

ENGAGING GOSPEL DOCTRINE

Lesson 5: Cain & Abel; “If Thou Doest Well, Thou Shalt Be Accepted”

Class Member Reading: [Moses 5, 6, 7](#); [1 John 3:11, 17-18](#); [2 Nephi 2:25–27](#)

[Moses 5, 6, 7](#);

Based on this Reading Guide a nice block of chapters is assigned, but if you look at the Student Manual, such is not the case. The basic reading is 5:16-41; 6:26-63; and 7:13, 17-21, 23-47, 68-69. The “Additional Reading” adds 5:42-55; 6:10-23; and 7:14-16, 59-64. I understand covering verses selectively in class, but as class members shouldn’t we just be reading our scriptures? It is very interesting to note what is skipped over, especially 7:22. I consider the omission of the weeping Mother Earth to be highly unfortunate, even inexcusable. That passage suggests rich theology about goddess ideas and environmentalism... that the earth has a spirit, is in a sense a mother, is pained, and longs to be made holy.

[[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.

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

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

7 And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only

Begotten of the Father, which is full of grace and truth.

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.

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

[10 And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

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.

12 And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

13 And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.

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

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

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain hearkened not, saying: Who is the Lord that I should know him?]] [The Book of Moses provides more backstory to why Cain's offering was rejected. Cain's question parallels/foreshadows \(depending on how you look at it\) Pharaoh's question in Exod. 5:2. Cf. King Noah in Mosiah 11:27](#)

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. [Thus begins the](#)

theme.. whose voice we heed.

18 And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering unto the Lord. [Interesting that Satan encourages Cain to worship God, isn't it?](#)

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

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

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

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

23 If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. And thou shalt rule over him;] [Interesting translation issue here. The Hebrew states that Cain should rule over sin \("it" and "him" are the same in Hebrew\), but the KJV says "rule over him", and the Book of Moses takes this interpretation, leading to the fascinating theological point that Cain will rule over Satan.](#)

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

25 And it shall be said in time to come—That these abominations were had from Cain; for he rejected the greater counsel which was had from God; and this is a cursing which I will put upon thee, except thou repent. [Very detailed predictions/cursings.](#)

26 And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.

27 And Adam and his wife mourned before the Lord, because of Cain and his brethren. [Again, this is an important theme in Moses...humans listen to either God or Satan, and the righteous \(including God\) mourn the wicked.](#)

28 And it came to pass that Cain took one of his brothers' daughters to wife ([very specific. I guess you have to figure out the incest issue somehow; though v. 5:3 specifically states Adam and Eve's kids paired off](#)), and they loved Satan more than God.

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

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

31 And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness. *Ok, these verses are kind of crazy and confusing. Secret covenants should be familiar, and this almost seems like evil versions of temple covenants. These verses could be anti-Masonic, Master Mahan alluding to Master Mason. Commentators have also noted the “new name” theme similar to Abram/Abraham or closer, Jacob vs. Israel.*

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

33 And Cain gloried in that which he had done, saying: I am free; surely the flocks of my brother falleth into my hands. *More seeking to explain Cain’s otherwise confusing actions.*

34 And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother’s keeper? *Strong theme in these stories—responsibility for each other, which Enoch’s city embraces and Cain rejects, rudely even.*

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

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

37 When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth. *Note the personification of the earth.*

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

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. *Note the mark is protective. This makes no theological sense. Why would God protect Cain but not Abel?*

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

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 city 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. *Note the similarities in names of Adam's line and Cain's line, perhaps variants of an older tradition.*

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 tents, 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. *Etiologies.*

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

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

48 If Cain shall be avenged sevenfold, truly Lamech shall be seventy and seven fold; *In both the Bible and Moses this story serves to show the acceleration/compounding of human wickedness.*

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

50 Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake. *Here we are deep into the theme of secret*

combinations and covenants with Satan.

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

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

53 And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion; [Interesting men vs. women detail](#).

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

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

56 And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made; [Hard theologically, and a seeming contrast with Enoch's experience in chapter 7](#).

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

58 And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. [Distinctive to LDS scripture is the idea the gospel was taught \(in roughly recognizable form\) from the beginning of the world... even earlier, really.](#)

59 And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen. [Which ordinance is this?](#)

Chapter 6

1 And Adam hearkened unto the voice of God, and called upon his sons to repent.

2 And Adam knew his wife again, and she bare a son, and he called his name Seth. And Adam

glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.

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

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

5 And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

6 And by them their children were taught to read and write, having a language which was pure and undefiled. [The idea of Adamic is pretty cool.](#)

7 Now this same Priesthood, 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 Holy Ghost, and a genealogy was kept of the children of God. And this was the **book of the generations of Adam**, saying: In the day that God created man, in the likeness of God made he him;

9 In the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God.

10 And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own image, 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; [Other ancient cultures also give genealogies of men with unbelievably long lives \(cf. the Sumerian king lists where kings live for tens of thousands of years\); the common cultural idea seems to be that these heroes of old were longer lived than later humans. In Genesis a shift occurs in 6:3 where lifespans are set to 120 years.](#)

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 prophesied 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 men were numerous upon all the face of the land. 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.

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

17 And Enos lived ninety years, and begat Cainan. 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 Cainan. (Canaan is Palestine and known as the land of promise in the Bible)

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 Cainan 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 Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared taught Enoch in all the ways of God.

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

23 And they were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught 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.

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 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.

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: 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? (cf. Moses' protests in Ex. 4:10)

32 And the Lord said unto Enoch: Go forth and 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, for all flesh is in my hands, and I will do as seemeth me good.

33 Say unto this people: Choose ye this day, to serve the Lord God who made you. (Theme of the reading)

34 Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and **thou shalt abide in me, and I in you; therefore walk with me**. Love the intimacy of this exchange.

35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so. (cf. John 9)

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A **seer** 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 offended because of him.

38 And they came forth to hear him, upon the high places, saying unto the tent-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 wild man hath come among us.

39 And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for **he walked with God.** (Genesis 5:24)

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 Cainan, the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God. (I like the repetition from 6:21, draws on the theme of who we listen to, tradition of righteous parenting vs. wicked parenting)

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 counsel ye yourselves, and deny the God of heaven?** (Contrast Cain's denial)

44 The heavens he made; the earth is his footstool; 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 Adam.

46 For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.

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

48 And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.

49 Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.

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 made the world, and men before they were in the flesh.

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. [Gospel summary verses. Note the formal, teaching tone in these verses vs. the profound empathy of chapter 7. It is as though Enoch knows the answers at this point, but can feel the reality after his experience with God in chapter 7.](#)

53 And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

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

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

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

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, **Man of Holiness** is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

58 Therefore I give unto you a commandment, **to teach these things freely unto your children**, 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 spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

61 Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable 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 power according to wisdom, mercy, truth, justice, and judgment.

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

63 And behold, all things have their likeness, and all things are created and made to bear 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 caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. (Who baptized Adam? The Holy Ghost it seems)

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

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

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

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

Chapter 7

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 sons of God**, and many have believed not, and have perished in their sins, and are looking forth with fear, 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 Simeon**. (mountains function as temples)

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 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.

5 And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, 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 Canaan, 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 curse the land with much heat, and the barrenness thereof shall go forth forever; and **there was a blackness came upon all the children of Canaan**, that they were despised among all people. *We need a responsible way to address race in the scriptures.*

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—Repent, lest I come out

and smite them with a curse, and they die.

11 And he gave unto me a commandment that I should baptize in the name of the Father, and of the Son, which is full of grace 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;

13 And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers 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 powerful was the word of Enoch**, and so great was the **power of the language** which God had given him. *Growing up, I really loved these verses about Enoch. Contrast 7:41.*

14 There also came up 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. *? What is this talking about?*

15 And the giants of the land, also, stood afar off; and there went forth a curse 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 dwelt with his people, and they dwelt in righteousness. *Striking idea! The (pre-mortal) Lord lived in the city of Enoch? Is this meant to be literal?*

17 The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

18 And 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. *The story of the first chapters of Genesis is one of increasing wickedness and estrangement from God, therefore the story of the City of Enoch serves as a bright counterpoint.*

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**, (Remember God is called **Man of Holiness**) even Zion.

20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion

shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue 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, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever. (Is the antecedent of “abode” Zion or heaven?)

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.** Discuss skipping just this verse.

23 And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;

24 And there came generation upon generation; and Enoch was high and lifted 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 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. Such a vivid image.

27 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.

28 And it came to pass that the God of heaven looked upon the residue 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 weep, 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 earths like this, it would not be a beginning to the number of thy creations; 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 Zion to thine own bosom, from all thy creations, from all eternity to all

eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?

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

33 And unto thy brethren have I said, and also given commandment, that 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 the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.

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

36 Wherefore, I can stretch forth mine hands and hold all the creations 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 wickedness 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?

28-37 are some of the most sublime verses in all scripture. Classes could discuss what insights we gain about God's nature from these verses.

38 But behold, these which thine eyes are upon shall perish in the floods; 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; (I don't know of anywhere else where Jesus is called "Chosen")

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 told 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 heart swelled wide as eternity; and his bowels yearned; and all eternity shook.** [Enoch's character has changed with this](#)

understanding, and now it is his turn to weep.

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

43 Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand (love the vivid imagery); but upon the residue of the wicked the floods came and swallowed them up.

44 And as Enoch saw this, **he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted;** 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 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 And behold, Enoch saw the day of the coming of the Son of Man, even 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. [Reading through these verses and noting Enoch's responses would be worthwhile.](#)

48 And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness 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? Such powerful verses! I love the idea that the earth has a soul and feels, and this direct linking of us to the earth, that she is in a very real way our mother. The scriptures suggest that she goes through a process of sanctification as we do. This also contains some of the most direct goddess imagery in all scripture (Though Proverbs 8 is also strong with Wisdom being present at creation). These verses are very much worth discussing.

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 floods.

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

52 And he sent forth an unalterable decree, that a remnant 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 Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

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 Son of Man lifted up on the cross, after the manner of men;

56 And he heard a loud voice; and the heavens were veiled; and **all the creations of God mourned; and the earth groaned**; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;

57 And as many of the spirits as were in prison 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 rest?

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. **This verse is a real head scratcher when it comes to understanding the godhead. See if you can untangle it.**

60 And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;

61 And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil 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 preserve;

62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection 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 gather 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 Zion, a New Jerusalem.

63 And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, 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;

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 thousand years the earth shall rest.

65 And it came to pass that Enoch saw the day of the coming 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 failing them, looking forth with fear for the judgments 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 joy**;

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

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; and from thence went forth the saying, Zion is Fled.

[1 John 3:11, 17-18](#);

11 For this is the message that ye heard from the beginning, that we should **love one another**.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

[2 Nephi 2:25–27](#);

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

26 And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they 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 great and last day, according to the commandments which God hath given.

27 Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they 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.

Additional Reading: [Genesis 4:1–16](#)

[Genesis 4:1–16](#)

Now the man knew his wife Eve, and she conceived and bore Cain, saying, 'I have produced a man with the help of the LORD.' ²Next she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground. ³In the course of time Cain brought to the LORD an offering of the fruit of the ground, ⁴and Abel for his part brought of the firstlings of his flock, their fat portions **This provides the only hint why the Lord may have found Abel's sacrifice preferable... Abel sacrificed in the Israelite way, the fat of the firstlings "firstlings".. And the LORD had regard for Abel and his offering, ⁵but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. ⁶The LORD said to Cain, 'Why are you angry, and why has your countenance fallen? ⁷If you do well, will you not be accepted? And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it.'** ("must" could also mean "may") **Notice how cryptic this story is (The Anchor Bible Dictionary entry on Cain admits this narrative "bristles with problems"). Very perplexing, which explains the abundance of backstory in the Moses account. It does hearken back to archetypical conflicts between shepherds and farmers, and if you read closely you notice a theme that civilization alienates humans from God (which reaches its height in the Tower of Babel story, also note that Cain's**

descendants are credited with founding the elements of civilization). There is also the theme of the younger son being more preferred than the elder.

8 Cain said to his brother Abel, 'Let us go out to the field.' And when they were in the field, Cain rose up against his brother Abel and killed him. ⁹Then the LORD said to Cain, 'Where is your brother Abel?' He said, 'I do not know; am I my brother's keeper?' ¹⁰And the LORD said, 'What have you done? Listen; your brother's blood is crying out to me from the ground! ¹¹And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. ¹²When you till the ground, it will no longer yield to you its strength; you will be a fugitive and a wanderer on the earth.' ¹³Cain said to the LORD, 'My punishment is greater than I can bear! ¹⁴Today you have driven me away from the soil, and I shall be hidden from your face; I shall be a fugitive and a wanderer on the earth, and anyone who meets me may kill me.' ¹⁵Then the LORD said to him, 'Not so! Whoever kills Cain will suffer a sevenfold vengeance.' And the LORD put a mark on Cain, so that no one who came upon him would kill him. ¹⁶Then Cain went away from the presence of the LORD, and settled in the land of Nod, east of Eden. Much to comment on here. Cain not only lies, but disavows any obligation for his brother (something that would be foreign and abhorrent to Israelites). This first murder plays an important role in the story of increasing wickedness. Note that the mark is *protective*, not part of his curse (his homeless wandering is the curse, which is pretty serious for a social creature, and most specifically the curse is that the ground will no longer yield is produce),

Other Passages: