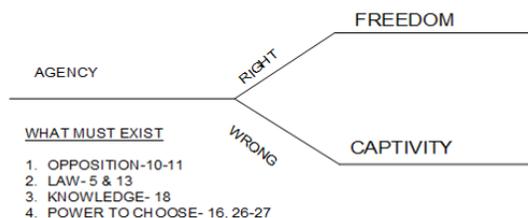


Genesis 3-4; Moses 4-5

Genesis 3 – The Fall of Adam and Eve

1. The **serpent** is more subtil (was *’ārûm*/uncovered/crafty) than the living ones of the field...¹
 - a. What kind of being was the serpent?
 - i. The Serpent is going to be seen as Satan by Nephi.
 - ii. The Serpent will also be seen as Satan in Early Christianity.
 - iii. *Nachash* – briefly read “bronze, shining” from other sources.
 - iv. We will not cover this in detail in this podcast, but it is important to note that Nephi and Lehi connect the serpent to an angel who fell from heaven and became the Devil (2 Nephi 9).
 - v. The serpent comes up again in the Moses narrative and later in the temple.
 - vi. Moses 4 tells us that Satan desired to “destroy the agency of man”...²

HOW AGENCY WORKS



2. Neither shall ye touch it (the tree of knowledge) – Genesis 3.3.
 - a. **Why the conflicting commandments?** Multiply and replenish (bear children), and do not gain knowledge. Why does the text read this way? Joseph Fielding Smith read this text in a different way.³

¹ והַנָּחָשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה = And the serpent/nachash was *’ārûm*/subtil/uncovered/crafty. The word can also be used in a positive way to describe an individual who is prudent or judicious. עָרוֹם can be both crafty and naked, see [Strong’s H6174](#). We see this word in close proximity as it is found in Genesis 2.25, describing Adam and Eve as both being naked. In Genesis 2.25, Adam and Eve are both עָרוֹם *’ārûm* as compared with the serpent, who is עָרוֹם *’ārûm*. The difference is subtle (no pun intended, just a slight vowel shift), but the author is certainly punning with the use of words.

² See Moses 4.3. It seems from reading Moses 4 in conjunction with Alma 12 and Alma 42 that Satan desired to put man in a state whereby he was unable to experience his mortal probationary estate. From my reading of 2 Nephi 2, it could also be interpreted that Satan desired to alter or corrupt one of four essential components of agency: opposition, laws, knowledge, or the ability/power to choose. If Satan can corrupt one or more of these things, he gains the upper hand and has the ability to alter mankind’s moral agency.

³ In the words of President Joseph Fielding Smith: “Now this is the way I interpret that. The Lord said to Adam, here is the tree of the knowledge of good and evil. **If you want to stay here then you cannot eat of that fruit. If you want to stay here then I forbid you to eat it. But you may act for yourself and you may eat of it if you want to. And if you eat it you will die.**” (Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture, Vol. 2: The Pearl of Great Price* [Salt Lake City: Randall Book, 1985], 94.) Another commentator put it this way: “What, therefore, did God really say to them in the garden? I suggest that He might have said something like the following: **‘If you want to stay in the Garden of Eden with no cares and no possibility of growth, you should not eat from the tree of knowledge of good and evil. However, if you desire to grow and receive all that I have in store for you, you will**

- b. **This text is all about crossing boundaries.** If the garden represents the temple and God's presence, this is all about leaving God's presence and coming into a world filled with sin and death. Alonzo Gaskill sees this text as a crossing of boundaries.⁴
 - c. **Elder Oaks sees this text as a description of a transgression, but also an eternally glorious necessity.**⁵
3. **Ritual actions in Genesis 3** - these are unmistakable, once we know what to look for. Reading these chapters through the **lens of the temple** will help Latter-day Saints to **see the layers** of meaning in this text. For one thing, the garment of 'skin' in Genesis 3:21 is a garment of 'or in Hebrew, spelled 'ayin-vav-resh (the names of the three Hebrew letters in the word). Well, 'or, spelled aleph-vav-resh, means 'light.' These two words are pronounced identically in modern Hebrew, and have always been pronounced very similarly. God clothes Eve and Adam in garments of light. In verse 22, "Yahweh of the Gods" pronounces that "Man has become like one of us."
- a. In the same segment, Adam is cursed that he will eat his bread by the sweat of his brow. **Eating bread and being dressed by God are both temple ritual actions**, and connected in the Sermon on the Mount. This suggests that the curse is the sweat, not the bread part. Similarly, it suggests that childbirth is not a curse -- the curse is the sorrow. If anything, it would appear that childbirth is a sacred act.

have to leave the garden. If you eat of the tree, you will be cast out of the garden into the earth and into mortality, and you will die both temporally and spiritually, but you will open the door for yourselves and for all humanity to receive eternal life like I have. The choice is yours.' In other words, God gave them information." (Keller, Roger R. 1990. Adam: As Understood by Four Men Who Shaped Western Christianity. In Joseph Fielding McConkie and Robert L. Millet, eds. *The Man Adam*. [Salt Lake City, UT: Bookcraft.], p. 104)

⁴ How could God force Adam and Eve out of Eden so long as they were keep His commandments? Such would be contrary to His law and the pattern set in scripture (see Ether 3:26, 12:20-21; D&C 67:10). In addition, God could not provide opposition to His own plan. This too would be contrary to the nature of Deity. Thus, Adam and Eve were given the responsibility of introducing a world filled with opposition, the veil of forgetting, and eventual death- and this they could do in only one way; via intentional partaking of something God had specifically and formally forbidden them to partake of. The word transgress means literally to "pass over," "step across," or "go beyond" a boundary. God set boundaries in Eden, and then Adam and Eve intentionally "crossed over" those into mortality- not because our first parents were sinful or rebellious in their natures- but again, because they needed to formally, or technically transgress God's law in order to introduce the conditions requisite for their growth and exaltation. . (Gaskill, Alonzo L. 2005. *The Savior and the Serpent: Unlocking the Doctrine of the Fall*. [SLC, UT: Deseret Book.], p. 16.)

⁵ Elder Oaks explained: "This transition, or 'fall,' could not happen without a transgression- an exercise of moral agency amounting to a willful breaking of a law (see Moses 6:59). This would be a planned offense, a formality to serve an eternal purpose... It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act... was formally a transgression but eternally a glorious necessity to open the doorway toward eternal life. Adam showed his wisdom by doing the same. And thus Eve and "Adam fell that men might be" (2 Nephi 2:25). This suggested contrast between sin and a transgression reminds us of the careful wording in the second article of faith: "We believe that men will be punished for their own sins, and not for Adam's transgression" (emphasis added). It also echoes a familiar distinction in the law. Some acts, like murder, are crimes because they are inherently wrong. Other acts, like operating without a license, are crimes only because they are legally prohibited. Under these distinctions, the act that produced the Fall was not a sin—inherently wrong—but a transgression—wrong because it was formally prohibited. These words [transgression and sin] are not always used to denote something different, but this distinction seems meaningful in the circumstances of the Fall." (Robert L. Millet, *The Power of the Word: Saving Doctrines from the Book of Mormon* [Salt Lake City: Deseret Book Co., 1994], 64.)

- b. **Eved** and **shamar**, dress and keep, this is what Adam is told to do. These are temple words, associated with the priests of the temple.⁶ God placed Adam in the Garden “to cultivate it and to keep it. The two Hebrew words for “cultivate and keep (respectively, *’ābad* and *šāmar*) are usually translated “serve and guard.” **When these two words occur together later in the Old Testament without exception they have this meaning and refer either to Israelites “serving and guarding/obeying” God’s word** (about 10 times) or, more often to priests who “serve” God in the temple and “guard” the temple from unclean things entering it (Num 3.7-8; 8.25-26; 18.5-6; 1 Chron 23.32; Ezk 44.14).⁷
 - c. **The “tree of life”** itself was probably the model for **the lampstand** placed directly outside the “Holy of Holies” in Israel’s temple: it looked like a small tree trunk with seven protruding branches, three on one side and three on the other, and one branch going straight up from the trunk in the middle.⁸
 - d. **The ark** in the Holy of Holies, which contained the Law (that led to wisdom), echoes the tree of the knowledge of good and evil (that also led to wisdom). The touching of both the ark and this tree resulted in death,⁹ yet touching the things the ark could bring and touching the “good” tree would bring life. This duality is expressed in other ways in the temple, meaning, that Eve’s partaking of the fruit introduced this duality, at least as Lehi interpreted the text. See the graph above.
 - e. Just as **a river flowed out from Eden** (Gen 2:10), so the post-exilic temple (*Letter of Aristeas* 89-91) and the eschatological temple in both Ezekiel 47:1-12 and Revelation 21:1-2 have rivers flowing out from their center (and likewise Rev 7:15-17 and probably Zech 14:8-9).
4. Ye shall **be as Gods**, knowing good and evil (Gen. 3.5).
- a. What did Adam and Eve know before the fall? It seems as though there was not a veil to separate them from the presence of the Lord at this time.¹⁰

⁶ John Walton explains: The verb *šmr* is used in the contexts of the Levitical responsibility of guarding sacred space, as well as in the sense of observing religious commands and responsibilities. This verb is only used in agricultural contexts when crops are being guarded from those people or animals who would destroy or steal. When the verb applies to Levitical activity, it could involve control of access to the sacred precinct, although it is often applied more generally to performing duties on the grounds. To conclude, then, I would propose the following line of logic: Since: 1. there are a couple of contexts in which *šmr* is used for Levitical service along with *’bd* (e.g., Num 3:8-9), and 2. the contextual use of *šmr* here favors sacred service, and 3. *’bd* is as likely to refer to sacred service as to agricultural tasks, and 4. there are other indications that the garden is being portrayed as sacred space, then it is likely that **the tasks given to Adam are of a priestly nature: caring for sacred space. In ancient thinking, caring for sacred space was a way of upholding creation. By preserving order, non-order was held at bay. See: John Walton, *The Lost World of Adam and Eve*, p. 90/234 electronic version.**

⁷ See: G.K. Beale, Adam as the First Priest in Eden as the Garden Temple, *The Southern Baptist Journal of Theology* 22.2 (2018), p. 10.

⁸ Beale, p. 11.

⁹ Beale, p. 11.

¹⁰ There was no veil over Adam & Eve – And another thing, they [Adam & Eve] were not to be shut out from the presence of the Almighty. They could behold his countenance, they could hear his voice. Those who then existed— could converse with him freely. There was no veil between them and the Lord. Now, when the more perfect temporal condition shall be restored again, in the last of his work, and the Lord shall begin to remodel this earth, to transfigure it, and get it prepared for the righteous, the veil will be taken away, in a measure; we shall behold the face of the Lord again; we shall be able to associate with immortal beings again; and we shall be able to enjoy a

- b. The fruit of the tree was good for food, pleasant to the eyes, to be desired to make one wise.¹¹
 - c. Adam and Eve eat of the fruit, (Gen. 3.6), and after Adam eats, they discover that they are naked.
5. The invitation: **Make the entire world a garden!**
- a. God blessed Adam and Eve to multiply and to fill the earth with their posterity (Gen. 1.28).
 - b. As he was to begin to rule over every living thing that creeps upon the land, he was to extend the geographical boundaries of the Garden of Eden until Eden extended throughout the land and covered the whole earth. This meant that the presence of God was meant to fill earth. God's presence is meant to fill all the land! John Walton put it this way: "If people were going to fill the earth [according to Genesis 1], **we must conclude that they were not intended to stay in the garden in a static situation.** Yet moving out of the garden would appear a hardship since the land outside the garden was not as hospitable as that inside the garden (otherwise the garden would not be distinguishable). Perhaps, then, we should surmise that people were gradually supposed to extend the garden as they went about subduing and ruling. Extending the garden would extend the food supply as well as extend sacred space (since that is what the garden represented)"¹²
 - c. To **Dress and to Keep in our day.** Think how serving God and keeping the commandments are connected to our covenants as they pertain to the temple and the sacrament. By always remembering Jesus, we have his spirit to be with us. This is another way of *evedding* and *shamaring*.
6. Adam and Eve hear Yahweh walking מַתְהַלֵּךְ in the garden in the cool of the day – Gen. 3.8.
- a. The same Hebrew verbal form (hithpael) is used for God's "walking back and forth" in the Garden (Gen 3.8), also describes God's presence in the tabernacle (Lev 26.12; Deut. 23.14 [15]; 2 Sam 7.6-7; Ezk. 28.14).¹³
7. The exchange of questions: Where art thou? Who told you that you were naked? What have you done? (Gen. 3.9-13)
8. The cursings (Genesis 3.14-19).

great many blessings that were introduced in the beginning, which were lost through the fall. (Orson Pratt, *Journal of Discourses* 21:204-5 & 7:257). In an 1842 Times and Seasons editorial we are told that, while in Eden, our first parents "could converse with God face to face as we converse with our friends; [with] no intervening veil." [*Times and Seasons* (1843), p.672.] Elder Parley P. Pratt, President John Taylor, and President Joseph Fielding Smith each taught that there was no dimming veil between Adam and God. [(Pratt, Parley P. 1978. *Key to Science of Theology; A Voice of Warning.* Classics in Mormon Literature Edition. [SLC, UT: Deseret Book.], p.85.), (Taylor, John. 1852. *The Government of God.* [Liverpool, England: S.W. Richards.], p.108-109.), (Smith, Joseph Fielding. 1954. *Man: His Origin and Destiny.* [SLC, UT: Deseret Book.], p.383-384.)

¹¹ The word for wise in this text is *śākal*, denoting understanding, the ability to prosper, or to have skill. It is used 63 times in the Hebrew Bible.

¹² John Walton, *The NIV Application Commentary: Genesis*, Zondervan, 2001, p. 186. (See also 197/921 electronic version).

¹³ The precise hithpael form that is used is in Gen 3.8 is a participle מַתְהַלֵּךְ (*mithallek*), which is the precise form used in Deut 23.14 [15] and 2 Sam 7.6. Outside of these three uses, the hithpael participial form occurs only in five other passages, which have nothing to do with the tabernacle or temple.

- a. The serpent receives enmity between himself and the seed of the woman. The seed of the woman shall “crush the head” of the serpent. I see this as an allusion to Christ’s power to crush the power of death and hell.
- b. Gordon B. Hinckley addressed Adam’s “ruling over Eve” in a talk given in 1991.¹⁴
- c. The woman receives sorrow in conception, or pains of childbirth. “He shall rule over thee” **יִמְשַׁלְךָ** – this denotes the idea that the man will have dominion over the woman. John Walton interprets this to mean that the woman, desiring to give life, requires the cooperation of the man in order to procreate.¹⁵
- d. The man receives a world filled with thorns and thistles and the necessity of having to toil in sweat for bread.¹⁶

¹⁴ Speaking of the creative acts, and speaking to “Virginia,” he stated, “Having looked over all of this, He declared it to be good. He then created man in His own likeness and image. Then as His final creation, the crowning of His glorious work, He created woman. I like to regard **Eve as His masterpiece** after all that had gone before, the final work before He rested from His labors. I do not regard her as being in second place to Adam. She was placed at his side as an helpmeet. They were together in the Garden, they were expelled together, and they labored together in the world into which they were driven. Now, Virginia, you call attention to the statement in the scriptures that **Adam should rule over Eve.** (See [Gen. 3:16](#).) **You ask why this is so. I do not know. I regrettably recognize that some men have used this through centuries of time as justification for abusing and demeaning women.** But I am confident also that in so doing they have demeaned themselves and offended the Father of us all, who, I am confident, loves His daughters just as He loves His sons. I sat with President David O. McKay on one occasion when he talked about that statement in Genesis. His eyes flashed with anger as he spoke of despotic husbands and stated that they would have to make an accounting of their evil actions when they stand to be judged by the Lord. He indicated that the very essence of the spirit of the gospel demands that any governance in the home must be done only in righteousness. **My own interpretation of that sentence is that the husband shall have a governing responsibility to provide for, to protect, to strengthen and shield the wife.** Any man who belittles or abuses or terrorizes, or who rules in unrighteousness, will deserve and, I believe, receive the reprimand of a just God who is the Eternal Father of both His sons and daughters. You ask whether men are more important than women. I am going to turn that question back to you. Would any of us be here, either men or women, without the other? The scripture states that God created man in His own image, male and female created He them. He commanded them together to multiply and replenish the earth. Each is a creation of the Almighty, mutually dependent and equally necessary for the continuation of the race. Every new generation in the history of mankind is a testimony of the necessity for both man and woman. You say in your letter, “I do have a testimony, and I know that I have a divine purpose in life.” You do have a divine purpose, indeed you do. There is that same element of divinity in you and your sisters as there is in your brothers. All of us are here as part of a divine plan made by a loving Father who is concerned with our immortality and eternal life. The mortal sphere in which we live is preparatory to that which will follow when we return to dwell with God our Father, provided we live worthy of that privilege.” See: [Gordon B. Hinckley, “Daughters of God,” October 1991 General Conference](#), emphasis added.

¹⁵ “The basic idea here is that woman’s desire, which renders her dependent, is traceable to her need to fulfill her maternal instinct... just as chapter 2 established the basis for the man’s need of woman, chapter 3 establishes the basis for the woman’s need of man.” Walton, *Genesis Application Commentary*, p. 241/921 electronic version. *Yimshal* **יִמְשַׁלְךָ**: “he shall rule,” comes from the verb *mashal* **לִשְׁמַל**, meaning to rule or have dominion, or to have power. It is used 81 times in the Old Testament. For example, Gen. 24.2 reads, “And Abraham said unto his eldest servant of his house, that ruled over *ha-mishal* over all that he had...” See also Gen. 45.26, “Joseph is yet alive, and is governor *mishal* over all the land of Egypt.” See [Strong’s H4910](#).

¹⁶ In this section of text, Adam is cursed that he will eat his bread by the sweat of his brow. **Eating bread and being dressed by God are both temple ritual actions**, and connected in the Sermon on the Mount. This suggests that the curse is the sweat, not the bread part. Similarly, it suggests that childbirth is not a curse -- **the curse is the sorrow**. If anything, the implication is that **childbirth, at least in some circumstances, is a sacred act**.

- e. Death and mortality are the results of this experience. This separation from God, what we call spiritual and physical death, are the results of the Fall of Adam and Eve.
 - f. Why did God just not make them mortal to begin with?
 - i. It is contrary to the nature of God to make them mortal. This had to be their (read **our**- choice).¹⁷
9. Coats of skins
- a. Light and skins – we have a pun here.¹⁸
 - b. What is the point of garments? What purpose do garments serve in the Old Testament?
10. The man is become as one of us – Gen. 3.22.
11. The man is driven out of the garden – Gen. 3.23-24.¹⁹

Genesis 4 – The Beginnings of Adam and Eve’s family

1. Adam and Eve bear Cain²⁰, followed by Abel.²¹
2. Abel was a keeper, a *shamar*, and Cain was a tiller, an *eved*.
3. On a first reading (*peshat*), the story of Cain is a lesson of the consequences for following the path of sin.
 - a. Cain did not fall in a day, rather there were many choices that he made that led to his downfall. I had the students read Moses 5, looking for at least 5 steps that Cain took that led to his fateful decision. At each opportunity, there was a chance to

¹⁷ Now, perhaps those who are not in the habit of reflecting upon this matter, may suppose that when Adam was placed on the earth, and Eve, his wife, they were mortal, like unto us; but that was not so. God did not make a mortal being. It would be contrary to this great goodness to make a man mortal, subject to pain, subject to sickness, subject to death. When he made this creation, and when he made these two intelligent beings and placed them upon this creation, he made them after his own likeness and his own image. He did not make them mortal, but he made them immortal, like unto himself. If he had made them mortal, and subject to pain, there would have been some cause, among intelligent beings, to say that the Lord subjected man, without a cause, to afflictions, sorrows, death and mortality. But he could not do this; it was contrary to the nature of his attributes, contrary to the nature of that infinite goodness which dwells in the bosom of the Father and the Son, to make a being subject to any kind of pain. (Orson Pratt, *Journal of Discourses*, 26 vols. [London: Latter-day Saints’ Book Depot, 1854-1886], 21: 290 – 291.)

¹⁸ Here is the text: וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוּת עוֹר וַיַּלְבִּשֵׁם

My translation: And Yahweh Elohim (יהוה אלהים) made to Adam and to his wife coats/*kutonet* (plural) of skins עור (pronounced OR) and he clothed them (וַיַּלְבִּשֵׁם)

Light is OR and skins is OR.

In Genesis 3.21 we have עור

In Genesis 1.3 we have God speaking forth light אור

And so while skins has the *ain* before the O sound vowel with the *vau*, and light has the *aleph* prior to the exact same construction, **the words are pronounced the same. It is a pun.** See also: [Clothing of Light](#), accessed 11.29.21.

¹⁹ וַיִּגְרֹשׁ אֶת-הָאָדָם – And he drove out the Adam (*ha-Adam* = “the man”) – Genesis 3.24.

²⁰ Cain, קַיִן is a pun on the idea of acquiring, or getting. Cain means “possession,” and Genesis 4.1 states that Eve, after naming Cain, says “I have ‘gotten’ קָנִיתִי a man from the Lord.”

²¹ Abel, הֶבֶל, pronounced ‘hebel,’ can mean “breath, or vapor.” It can also denote something transitory and is translated as “vanity” in Ecclesiastes. The Moses account as related in Moses 5 tells us that Adam and Eve had many sons and daughters prior to both Cain and Abel. Adam is taught by an angel the nature of sacrifice and how it relates to Jesus’ Atonement (Moses 5.6-9), and Eve is the first to give a discourse on the nature of the fall and the necessity of the partaking of the tree of the knowledge of good and evil so that they could “have seed” (Moses 5.11). Satan comes among their posterity saying “believe it not,” and the children of Adam and Eve listen to Satan’s counsel instead of their parents (Moses 5.13).

- change his heart, to forsake sin and come unto the Savior. Unfortunately for Cain, (and especially Abel!) he did not take the multiple opportunities to change.²²
- b. Those entrenched in sin lose the ability to see their sin and the mists become more and more difficult to distinguish.²³
4. On a basic level, one that is applicable in our lives, is a story of how to handle a child who is struggling or is disobedient. Here is the pattern as found in [Moses 5](#):
 - a. Who is the Lord? – Moses 5.16.
 - b. Cain loves Satan more than God – Moses 5.18.
 - c. In process of time – Moses 5.19.
 - d. Anger at unfairness – Moses 5.21.
 - e. Divine questioning – note how the Lord handles Cain’s rebellion – Moses 5.22-24.
 - f. Cain rejects divine counsel – Moses 5.25.
 - g. More anger – Moses 5.26.
 - h. Cain begins to teach anger to others – Moses 5.28.
 - i. Cain commits murder – Moses 5.32.
 - j. “I am free!” – Moses 5.33.²⁴
 - i. The **lessons we can learn** ([derash level exegesis](#)) from this experience include the following: First, Cain didn’t become a “son of perdition” overnight. This was a process. Second, the Lord has shown how to handle these types of situations: He worked to help Cain see the outcome of his choices, but he didn’t “freak out,”²⁵ meaning, that he worked with Cain in a reasonable and loving way to point out the choices that were before him and helped him see that the road he was traveling would not lead him to where he wanted to go. Those of us with children can learn a lesson from this. We need to work to have open and clear communication with our children in a spirit of love and respect if we want to have influence in their lives. Third, once the horrible choice was made, the Lord enacted the consequences. Not doing so would not save Cain from his choices, but probably would cause more harm. Teaching consequences and then

²² President Spencer W. Kimball put it this way: Sin is intensely habit-forming and sometimes moves men to the tragic point of no return. Without repentance there can be no forgiveness, and without forgiveness all the blessings of eternity hang in jeopardy. As the transgressor moves deeper and deeper in his sin, and the error is entrenched more deeply and the will to change is weakened, it becomes increasingly nearer hopeless and he skids down and down until either he does not want to climb back up or he has lost the power to do so. (*Miracle of Forgiveness*, p. 117)

²³ C.S. Lewis put it this way: “When a man is getting better, he understands more and more clearly the evil that is still left in him. When a man is getting worse, he understands his own badness less and less. A moderately bad man knows he is not very good: a thoroughly bad man thinks he is all right. This is common sense, really. You understand sleep when you are awake, not while you are sleeping. You can see mistakes in arithmetic when your mind is working properly: while you are making them you cannot see them. You can understand the nature of drunkenness when you are sober, not when you are drunk. Good people know about both good and evil: bad people do not know about either.” (C. S. Lewis, *Mere Christianity*, Book III, Ch. 4, Para. 10, p. 87)

²⁴ This is the Mahan principle: where one works to convert other people and forms of life into property. Read Hugh Nibley’s commentary on the Mahan principle [here](#).

²⁵ For more on “Don’t Freak Out!” See Heidi Swapp and David Kozlowski’s podcast [“Light the Fight.”](#)

following up those consequences with love and regard will do more than shouting at our children (see D&C 121.41-46).

5. **On another level (*remez*, or hidden allegoric reading), this story is a figurative account of the rivalry between two types of priests.**
 - a. Abel is a keeper, and Cain a “worker,” and Abel is a shepherd, a common image for priests and kings in the ancient Near East. **David Butler suggests that texts like the creation account (as well as many other texts) can be “dressed up and reported as something else”** when they are in reality temple texts used for ritual purposes.²⁶ I would agree with David and state that this is exactly what is going on in Genesis 4.
 - b. After Cain kills Abel, he justifies himself by asking 'am I my brother's keeper?', where 'keeper' is *shamar*. **Cain is an 'eved**, a temple priest, but **he does not *shamar***, keep his covenants.
 - c. After this incident, **God marks Cain with a 'sign' ('ot in Hebrew)**. Elsewhere, the heavenly bodies are said to be or provide an 'ot. So are the Virgin and her sons. Another important piece of vocabulary for understanding the Visionary Men like Adam, Enoch and Nephi is this: stars = angels = priests. Nephi, Enoch, Abraham, and the Apostle John all know and use this vocabulary in their instruction and in their visionary retellings. **Cain is a priest who falls from his station, but who still should not be killed, because of his priestly position.**
 - d. The Book of Moses does a better job at explaining how important sacrifice was in the context of all of these stories. We read that an angel came to give instruction (Moses 5.6-7), and that another representative from Heaven (The Holy Ghost) came to “bear record of the Father and the Son” and that it is God’s will that all mankind be saved, “as many as will” (Moses 5.9). **These texts are all linked to the temple experience: garments, sacrificial animals, curses, work/eved and keeping/shamar, and signs/ot.**
 - e. This is similar to the reading we find in Isaiah 5, where a righteous one is removed from the community of the righteous, and a wicked man is made righteous for a bribe. “Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter!... Which justify the wicked for reward, and take away the righteousness of righteous from him!” (Isaiah 5.20, 23).²⁷
6. Another way to read Cain’s story and curse. In a way, Cain’s story is one of a fallen angel, one who had all the potential, but chose the wrong path.
 - a. The Genesis account is one account of Cain’s curse. In Genesis 4.14-15 God puts a **mark**, or an **'ot תִּיךְ** upon Cain.²⁸

²⁶ See David Buter, *Plain and Precious Things*, p. 107/225 electronic version.

²⁷ Note Isaiah 5.5 where it says that the vineyard will be “**trodden down.**” This could be the penalty prescribed to this apostate priest or group of priests for violating Melchizedek covenants (see Matthew 5.13 and Alma 30.59). These ideas seem to all be connected. The wealthy landowners in Isaiah 5 seem to be holding to the Mahan principle that the Lord despised in Moses 5. See Isaiah 5.8-14.

²⁸ This is similar to the stars which are set in the heavens as “signs.” See Genesis 1.14. This is also related to the “token” of the covenant between God and Noah at the conclusion of the Flood narrative, see Genesis 9.12, as well as the “token” of the covenant of fertility between El Shaddai and Abraham in Genesis 17.11.

- b. [The Targums](#) are old Aramaic translations of the Hebrew Bible. Like the LXX, they were written for ancient communities of Israelites who no longer spoke Hebrew as their native language, and like the LXX, they can differ significantly from the MT. Sometimes the differences come because of error, but often the differences come because the translators understood the Hebrew passage differently than we do and inserted commentary, or because they were looking at a more ancient and different Hebrew text than we have today. You can read English translations of the Targums online [here](#). The Genesis narrative hints at Cain's priestly status. It is important to see that the Targums also place Cain in this position. [Here](#) you can read the Targums of the first six chapters of Genesis, scroll down and read chapter 4 of Genesis and note the differences between what Genesis tells us about Cain and what the Targum specifies.²⁹
7. Seth תשׁ is a replacement for the lost son Abel (Gen. 4.25-26).³⁰
 8. Secret Combinations throughout the land (Moses 5.44-57). This is a continuation of the Mahan Principle (see above).
 9. The Gospel began to be preached by holy angels sent from the presence of God and by the gift of the Holy Ghost (Moses 5.58).

²⁹ Chapter 4 begins as follows: "And Adam knew Hava his wife, **who had desired the Angel**; and she conceived, and bare Kain; and **she said, I have acquired a man, the Angel of the Lord**. And she added to bear from her husband Adam his twin, even Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth. And it was at the end of days, on the fourteenth of Nisan, that Kain brought of the produce of the earth, the seed of cotton (or line), an oblation of first things before the Lord; and Habel brought of the firstlings of the flock, and of their fat; and it was pleasing before the Lord, and He gave (His) countenance to Habel and to his oblation; but to Kain and to his oblation He gave no countenance." We learn from this account that Cain drove a stone into the forehead of his brother, and killed him. Later in the text when God gives Cain his punishment we read, "And Kain said before the Lord, More heavy is my rebellion than can be borne (away). Yet is there power before Thee to forgive it. Behold, Thou hast cast me forth to-day from the face of the earth, and from before Thee is it possible to be hidden? And because I am a wanderer and an exile in the earth, any just one who findeth me will kill me. And the Lord said to him, Behold now, any one who killeth Kain, unto seven generations vengeance shall be taken of him. And **the Lord sealed upon the face of Kain the mark of the Name great and honourable**, that any one who might find him should not kill him when he saw it upon him." Note the connection: Cain is "an angel of the Lord," or a priest. He has the mark, the 'ot, or the sign or token of a priest. His priestly status protects him from harm, because he has the mark of the great name upon his face. Is he a fallen angel? It would seem so from reading this text. Cain is a perfect type for the Adversary, another fallen angel (see [2 Nephi 9.8](#)).

³⁰ Seth or *šēt* means "compensation." The name comes from שִׂית תְּשׁ, a word that relates to appointing or placing someone or something in place. See Genesis 41.33 where Pharaoh "sets" a wise one over Egypt. Israel "sets" his hand upon Ephraim's head when he blesses him (Genesis 48.14).