

LESSON 5
“If Thou Doest Well, Thou Shalt Be Accepted”
Moses 5-7

OVERVIEW:

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

Moses 6:25 – Moses 8:3 is from the Book of Enoch. But with the book of Enoch the question of an original manuscript never arises. Although chapters two through eight of the book of Moses are entitled “The Writings of Moses,” the Prophet nowhere indicates that he ever had the manuscript in his hands. Eighteen months earlier he recorded a revelation concerning John the Apostle, “Translated from parchment, written and hid up by himself.” (See D&C 7: heading.) Since the discovery of the Dead Sea Scrolls, we know that writing revelations on parchment and hiding them up in caves was standard practice among the ancient saints, thereby confirming this remarkable passage of modern revelation. But even more significant is the idea that though Joseph Smith saw and “translated” the document in question, he never had it in his hands, and for that matter it may have long since ceased to exist. The whole thing, document and translation, was “given to Joseph Smith the Prophet, and Oliver Cowdery” by revelation “when they inquired through the Urim and Thummim.” (D&C 7: heading.) So it was with the book of Enoch, transmitted to us by Joseph as it was given to him. Though his work was far more demanding and probably required far more concentration and sheer mental effort than we can even imagine, that task did not include searching for a lost manuscript or working out a translation. Hugh Nibley, Ensign, Oct 1975.

SCRIPTURES:

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

Adam and Eve bring forth children—Adam offers sacrifice, serves God—Cain and Abel born—Cain rebels, loves Satan more than God, and becomes Perdition—Murder and wickedness spread—The gospel preached from the beginning. (Moses chapter 5:1-15 is the same as the JST version of Genesis 4:1 – 5:2)

1 AND it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have ^adominion over all the beasts of the field, and to eat his bread by the sweat of his ^bbrow, as I the Lord had commanded him. And Eve, also, his wife, did ^clabor with him. (Parley P. Pratt wrote: Now, reader, contemplate the change. This scene, which was so beautiful, a little before, had now become the abode of sorrow and toil, of death and mourning; the earth groaned with its production of accursed thorns and thistles; man and beast at enmity; the serpent slyly creeping away, fearing lest his head should get the deadly bruise; and man startling amid the thorny path, in fear lest the serpent’s fangs should pierce his heel: while the lamb yields his blood upon the smoking altar. Soon man begins to persecute, hate and murder his fellow, until at length the earth is filled with violence, all flesh becomes corrupt, the powers of darkness prevailed, and it repented Noah that God had made man, and it grieved him at his heart, because the Lord should come out in vengeance, and cleanse the earth by water... Men

have degenerated, and greatly changed, as well as the earth. The sins, the abominations, and the many evil habits of the latter ages have added to the miseries, toils, and sufferings of human life. The idleness, extravagance, pride, covetousness, drunkenness, and other abominations, which are characteristic of the latter times, have all combined to sink mankind to the lowest state of wretchedness and degradation; while priestcraft and false doctrines have greatly tended to lull mankind to sleep, and cause them to rest infinitely short of the powers and attainments, which the ancients enjoyed, and which are alone calculated to exalt the intellectual powers of the human mind, to establish noble and generous sentiments, to enlarge the heart and to expand the soul to the utmost extent of its capacity. Witness the ancients conversing with the Great Jehovah, learning lessons from the angels, and receiving instructions by the Holy Ghost, in dreams by night, and visions by day, until at length the veil is taken off, and they are permitted to gaze with wonder and admiration, upon all things past and future; yea, even to soar aloft amid unnumbered worlds, while the vast expanse of eternity stands open before them, and they contemplate the mighty works of the Great I AM, until they know as they are known and see as they are seen. Compare this intelligence with the low smatterings of education and worldly wisdom which seem to satisfy the narrow mind of man in our generation... And having seen the two contrasted, you will be able to form some idea of the vast elevation from which man has fallen; you will also learn, how infinitely beneath his former glory and dignity he is now living; and your heart will mourn, and be exceedingly sorrowful, when you contemplate him in his low estate, and then think he is your brother; and you will be ready to exclaim, with wonder and astonishment, "Oh man, ! how art thou fallen! Once thou was the favorite of heaven; thy Maker delighted to converse with thee, and angels, and the spirits of just men made perfect were thy companions; but now thou are degraded, and brought down to a level with the beasts; yea, far beneath them, for they look with horror and affright at your vain amusements, your sports, and your drunkenness, and thus often set an example worthy of your imitation. Well did the Apostle Peter say of you, that you know nothing only what you know naturally as brute beasts, made to be taken and destroyed. And thus you perish, from generation to generation, while all creation groans under its pollution, and sorrow and death, mourning and weeping fill up the measure of the days of man. Voice of Warning, p. 92-94)

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

3 And from that time forth, the sons and ^adaughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters. (Adam and Eve's children married and had children.)

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

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

6 And after many days an ^aangel of the Lord appeared unto Adam, saying: Why dost thou offer ^bsacrifices unto the Lord? (The sacrifices are being offered at Adam-ondi-Ahman. The place of sacrifice, the place of the Divine Presence. The altar.) And Adam said unto him: I know not, save the Lord commanded me. (God had previously shown Adam how to do the animal sacrifice, but Adam did not fully understand it as he says so here. Adam is being obedient, even though he didn't fully understand why.)

7 And then the angel spake, saying: This thing is a ^asimilitude of the ^bsacrifice of the Only Begotten of the Father, (Their sacrifices pointed them forward to the Atonement of Christ. Today the sacrament points us back to the Atonement of Christ.) which is full of ^cgrace and ^dtruth.

8 Wherefore, thou shalt do all that thou doest in the ^aname of the Son, and thou shalt ^brepent and ^ccall upon God in the name of the Son forevermore.

9 And in that day the ^aHoly Ghost fell upon Adam, which beareth record of the Father and the Son, saying: (The Holy Ghost is speaking as Christ by divine investiture of authority.) I am the ^bOnly Begotten of the Father from the beginning, henceforth and forever, that as thou hast ^cfallen thou mayest be ^dredeemed, and all mankind, even as many as will.

10 And in that day Adam blessed God and was ^afilled, and began to ^bprophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my ^ctransgression my ^deyes are opened, and in this life I shall have ^ejoy, and again in the ^fflesh I shall see God. (In matters of religion, when a man is motivated by great and powerful convictions of truth, he disciplines himself – not because of demands made upon him by the Church, but because of the knowledge within his heart that God lives; that he is a child of God with an eternal and limitless potential; that there is joy in service and satisfaction in laboring in a great cause. Gordon B. Hinckley, Be Thou an Example, p. 5)

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had ^aseed, and never should have ^bknown good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Lehi taught this in 2 Nephi 2, which may have been on the brass plates. Notice that Adam is saying in verse 10 “my transgression” whereas Eve says in verse 11 “our transgression” showing the differences between how men see things and how women see things. Adam says that all of these good things are happening because of what he did, but Eve is saying that the good that happens is because of what they are doing together. And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. (2 Nephi 2:22,23))

12 And Adam and ^aEve blessed the name of God, and they made all things ^bknown unto their sons and their daughters. (Teach your children the gospel.)

13 And ^aSatan came among them, saying: I am also a son of God; and he commanded them, saying: ^bBelieve it not; and they believed it not, and they ^cloved Satan more than God. (It’s not that they didn’t love God, they just loved the things of the world more than the things of God. They loved their sports on Sunday instead of keeping the Sabbath holy.) And men began from that time forth to be ^dcarnal, sensual, and devilish. (If God is not first in our lives, it doesn’t matter what is second.)

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

15 And as many as ^abelieved in the Son, and repented of their sins, should be ^bsaved; and as many as believed not and repented not, should be ^cdamned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare ^aCain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain ^bhearkened not, saying: Who is the Lord that I should ^cknow him? (Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith... Shedding the blood of the Only Begotten to atone for man... was the plan of redemption;... and as the sacrifice was instituted for a type, by which man was to discern the great Sacrifice which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised...; consequently Cain could have no faith; and whatsoever is not of faith is sin. Joseph Smith, TPJS, p. 58)

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

18 And Cain ^aloved Satan more than God. And Satan commanded him, saying: ^bMake an offering unto the Lord. (Cain shows his willingness to obey Satan and not God.)

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

the Lord. (Cain held the priesthood.)

20 And Abel, he also brought of the ^afirstlings of his flock, and of the fat thereof. And the Lord had ^brespect unto Abel, and to his ^coffering; (By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh. (Hebrews 11:4) How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness. Joseph Smith, TPJS, p. 168-69)

21 But unto Cain, and to his ^aoffering, he had not respect. Now Satan knew this, and it ^bpleased him. And Cain was very wroth, and his countenance fell.

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

23 If thou doest well, thou shalt be ^aaccepted. And if thou doest not well, sin lieth at the door, and Satan ^bdesireth to have thee; and except thou shalt hearken unto my commandments, I will ^cdeliver thee up, and it shall be unto thee according to his desire. And thou shalt ^drule over him; (Cain will rule over Satan because Cain will have a body in the resurrection while Satan does not. The resurrection will be universal and every soul born into this world must receive his body and spirit reunited inseparably in the resurrection. Satan was denied the privilege of receiving a body of flesh and bones, the blessing of mortality and the resurrection, because of his rebellion. There must have been a time in the eternity past when he was considered faithful and great honors had been bestowed upon him, for he was known as Lucifer, which is interpreted as “lightbearer.” Whether those who in mortal life rebel and become sons of perdition will be able to exercise greater dominion than those who followed Lucifer, who became the devil and arch-enemy of Jesus Christ, might be a moot question. However, the Lord has made it definitely clear that Cain will hold that ascendancy in the realm of wickedness. The information given is definite that (Cain) became Perdition, and that Lucifer who is Satan, became subject to him. It appears that the reason Satan desired to have him was due to the fact that Cain had obtained a body of flesh and bones and therefore had superior power, and Satan was willing to accept and be obedient to him because of that condition. The natural conclusion is, therefore, that a devil with a body of flesh and bones has some power greater than one who was denied the physical body. Joseph Fielding Smith, Answers to Gospel Questions, Lesson 39, p. 300-301.)

24 For from this time forth thou shalt be the father of his ^alies; thou shalt be called ^bPerdition; for thou wast also ^cbefore the world. (Anytime we begin to stray from God, he warns us through the Holy Ghost’s promptings. Cain must have been predisposed in his life prior to mortality to love Satan more than God. Ether 8:15 - And it came to pass that thus they did agree with ^aAkish. 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 ^bCain, who was a murderer from the beginning.)

25 And it shall be said in time to come—That these abominations were had from ^aCain; for he rejected the greater counsel which was had from God; and this is a ^bcursing which I will put upon thee, except thou repent.

26 And Cain was wroth, (Anger gets in the way of humble repentance. Those who refuse to repent will be sons of perdition.) and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.

27 And Adam and his wife ^amourned before the Lord, because of Cain and his brethren. (Cain was not the only one who turned from the Lord.)

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

29 And Satan said unto Cain: ^aSwear unto me by thy throat, (This is the beginning of the secret oaths that were the secret combinations mentioned in the Book of Mormon.) 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. (Secret combinations for the purpose of murder for gain.)

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

31 And Cain said: Truly I am Mahan, (The words means destroyer.) the master of this great ^asecret, that I may ^bmurder and get ^cgain. Wherefore Cain was called Master ^dMahan, and he gloried in his wickedness.

32 And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. (Premeditated murder.)

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

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

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

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

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

38 And Cain said unto the Lord: Satan ^atempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my ^bpunishment is greater than I can bear. (Cain is not sorry for what he did, but is sorry for his punishment. He is not repentant.)

39 Behold thou hast driven me out this day from the face of the Lord (Cain is driven out like Adam was driven out.), and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

40 And I the Lord said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. (Capital punishment is not instituted until the time of Noah.) And I the Lord set a ^amark upon Cain, (Black skin. See Moses 7:8, 22) lest any finding him should kill him. (On the sad character Cain, an interesting story comes to us from Lycurgus A. Wilson's book on the life of David W. Patten. From the book I quote an extract from a letter by Abraham O. Smoot giving his recollection of David Patten's account of meeting "a very remarkable person who had represented himself as being Cain." "As I was riding along the road on my mule I suddenly noticed a very strange personage walking beside me... His head was about even with my shoulders as I sat in my saddle. He wore no clothing, but was covered with hair. His skin was very dark. I asked him where he dwelt and he replied that he had no home, that he wandered in the earth and traveled to and fro. He said he was a very miserable creature, that he had earnestly sought death during his sojourn upon the earth, but that he could not die, and his mission was to destroy the souls of men. About the time he expressed himself thus, I rebuked him in the name of the Lord Jesus Christ and by virtue of the Holy Priesthood, and commanded him to go hence, and he immediately departed out of my sight..." Life of David W. Patten, p. 50. Spencer W. Kimball, Miracle of Forgiveness, p. 127-28)

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

42 And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the ^acity after the name of his son, Enoch.

43 And unto Enoch was born Irad, and other sons and daughters. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech.

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

Zillah.

45 And Adah bare Jabal; he was the father of such as dwell in ^atents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ. (This means he was a partyer.)

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

47 And Lamech said unto his wives (The first documented case of polygamy.), Adah and Zillah: Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

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

49 For ^aLamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

50 Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the ^aoath's sake.

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

52 Wherefore the Lord ^acursed Lamech, and his house, and all them that had covenanted with Satan; for they kept not the commandments of God, and it displeased God, and he ministered not unto them, and their works were abominations, and began to spread among all the ^bsons of men. And it was among the sons of men.

53 And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion; (Cain's wife followed him, but Lamech's wives did not follow him and cast him out from them.)

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

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

56 And God ^acursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;

57 For they would not ^ahearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should ^bcome in the meridian of time, who was ^cprepared from before the foundation of the world.

58 And thus the ^aGospel began to be ^bpreached, from the beginning, being declared by ^choly ^dangels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.

59 And thus all things were confirmed unto ^aAdam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen.

CHAPTER 6

(November—December 1830)

Adam's seed keep a book of remembrance—His righteous posterity preach repentance—God reveals himself to Enoch—Enoch preaches the gospel—The plan of salvation was revealed to Adam—He received baptism and the priesthood.

1 AND Adam hearkened unto the voice of God, and called upon his sons to repent. (The Lord has Adam preach repentance to counter Satan's success.)

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

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

4 And then began these men to ^acall upon the name of the Lord, and the Lord blessed them;

5 And a ^abook of ^bremembrance was kept, in the which was recorded, in the ^clanguage of Adam, for it was given unto as many as called upon God to write by the spirit of ^dinspiration;

6 And by them their ^achildren were taught to read and write, having a ^blanguage which was ^cpure and undefiled.

7 Now this same ^aPriesthood, which was in the beginning, shall be in the end of the world also.

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

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

10 And ^aAdam lived one hundred and thirty years, and begat a son in his own likeness, after his own ^bimage, and called his name Seth.

11 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters;

12 And all the days that Adam lived were nine hundred and thirty years, and he died.

13 Seth lived one hundred and five years, and begat Enos, and ^aprophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also.

14 And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters.

15 And the children of ^amen were numerous upon all the face of the land. And in those days ^bSatan had great ^cdominion among men, and raged in their hearts; and from thenceforth came ^dwars and bloodshed; and a man's hand was against his own brother, in administering death, because of ^esecret ^fworks, seeking for ^gpower.

16 All the days of Seth were nine hundred and twelve years, and he died.

17 And Enos lived ninety years, and begat ^aCainan. And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named ^bCainan.

18 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years, and he died.

19 And Cainan lived seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of ^aCainan were nine hundred and ten years, and he died.

20 And Mahalaleel lived sixty-five years, and begat Jared; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.

21 And Jared lived one hundred and sixty-two years, and begat ^aEnoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared ^btaught Enoch in all the ways of God. (We are introduced to Enoch who will be the subject of the rest of the chapter and of the next one as well.)

22 And this is the genealogy of the sons of Adam, who was the ^ason of God, with whom God, himself, conversed.

23 And they were ^apreachers of ^brighteousness, and spake and ^cprophesied, and called upon all men, everywhere, to repent; and ^dfaith was ^etaught unto the children of men.

24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

The start of the Book of Enoch extract: The Church published in the Ensign magazine between October 1975 and August 1977, 13 articles by Hugh Nibley entitled A Strange Thing in the Land: The Return of the Book of Enoch. These articles show that the Book of Enoch actually existed, that Joseph Smith was given extracts from the book to be placed in the Book of Moses, and that the Book is beginning to come forth in our day.

25 And Enoch lived sixty-five years, and begat Methuselah.

26 And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the ^aSpirit of God descended out of heaven, and abode upon him.

27 And he heard a ^avoice from heaven, saying: ^bEnoch, my son, ^cprophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am ^dangry with this people, and my fierce anger is kindled against them; for their hearts have waxed ^ehard, and their ^ffears are dull of hearing, and their eyes ^gcannot see afar off;

28 And for these many generations, ever since the day that I created them, have they gone astray, and have ^adenied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam.

29 Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death; and a ^ahell I have prepared for them, if they repent not;

30 And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

31 And when Enoch had heard these words, he ^abowed himself to the earth, before the Lord, and spake before the Lord, saying: ^bWhy is it that I have found favor in thy sight, and am but a lad, and all the people ^chate me; for I am ^dslow of speech; wherefore am I thy servant?

32 And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy ^amouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good.

33 Say unto this people: ^aChoose ye ^bthis day, to serve the Lord God who made you.

34 Behold my ^aSpirit is upon you, wherefore all thy words will I justify; and the ^bmountains shall flee before you, and the ^crivers shall turn from their course; and thou shalt abide in me, and I in you; therefore ^dwalk with me.

35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with ^aclay, and wash them, and thou shalt see. And he did so. (This is a new creation for Enoch to be able to see both physical things but spiritual things also.)

36 And he beheld the ^aspirits that God had created; and he beheld also things which were not visible to the ^bnatural eye; and from thenceforth came the saying abroad in the land: A ^cseer hath the Lord raised up unto his people.

37 And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were ^aoffended because of him.

38 And they came forth to hear him, upon the high places, saying unto the ^atent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a ^bwild man hath come among us. (It appears that Enoch is preaching to descendants of Cain.)

39 And it came to pass when they heard him, no man laid hands on him; for ^afear came on all them that heard him; for he ^bwalked with God.

40 And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?

41 And he said unto them: I came out from the land of ^aCainan, the land of my fathers, a land of ^brighteousness unto this day. And my father ^ctaught me in all the ways of God. (Enoch explains that he

was taught by Adam.)

42 And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.

43 And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why ^acounsel ye yourselves, and deny the God of heaven?

44 The heavens he made; the ^aearth is his ^bfootstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof.

45 And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even ^aAdam.

46 For a book of ^aremembrance we have ^bwritten among us, according to the pattern given by the finger of God; and it is given in our own ^clanguage.

47 And as Enoch spake forth the words of God, the people trembled, and could not ^astand in his presence.

48 And he said unto them: Because that Adam ^afell, we are; and by his fall came ^bdeath; and we are made partakers of misery and woe. (When Adam fell, so did the earth and everyone on it.)

49 Behold Satan hath come among the children of men, and ^atempteth them to ^bworship him; and men have become ^ccarnal, ^dsensual, and devilish, and are shut out from the ^epresence of God. (It sounds like we are not naturally carnal, but only so when Satan tempts us and we choose to sin.)

50 But God hath made known unto our fathers that all men must repent.

51 And he called upon our father Adam by his own voice, saying: I am God; I ^amade the world, and ^bmen ^cbefore they were in the flesh. (God's preaching to Adam is also preaching to all mankind. When God talks to Adam, he is talking to everyone.)

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 ^abaptized, even in water, in the name of mine Only Begotten Son, who is full of ^bgrace and truth, which is Jesus ^cChrist, the only ^dname which shall be given under heaven, whereby ^esalvation 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. (God is speaking to all men through Adam. The basic principles of the gospel have been taught since the beginning of time. Faith, repentance, baptism and the gift of the Holy Ghost.)

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 ^aforgiven thee thy transgression in the Garden of Eden. (Baptism occurred after the fall. Prior to the fall there was no need for baptism.)

54 Hence came the saying abroad among the people, that the ^aSon of God hath ^batoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the ^cchildren, for they are ^dwhole from the foundation of the world. (Article of Faith No. 2.)

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are ^aconceived in sin, even so when they begin to grow up, ^bsin conceiveth in their hearts, and they taste the ^cbitter, that they may know to prize the good. (Opposition in all things.)

56 And it is given unto them to know good from evil; wherefore they are ^aagents unto themselves, and I have given unto you another law and commandment.

57 Wherefore teach it unto your children, that all men, everywhere, must ^arepent, or they can in nowise inherit the kingdom of God, for no ^bunclean thing can dwell there, or ^cdwell in his ^dpresence; for, in the language of Adam, ^eMan of Holiness is his name, and the name of his Only Begotten is the ^fSon of Man, even ^gJesus Christ, a righteous ^hJudge, who shall come in the meridian of time. (Can we, even in the depths of disease, tell Him anything at all about suffering? In ways we cannot comprehend, our sicknesses and infirmities were borne by Him even before they were borne by us. The very weight of our combined sins caused Him to descend below all. We have never been, nor will we be, in depths such

as He has known. Thus His atonement made perfect His empathy and His mercy and His capacity to succor us, for which we can be everlastingly grateful as He tutors us in our trials. There was no ram in the thicket at Calvary to spare Him, this Friend of Abraham and Isaac. Neal A. Maxwell, Even As I Am, p. 116)

58 Therefore I give unto you a ^acommandment, to ^bteach these things freely unto your ^cchildren, saying:
59 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 ^aspirit, which I have made, and so became of ^bdust a living soul, even so ye must be ^cborn again into the kingdom of heaven, of ^dwater, 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 ^eenjoy the ^fwords of ^geternal life in this world, and eternal life in the world to come, even immortal ^hglory;

60 For by the ^awater ye keep the commandment; by the Spirit ye are ^bjustified, and by the ^cblood ye are ^dsanctified; (Just as there can be no mortal birth without: Water (the viable fetus being immersed in such in its mother's womb, and Blood (the life of the mortal body is in the blood, without which there is immediate death; and there can be no mortal birth as such without the loss of blood by the mother) and Spirit (the offspring of God which comes from pre-existence to dwell in the tabernacle of clay formed from the dust of the earth in the womb of the mother). So there can be no spiritual birth into the kingdom of heaven without: Water (baptism by immersion under the hands of a legal administrator) and Spirit (the cleansing power of the Holy Spirit which burns sin and iniquity out of the human soul as though by fire, thus making the soul fit to dwell with holy and pure beings in God's kingdom) and Blood (the shed blood of Him who poured out his soul unto death so that all of the terms and conditions of the plan of salvation would have force and validity and so that mortal man might be ransomed from the temporal and spiritual death brought into the world by the fall of Adam. Also: The symbolism here used helps center our attention in the atoning sacrifice of the Son. The same elements were there present. Spirit (in that our Lord voluntarily gave up the ghost, permitting his spirit to leave the body). Blood (in that he there completed the act, commenced in Gethsemane, of shedding his own blood for the sins of men) and Water (in that when one of the soldiers with a spear pierced his side...forthwith came there out blood and water. And he that saw it [John himself] bare record, and his record is true; and he knoweth that he saith true, that ye might believe. DNTC, 3:403.)

61 Therefore it is given to abide in you; the ^arecord of heaven; the ^bComforter; the ^cpeaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all ^dpower according to wisdom, mercy, truth, justice, and judgment.

62 And now, behold, I say unto you: This is the ^aplan of salvation unto all men, through the ^bblood of mine ^cOnly Begotten, who shall come in the meridian of time.

63 And behold, all things have their ^alikeness, and all things are created and made to ^bbear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was ^acaught away by the Spirit of the Lord, and was carried down into the water, and was laid under the ^bwater, 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 ^aborn of the Spirit, and became quickened in the ^binner man.

66 And he heard a voice out of heaven, saying: Thou art baptized with ^afire, and with the Holy Ghost. This is the ^brecord of the Father, and the Son, from henceforth and forever;

67 And thou art after the ^aorder of him who was without beginning of days or end of years, from all eternity to all eternity. (Adam receives the Melchizedek Priesthood and the keys of presidency.)

68 Behold, thou art ^aone in me, a son of God; and thus may all become my ^bsons. Amen.

CHAPTER 7
(December 1830)

Enoch teaches, leads the people, moves mountains—The City of Zion is established—Enoch foresees the coming of the Son of Man, his atoning sacrifice, and the resurrection of the saints—He foresees the restoration, the gathering, the Second Coming, and the return of Zion.

1 AND it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the ^asons of God, and many have believed not, and have perished in their sins, and are looking forth with ^bfear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As 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 ^aSimeon.

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with ^aglory;

4 And I ^asaw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, ^bface to face; and he said unto me: ^cLook, and I will ^dshow unto thee the world for the space of many generations.

5 And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in ^atents, which were the people of Shum.

6 And again the Lord said unto me: Look; and I looked towards the north, and I beheld the people of ^aCanaan, which dwelt in tents.

7 And the Lord said unto me: Prophecy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan;

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

9 And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof;

10 And the Lord said unto me: Go to this people, and say unto them—^aRepent, lest I come out and smite them with a curse, and they die.

11 And he gave unto me a commandment that I should ^abaptize in the name of the Father, and of the Son, which is full of ^bgrace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.

12 And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; (Enoch is not allowed to preach to the descendants or followers of Cain.)

13 And so great was the ^afaith of Enoch that he led the people of God, and their enemies came to battle against them; and he ^bspoke the word of the Lord, and the earth trembled, and the ^cmountains fled, even according to his command; and the ^drivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so ^epowerful was the word of Enoch, and so great was the power of the language which God had given him.

14 There also came ^aup a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea. (Nature is more obedient than men. Instead of repenting, the people run away from Enoch.)

15 And the ^agiants of the land, also, stood afar off; and there went forth a ^bcurse upon all people that

fought against God;

16 And from that time forth there were wars and bloodshed among them; but the Lord came and ^adwelt with his people, and they dwelt in righteousness.

17 The ^afear of the Lord was upon all nations, so great was the ^bglory of the Lord, which was upon his people. And the Lord blessed the ^cland, and they were blessed upon the mountains, and upon the high places, and did flourish.

18 And the Lord called his people ^aZION, because they were of ^bone heart and one mind, and dwelt in righteousness; and there was no poor among them.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION.

20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely ^aZion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the ^bresidue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, ^aZion, in process of time, was ^btaken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

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.

23 And after that Zion was taken up into ^aheaven, Enoch ^bbeheld, and lo, ^call the nations of the earth were before him; (Monte S. Nyman, professor of ancient scripture, Brigham Young University: From the Pearl of Great Price and the Joseph Smith Translation of the Bible, we know that righteous people continued to be translated (taken from earth without tasting of death) after the city of Enoch was taken up. In Moses we read of a vision shown to Enoch of all the nations of the earth after Zion was taken up into heaven. (See Moses 7:23.) He was shown the power of Satan that was upon the earth, with angels descending and warning the inhabitants of the earth (see Moses 7:24-26); and “Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.” (Moses 7:27). In the JST, we read of the days of Melchizedek, who “was ordained an high priest after the order of the covenant which God made with Enoch.” In referring to Enoch’s day, it is recorded that this priesthood was after the order of the Son of God and gave men power to control the earth and its elements by the will of God. (JST, Gen. 14:27; see also JST, Gen. 14:28-31.) Through this priesthood, “men having this faith, coming up unto this order of God, were translated and taken up into heaven.” (JST, Gen. 14:32.) Returning to the days of Melchizedek, it is stated that “his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world.” (JST, Gen. 14:34.) Thus we have two witnesses to the translation of individuals between the days of Enoch and the flood as well as a declaration that the doctrine of translation of righteous men continued even after the flood, in the days of Melchizedek. Ensign, Jan 1994)

24 And there came generation upon generation; and Enoch was high and ^alifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.

25 And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.

26 And he beheld Satan; and he had a great ^achain in his hand, and it veiled the whole face of the earth with ^bdarkness; and he looked up and ^claughed, and his ^dangels rejoiced.

27 And Enoch beheld ^aangels descending out of heaven, bearing ^btestimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

28 And it came to pass that the God of heaven looked upon the ^aresidue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain

upon the mountains?

29 And Enoch said unto the Lord: How is it that thou canst ^aweep, seeing thou art holy, and from all eternity to all eternity?

30 And were it possible that man could number the particles of the earth, yea, millions of ^aearths like this, it would not be a beginning to the number of thy ^bcreations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

31 And thou hast taken ^aZion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, ^bjustice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst ^cweep?

32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own ^ahands, and I gave unto them their ^bknowledge, in the day I created them; and in the Garden of Eden, gave I unto man his ^cagency;

33 And unto thy brethren have I said, and also given commandment, that they should ^alove one another, and that they should choose me, their Father; but behold, they are without affection, and they ^bhate their own blood;

34 And the ^afire of mine ^bindignation is kindled against them; and in my hot displeasure will I send in the ^cfloods upon them, for my fierce anger is kindled against them.

35 Behold, I am God; ^aMan of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my ^bname, also.

36 Wherefore, I can stretch forth mine hands and hold all the ^acreations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great ^bwickedness as among thy brethren.

37 But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer? (Why would all the creations of God weep over an event on this earth? Are other earths able to see what goes on on this earth? Jack S. Marshall gave a talk at Education Week at BYU in 2004 and said the following: Take a look at verse 37. What can you deduct about this earth compared to other worlds from verse 37? He says this: "But behold, their sins [referring to Noah's people, the flood] shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?" Now, what can you deduct from that verse about this earth compared to other worlds? If all my creations will weep over this event, that tells you and I that other worlds have knowledge of specific events that have happened on this earth. The most obvious event that all worlds have a knowledge of that has taken place on this earth and this earth alone is what? The Atonement. Jesus Christ came to this earth and this earth alone to work out the Atonement for who? All the worlds of the millions of earths which were created. That's kind of unique.)

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a ^aprison have I prepared for them.

39 And That which I have chosen hath pled before my face. Wherefore, he ^asuffereth for their sins; inasmuch as they will repent in the day that my ^bChosen shall return unto me, and until that day they shall be in ^ctorment;

40 Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.

41 And it came to pass that the Lord spake unto Enoch, and ^atold Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his ^bheart swelled wide as eternity; and his bowels yearned; and all eternity shook.

42 And Enoch also saw Noah, and his ^afamily; that the posterity of all the sons of Noah should be saved with a temporal salvation;

43 Wherefore Enoch saw that Noah built an ^aark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the ^bfloods came and swallowed them up.

44 And as Enoch saw this, he had ^abitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be ^bcomforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.

45 And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be ^asanctified and have eternal life?

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

47 And behold, Enoch ^asaw the day of the coming of the Son of Man, (The First coming of Christ.) even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the ^bLamb is slain from the foundation of the world; and through ^cfaith I am in the bosom of the Father, and behold, ^dZion is with me.

48 And it came to pass that Enoch looked upon the ^aearth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am ^bpained, I am weary, because of the wickedness of my children. When shall I ^crest, and be ^dcleansed from the ^efilthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

49 And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the ^afloods.

51 And the Lord could not withhold; and he ^acovenanted with Enoch, and sware unto him with an oath, that he would stay the ^bfloods; that he would call upon the children of Noah;

52 And he sent forth an unalterable decree, that a ^aremnant of his seed should always be found among all nations, while the earth should stand;

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am ^aMessiah, the ^bKing of Zion, the ^cRock of Heaven, which is broad as ^deternity; whoso cometh in at the gate and ^eclimbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with ^fsongs of everlasting ^gjoy.

54 And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

55 And the Lord said unto Enoch: Look, and he looked and beheld the ^aSon of Man lifted up on the ^bcross, after the manner of men;

56 And he heard a loud voice; and the heavens were ^aveiled; and all the creations of God mourned; and the earth ^bgroaned; and the rocks were rent; and the ^csaints arose, and were ^dcrowned at the ^eright hand of the Son of Man, with crowns of glory;

57 And as many of the ^aspirits as were in ^bprison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth ^arest?

59 And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

60 And the Lord said unto Enoch: As I live, even so will I come in the ^alast days, in the days of wickedness and vengeance, to fulfil the ^boath which I have made unto you concerning the children of Noah; (The Second coming of Christ.)

61 And the day shall come that the earth shall ^arest, but before that day the heavens shall be ^bdarkened,

and a ^cveil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I ^dpreserve;

62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear ^btestimony of mine Only Begotten; his ^cresurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to ^dgather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ^eZion, a New ^fJerusalem.

63 And the Lord said unto Enoch: Then shalt thou and all thy ^acity meet them there, and we will ^breceive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64 And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a ^athousand years the ^bearth shall ^crest. (The Millennium.)

65 And it came to pass that Enoch saw the ^aday of the ^bcoming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66 But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts ^afailing them, looking forth with fear for the ^bjudgments of the Almighty God, which should come upon the wicked.

67 And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of ^ajoy;

68 And all the days of ^aZion, in the days of Enoch, were three hundred and sixty-five years.

69 And Enoch and all his people ^awalked 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; and from thence went forth the saying, ZION IS FLED. (Enoch and the city are translated. Bruce R. McConkie: After the Lord called his people Zion, the scripture says that Enoch "built a city that was called the City of Holiness, even Zion;" that Zion "was taken up into heaven" where "God received it into his own bosom; and that from thence went forth the saying, Zion is fled." (Moses 7:69.) After the Lord's people were translated—for it was people who were caught up into heaven, not brick and mortar and stone; for there are better homes already in heaven than men can build on earth—after these righteous saints went to dwell beyond the veil, others, being converted and desiring righteousness, looked for a city which hath foundation, whose builder and maker is God, and they too "were caught up by the powers of heaven into Zion." This same Zion which was taken up into heaven shall return during the Millennium, when the Lord brings again Zion, and its inhabitants shall join with the new Jerusalem, which shall then be established. (Moses 7:4-69.) Tambuli, Sep 1977, p. 12, Ensign, May 1977, p. 115)

Additional Reading:

2 Nephi 2: 25 ^aAdam ^bfell that men might be; and men ^care, that they might have ^djoy. (D&C 93- we won't have a fullness of joy until we're resurrected. "The expression used here has reference to the day of Christ's mortal ministry, usually designated as the meridian of time. Using the same expression as Nephi, Paul wrote, 'When the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons' (Galatians 4:4-5). Paul also spoke of 'the dispensation of the fulness of times' as the day in which we live- the day in which all things are to be restored (see Ephesians 1:10). Those living before Christ's earthly ministry would properly see his coming as a time of fulness or a time of completion not only of the law of Moses but also of thousands of messianic prophecies. In the revelations of the Restoration the phrase is used to identify our dispensation as the fulness of all past dispensations (see D&C 27:13; D&C 121:31; D&C 124:41; D&C 128:18, 20)." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 191))

26 And the ^aMessiah cometh in the fulness of time, that he may ^bredeem the children of men from the

fall. And because that they are ^credeemed from the fall they have become ^dfree forever, knowing good from evil (Acquiring a knowledge of good and evil is vital for God's children. Without it they could not become as he is. Elder James E. Talmage wrote: "A knowledge of good and evil is essential to the advancement that God has made possible for His children to achieve; and this knowledge can be best gained by *actual experience*, with the contrasts of good and its opposite plainly discernible." *A Study of the Articles of Faith*. 12th ed., rev. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978), 54 Mortality is necessary to the acquisition of the knowledge of good and evil. Elder Talmage said: "A knowledge of good and evil is essential to progress, and the school of experience in mortality has been provided for the acquirement of such knowledge." *Vitality of Mormonism* (Boston: The Gorham Press, 1919), 46. President George Q. Cannon declared: "It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil--of understanding evil and being able to overcome the evil--and by overcoming it receive the exaltation and glory that He has in store for us." *Journal of Discourses*, 26:190-191.); to act for themselves and not to be acted upon, save it be by the punishment of the ^elaw at the great and last day, according to the commandments which God hath given. (We are free to choose our actions, but not the consequences of those actions. "Standing alone, these verses (verses 22-26) would justify the eternal worth of the Book of Mormon. The most transcendent event in all history was the atoning sacrifice of Christ. The Atonement came in answer to the Fall. Without an understanding of the Fall there can be no meaningful understanding of the Atonement. In turn, to understand the Fall one must understand the nature of the Creation, for it is from the original state in which things were created that they have fallen and to which, through the Atonement, they are in large measure intended to return. These three principles - the Creation, the Fall, and the Atonement - are inseparable and have properly been called the three pillars of eternity. Within the covers of the Bible we can read an account of the Creation, of Adam's fall, and of the events that surrounded Christ's atoning sacrifice. Yet it is to the Book of Mormon that we must turn to learn why things were created as they were, why it was essential to the eternal plan for the salvation of man that Adam fall, and why the blood of Christ needed to be shed in an infinite sacrifice. To this end, few verses have ever been penned that are more instructive than those here written by father Lehi. First, he told us that if Adam had not fallen, all created things- that is, Adam, Eve, plants, animals, and even the earth itself- would have remained forever in the paradisiacal state in which they had been created. None would know death, none would know corruption or change of any kind, and none could produce after their own kind. All must have remained forever as they existed at the completion of the creative act." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 199-200)

27 Wherefore, men are ^afree according to the ^bflesh; and ^call things are ^dgiven them which are expedient unto man (We are granted sufficient knowledge of the mysteries of heaven to save ourselves, yet not enough to negate mortality as a time and place of trial and testing. It is not expedient that we have answers to all things or that we be able to see the end from the beginning. DCBM, 1:102). And they are free to ^echoose ^fliberty and eternal ^glife, through the great Mediator of all men, or to choose captivity and death (There can be no forced righteousness, for, as Lehi taught us, if there is no opportunity for wickedness, there can be no opportunity for righteousness. DCBM, 1:202), according to the captivity and power of the devil; for he seeketh that all men might be ^hmiserable like unto himself. (Brigham Young said: "You are aware that many think that the Devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil. The spirit that the Lord puts into a tabernacle of flesh, is under the dictation of the Lord Almighty; but the spirit and body are united in order that the spirit may have a tabernacle, and be exalted; and the spirit is influenced by the body, and the body by the spirit. In the first place the spirit is pure, and under the special control and influence of the Lord, but the body is of the earth, and is subject to the power of the Devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the Devil then has power to overcome

the body and spirit of that man, and he loses both. Recollect, brethren and sisters, every one of you, that when evil is suggested to you, when it arises in your hearts, it is through the temporal organization. When you are tempted, buffeted, and step out of the way inadvertently; when you are overtaken in a fault, or commit an overt act unthinkingly; when you are full of evil passion, and wish to yield to it, then stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives. But many, very many, let the spirit yield to the body, and are overcome and destroyed.” (*Discourses of Brigham Young*, p. 69-70 as taken from the *Book of Mormon Student Manual*, 1981 ed., p. 73-4))

Genesis 4:1-16:

THE FIRST BOOK OF MOSES CALLED
GENESIS
CHAPTER 4

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

1 AND Adam knew Eve his wife; and she conceived, and bare ^aCain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a ^akeeper of sheep, but Cain was a tiller of the ground.

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

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

5 But unto ^aCain and to his ^boffering he had not ^crespect. And Cain was very wroth, and his countenance fell.

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

7 If thou doest well, shalt thou not be ^aaccepted? and if thou ^bdoest not well, ^csin lieth at the door. And unto thee *shall be* ^dhis ^edesire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ^aslew him.

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

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

11 And now *art* thou ^acursed from the ^bearth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a ^afugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, ^aMy punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall ^aslay me.

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

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

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