

# Lesson 5: “If Thou Doest Well, Thou Shalt Be Accepted”

Scripture Block: Moses 5 – 7

Purpose: To help class members understand that choices to follow Jesus Christ lead to liberty, happiness, and eternal life, while choices to follow Satan lead to misery and captivity.



My lessons take a different path than the Gospel Doctrine lesson manual. The lesson outline looks closer at the doctrinal topics that the lesson purpose and scripture block review. They are designed to challenge mature, active Latter-Day Saints who have a solid Gospel foundation and are looking for insights into the scriptures that will broaden their faith and understanding.

If you are interested in downloading the Powerpoint file, links to source material or reading my posts about improving Gospel Doctrine class preparation, delivery and engagement, you can join my Facebook Group and have full access to the content posted there. The link is <https://www.facebook.com/groups/188904648521022/>

## **Lesson 5 covers the Book of Moses, Chapters 5, 6 and 7**

**Chapter 5** - Adam and Eve bring forth children—Adam offers sacrifice and serves God—Cain and Abel are born—Cain rebels, loves Satan more than God, and becomes Perdition—Murder and wickedness spread—The gospel is preached from the beginning.

**Chapter 6** - 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.

**Chapter 7** - Enoch teaches, leads the people, and 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.

## Timeline of the Early Patriarchs – The First Millennium

|                                                                |                |
|----------------------------------------------------------------|----------------|
| 1 - Adam is created                                            | (generation 1) |
| 130 - Adam and Eve receive a son, Seth                         | (generation 2) |
| 235 - Enosh is born                                            | (generation 3) |
| 325 - Kenan is born                                            | (generation 4) |
| 395 - Mahalaleel is born                                       | (generation 5) |
| 460 - Jared is born                                            | (generation 6) |
| 622 - Enoch is born                                            | (generation 7) |
| 687 - Methuselah is born                                       | (generation 8) |
| 874 - Lamech is born                                           | (generation 9) |
| 930 - Adam dies, aged 930                                      |                |
| 987 - Enoch taken up by God (did not die – Gen 5:24), aged 365 |                |
| 1042 - Seth dies, aged 912                                     |                |

*Wikipedia: Timeline of Genesis patriarchs – This is not a LDS source; care should be used to clarify the source and is used as a general reference of relative time.*

## **I Have a Question - Methuselah was 969 years old when he died (see Gen. 5:27), Noah was 950 (see Gen. 9:29), and Adam was 930 (see Gen. 5:5). Why did these and other ancient patriarchs who lived before the Flood live so long?**

It is important to consider three points before attempting to answer why. First, modern revelation supports the scriptural indication that many Old Testament patriarchs lived incredibly long lives (see Moses 8:1–13; D&C 107:41–53). Second, early prophets of this dispensation understood these scriptural references to be literal. Third, early historians took these statements literally. The first-century historian Josephus tells us, for example, “Let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument that neither did they attain to so long a duration of life.”

The question is not resolved in scripture, but several possible answers are implied.

- Some have interpreted 2 Nephi 2:21 as referring to those living before the Flood: “The days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh.”
- Others have suggested that it was righteousness that increased the length of their lives.
- President Brigham Young attributed the patriarchs’ longevity to their obedience to the “laws of life.”
- Others have suggested that the earth’s environment may have changed radically at the time of the Flood and that this accounts for the decrease in longevity immediately thereafter.
- Among other possible purposes for the prolonged life span of the ancient patriarchs was the Lord’s need to establish truth through his law of witnesses.

<https://www.lds.org/liahona/1998/03/i-have-a-question/the-length-of-the-lives-of-the-ancient-patriarchs?lang=eng>

## **Moses 5:1-4**

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 dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him.

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

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

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

## **Moses 5:16-21**

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain hearkened not, saying: Who is the Lord that I should know him?

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

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

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

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

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

## Why Was Cain's Sacrifice Rejected?

### Moses 5:5

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

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

The Prophet Joseph Smith taught: “By faith in this atonement or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith, he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding the blood of the Only Begotten to atone for man; for this was the plan of redemption; and without the shedding of blood was no remission; and as the sacrifice was instituted for a type, by which man was to discern the great Sacrifice which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently Cain could have no faith; and whatsoever is not of faith, is sin” (Teachings of the Prophet Joseph Smith, 58).

*Pearl of Great Price, LDS Institute Student Manual*

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

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



## **Moses 5:34. “Am I My Brother’s Keeper?”**

Elder Dallin H. Oaks said “Are we our brothers’ keepers? In other words, 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. Always the excuse is the same: ‘Am I my brother’s keeper?’”.

“Brother’s Keeper”, Dallin H. Oaks of the Quorum of the Twelve Apostles, October 1986

## What About the Mark that Jehovah Placed Upon Cain?

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

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

Today, the Church disavows the theories advanced in the past that black skin is a sign of divine disfavor or curse, or that it reflects unrighteous actions in a premortal life; that mixed-race marriages are a sin; or that blacks or people of any other race or ethnicity are inferior in any way to anyone else. Church leaders today unequivocally condemn all racism, past and present, in any form. The Church proclaims that redemption through Jesus Christ is available to the entire human family on the conditions God has prescribed. It affirms that God is “no respecter of persons” and emphatically declares that anyone who is righteous—regardless of race—is favored of Him. The teachings of the Church in relation to God’s children are epitomized by a verse in the second book of Nephi: “[The Lord] denieth none that cometh unto him, black and white, bond and free, male and female; ... all are alike unto God, both Jew and Gentile.”

<https://www.lds.org/topics/race-and-the-priesthood?lang=eng>

## Enoch

A prophet who led the people of the city of Zion. His ministry is discussed in both the Old Testament and the Pearl of Great Price. He was the seventh patriarch after Adam. He was the son of Jared and the father of Methuselah (Gen. 5:18–24; Luke 3:37).

Enoch was a great person and had a more significant ministry than the Bible's brief account of him indicates. The Bible notes that he was translated (Heb. 11:5) but gives no details of his ministry. Jude 1:14 contains a quotation of a prophecy he made. Latter-day revelation explains much more of Enoch, specifically of his preaching, his city called Zion, his visions, and his prophecies (D&C 107:48–57; Moses 6–7). Zion was taken to heaven because of the righteousness of those who lived in it (Moses 7:69).

<https://www.lds.org/scriptures/gs/enoch?lang=eng>



### **Moses 6:26-30**

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

27 And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;

28 And for these many generations, ever since the day that I created them, have they gone astray, and have denied 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 hell 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.

Because of the wickedness of the people in the days of Enoch, the Lord called upon Enoch to preach repentance. The Lord told Enoch, “A hell I have prepared for them, if they repent not.” This “hell” refers to the part of the spirit world known as the spirit prison where the wicked suffer torment because of their unrepented sins (see Alma 40:11–14).

*Pearl of Great Price, LDS Institute Student Manual*

### Enoch's History

- Jared, when 165 years old, fathered Enoch (see Gen. 5:18).
- Enoch was 25 years old when Adam ordained him to the priesthood, and he was 65 when Adam again blessed him (see D&C 107:48).
- **By his own voice, the Lord called Enoch, apparently at age 65, to be a prophet and seer (see Moses 6:25–27). At that time the Lord showed him the first of three visions of the future recorded in Moses (see Moses 6:36).**
- He began a long ministry of testimony, but he was rejected by many (see Moses 6:37).
- Enoch taught gospel principles as they had been revealed by God and angels to Adam (see Moses 6:47–68).
- Some time later into Enoch's ministry, the Lord appeared to him on Mount Simeon and opened the second vision recorded in Moses (see Moses 7:4).
- Enoch foresaw the Canaanites annihilating the people of Shum (see Moses 7:6–7). In doing so, the Canaanites forfeited their right to gospel blessings and Enoch was forbidden to preach to them (see Moses 7:12).
- The prophet continued to teach throughout the lands except Canaan, calling people to repentance (see Moses 7:9–12).
- He defeated the enemies of the people of the Lord through priesthood miracles, moving mountains and turning rivers from their courses. As a result, his people gained security and peace (see Moses 7:13–17).
- **Under Enoch's leadership, his people became so righteous that the Savior was often in their midst (see Moses 7:16).**
- **The seer's people flourished and established a city of holiness called Zion (see Moses 7:17–19).**
- The Lord established the laws and government under which the city of Zion would operate. These laws were based on the laws of the celestial kingdom (see D&C 105:5; History of the Church, 5:64).
- **Three years before Adam's death, Enoch, with other righteous leaders, attended a great convocation called by Adam at Adam-ondi-Ahman. There Adam bestowed his last blessing upon his children and related, by the power of prophecy, what should happen to his posterity to the end of time (see D&C 107:53–56). The prophecy was recorded in the book of Enoch (see D&C 107:57).**

- Not only did Enoch write the prophesied story of the earth as revealed by Adam, but the Savior also opened to Enoch the third vision of the future recorded in Moses. In this vision Enoch saw the events of the earth until the Millennium (see Moses 7:67).
- **Enoch foresaw the first coming of the Savior, his crucifixion and death, and the great destructions of the earth associated therewith (see Moses 7:45–47, 55–56).**
- Enoch prophesied that the Lord would come “with ten thousands of his saints, to execute judgment upon all” (Jude 1:14–15).
- He foresaw the Second Coming of the Lord, the building up of Zion in the last days, and the return of his city to the earth (see Moses 7:60–67).
- The Lord personally met with Enoch on many occasions over the 365 years of his ministry (see D&C 107:49).
- Enoch had lived for 365 years when he was taken by the Lord through translation (see Gen. 5:23; Heb. 11:5).
- Enoch was actually 430 years old when he was translated. At that time, Zion had been in existence for 365 years (see Moses 7:68; Moses 8:1).
- **When the world in general had rejected the law of God, the Lord translated Enoch and his people, taking them and the “government of heaven” off the earth (see History of the Church, 5:64; D&C 38:4).**
- Before the Flood, the righteous upon whom the Holy Ghost fell were subsequently taken up into the city of Enoch (see Moses 7:27).
- The Lord appointed Enoch to minister to terrestrial bodies and “to those who shall be heirs of salvation.” In this capacity, Enoch appeared to Jude, author of the Epistle of Jude (see History of the Church, 4:209).
- The Lord has reserved the return of Enoch and his people until a day when righteousness shall come (see D&C 45:11–12).
- **The Savior himself spoke of the future glory of both Enoch’s Zion and the Zion of the last days, testifying that they would eventually be reunited and that he would personally abide there. Then the earth would rest for a thousand years (see 3 Ne. 21:1; Moses 7:62–64; History of the Church, 3:34).**

<https://www.lds.org/ensign/1998/01/enoch-what-modern-scripture-teaches?lang=eng>

An understanding of Enoch's message and ministry provides us with an understanding of what is to come and a clear definition of our task. We must become like Enoch's people, who "were of one heart and one mind, and dwelt in righteousness; and there was no poor among them" (Moses 7:18). Then will we be ready to meet them in Zion, "and we will receive 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" (Moses 7: 63). And there shall God make his abode forever (see Moses 7:21).

*<https://www.lds.org/ensign/1998/01/enoch-what-modern-scripture-teaches?lang=eng>*