

# ADAM'S OFFICES & CAIN'S OFFERING

## Moses 5

### *Teachings of the Prophet Joseph Smith, pg. 167-170.*

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan or ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i.e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of the dispensations that are to be revealed. [Eph 1:9-10 quoted.]

Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations.

And again, God purposed in Himself that there should not be an eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus; therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. [Heb 1:14 quoted.]

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation [Heb 1:14] we learn that Paul perfectly understood the purposes of God in relation to His connection with man, and that glorious and perfect order which He established in Himself, whereby he sent forth power, revelations, and glory.

God will not acknowledge that which He has not called, ordained, and chosen. In the beginning God called Adam by His own voice. [Gen 3:9-10 quoted.] Adam received commandments and instructions from God: this was the order from the beginning.

That he received revelations, commandments and ordinances at the beginning is beyond the power of controversy; else how did they begin to offer **sacrifices** to God in an acceptable manner? And if they offered sacrifices they must be authorized by ordination. We read in Genesis 4:4, that Abel brought the firstlings of the flock and the fat thereof, and **the Lord had respect to Abel and to his offering**. And, again, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh." (Heb 11:4.) How

doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness.

And if this was not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke after he was dead must be by being sent down out of heaven to administer.

This then is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.

The power, glory and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued; for Cain also being authorized to offer sacrifice, but not offering it in righteousness, was cursed. It signifies, then, that the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing.

If Cain had fulfilled the law of righteousness as did Enoch, he could have walked with God all the days of his life, and never failed a blessing.

*Teachings of the Prophet Joseph Smith, pg. 58-59* ...By faith in this atonement or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, **because he could not do it in faith**, he could have no faith, or could not exercise faith contrary to the plan of redemption. It must be shedding the blood of the Only Begotten to atone for man; for this was the plan of redemption; and without the shedding of blood was no remission; and as the sacrifice was instituted for a type, by which man was to discern the great Sacrifice which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently **Cain could have no faith**; and whatsoever is not of faith, is sin. But Abel offered an acceptable sacrifice, by which he obtained witness that he was righteous, God Himself testifying of his gifts. Certainly, the shedding of the blood of a beast could be beneficial to no man, except it was done in imitation, or as a type, or explanation of what was to be offered through the gift of God Himself; and this performance done with an eye looking forward in faith on

the power of that great Sacrifice for a remission of sins. But however various may have been, and may be at the present time, the opinions of men respecting the conduct of Abel, and the knowledge which he had on the subject of atonement, it is evident in our minds, that he was instructed more fully in the plan than what the Bible speaks of, for how could he offer a sacrifice in faith, looking to God for a remission of his sins in the power of the great atonement, without having been previously instructed in that plan? And further, if he was accepted of God, what were the ordinances performed further than the offering of the firstlings of the flock?

It is said by Paul in his letter to the Hebrew brethren, that Abel obtained witness that he was righteous, God testifying of his gifts. To whom did God testify of the gifts of Abel, was it to Paul? We have very little on this important subject in the forepart of the Bible. But it is said that Abel himself obtained witness that he was righteous. Then certainly God spoke to him: indeed, it is said that God talked with him; and if He did, would He not, seeing that Abel was righteous deliver to him the whole plan of the Gospel? And is not the Gospel the news of the redemption? How could Abel offer a sacrifice and look forward with faith on the Son of God for a remission of his sins, and not understand the Gospel? The mere shedding of the blood of beasts or offering anything else in sacrifice, could not procure a remission of sins, except it were performed in faith of something to come; if it could, Cain's offering must have been as good as Abel's. And if Abel was taught of the coming of the Son of God, was he not taught also of His ordinances? We all admit that the Gospel has ordinances, and if so, had it not always ordinances, and were not its ordinances always the same?

Bruce R. McConkie, *Doctrinal New Testament Commentary* 3:197. From the scriptural records available to us, from the sermons of the Prophet, and from a knowledge of the revealed requisites for becoming a son of perdition, we know that Cain was a liar and a rebel in pre-existence; that, like Lucifer, he had power and influence there; that in this life he was taught the gospel, received the priesthood, and knew of the divinity of the Lord's work; that he then came out in open rebellion against God; that he in fact loved Satan more than God, choosing to worship and serve that evil one rather than the Lord; and that he offered false sacrifices at Satan's behest and slew Abel because the devil directed him so to do. (Gen 4; Moses 5:16-55.)

Bruce R. McConkie, "Cain," *Mormon Doctrine*, pg. 109. As a result of his rebellion, Cain was cursed and told that "the earth" would not thereafter yield him its abundance as previously. In addition he became the first mortal to be cursed as a son of perdition. As a result of his mortal birth he is assured of a tangible body of flesh and bones in eternity, a fact which will enable him to rule over Satan. The Lord placed on Cain a mark of a dark skin, and he became the ancestor of the black race. (Moses 5; Gen 4; *Teachings*, pg. 169.)

Milton R. Hunter, *Conference Report*, April 1952, pg. 123. Yet Cain continued to love Satan more than God. He entered into a secret covenant with Satan to murder his brother Abel for gain. "And he gloried, [so the scripture says], in his wickedness." (Moses 5:31.) And after this terrible crime had been committed, Cain received his "wages from him whom he listeth to obey." He was cursed by the Lord with a dark skin. He lost the Holy Priesthood. He lost his eternal soul, becoming a son of perdition. Thus, he was turned over to Satan—his master.