

#5: "Two Ways: Good/Evil, Light/Dark"

Monte F. Shelley, 14 Feb 2010

For the ancients, creation stories gave meaning & purpose to life.

Protestants saw only hints of Christ in the Old Testament. The first hint came in the Garden: the serpent would bruise man's heel, but God would crush (HEB) the serpent's head. From then until Christ's ministry, more hints were gradually given.

Joseph's Book of Moses presents the whole gospel. "God teaches Adam to believe, repent, 'and be baptized ... in the name of ... Jesus Christ.' Together the Book of Mormon and the Book of Moses give history a different shape from the Old Testament. There is no sharp drop after the Fall, followed by gradual spiritual enlightenment. ... The problem of history was to hold on to the gospel, not to prepare for its coming." (REB 134)

Two Ways: Good or Evil (Moses 1-8)	
1	Moses: worship God or Satan (Heb. <i>adversary, opponent</i>)
2	God created things to act and things to be acted upon (2 Ne 2:14)
3	Opposition: good/evil, bitter/sweet, tree of Life or Knowledge
4	Moral Agency: Satan tempts Eve, transgression → mortality
5	Way of life (worship God) or death (worship Satan; Cainites)
6	Sons of God, from Seth (Sethites) to Enoch, worship God
7	Fruits of wickedness; Fruits of righteousness; Christ's mission
8	Methuselah, Noah; destruction of wicked decreed

1. Gift of agency to Adam and Eve

In the Garden of Eden, gave I unto man his agency; (Moses 7:32)

Free= aware of choices ("of every tree ... thou mayest eat")

Agency=power to act or carry out choice (body, access to trees)

- "Free agency" is not found in the scriptures.
- "That every man my act ... according to the **moral agency** which I have given unto him." (D&C 101:78)

Moral= choose between good and evil (commandment, law)

Of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die. (Moses 3:17)

How could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment? (Alma 42:17)

Don't put your hand in the fire. If you do, your hand will burn! (Repentance or feeling sorry will not heal the hand immediately. It will take time to heal.)

When did Adam and Eve realize the commandment not to eat and the commandment to procreate were contradictory? At least after Eve had partaken.

Joseph Fielding Smith: "The Lord said to Adam that if he wished to remain as he was in the garden, then he was not to eat the fruit, but if he desired to eat it and partake of death he was at liberty to do so." (Answers ... 4:81)

2. Why is Satan essential to our agency? (Moses 4)

The devil ... rebelled against me, saying, Give me thine honor, which is my power; and also a third part ... turned he away from me because of their agency; And they were thrust down, ... And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (D&C 29:36-39)

Lucifer: "one soul shall not be lost. ... Give me thine honor" (power or dominion). Jesus would be able to save in a kingdom of glory all but the sons of perdition. Ironically, Satan became one who Jesus could not save. (JMB 244)

Neal A. Maxwell: The "premortal council ... 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*, 11; see also John 7:16-18).

"In light of the premortal stature of Christ, it appears more likely that the Father's question 'Whom shall I send?' was an invitation for Jesus to publicly and voluntarily accept the calling and appointment that was his birthright as the Firstborn, the Preeminent One. It was a call for our commitment and common consent rather than a request for résumés." (B. L. Top in JMB 243)

4:3-4 Satan ... sought to destroy the agency of man. ... He became Satan [*adversary*], yea, even the devil [*slanderer*], the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

Satan (Heb: *adversary, opponent*);

Devil (Grk: *slanderer, evil speaker, false accuser*)

Lies to deceive ... Satan is father or source of lies for these purposes. In tempting Eve he lied to deceive, blind, and lead her captive because she did not hearken or obey God.

Satan ... sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world. (Moses 4:6)

Beguile Heb. to lead astray

Nibley: His first step (or wedge) [was] to get one of them to make an important decision without consulting the other. He approached Adam in the absence of Eve with a proposition to make him wise, and being turned down he sought out the woman to find her alone and thus undermine her resistance more easily. It is important that he was able to find them both alone. ("Patriarchy and Matriarchy," mi.byu.edu/publications/transcripts/?id=151)

Lies: (1) you will not die (immediately), (2) God does not want you to be like him, and (3) your eyes will be opened and you will (begin to be) be as gods (HEB *elohim*). Therefore, disobedience is the only way to become like God. Only the beginning of knowing good from evil. Becoming as gods is a long process of obedience.

Why did God ask, Where goest (art) thou?

God does not expect to learn something he does not know. He wants to produce an effect in Adam and Eve. The question shows them a consequence of disobedience: shame. Rather than standing with confidence in the presence of God and replying "Here am I," as will Abraham, Moses, and Isaiah, they hide "from the presence of the Lord God amongst the trees of the garden" (Gen 3.8; Moses 4:14). (Faulconer, "Adam and Eve")

¹³ [Their] eyes ... were opened, and they knew that they had been naked. And they sewed fig-leaves together and made themselves aprons. ... ¹⁶ [Adam] said, I heard thy voice ... and I was afraid,

because I beheld that I was naked; and I hid myself. ¹⁷ ... God said ... Who told thee thou wast naked?

Tree of knowledge of good and evil was a fig tree in Jewish and Christian traditions. “The fruit of the fig tree is known for its abundance of seeds, thus an apron of green fig leaves is an appropriate symbol for Adam and Eve’s ability to ‘be fruitful and multiply’ after the Fall.” (JMB 169, 258)

The devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. (D&C 29:40)

Joseph: The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power. (TPJS, 181)

¹⁸ [Adam]: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit ... and I did eat. ... ¹⁹ [Eve]: The serpent beguiled [NIV deceived] me, and I did eat.

3. How is this story of temptation relevant to us?

Give thanks unto God **that he** hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been. (Morm 9:31)

Similar tactics: Every time we read or hear this story, we are invited to see ourselves as Adam and Eve to help us recognize how Satan tempts us so we can return to God.

Forbidden fruit has a sweet taste and a bitter aftertaste; while medicinal plants often have a bitter taste and a sweet result. Some believe if food tastes good (bad), it is bad (good) for you

Satan tempts us to cover our sins as with fig leaves and to hide or flee from God’s presence. If found or caught, he invites to claim innocence or mitigating factors to lessen consequences. The Holy Ghost invites us to return and reconcile.

Everyone is an example of what to do or what not to do.

We are here to learn by our own (sad) experience to discern good and evil, bitter and sweet.

4. Consequences of the Fall

⁴¹ I, the Lord God, caused that [Adam] should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death. ... ⁴² But, ... [I] gave unto Adam ... that they should not die as to the temporal death, until I ... should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. (D&C 29:41–42)

As gods	As devils
Know good from evil	Carnal, sensual, devilish by nature
Agency to act as one wills	Temptation, subject to will of devil
Able to have children	Spiritual and physical death

Satan: ²¹ I will put enmity between thee and the woman, between thy seed and her seed; and he shall bruise [HEB crush, or grind] thy head, and thou shalt bruise his heel.

Nibley: Nettled by this rebuke and the curse, [Satan] flares up in his pride and announces what his program for the economic and political order of the new world is going to be. He will take the resources of the earth, and with precious metals ... he will buy up military and naval might, or rather those who control it, and so will govern the earth—for he is the prince of this world ... ruling the earth with violence and ruin. ... The

whole purpose ... is to produce blood and horror on this earth. (mi.byu.edu/publications/books/?bookid=75&chapid=930)

Eve: ²² In sorrow [NIV pain] thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule [preside] over thee.

⁵ HEB travail, pain. BDB pain, toil [labor]

“I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.” (NIV)

Rule: preside (SWK) some kings could have wife killed if she came uninvited (Esther), disobeyed, etc. ‘tell her to obey my priesthood and all are problems will be solved!’ (D&C 121 unrighteous dominion → lose priesthood)

Howard W. Hunter: For a man to operate independently of or without regard to the feelings and counsel of his wife in governing the family is to exercise unrighteous dominion. (CR Oct. 1994)

Adam: ²³ Cursed shall be the ground for thy sake; in sorrow (NIV painful toil) shalt thou eat of it all the days of thy life. HEB pain, toil [labor], grieve

Nibley: The identical curse was placed on Adam also. ... The key is the word for sorrow, *atsav*, meaning to labor, to toil, to sweat, to do something very hard. To multiply does not mean to add or increase but to repeat over and over again. ... Both the man and the woman must sorrow and both must labor. ... It means not to be sorry, but to have a hard time. If Eve must labor to bring forth, so too must Adam labor (Gen 3:17; Moses 4:23) to quicken the earth so it shall bring forth. Both of them bring forth life with sweat and tears, and Adam is not the favored party. If his labor is not as severe as hers, it is more protracted. (“Patriarchy and Matriarchy,” mi.byu.edu/publications/transcripts/?id=151)

Coats of skin: ²⁷ Unto Adam, and ... his wife, did I, the Lord God, make coats of skins, and clothed them. OR garments or tunics

Some ancient traditions say these garments were made of sheepskin and God himself showed them how animal sacrifice was to be performed. The coats or garments of skin are a token of death and a promise of life. (JMB 275)

Endow, endue: to invest, to clothe; to furnish with a gift

Coats: *kēthōneth* or *kuttōneth* (h3801), *tunic* or *garment*. The same Hebrew word is used to describe the knee- or ankle-length garment Jacob made for Joseph, and garments worn by priests (Ex 28:40). According to tradition, Adam’s garment was preserved and passed down through line of righteous patriarchs. (JMB 275)

Moses brought Aaron and his sons, and washed them with water. ⁷ And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle (Lev 8:6–7)

J F McConkie: “God ... taught [Adam and Eve] the law of sacrifice. This law required the death—by the shedding of blood—of two lambs whose skins were then placed on Adam and Eve. These special garments were worn by them when they went out into the lone and dreary world. The garments constituted a constant reminder of the protection they would enjoy (through the blood of the Lamb, even the Son of God) from the effects of the Fall.” (Revelations, 223)

No longer “naked ... and not ashamed” God will cloth them with coats of skin. In partial compensation for the loss of their ‘garment of light,’ the Lord’s garments of skin are intended to protect them, to remind them of covenants, and to be a token of the glorious celestial robes that await them if faithful. Nibley: “a garment is a sign of protection, of dignity, of modesty; it is not just a sign of those things, it actually does impart them.” (JMB 274)

Many early paintings show Adam and Eve clothed in regal glory in Eden and naked after leaving. Each stage in Adam and Eve’s status is marked with a change of appearance.

(1) **Glory:** Ancient sources say in the Eden they were clothed with “garments of light” or glory.

(2) **Transgression:** After eating the fruit, they were shamed by their loss of glory, and made fig leaf aprons.

(3) **Blameless before God:** The garments of skin were a visible sign of God’s forgiveness and their acceptance of the Atonement. This suggests that they had made a covenant of obedience as we do at baptism. The Hebrew word for atonement means “to cover or recover, cover again, to repair a hole, cure a sickness, mend a rift, make good a torn or broken covering.” The garment was a sign of repentance, a sign of authority, a symbol of royal rebirth. It provided protection, modesty, a reminder of covenants, a symbol of later celestial robes if faithful. “I have forgiven thee thy transgression in the Garden of Eden” (Moses 6:53).

(4) **Celestial glory:** In the resurrection, “the righteous ... [will be] clothed with purity, yea, even with the robe of righteousness” (2 Nephi 9:14). In ancient Israel, the temple clothing of the priests symbolized the future heavenly clothing. (JMB 234–239)

The Greek word for being clothed is *enduō* (*endumatōs*, “raiment,” in Matt. 6:25, 28; *endusesthe*, “put on,” in Matt. 6:25). Jesus uses this word in Luke 24:49, shortly after his resurrection, when he tells his apostles to remain in the city “until ye be *endued* with power from on high.” It means “to endow.” The Greek word *enduō* has two meanings, and both are pertinent to the endowment. First is “to dress, to clothe someone,” or “to clothe oneself in, put on.” The second is, figuratively, to take on “characteristics, virtues, intentions.” The meaning of the English word *endue* (or *indue* from the Latin) likewise “coincides nearly in signification with *endow*, that is, to put on, to furnish. . . . To put on something; to invest; to clothe,” and Joseph Smith’s diary uses the spellings endow or endue interchangeably, as for example when Joseph prayed that all the elders might “receive an endument in thy house.” (John W. Welch, mi.byu.edu/publications/books/?bookid=50&chapid=322)

Webster’s 1828: INDUE, ENDUE, v.t. indu’. [L. induo. This word coincides nearly in signification with endow, that is, to put on, to furnish. Dueo is evidently a contracted word.]

1. To put on something; to invest; to clothe; as, to indue matter with forms, or man with intelligence.
2. To furnish; to supply with; to endow.

5. Adam and Eve in the lone and dreary world

Obedience: ¹ Adam began to till the earth, and 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 ... did labor with him ... ² and she bare ... sons and daughters, and they began to multiply and to replenish the earth.

Duties: be fruitful, multiply, replenish (fill) the earth and subdue (cultivate) it (2:28); dress (till, cultivate, serve) and keep (tend, take care of, preserve) the garden (3:15) **STEWARD**

Dress: Heb. *work, serve, till* (BDB),

Keep: Heb. *keep, watch, preserve* (BDB); *guard, protect* (Str)

Dress HEB: to till it.

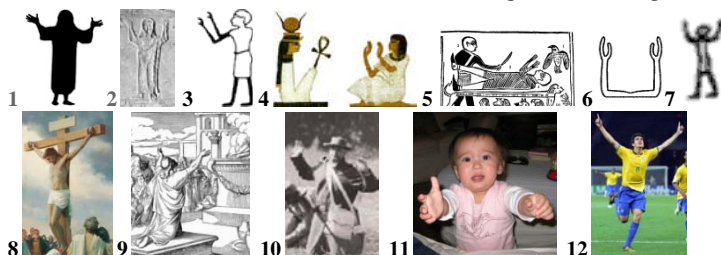
Heb. To work on, develop, cultivate; Serve (TDOT 10:376–405)

SOED *Subdue* 3. To bring (land) under cultivation 1535. → settlement and agriculture (Moses 3:5, 15)

Prayer: ⁴ Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord

During prayer, the body is an outward sign of an inner attitude. For example, bow head, kneel, prostrate → “willing to submit” to the will of God. fold arms (?),

Ancient sources often say Adam prayed with uplifted hands. Solomon “spread forth his hands toward heaven” and prayed “before the altar of the Lord” while standing and kneeling.



1-2:Orant/s; 3-5:*dua* or *tua*; 4: ☩ =*ankh*; 6:*ka*; 7:*qa*; 9:Solomon

1-2: Orans=supplication/pleading,common in ancient religions

3-5: *dua* or *tua*=pray, praise, worship, adoration, entreat;

4: ☩=*ankh*=life;

6: *ka*= submission, supplication

7: *qa*= to be high, rejoice

Nibley: “‘That magnificent gesture’ of raising both hands high above the head with which those in the prayer circle began their prayer was ... a natural gesture both of supplication and submission. It was specifically a conscious imitation of the crucifixion. ... The Lord on the cross called upon the Father. ... It recalls the cry of distress of David in Psalms 54:2: “Hear my prayer, O God; give ear to the words of my mouth.”

In the school of the prophets, one report mentions “silent prayer, kneeling, with our hands uplifted.” In 1898 an apostle said, “it is not always necessary to raise the hands to bless the bread or water ... [or] in opening or closing a meeting.”

Several Maori leaders told their people how to recognize the true church. In 1830, “one shall stand and raise both hands to heaven.” In 1880, “its ministers go two by two; when they pray they raise their hands. They ... will dine, live, talk, and sleep with you.” In 1881, “its missionaries will travel in pairs. They will visit with us in our homes ... [and] learn our language. ... When they pray they will raise their right hands.”

In 1830 Arama Toiroa, a Maori grandfather, gathered his descendants. Most of them had joined the Church of England. He said: “you must leave that church, for it is not the true church of the God of heaven. ... A true form of worship ... will be brought from the east ... across the great ocean. ... When this ... is introduced amongst you, ... one shall stand and raise both hands to heaven. When you see this sign, enter into that church.” In 1884 Mormon missionaries taught a group of his descendants the gospel. “Brother Stewart arose to

dismiss with prayer. In doing so he raised both hands and invoked God's blessing upon the people. As soon as the grandson of Arama Toiroa saw this he arose and declared that this was the church of which his forefather prophesied."

In 1880, the Maori king told his people, "Our church is coming from the east—not a church paid with money. Its ministers go two by two; when they pray they raise their hands. They will not come to go among the Pakeha (Europeans) but will dine, live, talk, and sleep with you."

In 1881, the Maori chiefs asked the wisest chief, Potangaroa, which church the Maori's should join. He said, "The church for the Maori people has not yet come among us. You will recognize it when it comes. Its missionaries will travel in pairs. They will come from the rising sun. They will visit with us in our homes. They will learn our language and teach us the gospel in our own tongue. When they pray they will raise their right hands." (R. Lanier Britsch, "Maori Traditions and the Mormon Church," *New Era*, Jun 1981, 38)

In 1898, Apostle Francis M. Lyman said at a Sunday School convention, "I have noticed the Priests kneeling on one knee ... [or] both knees; I have noticed them holding up one hand, sometimes the right hand, sometimes the left, sometimes both hands. ... I have advised for the sake of uniformity, that it is not always necessary to raise the hands to bless the bread or water. I have also advised that it is not always necessary that the hands should be raised in opening or closing a meeting. If we do raise our hands, it should be done pleasantly. ..." ("The Administration of the Sacrament in the Sunday School" [address at the Assembly Hall, 29 Nov. 1898], in *Proceedings of the First Sunday School Convention of The Church of Jesus Christ of Latter-day Saints* [Salt Lake City: Deseret Sunday School Union, 1899], 77)

In 1883, Zebedee Coltrin told of a meeting of the School of the Prophets. "At one of these meetings after the organization of the school [of the prophets in 1833], ... when we were all together, Joseph having given instructions, and while engaged in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath, a personage walked through the room from east to west, and Joseph asked if we saw him. I saw him. ... Joseph answered that is Jesus, the Son of God, our elder brother. Afterward Joseph told us to resume our former position in prayer, which we did. Another person came through; he was surrounded as with a flame of fire. ... The Prophet Joseph said this was the Father of our Lord Jesus Christ. I saw Him. ... The Prophet Joseph said: Brethren, now you are prepared to be the apostles of Jesus Christ, for you have seen both the Father and the Son and know that they exist and that they are two separate personages." (www.boap.org/LDS/Early-Saints/ZebC.html)

Ancient sources frequently mention Adam prayed with uplifted hands, e.g., "Adam was then offering on the altar, and had begun to pray, with his hands spread unto God." (see also Moses 7:41; Ps. 28:2) "Solomon stood before the altar of the Lord ..., and spread forth his hands toward heaven: And he said ... When Solomon had made an end of praying ..., he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven" (1 Kgs 8:22, 54; 2 Chr 6:12–13). The *orans* (Latin for "praying") posture is a traditional priestly gesture that Christians have associated with the Crucifixion. It reminds that Christ said "thy will be done" and then drank the bitter cup. It indicates a willingness to do

God's will to help bring about the immortality (crucifixion) and eternal life of man (Zion, consecration).

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (Ps 24:3–4). "Prayer with upraised arms was an essential feature of holy petitions put up to God in the temple of Solomon." The Lord hides his eyes from those who lift up unclean hands (Isa. 1:15–16). Open hands show one is peaceful and not hiding anything while the closed fist means ready to fight. (see JMB 355–356) This "hands up" position also indicates "I surrender." Children often put their hands up when asking parents to lift them up, embrace them, and comfort them.

"The lifting of the hands ... is an expressive gesture of prayer to the 'gods above.' ... Among all peoples, the offering and showing of the open palms, which therefore cannot hold weapons or anything dangerous, is a sign of peaceful intent. ... Thus open hands uplifted are a universal gesture of peace, confidence, and petition; in contrast, a clenched fist means threat and challenge to battle. In the Old Testament, lifting the hands to God, or toward the Temple was a universal custom." (JMB 449)

A threefold repetition begins the Kirtland temple dedicatory prayer. "O hear, O hear, O hear us, O Lord!" (D&C 109:78) Sometimes prayer includes a repetition of ideas not words, e.g., "Hear my prayer, O God; give ear to the words of my mouth" (Psalms 54:2). In Solomon's dedicatory temple prayer, he says "hear thou" eight times (1 Kgs 8:23–53).
Group prayer. Circle. Arms raised.

"From the earliest Christian times, the Lord's prayer was 'basically a prayer use by a group,' and several early Christian texts document the use of sacred group prayers with the participants standing in a circle around Jesus at the center. The Lord's prayer was undoubtedly intended as a pattern or model for group prayers." (Welch, *S at T*, 63)

Sacrifice: ⁵ He gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks ... unto the Lord. And Adam was obedient.

Obedience and Sacrifice flip sides of same coin: Obedience (worship) and sacrifice → start path back or return (repentance) to tree of life. Sacrifices were made (as if) at altars ("place of sacrifice").

They shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me. (D&C 59:4)

I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. (D&C 132:50)

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.

After many days: some traditions suggest it was 40 days like Moses and Jesus. (JMB 360)

Angel (Gr. *Ángelos*; Heb. *mal'āk*) → messenger.

Some ancient accounts indicate three angels or messengers (JMB 331, 360). See reference to "angels" in Alma 12:28–35.

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. ⁸ Wherefore, thou shalt do 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.

Repent: Heb. return.

Like prodigal son, Adam left home for a period of time and is invited to return home.

GOSPEL covenants to join organization to do good

Baptism: ^{6:52} [God] said ...: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent ..., and be baptized, even in water, in the name of mine Only Begotten Son, ... Jesus Christ, ... ye shall receive the gift of the Holy Ghost. ... ⁵³ Adam ... said: Why ... must [men] repent and be baptized ...? And the Lord said...: I have forgiven thee thy transgression in the Garden of Eden. ⁵⁴ Hence came the saying ... 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. ... ⁶⁴ Adam ... was caught away by the Spirit of the Lord, and was carried down into the water, ... ⁶⁵ and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

Holy Ghost: ^{5:9} The Holy Ghost fell upon Adam ... saying: I am the Only Begotten of the Father ... as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

Holy Ghost fell upon: Enoch says Adam was baptized and received the Melchizedek priesthood (Moses 6:67–68)

Example of divine investiture: Holy Ghost quotes Christ.

¹⁰ Adam blessed God ... 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. 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.

6. The children of Adam and Eve

If Adam had not transgressed... they would have had no children; wherefore they would have ... no joy, for they knew no misery; doing no good, for they knew no sin. ... Adam fell that men might be; and men are, that they might have joy. (2 Ne. 2:22-25)

No joy in Gen, Moses, or Abr accounts. Several in temple.

³ The sons and daughters of Adam began to divide two and two ... and to till the land, and to tend flocks, and they also begat sons and daughters. ... ¹² Adam and Eve ... made all things known unto their sons and their daughters. ¹³ 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. And men began ... to be carnal, sensual, and devilish.

that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil. (Mosiah 16:3)

¹⁴ The Lord God called upon men by the Holy Ghost ... and commanded them that they should repent; ... ¹⁶ Eve ... 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? ... ²⁷ And Adam and his wife mourned ... because of Cain and his brethren.

“Men are that they might have joy—not guilt trips!” (Russell M. Nelson, “Perfection Pending,” *Ensign*, Nov 1995, 86)

7. Transgressions of Adam and Cain

Dallin H. Oaks: “We believe that men will be punished for their own *sins*, and not for Adam’s *transgression*.” ... 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 [here]. (*Ensign*, Nov 1993, 72)

Adam’s transgression	Cain’s transgression
Loved God	Loved Satan
Command: not eat fruit or die	Command: offer animal sacrifice Priesthood, perdition, TPJS 58
Satan enticed him to eat	Satan enticed him to offer crops
Ate fruit	Offered crops; not accepted
Shame, hide, fig leaf aprons	Cain was angry; Satan pleased
Justify and admit	Did nothing wrong; God is wrong
God invited to repent (obey)	God invited to repent, or else ... Deliver to Satan, Perdition
Called upon and obeyed God	Listened not any more to Lord
Labored to bear fruit	Secrecy oath; murder to get gain

Perdition: [L. to destroy, to ruin]

Perdition → Cain must have held the priesthood (like Abel)

Satan’s goal: stir people up to anger “against that which is good” (2 Ne 28:20). This results in enmity between man and God, and between man and man. “The devil, who is the father of contention, ... stirreth up the hearts of men to contend with anger, one with another.” (3 Ne 11:29)

Like Iago in Shakespeare’s Othello, Satan prompts us to do things that he knows will not please our spouses or others. Satan also prompts us to interpret the words and actions of others in ways that stir us up to anger. (sheep in wolf’s clothing). EG. To help his depressed wife, a man tried to help by cleaning the house, bringing her flowers and bringing her breakfast in bed. She asked for a divorce, because a man would only do those things if he were having an affair. Once they are angry, they treat each other like enemies by doing things to get even that provoke the other to anger.

Top 10 things that make spouse angry. How many do you do?

Thomas S. Monson: “Anger doesn’t solve anything. It builds nothing, but it can destroy everything.” ... To be angry is to yield to the influence of Satan. No one can make us angry. It is our choice. If we desire to have a proper spirit with us at all times, we must choose to refrain from becoming angry. I testify that such is possible. (“School Thy Feelings ...” *Ensign*, Nov. 2009, 68)

Richard G. Scott: The inspiring influence of the Holy Spirit can be overcome or masked by strong emotions, such as anger, hate, passion, fear, or pride. When such influences are present, it is like trying to savor the delicate flavor of a grape while eating a jalapeño pepper. Both flavors are present, but one completely overpowers the other. In like manner, strong emotions overcome the delicate promptings of the Holy Spirit. (“To Acquire Spiritual Guidance,” *Ensign*, Nov. 2009, 8)

Pride: enmity between Cain and God, and Cain and Abel.
When we get angry or break God's commandments, Satan has power over us because we are more responsive to his promptings to hurt others and defy God.

8. Cain's Sin

²⁸ Cain took one of his brothers' daughters to wife, and they loved Satan more than God.

Better to rule in hell, than to be ruled in heaven! (Milton, JMB 331)

Secrecy Oath: ²⁹ Satan said unto Cain: Swear unto me by thy throat, ... 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.

Kids: promise you won't tell!

Covenants to join organization to do evil.

Anciently, oaths or covenants were made by raising a hand or other action. In our time, a witness in court places a hand on the Bible, raises the right hand and swears to tell the truth so help him God. Anciently, oaths also involved symbols or actions that suggested death if the oath was broken. (JMB 378)

"The book of Moses shows that Cain was not alone in the plot to murder his brother, for Satan insisted that he "swear thy brethren by their heads, and by the living God, that they tell it not" (Moses 5:29). It has been pointed out that what Satan taught Cain and his brethren was not only how to exchange a human soul for a flock of sheep but also how to turn life into property. Through similar secret combinations, Satan still seduces those who love him more than they love God. Great sins of immorality result when people crave things and use other people to obtain them, thus serving their own gratification before God and all else. Here stands exposed Satan's secret means by which he seeks to destroy our Heavenly Father's children." (Richard D. Draper, "The Remarkable Book of Moses," *Ensign*, Feb. 1997, 19)

³¹ 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. ³² ... 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.

Nibley: "The oldest words for money simply mean flocks" (JMB 381)

Denial: ³⁴ The Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?

HEB keep, watch, preserve, guard (prison keeper, zookeeper)

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). (OT-I)

Chauncey C. Riddle: "No, Cain, you are not expected to be your brother's keeper. But you are expected to be your brother's brother." (JMB 383)

NOW, *brother's keeper* for many means brother's brother by helping the needy, strengthening your brother, serving fellowmen, and living the Golden Rule.

I would be my brother's keeper;
I would learn the healer's art.
To the wounded and the weary
I would show a gentle heart.
I would be my brother's keeper—
(*Hymn 220: Lord, I Would Follow Thee*)

Thomas Monson: Brother's keeper → help needy, welfare program. (*Ensign*, Nov 1994, 43)

Robert L. Simpson: "You are your brother's keeper, and when you are converted, you have an obligation to strengthen your brother" (*Ensign*, Dec. 1971, 103)

Dallin H. Oaks: Are we responsible to look after the well-being of our neighbors as we seek to earn our daily bread? The Savior's Golden Rule says we are. Satan says we are not. Tempted of Satan, some have followed the example of Cain. They covet property and then sin to obtain it. The sin may be murder, robbery, or theft. It may be fraud or deception. It may even be some clever but legal manipulation of facts or influence to take unfair advantage of another. (*Ensign*, Nov. 1986, 20)

Nibley: [Cain] was free now, so he gloried in what he had done. His murder didn't bother him in the least. Thus when the Lord asked him, 'Where is your brother Abel?' Cain said, 'That is none of my business; he can take care of himself. If not, that is just too bad for him—he deserves what he gets' (cf. Moses 5:34). It's a dog-eat-dog world, says the entrepreneur who comforts his ruined investors with the magnanimous submission that life is unfair after all. (Collected Works, 9:435)

Curse: ³⁷ When thou tillest the ground it shall not ... yield unto thee her strength. A fugitive and a vagabond shalt thou be.

Excuse: ³⁸ Cain said ...: Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine. ... ³⁹ From thy face shall I be hid; and ... he that findeth me will slay me, because of mine iniquities.

Protection: ⁴⁰ The Lord said ...: 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.

Nibley: The mark on Cain is for his protection, and as a warning to all the rest of us—hands off! If Cain must be punished, God does not solicit our services for the job. (*Temple and Cosmos: Beyond This Ignorant Present*, 537–538)

Why did God let him live? Why did he put Satan on earth?

Josephus: Cain ... did not accept of his punishment ... to amendment, but to increase his wickedness; for he only aimed to procure every thing that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men. ... He ... was the author of measures and weights. And ... he changed the world into cunning craftiness. He built a city ... called ... Enoch, after the name of his eldest son. ... The posterity of Cain became ... more wicked than the former.

They were intolerable in war, and vehement in robberies; and if any one were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly, and doing injuries for gain. (Josephus, *Antiquities of the Jews*, 1:2:2:60–66)

Cain and his descendants became metalworkers, keepers of cattle, and musicians. They used their skills to build weapons and instruments, and to lead people astray.

9. Charity is the pure love of Christ (Moro 7:45; 1 Cor 13)

Let thy bowels also be full of charity towards all men ... and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (D&C 121:45)

OED *virtue* 2. a. Conformity of life and conduct with the principles of morality; voluntary observance of the recognized moral laws or standards of right conduct; abstention on moral grounds from any form of wrong-doing or vice.

GARNISH:

- OED *garnish* [to fortify, defend self, provide, prepare] I. To furnish, equip [for defence]. 4. To decorate, ornament, or embellish
- GR: BDB κοσμεω 1. *put in order*, 2. *adorn, decorate*

Gordon B. Hinckley: “What a marvelous thing it would be to stand with confidence—unafraid and unashamed and unembarrassed—in the presence of God” (Conference Report, Oct. 1970, 66).

charity suffereth long,
and is kind,
and envieth not,
^{KJV}vaunteth not itself
and is not puffed up,
^{KJV}not behave ... unseemly
seeketh not her own,
is not easily provoked,
thinketh no evil, and

patient {impatient; not put up with}
kind {unkind}
jealous, envy (ill-will) {content}
boastful
proud {humble}
rude (uncivilized, discourteous)
demand own way {welfare of Zion}
angered, irritable {calm/peaceful}
keeps no record/score of wrongs
{hold grudges}

rejoiceth not in iniquity but rejoiceth in the truth,
beareth all things, believeth all things,
hopeth all things, endureth all things.

10. Lamech’s Sin

⁴⁹Lamech ... entered into a covenant with Satan ... wherein he became Master Mahan, master of that great secret... and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; ⁵⁰Wherefore Lamech, being angry, ... slew him for the oath’s sake. ⁵¹For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.

Cain’s grandson Irad revealed the “great secret” to “the sons of Adam.” Lamech killed his great-grandfather, Irad.

⁵³And 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; ⁵⁴Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.

11. Seth and his descendants (Moses 6)

^{6:10}Adam ... begat a son in his own likeness, after his own image, and called his name Seth. ^{6:2}... for he said: God hath appointed me another seed, instead of Abel. ... ³And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel. ...

Seth: HEB Sheth; i.e., appointed

- Cain; **Enoch** (city of Enoch); Irad (revealed secret); Mahujael; Methusael; **Lamech** (killed Irad for telling); Jabal, Jubal, Tubal Cain, and Naamah (sister)
- Seth; Enos; Cainan; Mahalaleel; Jared; **Enoch** (city of Enoch); Methuselah; **Lamech**; Noah (Gabriel *TPJS* 157–8)

Nibley: “The descendants of Adam [were] divided into two separate ... branches: [1] the Cainites dedicated to following Satan, who lived in a fertile country but very far distant from Eden, and who devoted themselves to all the pleasures of the flesh and all manner of immorality,” and [2] the Sethites who “dwelt in the mountains near the Garden, were faithful to the divine law, and bore the names of the Sons of God.” (JMB 415)

12. Wickedness prevailed

^{6:15}The children of men were numerous. And in those days, Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man’s hand was against his own brother, in administering death, because of secret works, seeking for power.

13. Enoch’s mission call

²⁷[Enoch] heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them—Repent ... ²⁹and a hell I have prepared for them, if they repent not;

³¹Enoch ... [said]: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

How many feel when called to a new position

Endowed: ³²The Lord said ... do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance. ... ³⁴My Spirit is upon you, ... and the mountains shall flee ... and the rivers shall turn from their course; ... ³⁵Anoint thine eyes with clay, and wash them, and thou shalt see. ... ³⁶He beheld the spirits that God had created; and ... things ... not visible to the natural eye; and ... [then] came the saying ...: A seer hath the Lord raised up unto his people.

God will “prepare a way for us” to do it.

Preaches Gospel: ⁵⁷All men ... must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; ... ⁵⁹By 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, ... 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; ⁶⁰For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

14. Enoch's Vision (Moses 7)

^{7:2} I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon. ³ ... I turned and went up on the mount; and ... I beheld the heavens open, and I was clothed upon with glory; ⁴ And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations.

15. Enoch establishes Zion

¹⁸ The Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. ¹⁹ And Enoch continued his preaching ... unto the people of God. And ... he built a city that was called the City of Holiness, even Zion. ... ⁶⁹ And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom

Spencer W. Kimball: May I suggest three fundamental things we must do if we are to 'bring again Zion.' ...

First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind. ...

Second, we must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions. ... 'If the Spirit of the Lord is to magnify our labors, then this spirit of oneness and cooperation must be the prevailing spirit in all that we do' ... (TPJS 183.) ...

Third, we must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a 'broken heart and a contrite spirit.' We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally we consecrate our time, talents and means as called upon by our file leaders and as prompted by the whisperings of the Spirit" (*Ensign, May 1978, 81*).

16. Enoch sees Satan's dominion and flood

²⁶ [Enoch] beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced. ... ²⁸ God ... wept. ... ²⁹ And Enoch said ...: How is it that thou canst weep ...?

³² The Lord said ...: These thy brethren ... are the workmanship of mine own hands, ... and in the Garden of Eden, gave I unto man his agency; ³³ ... I said ... they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood; ³⁴ ... and in my hot displeasure will I send in the floods upon them. ... ³⁸ and behold, I will shut them up; a prison have I prepared for them. ³⁹ And That which I have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment;

17. Enoch sees Christ's life, death, resurrection, etc.

⁴⁴ As Enoch saw this, he had bitterness of soul, and wept over his brethren, and said ... I will refuse to be comforted; but the Lord said ...: Lift up your heart, and be glad; and look. ...

⁴⁵ Enoch looked; and from Noah, he beheld all the families of the earth; and ... [said]: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified and have eternal life?

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

⁴⁷ ... Enoch saw ... the coming of the Son of Man, ... in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.

18. Sons of God and Sons of Men (Moses 8)

¹³ Noah and his sons hearkened unto the Lord, ... and they were called the sons of God.

Joseph: "... Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. ..." [Smith, *TPJS*, 157–58.]

¹⁴ And when ... daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives. ...

The sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. (Gen 6:2)

¹⁵ And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

"Because the daughters of Noah married the sons of men contrary to the teachings of the Lord, his anger was kindled, and this offense was one cause that brought to pass the universal flood. You will see that the condition appears reversed in the Book of Moses. It was the daughters of the sons of God who were marrying the sons of men, which was displeasing unto the Lord. The fact was, as we see it revealed, that the daughters who had been born, evidently under the covenant, and were the daughters of the sons of God, that is to say of those who held the priesthood, were transgressing the commandment of the Lord and were marrying *out of the Church*. Thus they were cutting themselves off from the blessings of the priesthood contrary to the teachings of Noah and the will of God." (Joseph Fielding Smith, *Answers to Gospel Questions*, 1:136–37.)

19. Other Views of the Fall of Adam and Eve

Radio minister: "One caller [to a radio program] asked, '... why did Adam and Eve take the fruit of the tree of the knowledge of good and evil?' The minister's answer was ... 'I don't know. ... That's the dumbest thing anyone could have done! Why, if Adam and Eve had not been so selfish, so power-hungry, we might all have been in paradise today!'" (Joseph Fielding McConkie and Robert L. Millet, eds., *The Man Adam*, 190.)

An agnostic and former protestant minister: The Christian God is omniscient and loving, but in Genesis God is:

- without foresight (why allow Satan? why allow access to tree?),
- unjust (curses Adam, Eve, and descendants for human nature),
- vindictive (because of what you did, childbirth will be painful),
- gender-biased (he will rule over you),
- not omniscient (God asks where they are, what they did), and
- **subject to fatigue (needs Sabbath to rest).**
- unloving (allows pain, suffering, murder, stealing, hurt others, disease, disasters, hell for unbelievers, animals kill and eat)

(Charles Templeton, *Farewell to God*, 46, 193–202)

Joseph Fielding Smith: Thank the Lord ... for Adam. If it hadn't been for Adam, ... [we] 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. ... To become gods, it is necessary for us to know something about pain, ... sickness, and ... other things that we partake of in this school of mortality. So don't ... complain about Adam and wish he hadn't done something. ... I want to thank him. I am glad to have the privilege of ... going through mortality. (CR, Oct. 1967, 122)

Dallin H. Oaks: It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act ... 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 Ne. 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." (*Ensign*, Nov 1993, 72)

20. Two Ways Lead to Life or Death (JMB 343, 422)

Eternal Life (7:23; 8:27)	God's work/glorify
Consecration (7:18)	seek welfare of others
Chastity (6:5-23; 8:13)	-desires (lusts of flesh)
Gospel, church (5:58-59; 8:19)	-behavior, words (fame)
Sacrifice (5:4-8, 20)	-property (money, gain)
Obedience (5:1-6)	Thy will be done (-power)
Defiance (5:13-14)	My will be done
Sacrifice my way (5:18-19, 21)	
Secret combinations, murder for gain (5:29-33, 47-57)	
Carnal, sensual, devilish (5:13; 6:49; 8:14-22)	
War, seek power, reign (6:15; 7:26, 33; 8:22, 28)	
Death (8:30)	

C. S. Lewis: There are only two kinds of people in the end:
[1] those who say to God, 'Thy will be done,' and
[2] those to whom God says, 'Thy will be done.'
All that are in Hell, choose it. (JMB 419)

How we respond to commandments and promptings.

Nibley: No teaching is more frequently met with nor more emphatically brought home in the earliest Christian literature than the famous doctrine of the "Two Ways," which proclaims that there lie before every human being and before the church itself two roads between which a choice must be made. The one is the road of darkness, the way of evil; the other, the way of light. Every man must choose between the two every day of his life; that choosing is the most important thing he does, and the two ways, good and evil, are absolutely essential to God's plan. There is nothing weak or vicious in the arrangement, for every man is clearly given to understand that as he chooses so he will be judged. He will be judged by God in the proper time and place. Meantime he must be free, perfectly free, to choose his own way. (JMB 328)

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Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. (2 Ne 26:29)

Methods: (Christ) Invite, entice, persuasion
(Satan) Command, compel, compulsory means

²⁶ Because [the children of men] are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the ... last day. ...²⁷ Wherefore, men ... are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (2 Ne 2:26-27)

Gadianton robbers "seduced the more part of the righteous ... to believe in their works and partake of their spoils, and to join ... in their secret murders and combinations. And thus they did obtain the sole management of the government ... to rule ... that they might get gain and glory ... [and] more easily commit adultery, ... steal, ... kill, and do according to their own wills." (Hel 6:38-39; 7:4-5)

Moroni: These murderous combinations ... are built up to get power and gain ... This secret combination which shall be among you; ... seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; ... even that same liar who hath caused man to commit murder from the beginning. (Ether 8:23-25)

Conclusion

Temple and scriptures give models of relationships

Father-Son, Son-angels/apostles, apostles-us, husband-wife,, parents-children

Margaret Barker: Told son expressed surprise that Joseph got so much right when without the many ancient manuscripts found after he died.

Quotes

Thomas S. Monson: "Anger doesn't solve anything. It builds nothing, but it can destroy everything." ... *To be angry is to yield to the influence of Satan.* No one can make us angry. It is our choice. If we desire to have a proper spirit with us at all times, we must choose to refrain from becoming angry. I testify that such is possible. (*Ensign*, Nov. 2009, 68)

Richard G. Scott: The inspiring influence of the Holy Spirit can be overcome or masked by *strong emotions*, such as *anger, hate, passion, fear, or pride*. When such influences are present, it is like *trying to savor the delicate flavor of a grape while eating a jalapeño pepper*. Both flavors are present, but one completely overpowers the other. In like manner, strong emotions overcome the delicate promptings of the Holy Spirit. (*Ensign*, Nov. 2009, 8)

Ezra Taft Benson: When obedience ceases to be an irritant and becomes our quest, in that moment God will endow us with power." (Ezra Taft Benson, quoted in Donald L. Staheli, "Obedience—Life's Great Challenge," *Ensign*, May 1998, 81)

Richard G. Scott: Many of you have heavy hearts because a son or daughter, husband or wife, has turned from righteousness to pursue evil. ... Your life is filled with anguish, pain, and, at times, despair. I will tell you how you can be comforted by the Lord. First, you must recognize two foundation principles:

1. While there are many things you can do to help a loved one in need, there are some things that must be done by the Lord.
2. Also, no enduring improvement can occur without righteous exercise of agency. Do not attempt to override agency. The Lord himself would not do that. Forced obedience yields no blessings (see D&C 58:26–33).

I will suggest seven ways you can help. First, love without limitations. ... Second, do not condone the transgressions, but extend every hope and support to the transgressor. ... Third, teach truth. ... Fourth, honestly forgive as often as is required. ... Fifth, pray trustingly. 'The ... fervent prayer of a righteous man availeth much' (James 5:16). ... Sixth, keep perspective. ... When the things you realistically can do to help are done, leave the matter in the hands of the Lord and worry no more. Do not feel guilty because you cannot do more. Do not waste your energy on useless worry. ... In time, you will feel impressions and know how to give further help. You will find more peace and happiness, will not neglect others that need you, and will be able to give greater help because of that eternal perspective. ... *One last suggestion—Never give up on a loved one, never!*" (*Ensign*, May 1988, 60–61)

Nibley: But why this crippling limitation on our thoughts if we are God's children? It is precisely this limitation that is the essence of our mortal existence. If every choice I make expresses a preference, if the world I build up is the world I really love and want, then with every choice I am judging myself, proclaiming all the day long to God, angels, and my fellowmen where my real values lie, where my treasure is, the things to which I give supreme importance. Hence, in this life every moment provides a perfect and foolproof test of your real character, making this life a time of testing and probation. And hence the agonizing cry of the prophet Moroni, speaking to our generation: "I speak unto you as if ye were present, and yet ye are not, but behold, Jesus Christ hath shown you unto me, and I know your doing" (Mormon 8:35). He calls upon us, "Be wise in the days of your probation; ... ask not, that ye may consume it on your lusts" (Mormon 9:28), in other words, that you may use up or consume your probation time just having a good time or doing what you feel like doing—nothing could be more terrible than that: "But *wo* unto him . . . that *wasteth* the days of his probation, for *awful* is his state!" (2 Nephi 9:27; emphasis added). It is throwing our life away to think of the wrong things, and as we are told in the next verse, the cunning plan of the evil one is to get us to do just that—trying, in Brigham Young's phrase, to "decoy the minds of thy Saints," [9] to get our minds on trivial thoughts, on the things of this world, against which we have so often been warned. (rsc.byu.edu/pub/NibleyZeal.php)

Spencer W. Kimball: May I suggest three fundamental things we must do if we are to 'bring again Zion.'... [1] we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind. [2] we must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions. ... 'If the Spirit of the Lord is to magnify our labors, then this spirit of oneness and cooperation must be the prevailing spirit in all that we do' ... (*TPJS* 183) [3] we must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a 'broken heart and a contrite spirit.' We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally we consecrate our time, talents and means as called upon by our file leaders and as prompted by the whisperings of the Spirit (*Ensign*, May 1978, 81).

Attitudes that lead us to God

Enoch

"Thou art God, and I know thee" (Moses 7:59)

"Wherefore am I thy servant?" (6:31)

"Ye are my brethren" (6:43)

"He walked with God" (6:39)

"Enoch ... wept over his brethren" (7:44)

"They were of one heart and one mind" (7:18)

Dwelling with God

Attitudes that lead us to destruction

Cain

"Who is the Lord?" (Moses 5:16)

"He rejected the greater counsel" (5:25)

"Am I my brother's keeper?" (5:34)

"I am free" (5:33)

"He gloried in his wickedness" (5:31)

"Cain was shut out from the presence of the Lord" (5:41)

Spiritual destruction

21. In the Image of God

"God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible,—I say, if you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another. ...

"Having a knowledge of God, we begin to know how to approach Him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to Him, He begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to Him, He is ready to come to us." (HC 6:305, 308)

Sources:

- HC = History of the Church
- OT-I = Old Testament Institute manual
- PGP-I = Pearl of Great Price Institute manual
- REB = Richard Bushman, *Joseph Smith: Rough Stone Rolling*
- JMB = Jeffrey M. Bradshaw, *In God's Image and Likeness: Ancient and Modern Perspectives on the Book of Moses.*