cover their nakedness. Their covering has significance to the meaning of the word atonement. Perhaps the sacrifice they witnessed in the Garden became the pattern they used once they were expelled from the Garden.

Question: Do you think they had had any knowledge of some portion of the Gospel before they fell?

2 Nephi 2: 23 tells us they were in a state of innocence. In our Temple narrative we learn further that “IF they partake of the fruit, THEN a Savior will be provided.” Until the fall there is no need for a Gospel of Jesus Christ. There is no need for a Savior either. But, they had to die. Joseph taught that it was not given unto them to partake of the fruit, but it was given unto them to die. (*Words of Joseph Smith*, Ehat and Cook, p 63)

Later in the Book of Mormon we learn that it was appointed unto man to die (**Alma 12: 27 and Alma 42: 6**). There was no Gospel, there was no need of a Gospel or a need of a Savior as far they were concerned. However, a Savior was provided once they partook of the fruit.

Question: Why did it take so long for them to get the Gospel?

The rule of revelation is that one has to be obedient to the light and knowledge you have received before you can receive any further light and knowledge. Adam proved himself worthy during those three generations. Then the angels come.

Book of Mormon Commentary Concerning the Fall

2 Ne 2: 22-25

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** they knew no sin.

Isn't it interesting that having children causes a loss of innocence?

These verses are talking about Adam and Eve. They're not talking about any other creatures. The context centers around who the “they” are. It was only mankind that could not die before the fall.

24 But behold,
all things have been done in the wisdom of him who knoweth all things.

25 Adam fell that **men** might be;
and **men** are,
that **they** might have joy.

Again, “the they” = mankind.

The earth was sanctified after Adam had been placed on it. When all things had been prepared for Adam, then the earth was sanctified. Abraham's account tells us that it was according to the Lord's time, for as yet Adam had not been given his reckoning (**Abr 5: 13**) The element of time is required for entropy to take place. For death to occur, the element of time is necessary. When Adam and Eve were placed on the earth, there was no time, therefore they were in an immortal state. For things to go from a state of order to a state of disorder, or from immortality to mortality, time is required. That's the basis of the 2nd Law of Thermodynamics.

Alma 12: 26-31

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

IF Satan had been successful in getting Adam to partake of the Tree of Life, then he would have had no preparatory state in which to work out his own salvation. The Lord immediately has cherubim guard the way to that Tree of Life so that Adam could not partake and then live forever in his sins. The cherubim kept man away, and flame and steel kept Satan away.

27 But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

28 And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29 Therefore he sent angels **s** to converse with them, who caused men to behold of his glory.

30 And they began **from that time forth** to call on his name;

therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works.(those sacrifices offered for those three generations)

They now receive the Gospel.

31 Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and **becoming as Gods, knowing good from evil**, placing themselves in a state to act, (They are now in a state in which they could sin; they now can become the “natural man”.) or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

The Natural Man

Alma 41: 11

11 And now, my son, all men that are **in a state of nature**, or I would say, in a **carnal state**, are in the gall of bitterness and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.

Alma 42: 10

10 Therefore, as they had become carnal, sensual, and devilish, **by nature**, this probationary state became a state for them to prepare; it became a preparatory state.

Man does not become carnal because of Satan but because of his own nature.
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Eph 2: 3

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were **by nature** the children of wrath, even as others.

Mosiah 16: 5

5 But remember that he that persists in **his own carnal nature**, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. Therefore he is as though there was no redemption made, being an enemy to God; and also is the devil an enemy to God.

Ether 3: 2

2 O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; **because of the fall our natures have become evil continually**; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires. [Knowing good from evil, the natural man would sin anyway because he did not yet have the same character as God.]

1 Cor 2: 14

Adam & Eve are placed in a state to follow after their own wills, with a physical body that will eventually sin.
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14 But **the natural man** receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

Mosiah 3: 19

19 For **the natural man** is an enemy to God, and has been from the fall of Adam, and **will be, forever and ever**, unless he yields to the enticings of the Holy Spirit, and putteth off **the natural man** and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

The Ministry of Angels

Alma 12: 32-35

32 Therefore God gave unto them commandments, **after having made known unto them the plan of redemption, [by the ministry of angels — Alma 12: 29]** that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

33 But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying:

“If ye will repent, and harden not your hearts, **then** will I have mercy upon you, through mine Only Begotten Son; Therefore, whosoever

34 repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest.

35 And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.”

<p>“If they partake of the fruit, then a Savior will be provided.”</p>

D&C 29: 42

42 But, behold, I say unto you that I, **the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death**, until I, the Lord God, should **send forth angels** to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. [The fall that initiated temporal death did not actually bring temporal death until after they had been taught the Gospel.]

Moses 5: 58

58 And thus the Gospel began to be preached, from the beginning,
1) being **declared by holy angels** sent forth from the presence of God,
and 2) by his own voice, and 3) by the gift of the Holy Ghost. (three witnesses)

Alma 12: 29

29 Therefore **he sent angels to converse with them**, who caused men to behold of his glory. (see also **Moroni 7: 31-32**)

In all extra-biblical texts, the angels are the “Three Sent Ones”. Our own D&C gives reference to these angels sent from the presence of the Lord.



D&C 27: 5-12

A Reverse Line of Authority

5 (400 a.d.) with **Moroni**, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed **the keys of the record of the stick of Ephraim**;

6 (30 a.d.) And also with **Elias**, to whom I have committed **the keys of bringing to pass the restoration of all things** spoken by the mouth of all the holy prophets since the world began, concerning the last days;

7 (b.c. 1 a.d.) And also **John the son of Zacharias**, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; —

9 (800 b.c.) And also **Elijah**, unto whom I have committed **the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers**, that the whole earth may not be smitten with a curse;

10 (1700 b.c.) And also with **Joseph** and **Jacob**, and **Isaac**, and **Abraham**, your fathers, by whom the promises remain;

11 (4000 b.c.) And also with **Michael, or Adam**, the father of all, the prince of all, the ancient of days;

12 And also with **Peter, and James, and John**, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and **bear the keys of your ministry and of the same things which I revealed unto them**; [Peter, James and John comprise the Presidency of the Melchizedek Priesthood, and when any keys are administered, it is under their direction and authority.]

Part 2

Search for Light & Truth – Book of Adam – The Universal Message

**Moses 5:
6-16**

The First Family Receives the Gospel – Opposition – Cain & Abel

Adam’s search for Light and Truth — This is a Temple Text

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

7 And then the angel spake, **saying**:
“This thing is a similitude of the sacrifice of the
Only Begotten of the Father, which is full of
grace and truth. Wherefore, thou shalt do
(8) all that thou doest in the name of the Son, **and**
thou shalt repent **and** call upon God in the
name of the Son forevermore.”

Adam receives instructions from the messenger.
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There are some details missing between **v 8 and v 9** in this chapter. After Adam is taught by the messenger, the important details are found over in **Chapter 6: 51-68**

9 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, **saying**:
“I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.”

In our last session we read the scriptural commentary in the Book of Mormon about the Fall of Adam and also about the angels being sent to teach Adam and Eve the Gospel. In these verses from Moses 6, we have more scriptural commentary on what Adam experienced in Chapter 5. The story line from **Moses 5: 8** continues in **Moses 6: 51**.

Moses 6: Enoch Teaches Gospel from the Book of Adam

51 And he called upon our father Adam by his own voice, **saying**:
I am God; I made the world, and men before they were in the flesh.

52 And he also said unto him:
If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

Adam asks the Lord concerning the need for repentance and baptism after the Fall, further indicating he had no knowledge of the Gospel before the Fall.

53 And our father Adam spake unto the Lord, **and said:**
Why is it that men must repent and be baptized in water?
And the **Lord said unto Adam:**

Behold I have forgiven thee thy transgression in the Garden of Eden.

54 Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

55 And the Lord spake unto Adam, **saying:**
Inasmuch as thy children are conceived in sin, [**meaning this sinful world**] even so when they begin to grow up, ***sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.***

We cannot think of anything that we have not already seen, heard, or read about before. Therefore sin conceives in our hearts. It is not Satan, rather it is the influences of our environment and the people we associate with. Joseph Smith taught us that:

“Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. Those who resisted the Spirit of God, would be liable to be led into temptation, and then the association of heaven would be withdrawn from those who refused to be made partakers of such great glory. God would not exert any compulsory means, and the devil could not; (TPJS, p. 187)

56 And it is given unto them to know good from evil; **wherefore they are agents unto themselves**, and I have given unto you another law and commandment,
Wherefore **teach it unto your children**, that all men, everywhere, must repent, [**change their character**] or they can in nowise inherit the kingdom of God, **for no unclean thing can dwell there**, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time. Therefore I give unto you a commandment, **to teach these things freely unto your children**, saying:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by **water**, and **blood**, and **the spirit**, ..., and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, **of water**,

and **of the Spirit**, and be **cleansed by blood, even the blood of mine Only Begotten**; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

60 For

- a. **by the water** ye keep the commandment;
- b. **by the Spirit** ye are justified, and
- c. **by the blood** ye are sanctified;

62 And now, behold, I say unto you: **This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.**

The Universal Message

Is there anything different in this teaching from Adam's book than what Ammon and Aaron teach Lamoni and his father in Alma 18 and 22?

Alma 18: 36, 39

36 Now when Ammon had said these words, he began **at the creation of the world**, and also **the creation of Adam**, and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people, which had been spoken by the prophets,

39 But this is not all; for he expounded unto them **the plan of redemption**, which was prepared from the foundation of the world; and he also made known unto them **concerning the coming of Christ**, and all the works of the Lord did he make known unto them.

Alma 22: 12-14

12 And it came to pass that when Aaron saw that the king would believe his words, he began from **the creation of Adam**, reading the scriptures unto the king—how God created man after his own image, and that God gave him commandments, and that because of transgression, **man had fallen**.

13 And Aaron did expound unto him the scriptures from **the creation** of Adam, laying **the fall of man** before him, and their carnal state and also **the plan of redemption**, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.

14 And since man had fallen he could not merit anything of himself; but the sufferings and death of Christ **atone for their sins**, through faith and repentance, and so forth;

It is the exact same message! The common ground was both Lamoni and his father said they believed in God, and then these two missionaries were able to teach from the scriptures the plan of salvation.

Our missionaries have to now plow through the hard ground of atheism. Up until a few years ago, most people said they believed in God, but now, even within the Born Again movement and also within the LDS movement, 50-70% of High School graduates have fallen away from the faith of their parents, and nearly 70% of that number claim they no longer believe in God. Atheism is dominant in the minds of a majority of the world. Our missionaries will have to learn how to teach those who say they no longer believe in God.

In my opinion, the Book of Mormon not only tells us **what** we should teach but also **how** we ought to teach the Gospel. Nowhere in the Book of Mormon do we see anyone being invited to a potluck dinner. If the Gospel is to go into all the world, these are the things we need to get the people to hear and understand. It's the same message Adam taught, and it is the same message Enoch taught. (The Creation, The Fall, and the Atonement.) The "Golden Questions" ought to become: "What do you know about Christ?" and "Would you like to know more?" It is the Gospel of Jesus Christ that brings lasting conversion, not attendance at a potluck or a one-time family home evening. We see in the Book of Mormon the Gospel being taught **first**, and then the Church organization is used to strengthen and fortify one's faith in Christ and in His Gospel. (see **Moroni Chapter 6**) Conversion, in our Scriptures, is always to Christ and His atonement, not the Church. This why Adam was told to teach these things *freely* unto his children! When was the last time you taught your children about becoming sanctified through the blood of the lamb?

Moses 6: 62

And now, behold, I say unto you: **This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.**

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

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

66 And he heard a voice out of heaven, saying:

Thou art baptized with fire, and with the Holy Ghost.

This is the record of the Father, and the Son, from henceforth and forever;

67 And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

68 Behold, thou art one in me, a son of God; and **thus may all become my sons. Amen**

v 68 is telling us that the way we become the sons and daughters of God is to participate in the Gospel. From v 51-68, in the record of Adam, we learn how we may **become** sons and daughters of God. The Lord spells it out very clearly. These verses are the details that provide additional information between verses 8-9 in Moses 5.

Back to **Moses 5: 9**

9 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying:

I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

10 And in that day Adam blessed God and was filled, and began to prophesy concerning all the families (his family) of the earth, **saying**:

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.

Because Adam fell, he now is taught the Gospel; he can now have joy and knows he can be resurrected.

11 And Eve, his wife, heard all 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 **the eternal life which God giveth unto all the obedient**.

Eve verifies she had no knowledge of the Gospel plan prior to their partaking of the fruit.

Eve verifies that they never would have had posterity, known good and evil, or the joy of their redemption or even known about eternal life. In essence, **until they fell, there was no need for the Gospel to be taught**. Again, by allowing the scriptures to speak for themselves we see Adam and Eve never knew or understood the Gospel before they fell. We learn in our Temple narrative, the Lord says, “**If they partake of the fruit, then we will provide a Savior for them**”.

12 And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. (**They taught their children the Gospel**)

Opposition to the Gospel Plan

This next verse (v 13) has reference to a scene from an older Temple narrative in which Satan hires a preacher to teach the philosophies of men, mingled with scripture to the posterity of Adam and Eve. When questioned by the messengers on how “this teaching is being received by these people”, the preacher responds, “Very well, except for these two”. (referring to Adam & Eve.)

As an angel of light, Satan appears to the sons and daughters of Adam:

13 And Satan came among them, saying:
I am also a son of God;
and he commanded them, saying:
Believe it not;
and they believed it not,
and they loved Satan more than God.

Appearing as an angel of light, Satan taught the posterity of Adam *his* gospel, that they did not have to place faith in an unseen son of god Adam was teaching them. Whereas they could 'see' him, and whereas they had agency, “from that time forth”, they loved Satan more than God.

And men began from that time forth to be carnal, sensual, and devilish.

Now that Adam has taught his posterity the Gospel, Satan comes among them with all of his teachers and ministers teaching them not to believe in the Son of God Adam had taught them about, and they reject what their father Adam had taught them.

Now that there are two plans, they have a choice between good and evil; the posterity of Adam can now use their agency to choose. There had not been any choice before, and that's when Eve says, “from that time forth, men began to be carnal, sensual, and devilish”.

This is why the posterity of Adam could not die as to the temporal death until they had the opportunity to be taught the Gospel! (D&C 29: 42)

Joseph taught: *“In relation to the kingdom of God, the devil always sets up his kingdom at the very same time in opposition to God.” (TPJS p 365)*

If the Gospel was not introduced unto Adam and his posterity for those three generations, then Satan was not present either. One cannot sin against the Gospel unless one has been taught the Gospel. One cannot be **disobedient** unless one has made a covenant to **be** obedient. This verse explains that Satan sets up his kingdom at the same time the Lord sets up His.

These verses are insert verses within the story line

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.

Notice the “future tense”

The Two Sons

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.

Here the story gets a little more interesting. As the three generations of their posterity had rejected the Gospel, there were not any who were worthy to become the next Patriarch once Adam died. Cain is the first-born *after* they had received the Gospel. This is why Eve says, "I have gotten a man from the Lord; wherefore may he not reject his words (like all of his brothers and sisters did)". She is excited to teach him the Gospel from the beginning of his life. "He's going to go Nursery, Primary, Sunday School, Young Men,(not Scouts) and we're going to have Family Home Evening, so he may not reject the Lord's words." (*laughter*)

However, after receiving the Gospel and after receiving the Priesthood, and all the Gospel could offer, Cain eventually developed the character that said, "Who is the Lord that I should know him?" He fell back into the traditions of his elder brothers.

The Lineage of the Patriarchs

Abel is the second son born after they had received the Gospel. This story line begins to establish the Patriarchal Priesthood Line that is talked about all through our scriptures. V 17 says, "And Abel hearkened unto the voice of the Lord." The stage is being set and is letting us know who the next Patriarch is going to be. We are being given the hints as to who is more righteous to become the next Patriarch after Adam. Cain was a farmer and Abel was a sheep herder.

After our break we will continue the story.

This was asked earlier in class:

Question: We discussed in an earlier class about the Council in Heaven. After we die, will we have recall any of what went on in that Council even though we have that veil blocking our prior memories?

You will only remember as much as you know to be true. To put it simply, the manifestation of deity cannot be any greater than the knowledge of deity that you have. To those people who only believe God is a Spirit, that first manifestation of God after they die will not be any greater than the knowledge of God that they have acquired up to that point.

D&C 93: 19 tells us that we are given the scriptures that we may understand and know how and what we worship, so that we might come to the Father in Christ's name. Jesus taught: "No one cometh unto the Father, but by me". (**John 14: 6**) "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hath sent." (**John 17: 3**) See, "if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." "...it will rise with us in the resurrection" (**D&C 130: 18-19**) Thus if we gain more light and truth while in this life, it will give us an advantage on the other side. Light and truth there will not be any greater than the light and truth you have already received; we have to learn line upon line and precept upon precept. Thus the manifestation of deity cannot be any greater than the amount of light and truth we have gained in this life. Adam was continually seeking for greater light and greater truth. He sought "to know God and Jesus Christ whom he hath sent."

To put it another way — if a non-member dies and gets to other side and is able to remember all that was said and done in that Council in Heaven before the world was, then there was no agency involved or faith in Christ. We all have to choose to learn line upon line, precept upon precept; here a little and there a little. Faith and Agency have to be involved. When people die and get to the other side they are not going to learn that they should have gone to 50 E North Temple Street in Salt Lake and asked for the missionaries. There only the Gospel of Jesus Christ will be taught on the other side — not Mormonism!

Comment: So, either way, the same price will have to be paid to acquire that knowledge?

Yes. When we begin to put off the natural man, we can begin to search for that greater light and truth. When a spirit gets to the other side without its physical body it will have to become so much stronger than that physical body when it gets it back at the resurrection. Yes, the price will have to be paid, either way. If you are not seeking for further light and truth *here*, the first thing you have to learn *there* is to learn to seek for further light and truth. If you have no desire to want to learn here, then on the other side, you will have to desire to want to learn, or not. Joseph said: "A man is saved no faster than he gains knowledge". "Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge...if a man has knowledge, he can be saved". (TPJS p 217, 357) If you don't care about gaining knowledge, then you don't care about being saved.

Part 3

Moses 5 18-35

Cain's Attitude – Judgment & Suffering – Three Sons – Perdition Secret Oaths & Combinations – Master Mahan – Abel's Descendants

This next section dealing with Cain is talked about in the Old Testament, too. The genealogical stories in the Old Testament lead to the stories in the New Testament, especially those of the Patriarchs, and they usually pertain to the genealogy of Christ. Here in Moses, Adam is instructed to do all things in the name of the Savior. Mankind is to come unto Christ right from the very beginning. The entire Old Testament is written to get from Adam to Christ.

Cain was the first son born after Adam and Eve received the Gospel, and Abel was the second. Cain “hearkened not unto the voice of the Lord”, but Abel did hearken unto the Lord's voice. The story is creating the events that lead up to the selection of the new Patriarch.

Even though Cain held the Priesthood, and was in the position to become the first Patriarch, he was not righteous in his Priesthood activity or his responsibility in serving others. One cannot bless himself with Priesthood blessings. The Priesthood is for serving and blessing others, and Cain did not like that responsibility.

Cain's Attitude

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

At this time, when they received their endowment, they were not blessed to become a king and priest — they did become such. When they were washed and anointed, and pronounced clean, there was not a waiting period to become such.

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

(Rather than the firstlings of their flocks)

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;

In essence the Lord is telling Cain that if he does not live up to all of the covenants he has made, then he (Cain) will be in Satan's power.

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; (because he has a body)

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.

He existed before the world and becomes Perdition.
--

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.

Judgment and Suffering

D&C 19: 4-7, 10-12

4 And surely **every man must repent or suffer**, for I, God, am endless.

5 Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.

6 Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*.

7 Again, it is written *eternal damnation*; (so that the Lord can scare the hell out of people!) wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory. [The Lord is saying we will suffer unless we repent. He is serious. He intends for us to know we are to change our characters, or else we will suffer!]

10 For, behold, the mystery of godliness, how great is it!

For, behold, I am endless,

and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—

11 Eternal punishment is God's punishment.

12 Endless punishment is God's punishment.

Alma 40: 14, 21

14 Now this is the state of the souls of the wicked,

yea, in darkness, and a state of awful, fearful looking

for the fiery indignation of the wrath of God upon them;

thus they remain in this state, as well as the righteous in paradise,

until the time of their resurrection.

See, there will be an end of suffering which will be at the time of their resurrection.

21 But whether it be at his resurrection or after, I do not say;
but this much I say,
that there is a space between death and the resurrection of the body,
and a state of the soul in happiness **or** in misery
until the time which is appointed of God that the dead shall come forth,
and be reunited, both soul and body,
and be brought to stand before God,
and be judged according to their works.

The redemption of the soul = the resurrection from the dead. See D&C 88: 14-16

- Q:** Why do you suppose there has to be space between death and the resurrection of the body?
- A:** Exactly right! So that we can be taught the Gospel; so that we might have an opportunity to change our character. This is why we do work for the dead. People are being taught in the spirit world.

All of us will have the opportunity to know and understand the Gospel, and we will understand it perfectly without any misunderstanding or misconception. Otherwise, if we are brought to judgment without understanding the Gospel perfectly, perfectly, perfectly, then our agency will have been compromised and our judgment would be unjust!

IF you have a child or grandchild who has fallen away, you need not worry or be frustrated because there is space between death and the resurrection, where they will be taught the Gospel and the Plan of Salvation perfectly, perfectly. They will not misunderstand it, and they will understand it perfectly without any misconception. They will know it perfectly before they are judged. The same goes for all of us, too.

Question: You mean to say that one of my wayward children can still repent and be forgiven and still make it to the celestial kingdom?

This is why we do work for the dead. The Book of Mormon tells us, “where there is no law, there is no punishment”. (**2 Ne 9: 25**) Only the Lord knows what people know and understand. While on my mission to England in the mid-70's, the prevailing attitude was if we knocked on someone's door, and they slammed their door in our faces, then those people would go to hell. That was it! That was their one and only chance to hear the Gospel, and if they blew it there would be no more chances after that. *(lots of laughter)*

See, after they are dead, and after they understand the Gospel perfectly, then they can be judged according to men in the flesh, but live according to God in the spirit. (**1 Peter 4: 6**)

Question: Given that description then, who wouldn't want it or accept it?

Don't be so sure...in **Mosiah 26: 25-26**, we see those who never knew Jesus will come forth and shall stand before Him and know that He is the Lord their God, and their Redeemer; but, the record says, they would not be redeemed.

Question: Is the timing of one's resurrection based on the level of one's knowledge?

The resurrection is not a timed test, meaning that if you're not ready by Thursday at 9:00 AM, then you will live forever in the Terrestrial Kingdom. But it is based on whatever character you have chosen to be for the rest of eternity. You can become one who is continually seeking for further light and truth, wanting to be obedient, relying upon Christ and His sacrifice so that the demands of justice can be satisfied, and which character now gives you the time to develop the character that makes God, God. Or...you can choose a character that is less than that, even with a full knowledge and perfect understanding of the Gospel, and yet be perfectly happy in your choice. We will choose our own level and measure of our creation. Hell is where you don't belong; Heaven is where you do, even if it is in the Terrestrial Kingdom. (see **Mormon 9: 4**) IF you are totally happy and satisfied to remain on the golf course, that is where you will remain.

Even if you are cut off for transgression, you will not be able to escape the buffetings of Satan until the day of redemption, which is the resurrection. (see **D&C 104: 9**)

Three Types of Sons

There are three types of "sons" talked about in the scriptures:

- The Sons of Men** = Those who don't know or understand the Gospel
- The Sons of God** = Those who do know and understand the Gospel
- The Sons of Perdition** = Those who have known it and have rejected it

Cain, who was once a son of God (as described in **Moses 6: 66-68**) was told that he would be called "Perdition" (**Moses 5: 24**) What does one have to do in order to become a son of perdition? (See **D&C 76: 31-38** below)

31 Thus saith the Lord concerning all those **who know my power, and have been made partakers thereof,* and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—**

* this means one has not only received the Priesthood, but also entered into and received all of the ordinances of Salvation and Exaltation. They have been washed, anointed, and pronounced free and clean from the blood and sins of their generation, and then "altogether turneth therefrom" (**D&C 84: 41**). That is knowing and being made partakers of God's power.

This is how we know Cain not only received the Priesthood but also participated in all of the saving and exalting ordinances. He knew and was a partaker of God's power. His exaltation was, in essence, guaranteed.

32 **They are they who are the sons of perdition**, of whom I say that it had been better for them never to have been born;

33 For **they** are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

34 Concerning whom I have said there is **no forgiveness in this world nor in the world to come—**

35 **Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.**

36 **These are they** who shall go away into the lake of fire and brimstone, with the devil and his angels—

37 And the only ones on whom the second death shall have any power;

38 Yea, verily, **the only ones who shall not be redeemed in the due time of the Lord**, after the sufferings of his wrath.

All of the sufferings that everyone participates in **will end** at the resurrection, except for the sons of perdition. Their suffering does not end. They are the only ones who shall not be redeemed at the due time of the Lord; the only ones on whom the second death will have any power.

43 Who glorifies the Father, and saves all the works of his hands, **except those sons of perdition who deny the Son after the Father has revealed him**. (or Have your calling & election made sure)

44 Wherefore, he saves all except them—they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, **to reign with the devil and his angels in eternity**, where **their worm dieth not** (= there is no end to their suffering), and the fire is not quenched, **which is their torment—**

45 And the end thereof, neither the place thereof, nor their torment, no man knows; (**D&C 76: 31-38, 43-45**)

Question: So did Cain become a son of perdition also because he murdered Abel or just because he turned away from his Priesthood covenants?

Actually, both. **D&C 132: 27** references the penalty of blasphemy against the Holy Ghost, and wherein one sheds innocent blood.

Joseph taught:

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all **except the sons of perdition**. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. (**TPJS, p 358**)

Cain's Character

The Lord explained to Cain what his future was going to be if he did not 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.

Abel had now been chosen to become the Patriarch, and Cain refused to listen any more to the Lord or his new Priesthood Leader.

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.

Here is another indication Cain had received his endowment. Satan is now setting up his secret oaths and combinations. He needed someone who already knew the oath and covenant! Within the true oaths and covenants are penalties of death if they ever reveal their secret plans.

An oath and covenant is between you and God, whereas an oath and combination is between you and a combination of others agreeing they all could kill you if you revealed their secret. You declare to God you would rather die if you failed to live up to your covenant. See the difference?

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

Satan turned the oath and covenant that Cain was familiar with, and turned it into an oath and combination.

Secret Oaths and Combinations

Ether 8: 13-15

13 And it came to pass that **Akish gathered in** unto the house of Jared **all his kinsfolk**, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?

14 And it came to pass that they all sware unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

15 And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

Helaman 6: 26-27

26 Now behold, **those secret oaths and covenants** did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit—

27 Yea, **that same being who did plot with Cain**, that if he would murder his brother Abel it should not be known unto the world. **And he did plot with Cain and his followers from that time forth.**

Master Mahan

31 And Cain said:

Truly I am Mahan, the master of this great secret,
that I may murder and get gain.

Wherefore Cain was called Master Mahan,
and he gloried in his wickedness.

An oath is always a symbol of death or sacrifice. Always.

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 gloried in that which he had done, saying:

I am free; surely the flocks of my brother falleth into my hands.

Cain thought everything his brother had would become his, including priesthood.

34 And the Lord said unto Cain:

Where is Abel, thy brother?

And he said: I know not.

Am I my brother's keeper?

A major Priesthood responsibility is to watch over and care for one's fellowman. Cain's answer shows he no longer cared for anyone else except himself!

The authority of the Melchezidek Priesthood can be exercised when there is no father in a home. This priesthood blesses the fatherless, the widows, and the orphans. The common thread is there is no patriarch in the home. The Melchezidek Priesthood steps in to perform the ordinances of salvation when there is an absence of a patriarch in the home; it also assists those righteous patriarchs who are in the home. It can assist the family when there is no father in the home. (This is another reason why women are not ordained to the Melchezidek Priesthood.)

35 And the Lord said:

What hast thou done?

The voice of thy brother's blood cries unto me from the ground.

Abel's Descendants – the Chosen Patriarchs

In the ancient Targums, this verse reads, “and thy brother's **bloods** cry unto me from the ground. (The Targums are the most ancient writings ever found from the Old Testament era). This has reference to Abel's descendants. His descendants are crying unto God. These are those who have been foreordained to be the patriarchal lineage of Abel. They were set apart as the Patriarchs in the Council of Heaven.

Joseph taught:

Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council. (TPJS, p 365)

In our next session we will discuss the significance of Abel's descendants and their relationships to our doctrines today.

Part 4

Moses 5 Cain's Cursing – A New Patriarch – Cain's Descendants – Policy vs. Doctrine 36-41 A Responsibility of Service – Scriptural Patterns – Patriarchal Succession

Abel's descendants (blood) cried from the ground. We read where Joseph taught that all who had been called to minister to the inhabitants of the earth had been foreordained in the councils of God before this world was formed. The Gospel was to be perpetuated on the earth by Adam's patriarch (Abel) and his descendants. Cain was the first-born after Adam and Eve had received the Gospel, yet Abel was chosen to become the patriarch because he was more righteous in his priesthood activity.

Cain's Cursing

36 And now thou shalt be cursed 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 strength. A fugitive and a vagabond shalt thou be in the earth.

Livelihood: Cain was a “tiller of the ground”

Now — When thou tillest the ground it shall not henceforth yield unto thee her strength

Lifestyle: Cain led a sedentary lifestyle

Now — A fugitive and a vagabond shalt thou be in the earth.

Loss of Priesthood

Now — no longer had the right to administer the Gospel.

These were the cursings the Lord placed on Cain: He would no longer be able to lead a sedentary lifestyle as a farmer, and he lost the right to administer the Gospel to his descendants or anyone else.

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

Cain attempted to justify his actions and explain why he killed Abel.

He was “wroth” because Abel was chosen to be the patriarch rather than him.

39 Behold thou hast driven me out this day from the face of the Lord,
and from thy face shall I be hid; [again, this is referring to his loss of priesthood]
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.

We learn in **D&C 121: 16-21** the fate of those who murder their priesthood leader.

Cursed are all those that shall lift up the heel against mine anointed,
saith the Lord, . . .
they are the servants of sin,
and are the children of disobedience themselves. . . .Wo unto them;
they shall be severed from the ordinances of mine house. . . .
They shall not have right to the priesthood, nor their posterity after
them from generation to generation.

Cain killed his priesthood leader thinking that he and his posterity would become the priesthood leaders for the rest of time.

40 And I the Lord said unto him:
Whosoever slayeth thee,
vengeance shall be taken on him sevenfold.
And I the Lord set a mark upon Cain,
lest any finding him should kill him.

We do not know what the “mark” was that was set upon Cain, but the “mark” was not the curse. Whatever it was, it was so that others would not kill him. It was a mark of protection.

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

Here again, we see that Cain, his wife and many of his brethren are shut out from the Lord's presence: he has lost the rights to the Priesthood.

A New Patriarch is Needed

All of the other children of Adam and Eve had rejected the Gospel, and now with Abel being dead, another patriarch is needed so that the Gospel could be perpetuated among the culture of Adam's descendants. The Patriarch is responsible for the spiritual welfare of his father's posterity. The story line continues in **Moses 6: 2-3**.

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

In Hebrew, the word for “Seth” means replacement. God 'replaced' Abel with Seth.

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

Seth becomes the new patriarch

Cain's Descendants without Priesthood

In Abraham's record (**Abr 1: 21-22, 24**) we learn a little more about Cain's descendants.

21 Now **this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth.**

22 From this descent sprang all the Egyptians, and **thus the blood of the Canaanites was preserved in the land.**

24 When this woman discovered the land it was under water, who afterward settled her sons in it; **and thus, from Ham, sprang that race which preserved the curse in the land.**

Ham's wife was a descendant of Cain, and thus her sons were not able to administer the Gospel to their posterity. (The curse was preserved.) Abraham continues:

25 Now **the first government of Egypt** was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and **it was after the manner of the government of Ham, which was patriarchal.**

26 **Pharaoh**, being a righteous man, established his kingdom and judged his people wisely and justly all his days, **seeking earnestly to imitate that order (patriarchal) established by the fathers in the first generations, in the days of the first patriarchal reign**, even in the reign of Adam, and also of Noah, his father, **who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.**

27 Now, **Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, ...**

These verses tell us that the curse of Cain came through the flood because the rights of the Priesthood are not governed by the patriarch, but are allowed because of who the mother is...in other words, the rights and the rites of the Priesthood is 'matrilineal' and mitochondrial. Because of Egyptus (Ham's wife), Pharaoh, an otherwise righteous man, was not permitted to the rites of the Priesthood given to Adam or Noah. He did, however, establish his government according to the patriarchal government (that priesthood order), which had been established from Adam until Noah. He imitated his government according to the religion of the patriarchs. It was the best he knew. He was a good man, and even generations later, his righteous descendants, the daughters of Onitah, were unwilling to bow down to worship the gods of wood and stone of their current leaders.

Now, this priest had offered upon this altar three virgins at one time, **who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone,** therefore they were killed upon this altar, ...(**Abr 1: 11**)

Policy vs. Doctrine

Q: What led to the “policy” that Blacks could not hold the Priesthood?

A: Because the descendants of Cain could not be identified, therefore a “policy” was instituted by the implication of one's color. (see Below)

Moses 7: 8, 22

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

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

A Climatic and genetic change came upon the people of Canaan --- their skin color changed in order to adapt to their environment.

The descendants of Cain were black.

These two scriptures became the basis for the restrictive “**policy**” that Blacks could not hold priesthood, yet the “**doctrine**” was that the seed of Cain could not hold priesthood. Since the seed of Cain could not be identified, all blacks, therefore, could not hold priesthood.

The blackness that came upon the skins of the people of Canaan was because there was much heat there in that region. Their black skin does **not** mean that was one of the curses of Cain, or the “mark” placed upon Cain, but rather is became a genetic necessity for those who were living in that region where there was much heat. The “mark” was placed on him to protect him so that others would not kill him. The context in these verses is almost 1000 yrs after Cain murders Abel.

The Church issued a statement saying: <http://www.mormonnewsroom.org/article/race-church>

“The origins of priesthood availability are not entirely clear. Some explanations with respect to this matter were made in the absence of direct revelation and references to these explanations are sometimes cited in publications. These previous personal statements do not represent Church doctrine.”

“The Church’s position is clear—we believe all people are God’s children and are equal in His eyes and in the Church. We do not tolerate racism in any form. For a time in the Church there was a restriction on the priesthood for male members of African descent. It is not known precisely why, how, or when this restriction began in the Church but what is clear is that it ended decades ago. Some have attempted to explain the reason for this restriction but these attempts should be viewed as speculation and opinion, not doctrine. The Church is not bound by speculation or opinions given with limited understanding.”

What was it that the seed of Cain lost?

<p>To be a “minister unto all the people” 3 Ne 28: 18</p> <p>“to minister unto you and to be your servants” 3 Ne 12: 1</p> <p>“They shall bear this ministry and Priesthood unto all nations” Abr 2: 9</p>	<p>Priesthood is an authorized responsibility to serve and minister to all those who would like to participate in the Gospel.</p>
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The descendants of Cain were not excluded from participating in the Gospel, but they were excluded from the administration of the Gospel. There are many cultures and peoples that have dark skin who are not descendants of Cain.

A Responsibility of Service

Throughout time, priesthood is the right to administer the Gospel. It is a Responsibility of Service. Look at the Children of Israel during the time of Moses. (**Exodus 32: 26, 29**)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the Lord’s side? *let him come* unto me. **And all the sons of Levi gathered themselves together unto him.**

29 For Moses had said, **Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.**

Numbers 3: 6-12

6 Bring the tribe of Levi near, and present them before Aaron the priest, **that they may minister unto him.**

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, **to do the service of the tabernacle.**

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, **to do the service of the tabernacle.**

9 And thou shalt give the Levites unto Aaron and to his sons: they **are wholly given unto him out of the children of Israel.**

10 And thou shalt appoint Aaron and his sons, and **they shall wait on their priest’s office:** and the stranger that cometh nigh shall be put to death.

11 And the Lord spake unto Moses, saying,

12 And I, behold, **I have taken the Levites from among the children of Israel instead of all the firstborn** that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

So we see that only the sons of Levi were given the authorized responsibility to serve and administer the Gospel. If the Patriarchal system has been maintained, the first-born (righteous) son of each tribal family would have been authorized to administer the Gospel. By the time the children of Israel came out of Egypt, there was no one worthy to be patriarch.

The Grand Patriarchs

Every Sealed man becomes a Patriarch to his family. There are 'Grand Patriarchs' who must hold the Melchizedek Priesthood to be responsible for the spiritual and temporal welfare of all his Father's works, worlds without end. This Melchizedek priesthood is the priesthood of Jesus Christ, who is responsible for all of his Father's posterity.

A patriarch is a prophet, priest and king to his immediate family.

- A prophet** is one who provides inspired guidance to his family;
- A priest** administers the ordinances of the Gospel, and
- A king** provides the temporal welfare and protection to his family.

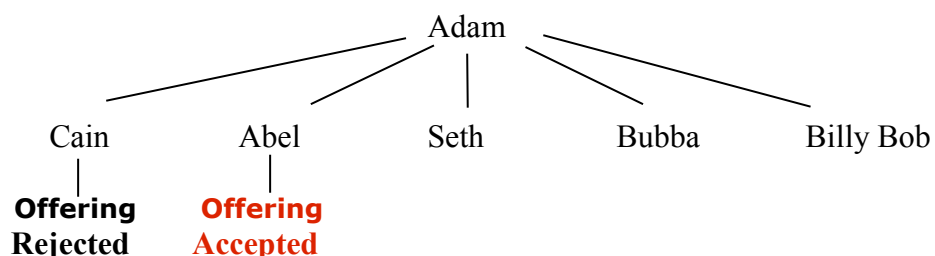
All this functions with the assistance of the organization that administers the Gospel. Adam's patriarch would be responsible for all of his personal posterity. The 'Grand Patriarch' is the birthright son who is usually the firstborn son. However, the 'birth-right' goes to the first 'righteous born son' and who may not be the firstborn. This "Grand Patriarch" also holds Melchizedek authority so that he can administer the Gospel to those families who do not have patriarchs in the home.

A Scriptural Pattern

A pattern we see often in our scriptures is that the "younger, more righteous" son is chosen as the patriarchal priesthood leader of the father's family. The list below shows the pattern of the younger son chosen to be the patriarch over his father's family.

Michael / Lucifer – Abel / Cain – Shem / Japheth – Isaac / Ishmael – Jacob / Esau
Joseph / Ruben – Ephraim / Manasseh – Moses / Aaron – Nephi / Laman

Adam is the first Man, The Father of the Race, and the Father of our physical bodies...but Adam is not the Firstborn or the Birthright son...Adam is a father and progenitor of us all. This episode in these scriptures shows how the priesthood and the teaching of the Gospel perpetuates from one dispensation to the next dispensation.



Abel becomes Grand Patriarch responsible for all Adam's posterity. He becomes the Patriarchal Priesthood Leader for all of Adam's posterity. For this reason the Priesthood is traced back through Abel and his posterity. See **D&C 84: 16**:

16 And from Enoch to **Abel**, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—

Cain murdered his priesthood leader hoping that he and his posterity would be the patriarchal leadership throughout the world's temporal existence. In his quest for further power, he assumed that he would become the King over all of Adam's posterity from then on. But...Abel's descendants are the ones "crying from the ground".

With the murder of Abel the patriarchal leadership moves to Seth, the substitute for Abel. **This lineage through Abel implies the Levirate Law of Marriage was in effect.**

5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. **6** And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. **7** And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. **8** Then the elders of his city shall call him, and speak unto him: and *if he stand to it*, and say, I like not to take her; **9** Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. **10** And his name shall be called in Israel, The house of him that hath his shoe loosed. (**Deut 25: 5-10**)

This system of marriage is spoken of in **Matt. 22: 23**; it also forms a major aspect of the story of Tamar and Judah (**Gen. 38: 8**) and Ruth and Boaz. (**Ruth 4: 1-12**)

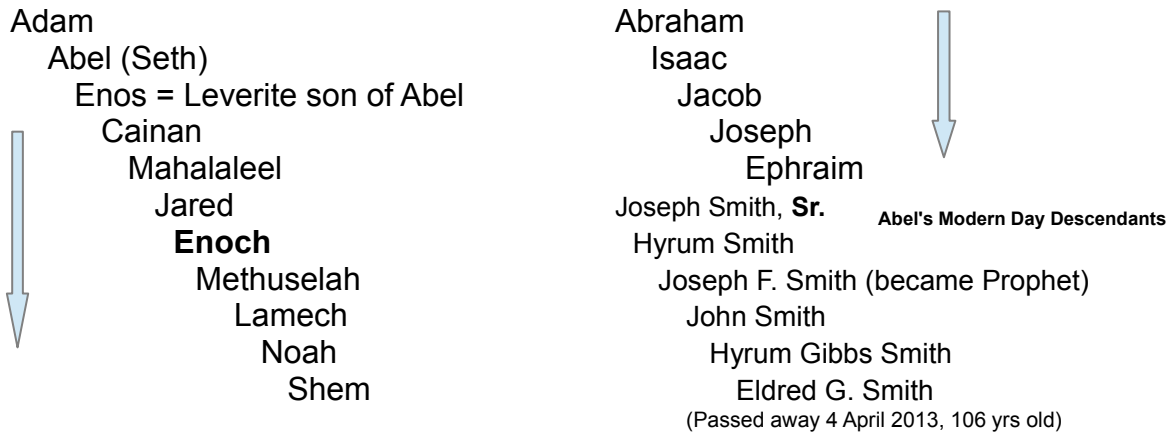
In the Old Testament, the Patriarchal Priesthood succession is a Matrilineal-Patriarchy. Only the mother knows who her firstborn son is; therefore, she is authorized to choose the next patriarch. The Book of Genesis is our Patriarchal Priesthood Manual.

Joseph taught:

"The seed of Cain would not hold the priesthood or act in any of the offices of the Priesthood **until the seed of Abel should come forward and take precedence over Cain's offspring**" [or had a chance to come to the earth and fill their responsibility]

The Way to Perfection, Joseph Fielding Smith, p 110-111

Patriarchal Succession



The Priesthood was given to all worthy males in June 1978. The last Patriarch to the Church was released from his full time Patriarchal duties in Oct. Conference, 1979.

Before presenting the authorities for the vote of the conference, President Kimball asked N. Eldon Tanner to read the following statement: "Because of the large increase in the number of stake patriarchs and the availability of patriarchal service throughout the world, we now designate **Elder Eldred G. Smith** as a Patriarch Emeritus, which means that he **is honorably relieved of all duties and responsibilities pertaining to the office of Patriarch to the Church.**" Ensign, Nov. 1979

Eldred G. Smith was the last of Abel's descendants to fill that Patriarchal responsibility. Once Abel's descendants fulfilled their responsibility (those whose blood cried from the ground), then were Cain's posterity permitted to receive the Priesthood, just as Joseph taught and prophesied. It was not because of pressure, or petition or by vigil or any other way other than by prophecy.

What we have been discussing is how the Gospel would be taught from Adam all the way to the end times. You don't have to believe a word I say. You have the scriptures; you have your sources, and you have the teachings of the Prophet Joseph Smith. The story that we are dealing with here is an important story. It's important that we see it so that we can understand it, and know what is going on. It wasn't until those masses became so great that the last Patriarch was not able to function properly in his calling, and those patriarchal keys were moved under Melchizedek authority. It all happened just as Joseph Smith prophesied. Know that I know that Joseph is a prophet of God. The scriptures are true. As we have seen today, the Book of Mormon provides great commentary on what we have discussed in this chapter in Moses. Other people have their own opinions and ideas and will tell you things that are not necessarily true because they are from their own traditions, opinions and interpretations. When you begin to use the scriptures as the commentary on the scriptures then you begin to understand them and can rely on them for truth and doctrine. They are my standard. They are the iron rod, and no one reaches the tree of life without grasping tightly and holding on firmly to the iron rod. Even the prophets are held accountable to the scriptures. Know that I know that Jesus is the Christ and the Church is true. I say this in the name of Jesus Christ, amen.