

ADAM AND EVE BEGET CHILDREN

5 “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.”

ADAM AND EVE CALL UPON THE LORD AND OFFER SACRIFICE

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 re-

5:1 OT1 begins by identifying this passage as “Chapter 2,” followed by “A Revelation concerning Adam after he had been driven out of the garden of Eden.” This heading is retained in OT2. Originally, this chapter in OT1 and OT2 were narrated in the third person, but insertions of first-person pronouns (“I, the Lord God,” etc.) in OT2 changed the point of view to first person. *Adam and Eve labor.* As his suitable helper, Eve assists Adam in his labor, a detail missing from the Genesis account. **5:2–3** In a significant expansion of the biblical text, Adam and Eve bear multiple unnamed sons and daughters who themselves bear the couple’s grandchildren before the birth of Cain, who in the biblical account is the first named son of Adam and Eve (Genesis 4:1). **5:4** It would appear that this verse marks the end of the first-person revelation of the Creation that God narrates to Moses. Here the narrator drops the first-person pronouns (except in direct quotations of characters’ speech) and refers to the Lord in the third person. The other potential place that marks a narrative shift is at 5:59, which closes this literary unit. As it stands, it is difficult to delineate exactly where in the text the Lord stops instructing Moses in a first-person narrative (compare 2:1), but 5:4 seems like the most logical location. **5:4–12** In another narrative detail missing from the Genesis text, Adam and Eve call upon the name of the Lord, and Adam offers sacrifice. This casts Adam in the role of a prototypical priest with Eve as his counterpart. Rabbinic and other sources from antiquity depict Adam in a similar light as being the first to offer sacrifice long before the institution of the Mosaic ordi-

cord 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 prophecy 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.

SATAN TEMPTS THE CHILDREN OF ADAM AND EVE

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.

THE BIRTH OF CAIN AND ABEL

¹⁶ And Adam and Eve, his wife, ceased not to call upon God. And Adam

nances. (Other ancient sources suggest the coat of skins the Lord made for Adam and Eve were priestly vestments.) In contrast, Cain and Abel are the first ones mentioned as having offered sacrifices to the Lord in the biblical text (Genesis 4:3–4). *The angel of the Lord*. As at Abraham 1:15–16, it is possible that the text here is speaking of the Lord Himself. See the commentary at Abraham 1:16. *I know not*. In a powerful display of obedience, Adam dutifully follows the command of the angel of the Lord despite not knowing the full purpose behind his actions. The thematic and theological link between sacrifice and obedience is unmistakable. *I am the only begotten*. Originally, in OT1 and OT2 the voice declares “I am Jesus Christ,” with “the only begotten of the father” being inserted into OT2. *Adam was filled*. A scribal insertion in OT2 reads that Adam blessed God and was filled “with the Holy Ghost.” This insertion was subsequently deleted. *Blessed be . . . have joy*. In OT1 and OT2 Adam originally exclaims, “Blessed be the name of God for my transgression for in this life I shall have joy.” Compare Doctrine and Covenants 107:53–57. **5:13** As with his half-truth to Eve about the consequences of partaking the fruit of the tree of knowledge of good and evil, Satan deceives the children of Adam and Eve with another half-truth. In this instance, it concerns his status as a son of God (see Moses 1:19; 4:1). Satan is indeed a son of God along with the other spirits begotten in the premortal world, but he is not *the* Son of God who was chosen to save humanity. In an effort to frustrate the plan of redemption, Satan commands the children of Adam and Eve to “believe it not”—meaning the divinely revealed truths taught to them by their parents (5:12). The description of fallen men and women as carnal, sensual, and devilish will feature again later in

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.

SATAN TEMPTS CAIN

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. 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. 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.”

CAIN ENTERS A COVENANT WITH SATAN

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. ²⁸ And it came to pass that Cain took one of his brothers’

the narrative (6:49). **5:16** Here and in the biblical text (Genesis 4:1), Eve declares that she has “gotten” (“acquired, created, purchased”; *qānāh*) a new son named Cain (*qayin*), forming another play on words in the narrative. Later at Moses 5:31 this pun will be inverted into a Satanic negative when Cain declares that he “may murder and get gain.” Cain becomes a prototype for those who enter into Satan-inspired conspiracies (that is, secret combinations) to obtain worldly possessions. *Who is the Lord?* Cain’s declaration prefigures the declaration of Pharaoh to Moses (Exodus 5:2). The rhetorical thrust of the question is to cast aside the power of the Lord and reject His authority. **5:17** Abel’s name in Hebrew (*hebel*) derives from the word for “breath, vapor,” perhaps foreshadowing that he will be “snuffed out,” as it were, by his brother as the first martyr and murder victim. **5:26–31** The biblical record is notoriously laconic when it comes to the motive behind Cain’s murder of Abel, saying only that he was “very wroth” with his brother on account of the Lord’s accepting Abel’s offering over his own (Genesis 4:5). This has consequently generated considerable speculation amongst ancient and modern interpreters about the matter. The text here offers important insight by clarifying that Satan was behind

daughters to wife, 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.

CAIN MURDERS ABEL AND IS CURSED

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.” ³⁴ And the Lord said unto Cain, “Where is Abel, thy brother?” And he said, “I know not. Am I my brother’s keeper?” 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.”

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

Cain’s illegitimate sacrifice and that the latter consciously entered a covenant with the former for the purpose of acquiring his brother’s wealth. The text therefore depicts Cain’s murder of Abel as cold and premeditated, not an act of violent passion as one might otherwise suppose from reading only the biblical account. *They shall surely die.* In a cruel inversion of God’s pronouncement at Moses 3:17, Satan announces that those members of Cain’s family who break their covenant with him will forfeit their life (a fate that will befall Cain’s grandson Irad at 5:50). *Done in secret.* The text depicts the pact that Cain enters into with Satan as the prototypical secret combination (compare Helaman 6:26–27). Once again, the narrative contrasts the godly, positive depiction of Adam as the prototypical priest offering sacrifice in the name of the Only Begotten with the depiction of Cain as a false priest offering Abel as a sacrifice in the name of Satan. *Master Mahan.* The etymology of Mahan is unknown, but is perhaps related to the Hebrew *māḥā* (“to wipe out, annihilate”), which would be thematically consistent with Cain’s declaration at Moses 5:31. In OT1 the name is given as Mahon. **5:33** Cain’s declaration (“I am free!”) upon murdering his brother could not be more tragically ironic since he now finds himself firmly in bondage to Satan. This statement also indicates that Satan has a counterfeit for the type of freedom the Lord granted earlier in the narrative to Adam and Eve (see 3:16–17). **5:38** In another narrative inversion, Cain attempts to shift the blame for his transgression onto Satan, not unlike the attempt his mother made previously at 4:19. But whereas

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.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.

THE WICKED GENERATIONS OF CAIN

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.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.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 sevenfold.”⁴⁹ For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Ma-

Eve committed her transgression out of some measure of ignorance, Cain acts deliberately in his murder of Abel, thus rendering his attempt to shift blame onto Satan utterly absurd. **5:39** In OT1 and OT2 originally Cain laments that he has been driven from “the face of the Earth,” with “Lord” being inserted into OT2 to substitute “earth.” He also fears in both OT1 and OT2 that he will be slain for his “oath” as opposed to his “iniquities,” as also emended in the latter. **5:40** The Lord sets a mark (’*ôt*; “sign, token”) upon Cain not as a punishment but as a preservative measure (compare Genesis 4:15). The nature of this mark is not specified in the text. (Nor, for that matter, does the text say that Cain will live forever.) The curse set upon Cain is that he is to roam the earth as a wandering fugitive and will reap no harvest if or when he attempts to farm for his food. Nowhere does the text say anything about either the curse or the mark having anything to do with black skin or priesthood restriction, as some have erroneously interpreted. Modern leaders of The Church of Jesus Christ of Latter-day Saints have officially disavowed any such racist readings of the text. See also the commentary at Moses 7:6–8 and Abraham 1:24. **5:42–56** The first of three genealogies in the text begins here (compare Moses 6:10–25; 8:1–11) and describes the wicked descendants of Cain, who quickly become embroiled in intergenerational familial intrigue and bloodshed. Once again, the text here departs dramatically from the Genesis account (Genesis 4:16–24) by depicting Satan as the antagonist driving this conflict in order to ensure the perpetuation of his secret combina-

han, 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.

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.⁵³ And it was among the sons of men, 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.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.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.

THE GOSPEL IS PREACHED IN THE DAYS OF ADAM

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.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.

THE BIRTH OF SETH

6 And Adam hearkened unto the voice of God and called upon his sons to repent.² And

tion established with Cain. *Enoch*. This Enoch, son of Cain (Moses 5:42), is not to be confused with the righteous Enoch, son of Jared (6:21), who will feature prominently in the next two chapters. *Master Mahan*. Also rendered Mahon in OT1. 5:52–57 This portion of the narrative describing the wickedness and abominations of Cain's descendants acts as a narrative foil to the forthcoming narrative about Enoch and his righteous city Zion. The corrupting influence Cain's descendants have on the children of Adam and Eve serves to increase the tension of the drama involving Enoch (and later Noah) and to raise the narrative stakes with Enoch's ministry and preaching. 5:58–59 Here the narrative shifts away from Cain and returns to Adam and Eve, setting up what is to follow in the next chapter concerning the righteous descendants of the couple and the ministry of Enoch. *Unto . . . ordinance*. Inserted into OT2.

6:1–2 OT2 designates this the sixth chapter and describes it as “the genealogy from Adam to