Old Testament Chronology
Genesis thru 2 Samuel

Fall of Adam

Earth becomes a “lost and fallen” state — both temporal and spiritual death dominate (1 Ne. 10:6; Mosiah 16:3-4; Alma 42:6-7)

Probationary State Begins— initiating the 7,000 years of temporal existence

see —

• D&C 77:6-7—7,000 years of the earth’s temporal existence
• Abr. 5:13
• 2 Ne. 2:21
• Al. 12:24
• Al. 42:4

First Thousand Years

0–100

• Adam and Eve begin tilling the ground and having dominion over animals (Moses 5:1)
• They begin having children, and grandchildren, etc (Moses 5:2-3)

  Adam and Eve are keeping the first two commandments given in the creation:

  • Multiply and fill the earth
  • Have dominion over the animals, etc. (Moses 2:27-30)

• Moses’s account of Adam and Eve receiving the Gospel—the law of sacrifice (Moses 5:4-11; A of F 1:3)

  Adam and Eve receive two further commandments:
  • worship God (put God first in their lives)
  • offer the firstlings of the flocks as an offering to God (Moses 5:5); this
demonstrated the Sacrifice of Jesus Christ upon the cross in suffering and paying the eternal cost of . . .

- [1] Adam’s Fall and its results upon mankind (Moses 6:48-49; Alma 42:7-9);
- [2] and the eternal torment to be suffered by all “who have arrived at the years of accountability” (D&C 18:42; 20:17; 137:10), “who are accountable and capable of committing sin,” (Moroni 8:10) and have committed “individual sins” (D&C 138:19)

- Enoch’s account of Adam and Eve receiving the Gospel---Moses 6:47-68; 7:1

---The Process of Spiritual Rebirth and Reinheritance to the (Royal) Family of God—becoming “sons of God” (cf. D&C 35:2)

[1] MOSES 6:64-66—Spiritual rebirth through the first principles and ordinances of the Gospel (A of F 1:4);
[2] MOSES 6:67—received the priesthood of God and the covenants made in the temple; i.e., the holy order of God.

This is the law of adoption by adoption to the family of Jesus Christ (see Mosiah 5:7-8; 27:24-29)

Joseph F. Smith (1838-1918) President of the Church

The Lord designs to change this condition of things, and to make us known to the world in our true light—as true worshipers of God, as those who have become the children of God by repentance, and by the law of adoption have become heirs of God and joint heirs with Jesus Christ . . .(Conference Report, November 1901, p.1)

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

Unity centers in heaven, even as the Master prayed, “Father, that we might be one.” (John 17) The Saints might become one with the Father and the Son, spiritually begotten by baptism and through the Holy Ghost even unto the renewing of their bodies as the Lord tells us, and thus “become the sons of Moses and of Aaron . . . the church and kingdom, and the elect of God” (D&C 84:34), and thus become adopted into the holy family, the church and kingdom of God, the Church of the Firstborn.

Then, besides those ordinances by which we are adopted into that oneness with the Father and the Son, He has given to us principles and ordinances all intended to the perfecting of His saints, that this same unity might be realized.

And finally, the Lord has given this generation another principle, that through His appointed authorities He would teach His laws and administer His ordinances, and through them He would reveal His will. (Conference Report, Apr. 1950, 99)

Wilford Woodruff (1807-98) President of the Church

We [First Presidency] have not fully carried out those principles in fulfilment of the revelations of God to us, in sealing the hearts of the fathers to the children and the children to the fathers. I have not felt satisfied, neither did President Taylor, neither has any man since the Prophet Joseph who has attended to the ordinance of adoption in the temples of our God. We have felt that there was more to be revealed upon this subject than we had received. . . . We have felt, as President Taylor said, that we have got to have more revelation concerning sealing [temple sealings] under the law of adoption. Well, what are these changes? One of them is the principle of adoption [receiving the heirship sealing; as opposed to the marriage sealing]. In the
commencement of adopting men and women in the temple at Nauvoo, a great many persons were adopted to different men who were not of the lineage of their fathers, and there was a spirit manifested by some in that work that was not of God. Men would go out and electioneer and labor with all their power to get men adopted to them. One instance I will name here: A man went around Nauvoo asking every man he could, saying, "You come and be adopted to me, and I shall stand at the head of the kingdom, and you will be there with me." Now, what is the truth about this? . . . President Young was not satisfied in his mind with regard to the extent of this matter; President Taylor was not.

When I went before the Lord to know who I should be adopted to (we were then being adopted to prophets and apostles the) Spirit of God said to me, "Have you not a father, who begot you?"

"Yes, I have."

"Then why not honor him? Why not be adopted to him?"

"Yes," said I, "that is right."

I was adopted to my father, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a temple to see performed from this day henceforth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowments, adopt him to his father; not to Wilford Woodruff, nor to any other man outside the lineage of his fathers. That is the will of God to this people. I want all men who preside over these temples in these mountains of Israel to bear this in mind. What business have I to take away the rights of the lineage of any man? What right has any man to do this?. No; I say let every man be adopted to his father; and then you will do exactly what God said when he declared he would send Elijah the prophet in the last days. Elijah the prophet appeared unto Joseph Smith and told him that the day had come when this principle must be carried out. Joseph Smith did not live long enough to enter any further upon these things. His soul was wound up with this work before he was martyred for the word of God and testimony of Jesus Christ. He told us that there must be a welding link of all dispensations and of the work of God from one generation to another. This was upon his mind more than most any other subject that was given to him." (The Discourses of Wilford Woodruff, ed. G. H. Durham [1946], pp.155-156)

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

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) ("What I Hope You Will Teach Your Children About the Temple, Ensign, Aug. 1985, pp. 6-10)

- Adam and Eve teach the Gospel to their children with mixed reception (Moses 5:12-15, 58; 7:1)
- Satan comes among the children of Adam and Eve (Moses 5:13; 6:49; cf. Moses 1:12-13)
• The patriarchal order is established with a chosen seed to administer it (Abraham 1:1-5, 25-26; Moses 6:1-23; D&C 107:40-52; 84:6-17)
• Abel given a dispensation
• The apostasy of Cain—the murder of Abel and excommunication of Cain (Moses 5:16-41)
• Cain establishes “a city” he named after his son, Enoch (Moses 6:42). We can assume an unholy order (government) is established based on secret works of darkness (cf Moses 5:43-55; Helaman 6:27)

100-200
• **Year 130** — Seth is born and Adam declares, “God hath appointed me another seed, instead of Abel” (Moses 6:2)
• When older, God revealed himself unto Seth, and he rebelled not, but offered and acceptable sacrifice, like unto his brother Abel” (Moses 6:3)
• The Chosen Seed passes through Seth to further patriarchs (D&C 107:40-41)

200-300
• **Year 235**—Enos is born to Seth (Moses 6:14)
• Wickedness expands among the Adam’s descendants and Satan gains “great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodsheed, and man’s hand was against his own brother, in administering death, because of secret works, seeking power” (Moses 6:15)