

Adam and Eve Receive the Gospel and Establish the Patriarchal Order of Government

[**Note to the reader:** Reading material at the end of a section of scripture that is in **black** is required; if in **blue** not required—it is helpful the better understanding of the text preceding it.]

In the Lone and Dreary World

Genesis

Moses 5:1-3

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.

Adam and Eve Receive the First Principles and Ordinances of the Gospel

Genesis

Faith in the Atonement of Jesus Christ

Moses 5:4-11

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.

Wilford Woodruff (1807-98) President of the Church

The very first principle was faith in the Messiah; this was the first principle ever taught to man. When Adam, after being driven from the garden of Eden, went to Adam-ondi-Ahman to offer sacrifice, the angel of the Lord asked him why he did so. Adam replied that he did not know, but the Lord had commanded him to do it. He was then told that the blood of bulls and goats, of rams and lambs should be spilt upon the altar as a type of the great and last sacrifice which should be offered up for the sins of the world. The first principle, then, ever taught to Father Adam was faith in the Messiah, who was to come in the meridian of time to lay down his life for the redemption of man. The second principle was repentance. And what is repentance? The forsaking of sin. The man who repents, if he be a swearer, swears no more; or a thief, steals no more; he turns away from all former sins and commits them no more. It is not repentance to say, I repent today, and then steal tomorrow; that is the repentance of the world, which is displeasing in the sight of God. Repentance is the second principle. (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], 71-2)

The Necessity of Spiritual Rebirth through the First Principles and Ordinances of the Gospel

Note to the reader: Moses 6:9 states that “In the image of [God’s] own body, male and female, created he them, and blessed them, *and called their name Adam*”. Later in this same chapter when we are told of Adam receiving the priesthood ordinances of salvation (6:48-68). We should infer then that this is speaking of *both* Adam and Eve.

Moses 6:48-66—From the Teachings of Enoch

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.

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.

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. [1828 Dictionary—*Quickened* means ‘made alive’]

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;

John 3:5

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Marion G. Romney (1897-1988) First Presidency

One is born again by actually receiving and experiencing the light and power inherent in the gift of the Holy Ghost. ("The Light of Christ," *Ensign*, May 1977, 44)

Harold B. Lee (1899-1973) President of the Church

[Quotes Moses 6:65] Now there is a definition of what it means to be born again. It means to be quickened in the inner man. That's another way of saying it. (Stand Ye In Holy Places [1975], 54)

Adam and Eve Receive the Temple Ordinances

Moses 6:67-68

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.

* Concerning becoming “sons of God” see D&C 35:2; Mosiah 18:14-17, 22; 27:24-26; D&C 76:58 (50-70)

Note to the reader: the word “order” often refers to temple ordinances. Read the following statements from both scripture and a latter-day prophet of God:

D&C 84:18-22

And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God.

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live.

D&C 131:1-4

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this *order* of the priesthood [meaning the new and everlasting covenant of marriage].

And if he does not, he cannot obtain it.

He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D&C 131:1-4; Emphasis added)

President Ezra Taft Benson (1899-1994) speaking of Moses 6:67 in these words:

When our Heavenly Father placed Adam and Eve on this earth, He did so with the purpose in mind of teaching them how to regain His presence. Our Father promised a Savior to redeem them from their fallen condition. He gave to them the plan of salvation and told them to teach their children faith in Jesus Christ and repentance. Further, Adam and his posterity were commanded by God to be baptized, to receive the Holy Ghost, and to enter into the order of the Son of God.

To enter into *the order of the Son of God* is the equivalent today of entering into the fullness of the Melchizedek Priesthood, *which is only received in the house of the Lord*.

Because Adam and Eve had complied with these requirements, God said to them, "Thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity." (Moses 6:67) (*Teachings of Presidents of the Church: Ezra Taft Benson* [2014], 170; emphasis added).

Adam and Eve Teach the Gospel to Their Children

Genesis

Moses 5:12-15

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.

Moses 5:58-59

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.

Moses 7:1

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 [recall 6:68, 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.

Patriarchal Order of Government Established

The following is NOT a comparison of Genesis with Moses

Note to the Reader: Our understanding of the establishment of the priesthood government in the days of Adam is limited, and fragmented. What we know comes from scattered statements from both restoration revelation and teachings from latter-day Prophets and Apostles. From the pieces we have we can discern a few things.

Let's first look at the pieces.

Adam Held the Priesthood

Moses 6:67

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

Joseph Smith

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26, 27. . . . The keys were first given to him, and by him to others. (*Teachings of Presidents of the Church: Joseph Smith* [2007], 104)

Moses 6:7

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

D&C 49:9

9. Wherefore, I say unto you that I have sent unto you mine everlasting covenant, even that which was from the beginning.

Ezra Taft Benson (1899-1994) President of the Church

The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son.

But this order is otherwise described in modern revelation as an order of family government where a man and woman enter into a covenant with God--just as did Adam and Eve--to be sealed for eternity, to have posterity, and to do the will and work of God throughout their mortality.

If a couple are true to their covenants, they are entitled to the blessing of the highest degree of the celestial kingdom. These covenants today can only be entered into by going to the House of the Lord.

Adam followed this order and brought his posterity into the presence of God. He is the great example for us to follow. (*Teachings of Presidents of the Church: Ezra Taft Benson* [2014], 171)

D&C 107:1-4

1 There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.

2 Why the first is called the Melchizedek Priesthood is because

Melchizedek was such a great high priest.

3 Before his day it was called the Holy Priesthood, after the Order of the Son of God.

4 But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.

Book of Mormon and Doctrine and Covenants

The Book of Mormon and the Doctrine and Covenants generally refer to this "order of the Son of God" simply as "the holy order" (see 2 Ne. 6:2; Alma 4:20; 5:44; 6:8; 7:22; 8:4; 13:1, 8, 10, 11, 18; 43:2; 49:30; Ether 12:10; D&C 77:11)

Establishment of the Holy Order of God– the Patriarchal Order–the First Government

Abr. 1:25-26

25 Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

26 Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

John Taylor (1808-87) President of the Church

Adam was the *natural* father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest and king. (*Gospel Kingdom* (1987), 148)

Bruce R. McConkie (1915-85) Quorum of the Twelve Apostles

When the Lord placed Adam, the first man of all men, and Eve, the mother of all living, upon the earth, he gave them dominion over all things, including their seed after them. He vested in them what we call civil power, by which they governed themselves and their children; and he revealed unto them his own pure religion, through which they could worship their Creator and, if faithful, become like him and gain the type of life he lives, which is eternal life.

There was no separation of church and state; all governmental powers, whether civil or religious, centered in one Supreme Head. They came from God and were administered among men by his legal administrators who were sent and duly commissioned by him. This type of government is a theocracy; it is the government of God. Under it there is no need for a civil power on the one hand and a religious arm on the other. All the affairs of government are intertwined into one with direction coming from God himself, by revelation, to those whom he commissions to represent him on earth. . . .

The theocracy of the Adamic age was patriarchal, and from Adam to Noah all the legitimate powers of government, both civil and religious, descended from father to son. That is to say, government in all its forms and with all its powers was centered in the family. (*A New Witness for the Articles of Faith*, [1985], 657-58)

Russell M. Nelson President of the Church

Adam held the priesthood. Eve served in a matriarchal partnership

with the patriarchal priesthood. So today, each wife may join with her husband as a partner unified in purpose. Scriptures state clearly, . . . "The twain shall be one flesh" (Matt. 19:6). Marvelously, it takes a man *and* a woman to make a man *or* a woman. Without the union of the sexes, neither can we exist, nor can we become perfect. Ordinary and imperfect people can build each other through their wholeness together. The complete contribution of one partner to the other is essential to exaltation. This is so "that the earth might answer the end of its creation" (D&C 49:16).

So labor and love in partnership. Honor your companion. Any sense of competition for place or position is not appropriate for either partner, especially when enlightened by scriptural understanding.

There is great power in a strong partnership. True partners can achieve more than the sum of each acting alone. For example, Dr. Will Mayo and his brother, Dr. Charles Mayo, formed the Mayo Clinic. Lawyers and others form important partnerships. And in marriage, a husband and wife can form *the* most significant partnership of all—an eternal family.

Sustainable improvements in any endeavor depend on collaboration and agreement. Great leaders and partners develop the skill of sharing insights and efforts, and the pattern of building consensus. Great partners are completely loyal. They suppress personal ego in exchange for being part of creating something larger than themselves. Great partnerships are dependent upon each individual developing his or her own personal attributes of character. (*Teachings of Russell M. Nelson* [2018], 195-6; italics are original).

Establishment of a Chosen Lineage

Note to the reader: After Adam and Eve received the fulness of the Gospel of Jesus Christ, children born to them would have been born in the covenant, or rightful heirs of the kingdom of God. Book of Moses tells us the following:

Birth of Cain and Abel

Moses 5:16

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?

Note to the reader: We will deal with the rebellion of Cain and the murder of Abel in the next reading assignment. However, it is important to know that event happened.

Seth Replaces Abel

Moses 6:2-3

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.

President John Taylor (1808-88) comments upon the above:

There is a principle developed here pertaining to the economy of God with the human family. Abel held a

representative position, as also did Cain, and that position, it would seem, associated Abel with what may be denominated the chosen seed. Cain slew Abel; but that the purposes relating to the perpetuation of that seed might stand, and the plan of God not be frustrated by the adversary, He gave to Adam Seth, who inherited the priesthood and promises of his martyred brother; in this substantiating a principle that Paul refers to, when he writes, "That the purpose of God, according to election, might stand, not of works, but of him that calleth." [Rom., ix, 11.] Yet, although Seth was one of the leading characters spoken of in the Scripture, and one to whom and through whom the promises were made, and who actually stood in the place of or represented his brother, Abel, yet there is nothing said in the ordinary translation pertaining to his offering sacrifices; we therefore again refer to the Pearl of Great Price. (*The Mediation and Atonement* [1882, reprod. 1975], 67)

Chosen Seed of the First Millennium

Moses 6:10-22

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;

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.

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.

The Work the Chosen Seed in God's Plan

The chosen seed is the servant seed. They take upon themselves His name and help in carrying out the Savior's work, which is to bring about the Father's work and glory.

Recall that when Adam and Eve were taught the meaning of the sacrifice, the symbolism was of the sacrifice of Jesus Christ and also the sacrifice Adam and Eve and all who come unto Christ should make. Note the wording of the following:

Moses 5:7-8

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.

In other words, they will take upon themselves the same devotion Christ has to bringing to pass the immortality and eternal life of God's children. Restoration scripture explains the role of the chosen:

Moses 6:23

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.

Alma 13:6

6 And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest—

D&C 77:11

We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.

