

Genesis 3-4 — “They Began to Be the Sons and Daughters of God”

Come, Follow Me 2026 — January 19–25

Parallel Accounts: Moses 4–5 | 2 Nephi 2 | Alma 42 | D&C 29:36–41

Overview

At first glance Genesis 3–4 reads as catastrophe: a paradise surrendered, a relationship severed, thorns and sorrow and death let loose. The Restoration reads it differently — as the hinge on which the whole plan turns. The Come Follow Me manual: *“Yes, the Garden of Eden was beautiful. But Adam and Eve needed more than beautiful surroundings. They needed — and we all need — an opportunity to grow. Leaving the Garden of Eden was the necessary first step toward returning to God.”*

Bradshaw opens his Moses 4 commentary with a line attributed to Cardinal Newman that sets the stakes: *“It is better that the whole universe disappear than that one little, little lie be spoken.”* The point of juxtaposing the Creation with the Fall is that **the moral significance of the choice made in Eden — and of the choices we make daily — outweighs the entire amoral universe** (*IGIL* 1, p. 215). Genesis 1–2 built a cosmos; Genesis 3 is where the cosmos discovers what it was built *for*.

Two framing ideas govern this guide:

1. **The Fortunate Fall.** “Adam fell that men might be; and men are, that they might have joy” (2 Nephi 2:25). Latter-day Saints stand nearly alone in Christianity in reading the Fall as essential rather than merely tragic — but only because of the Atonement. Dr. Shon Hopkin (Follow Him, Ep. 3): the Fall is *a disaster without the Savior*; the joy of Moses 5:10–11 makes sense only inside the plan.
2. **Multivalency.** Hopkin’s word for the text’s capacity to yield multiple true readings at once. The serpent is threat *and* counterfeit radiance; Eve is hero on several readings; the account meets you differently at every stage of life. It is not a problem to be explained away but a living text to be returned to.

Sources woven throughout: **Follow Him** (Dr. Shon Hopkin), **Bradshaw’s IGIL 1** (Moses 4–5), **Don’t Miss This, Unshaken, The Scriptures Are Real, Temple Symbols & Covenants** (Eps. 6, 8, 17), **Gospel Talktrine** (S01E04–05), **Jordan Peterson**, and the **Come Follow Me** manual.

Key Concepts

1. The Fortunate Fall — and the Grasp of Justice

Lehi's sermon (2 Nephi 2) is the doctrinal cornerstone: without the Fall, no mortality, no children, no opposition — "no joy, for they knew no misery; doing no good, for they knew no sin" (2:23). Note Lehi's startling detail in 2:15: "the forbidden fruit in opposition to the tree of life, the one being *sweet* and the other *bitter*" — in Lehi's ordering it is the *forbidden* fruit that is sweet. Whatever else that means, it refuses the cartoon in which the fruit was obviously repellent and Eve simply weak.

Halverson (Unshaken) supplies the developmental frame: Creation–Fall–Atonement as **stages** — Eden simple and secure; mortality complex and messy; Atonement the integration into mature faith. Orson F. Whitney: the Fall had "a twofold direction — downward *and forward*." We cannot pass from Eden to exaltation without the valley between.

Gospel Talktrine (S01E04) adds a genuinely arresting frame from Alma 42. Alma says it was only after the Fall that mankind was "in the **grasp of justice**" (42:14) — and then insists that being claimed by justice is not the disaster; it is the prerequisite: "If there was no law given... what could justice do, or mercy either? For they would have no claim upon the creature" (42:21). Mark Holt's synthesis: **the Fall is the first great proxy sacrifice**. As Christ's proxy act places the penitent under the claim of *mercy*, Adam and Eve's proxy act placed all their posterity under the claim of *justice* — inside law, inside consequence, inside a probation with a real end. Both were worked out by someone else on our behalf; both, he suggests, we accepted by covenant before we came. (He flags this as his own synthesis, not over-the-pulpit doctrine — but it makes Ezra Taft Benson's principle concrete: "no one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall." Ammon understood: teaching King Lamoni, he began with the Creation and the Fall *before* the Redeemer — first the diagnosis, then the Physician; Alma 18:36.)

And death itself, in Alma's telling, is a *gift*: had Adam taken the Tree of Life immediately, "there would have been no space for repentance" (Alma 42:5) — an endless probation is indistinguishable from hell. Satan thought death was the punishment; it was the mercy that gave probation an end.

2. Eve as Heroic Agent

Hopkin sketches the spectrum — Eve as "perfect hero" (understood fully, chose deliberately) or "progressive hero" (grew into understanding through the choice). Both readings make her a **moral agent**, not a victim; Moses 5:11 makes her the first recorded theologian of the plan: "*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.*"

The logic of her choice, as taught across Unshaken, Don't Miss This, and Gospel Talktrine: God gave two commandments that could not both be kept — multiply and replenish; do not eat. Adam saw no conflict; **Eve was the first to see it** (Gospel Talktrine: "Eve is kind of the architect of us receiving these blessings"). She chose to transgress the lesser to keep the greater and accepted the price. Halverson calls it "one of the greatest sacrifices of all time, second only to Christ's atonement" — what happened in Eden foreshadows Gethsemane: a deliberate descent, chosen for the life of others. He describes artwork of Eve with her back to Lucifer and her eyes toward the light, "almost a prayer" — not weakness

in that face; resolve. Brad Wilcox notes that Presidents Nelson and Oaks consistently attach two words to Eve: “**courage and wisdom.**”

Gospel Talktrine then re-reads the “curse” of Genesis 3:16 — “I will greatly multiply thy sorrow and thy conception” — with one devastating question: *multiply it from what?* Eve had never conceived. The verse doesn’t intensify an existing burden as punishment; it **confers the gift she paid the price to obtain** — motherhood, joy-through-sorrow, the very thing her name (“the mother of all living”) announces. Ask any mother about the day of birth: pain and the greatest day of her life, in the same breath. That is not a curse; it is the doctrine of opposition given a body.

3. Adam’s Choice — the Law of Love

Where Eve perceives, Adam *decides*. 1 Timothy 2:14: “Adam was not deceived.” Dunford (Temple Symbols Ep 9): “Adam saw that Eve had fallen. He loved her more than he loved his paradise. He voluntarily partook so he could be with Eve and help save her” — which makes Adam’s fall a *type of Christ’s descent*: “Jesus Christ was not a sinner. But He saw that we had fallen. He voluntarily took the bitterness of sin and mortality so He could be with us and redeem us.” Wilcox names the principle the **law of love**: the highest moral reasoning is not choosing good over evil but choosing between competing goods — and choosing the one that love requires. God re-drives them from the garden *together*; the covenant unit survives the Fall intact.

4. The Serpent — *Nachash*, the Stolen Symbol

Hebrew נָחָשׁ (*nachash*) carries three senses at once: to hiss/creep, to divine, and *to shine* like polished bronze. The midrash pictures the pre-curse serpent as radiant and upright. Moses 4 removes the anonymity: this is **Satan**, the premortal rebel, “the father of all lies,” who “sought to destroy the agency of man” (Moses 4:1–4).

Gospel Talktrine sharpens the deception: from Moses’ brass serpent to the Messianic “serpent of life” motifs, **the serpent was anciently a symbol of Christ**. Satan didn’t approach Eve as a monster; he approached her *wearing a trusted symbol* — “he came as a symbol of Christ... he didn’t have to work to obtain her trust.” That is 2 Corinthians 11:14 in narrative form: “Satan himself is transformed into an angel of light.” Note also the Hebrew wordplay flagged in the Deep Dive below: *arum* (crafty) and *arummim* (naked, 2:25) share a root — the serpent’s weapon is a corrupted version of the innocents’ own transparency.

Jordan Peterson traces the symbol’s interiorization — the reason “snake” and “Satan” merge: first there is the snake in the jungle; then the snake in your enemy; then, when you wall the enemy out, the snake within your family; and finally “the snake that lives in you... that’s equivalent to transcendent evil itself.” The serpent cannot be fenced out of any garden, “which is why the story is archetypal: there’s always a snake, and we’re exactly the sort of creatures who will go interact with it.”

And one more irony, from Gospel Talktrine: Satan, who proposed a world without the ability to sin, *already had it* — Eden was effectively his plan enacted, innocence without agency — and his first earthly

act destroyed it, creating the very conditions of moral freedom he had rebelled to prevent. “He knew not the mind of God” (Moses 4:6). Satan cared nothing for his plan, only for his role in it.

5. The Everlasting Covenant — Why Moses 4 Opens in Heaven

Bradshaw notes that the digression of Moses 4:1–4 (like Moses 3:5 before it) interrupts the story to supply its interpretive frame: **the real beginning was not the first moment of Creation but a premortal covenant**. Joseph Smith: “Everlasting covenant was made between three personages before the organization of this earth... God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.” Barker adds a philological spark: *bara* (create) and *berith* (covenant, root “to bind”) are near-twins in sound and form — creation itself may be understood as covenant-making, an engraving of bounds and limits (Job 38: “Who shut in the sea... and prescribed bounds for it?”). The Fall happens inside a covenant already cut; redemption is not improvised afterward (*IGIL* 1, pp. 216–218). “The plan all along from the very beginning was Jesus” (Don’t Miss This).

6. Mythopoetic Reading — and Its Limit

Don’t Miss This: Genesis 3–4 is written in **mythopoetic** form — like *Starry Night*, invoking transcendent truth rather than photographing events — so that everything that happens to Adam and Eve happens to *you*. Read it as your own biography: your temptations, your hiding, your clothing by grace. Peterson works the same vein from psychology: stories that survive millennia survive because they are “more real than the stories from which they were derived” — distilled patterns of the permanent human situation.

The limit: the Restoration insists the pattern had a first instance. “Latter-day revelation supports the biblical account of the fall, showing that it was a historical event” (Bible Dictionary). Elder Holland: “We cannot fully comprehend the atonement and resurrection of Christ without understanding that there was an actual Adam and Eve who fell from an actual Eden.” Symbolic *and* real — multivalency again, not either/or.

7. Kaphar — Atonement as Covering

Hebrew *kaphar* (atonement) does not mean “to pay”; it means “**to cover**” — the word for smearing pitch on the ark. When God makes coats of skins and *clothes* Adam and Eve (Genesis 3:21 / Moses 4:27), He performs the first *kaphar*: something dies, blood is shed, the fallen are covered. Dunford (Ep 17): the temple veil is the same doctrine — “When the Father looks at us through the Veil, He sees not our flaws but the face of His Son.” The garment is the daily *kaphar*.

Bradshaw deepens the clothing theology with a surprise from art history (*IGIL* 1, pp. 234–235): the earliest Christian and Orthodox depictions often *reverse* our picture — Adam and Eve wear **regal, glorious robes before** the Fall and are naked after. Anderson explains via the priestly system: as the high priest’s vestments matched each gradient of holiness he entered, so Adam and Eve were vested at creation for Eden’s sacred precincts; transgressing, they were “stripped of their angelic garments and put on mortal flesh” — the “coats of skin” being, in that reading, mortality itself. Ephrem’s “zones of sacredness” complete the map: Eden as a sanctuary with an outer court and an inner Holy of Holies where the Tree

of Life stood, guarded by the Tree of Knowledge at its threshold. Adam and Eve “were not sufficiently holy at creation to enter this room... since they tried to enter prematurely, they were driven out of Eden altogether.” Every change of spiritual state in the story is marked by a change of clothing — a pattern any temple-goer will recognize.

Verse-by-Verse Commentary

Genesis 3:1-6 / Moses 4:5-12: The Encounter

“Now the serpent was more subtil than any beast of the field.”

Moses 4:5-6 adds the backstory Genesis omits: Satan, who “sought to destroy the agency of man,” “the father of all lies” — and “he knew not the mind of God.”

Hebrew Deep Dive

- נָחָשׁ (*nachash*) — serpent / diviner / shining one. See Key Concept 4: the tempter arrives wearing a stolen symbol of Christ.
- עָרוֹם (*arum*) — “subtil,” crafty — the same root as *arummim*, “naked” (2:25). Innocent transparency and weaponized cunning share one Hebrew skin. The Fall will convert the first into shame by way of the second.
- אָפְּ כִי (*aph ki*) — “Yea, hath God said...?” Escalating insinuation, not contradiction. Hopkin notes Satan is economical with words where God is generous — doubt is planted cheaper than truth is built. Most of what the serpent says is *true* (your eyes will be opened; you will know good and evil; you will be as gods — God Himself confirms it in 3:22). The lie is four words: “Ye shall not surely die.” The most effective deception is truth with one load-bearing lie inside it.

The legitimate desire. The serpent appeals to nothing base: wisdom, knowledge, becoming like God — aspirations God *intends* to fulfill. The problem is not the destination but the offered shortcut and its source. Compare the bronze serpent of Numbers 21: the same symbol, held up by the right hands, heals.

Genesis 3:6-13 / Moses 4:12-21: The Choice and the Opened Eyes

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

Hebrew Deep Dive

- וַתִּרְאֶה (*vater*) — “she saw”: the same construction as God “seeing” that creation was good. Eve exercises divine-pattern perception — evaluation, not impulse.

- **נְחָמָד** (*nechmad*) — “desired to make one wise”: substantive hunger for wisdom, a legitimate longing.
- **עֵינֵיהֶם** (*eineihem*) — “the eyes of them both were opened”: the birth of moral consciousness — painful, necessary, irreversible.
- **אֵיפָה / אֵיפָה** — “Where art thou?” Not surveillance (God knows); a *pastoral* question. The first words to fallen humanity are an invitation to be found.

Peterson on what “opened eyes” means. His reconstruction of the sequence is the sharpest psychological reading available: eyes opened = an increment of consciousness → they know they are **naked** = they know they are *vulnerable* (to dream you are naked on a stage is not a sexual dream — it is the judgment of the world focused on your inadequacies) → and *therefore* they know **good and evil**: “Because I know how I can be hurt, I know how you can be hurt. And I can take advantage of that. **And that’s how evil enters the world.**” Self-consciousness, shame, and moral knowledge arrive as one package — which is exactly the order of the text (3:7). No animal can be cruel; only a creature that knows its own nakedness can torture. This is why the fruit gives “knowledge of good and evil” rather than mere information: it confers the terrible symmetry of empathy, which can be used both ways.

The covenant unit holds. They fall *together*; God addresses them together; they leave together. Halverson notes the tragic irony of the hiding: they hide *among the trees* — behind the very category of thing (a tree) that will save them. The pattern recurs from Eden to Jonah: **God is not the problem; God is the solution.** Hiding from God is hiding from your own rescue.

Doctrinal anchors: 2 Nephi 2:22–25; Moses 5:10–11 (their retrospective *joy*); D&C 93:38 (“every spirit of man was innocent in the beginning”); Articles of Faith 2 (no inherited guilt — and Gospel Talktrine’s warning about the alternative: a theology in which conception itself is sin hands Satan his favorite weapon, shame attached to God’s own commandment to multiply).

Genesis 3:14-24 / Moses 4:20-32: Consequences, Clothing, Cherubim

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception... And unto Adam he said... cursed is the ground for thy sake.”

Hebrew Deep Dive

- **עֲצָבוֹן** (*itsavon*) — “sorrow”: the **same word** for the woman (v. 16) and the man (v. 17). The burden of mortality is symmetrical; English translations sometimes hide the symmetry the Hebrew insists on. And note “cursed is the ground **for thy sake**” — the thorns are *for* them, not merely against them.
- **תְּשׁוּקָה** (*teshukah*) — “thy desire shall be to thy husband”: a word used elsewhere only of sin’s desire for Cain (4:7) and the beloved’s longing in Song of Solomon 7:10. Covenantal longing, not a subordination decree.
- **כְּתָנוֹת עוֹר** (*kotnot or*) — “coats of skins.” The rabbis heard the pun: *or* with an ayin is *skin*; *or* with an aleph is **light**. Garments of light, garments of skin — one letter apart. In their fallen state, God clothes them; the

first *kaphar*.

- **Genesis 3:15 — the proto-evangelium.** The seed of the woman “shall bruise thy head, and thou shalt bruise his heel”: the first gospel promise in scripture — a Deliverer who crushes the serpent and is wounded doing it. From the first hour of the fallen world, the plan is Jesus.

Fig leaves vs. coats of skins. The contrast is the Atonement in two garments. Fig leaves: self-made covering — excuses, rationalization, self-help salvation. Coats of skins: God-made, requiring death, requiring surrender. Dunford’s insight (Ep 6) is the sequence — **they had to take the fig leaves off first**: “Will you cover your sins with lies and darkness, with fig leaves and rationalization... or will you be vulnerable to God and say ‘Lord, I partook’? Then the Lord covers us in coats of skins.” Vulnerability is the prerequisite of grace; you cannot hold your own covering and receive His. Muhlestein adds the sacrificial realism: there was no death before the Fall, so the skins mean something died — “likely the skins of a lamb,” the first similitude of the Lamb of God, seamlessly continuous with the sacrifices Adam offers in Moses 5. Freeman’s application: “*Don’t you wish you could wear a daily reminder of grace, love, and promise as you walk the days of mortality? Aren’t you glad that you actually do?*”

The Cherubim as mercy (Dunford, Ep 8). The flaming sword is not a lock on a punishment; it is the mercy that made repentance possible. Immortal-in-sin is Satan’s condition — the one outcome worse than death. Alma 42:5: had Adam taken the Tree of Life then, “there would have been no space for repentance.” The sword is Justice; the cherubim are Mercy showing the way back; together they purchase *time* — “the space granted unto man in which he might repent” (Alma 42:4). “God blocked the tree to give them time. The barrier was an act of love.” Gospel Talktrine’s speculative mechanism runs the same direction: the Tree of Life had been the sustaining influence holding Eden in stasis; being severed from it *was* the onset of mortality — and Christ, who “overcame the fall constantly” through a sinless life, is the restored access. Modern echo (Dunford): the recommend desk and the veil workers are our cherubim — a barrier that says not “condemned” but “not yet; take the time you need.”

Moses 5:1–12 — what Genesis omits entirely. Adam and Eve leave the garden into *covenant*, not abandonment: they labor together, bear children, call upon God, receive commandments, and offer sacrifice “not knowing the reason” until the angel supplies it — “This thing is a similitude of the sacrifice of the Only Begotten of the Father” (Moses 5:7). Obedience preceded explanation; that is the pattern of covenant discipleship. Then the Holy Ghost falls, and Adam and Eve *rejoice* in their Fall (Moses 5:10–11) — the two testimonies that turn the whole story from tragedy to plan.

Genesis 4:1–16 / Moses 5:16–41: Cain and Abel — The Two Ways

“If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.”

Bradshaw (quoting Reeves) makes the structural claim modern readers miss: because Christian tradition invested everything in Eden, **Cain and Abel gets reduced to an afterthought — but it is the true turning point.** Eden’s transgression was not good; Cain introduces “something far worse into the created

order”: corruption and bloodshed, the crime that “leads ineluctably to the Flood” (*IGIL* 1, p. 323). John Taylor: with Cain, “the rebellion in the heavens was transmitted to a rebellion on the earth.” Nibley called Moses 5 — with its Two Ways, its restored gospel, and its anatomy of secret combinations — “**the greatest of all chapters**” in scripture. And Anderson supplies the counter-theme: Genesis is not only about the origins of sin; “it is also about the foundations of human perfection. The work that God has begun in Creation He will bring to completion.”

Hebrew Deep Dive

- קָיִן (*Qayin*) — “I have *gotten* a man from the LORD” (*qaniti*): to acquire, to possess. The name is the diagnosis — Cain’s whole story is acquisition, culminating in Master Mahan’s “great secret... that I may murder and get gain” (Moses 5:31).
- הֶבֶל (*Hevel*) — Abel: “breath, vapor” — Ecclesiastes’ word for fleetingness. The text names him *brief* from birth.
- רֹבֵץ (*rovets*) — “sin *lieth* at the door”: a predator **crouching** — sin personified as a stalking animal that “desires to have you.” The Lord’s counsel to Cain (4:7) is scripture’s most psychologically acute verse on temptation: sin is not an act but a posture at your threshold, and “thou shalt rule over” it is both command and possibility. Cain is warned *before* he strikes; agency is intact to the last moment.
- “**Am I my brother’s keeper?**” — Cain’s evasion of “Where is Abel?” deliberately echoes Adam’s evasion of “Where art thou?” The family pattern of hiding — but where Adam came out and confessed, Cain doubles down. Two responses to the same pastoral question: the Two Ways in miniature. Gospel Talktrine (S01E05) runs the word “**keeper**” — *shomer* (Strong’s 8104: keep, watch, guard, preserve, lie in wait) — and finds Cain trapped three ways in his own word: (1) *the lie* — a straw man, since no one ever assigned him to guard his brother day and night; (2) *the inadvertent truth* — he **did** lie in wait for Abel, exactly as Saul’s men “kept” watch on David to kill him; (3) *the self-condemnation* — *shamar* is the verb for keeping commandments and keeping the garden; he **was** obligated to keep his brother as one keeps a covenant. “Cain has already condemned himself with his own word” before God even mentions the blood crying from the ground. Don’t Miss This adds the canonical frame: this is **the first question mankind ever asks God** — the inverse of God’s “Where art thou?” — and all of scripture watches how people answer it, with Enoch (next chapter) as the life-sized yes.

Why the offering failed. Moses 5:18 answers what Genesis leaves open: “Cain loved Satan more than God,” and offered *at Satan’s command* (5:18). The issue was never produce vs. livestock; it was faith vs. form (Hebrews 11:4). Freeman: Abel’s sacrifice pointed to the Savior; Cain’s was ritual without referent. Hopkin adds the motive: Cain wanted **Abel’s flocks without Abel’s covenant** — results without the work, blessing without the faith. Satan’s pitch to Cain is his pitch to everyone: you can have the fruit without the roots.

The first secret combination. Moses 5:29–33: covenant with Satan, sworn secrecy, “Master Mahan,” murder for gain — the seed of everything Helaman 6:26–30 traces to the Gadianton robbers. Muhlestein frames the family stakes: Adam and Eve are the first “preachers of righteousness”; Cain the first anti-preacher. “Family is the perfectly designed scale to become Zion” — and equally the scale

on which corruption first grows. Note Moses 5:16: even as it fractured, “Adam and Eve... ceased not to call upon God.” Faithful parents; agent children; no guarantee — the most honest verse about parenting in scripture.

Peterson on malevolence. His Cain analysis reaches the bottom of the story: tragedy people can bear — “I’ve seen people react quite heroically to the arbitrary burdens of their life” — but *malevolence* “lays them low.” And the root of malevolence, which he finds explicit in Cain (and in the writings of modern mass killers): “**the desire for revenge against God for creation itself**” — for the crime of Being, for a world in which one’s sacrifices seem rejected while a brother’s are received. Cain’s countenance falls; he is warned; he chooses resentment over repair; and the revenge is aimed past Abel at the God who made the world unequal. Dante put betrayal at hell’s floor for the same reason. The antidote the text offers is the one Cain refuses: “If thou doest well, shalt thou not be accepted?” — the repair of one’s own sacrifice rather than the destruction of another’s.

The Structure — Wenham’s Chiasm

Bradshaw reproduces Wenham’s analysis of the Eden narrative as “a masterpiece of palistrophic writing” — mirror-image structure in both content and *geography* (it begins outside the Garden, moves in, and pivots at its very center):

- **A.** Moses 3:5–17 — Adam and Eve placed in the Garden; the commandment given
 - **B.** 3:18–25 — the spiritual order of relationships before the Fall (*then the digression, 4:1–4: Satan’s premortal fall — the interpretive frame*)
 - **C.** 4:5–11 — the dialogue of Eve and the serpent
 - **D.** 4:12–14 — **the transgression** — Adam and Eve alone; neither God nor serpent present; “and he ate” sandwiched between the fruit’s two promised effects
 - **C’.** 4:15–19 — the dialogue of Adam, Eve, and God
 - **B’.** 4:20–27 — the temporal order of relationships after the Fall (both B-scenes end with the woman’s role and with *clothing*)
- **A’.** 4:28–31 — driven from the Garden — man made *from* the dust returns, by implication, *to* the dust

The serpent’s three statements about the tree match God’s three questions; the ideal order of B answers the fallen order of B’. “Opposition in all things” (2 Nephi 2:11) is written into the very shape of the chapter (*IGIL* 1, pp. 215–216). And across the two chapters, the deeper symmetry: God’s “Where art thou?” (3:9) and “Where is Abel thy brother?” (4:9) — the same seeking question, answered once with confession and once with contempt. He never stops asking; He never stops clothing the fallen — a mark of protection is set even on Cain.

Comparing Accounts

Theme	Genesis	Moses 4–5
Serpent’s identity	Anonymous creature	Satan, premortal rebel; the agency war (4:1–4)
Why the digression	—	Everlasting covenant frame before the Fall story
Eve’s role	Acts, gives to Adam	Same acts; heroic context restored
After the Fall	Expulsion	Gospel taught by an angel; sacrifice explained; covenants; the Holy Ghost (5:4–12)
Adam & Eve’s verdict	Sorrow implied	Explicit joy and testimony (5:10–11)
Cain’s offering	Reason unstated	”Cain loved Satan more than God”; offered at Satan’s command (5:18)
Cain’s context	Sparse	Prior children of Adam; Cain’s wife; Master Mahan; secret combinations (5:2, 28–33)
Trajectory	Ends with Cain east of Eden	The Two Ways: hearkening vs. not, through Lamech to the parting of ways (5:42–59)

Bradshaw notes that Joseph Smith’s additions — Satan detected as a false angel of light, the promise of a Savior to Adam, the gathering of Adam’s posterity — repeatedly parallel ancient extracanonical Adam literature *discovered only after Joseph’s death* (*IGIL* 1, pp. 324–325).

Source Guide — What Each Voice Uniquely Adds

- **Follow Him / Dr. Shon Hopkin** — multivalency; the serpent’s ambivalence; Eve’s hero-spectrum; Cain’s “flocks without the work”; the Creation→Fall→Redemption-through-Covenants master pattern. → Episode 3 PDF
- **Bradshaw, *IGIL* 1** — the Newman frame; Wenham’s chiasm; the everlasting covenant and *bara/berith*; regal-robes-before / naked-after and the priestly vestment gradients; Eden’s zones of sacredness; Reeves on Cain as the true turning point; Nibley’s “greatest of all chapters.” → full-text extraction (Moses 4 from p. 215; Moses 5 from p. 323)

- **Don't Miss This** — mythopoetic reading; the proto-evangelium; “the plan all along was Jesus”; hiding among the trees; the garment as daily reminder.
 - **Unshaken (Halverson)** — the stage model; Eve's Gethsemane-foreshadowing sacrifice; fig leaves vs. God's garment (“my hope is not in self”); the hiding pattern — God is the solution.
 - **The Scriptures Are Real** — “courage and wisdom”; the law of love; sanctification over mere cleanliness; the lamb-skin clothing; preachers of righteousness and the family as Zion's scale.
 - **Temple Symbols & Covenants (Dunford)** — Eps. 6 (coats of skins: vulnerability before grace), 8 (cherubim as mercy buying time), 17 (*kaphar*, the veil as covering); Adam's voluntary fall as type of Christ. → Ep 6 · Ep 8 · Ep 17
 - **Gospel Talktrine (Holt)** — the serpent as stolen symbol of Christ; Eve as architect; “multiply thy sorrow” as gift, not curse; the grasp-of-justice / first-proxy-sacrifice synthesis of Alma 42; Satan's self-defeating first act; the Tree of Life as Eden's sustaining influence. → S01E04 · S01E05
 - **Jordan Peterson** — the vulnerability→evil sequence (nakedness, opened eyes, knowledge of good and evil as one package); the interiorized snake; malevolence as revenge against Being in Cain. → Lecture IV · Lecture V
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Personal Application & Discussion Questions

1. **“Where art thou?”** God's first question to fallen humanity is an invitation, not an accusation. Where are you — and what would an honest answer sound like this week?
2. **Your Fall moments.** When have your eyes been opened — innocence giving way to experience — and what did that teach you about your need for a Savior?
3. **Eve's calculus.** She saw the conflict between commandments first and paid the price of the greater good. Where in your life are you facing a choice not between good and evil, but between goods — and what would the law of love require?
4. **The stolen symbol.** Satan came wearing a trusted emblem. Where do counterfeit versions of true things (connection, rest, love, light) show up in your life — and how do you check the source?
5. **Fig leaves.** What excuses or self-made coverings would you have to take off before God could clothe you? What would “Lord, I partook” sound like in your own words?
6. **The crouching thing.** Sin *lieth at the door* — a posture, not just an act. What is crouching at your door right now, and what does “rule over it” look like concretely?
7. **The grasp of justice.** Does reframing the Fall as the doorway into law — the precondition of mercy — change how you feel about living in a world of consequence?
8. **Cain's resentment.** His countenance fell *before* his hand rose, and God intervened in the gap. When your sacrifice seems rejected and another's received, what do you do inside that gap?
9. **The cherubim's gift.** Your mortal years are “the space granted unto man in which he might repent” — time the barrier bought for you. Are you spending it as if it were the gift Alma says it is?

10. **Where is Jesus in this story?** In the promise of 3:15, the clothing of 3:21, the sacrifice of Moses 5:7, the mark on Cain. Where is He in *your* chapter 3 — and your chapter 4?

Key Quotes

"Adam fell that men might be; and men are, that they might have joy." — **Lehi** (2 Nephi 2:25)

"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." — **Eve** (Moses 5:11)

"It is better that the whole universe disappear than that one little, little lie be spoken." — **attr. John Henry Newman** (in Bradshaw, *IGIL* 1)

"The fall has a twofold direction — downward and forward." — **Orson F. Whitney**

"Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ." — **Ezra Taft Benson**

"Adam saw that Eve had fallen. He loved her more than he loved his paradise." — **Bryce Dunford** (Temple Symbols Ep 9)

"Will you cover your sins with lies and darkness, with fig leaves and rationalization... or will you be vulnerable to God and say 'Lord, I partook'? Then the Lord covers us in coats of skins." — **Bryce Dunford** (Ep 6)

"God blocked the tree to give them time. The barrier was an act of love to preserve their chance at exaltation." — **Bryce Dunford** (Ep 8)

"Because I know how I can be hurt, I know how you can be hurt... And that's how evil enters the world." — **Jordan Peterson** (Biblical Series)

"God is not the problem; God is the solution." — **Jared Halverson** (Unshaken)

"Eve is kind of the architect of us receiving these blessings." — **Gospel Talktrine** (S01E04)

"Multiply her sorrow from what?... He gave her the gift that she had paid the price to receive." — **Gospel Talktrine** (S01E04)

"Family is the perfectly designed scale to become Zion." — **Kerry Muhlestein** (The Scriptures Are Real)

"The plan all along from the very beginning was Jesus." — **Don't Miss This**

Links to Existing Notes in This Vault

- [Genesis 1 — The Creation](#)
- [Genesis 2 — The Garden and the Covenant of Marriage](#)
- [Genesis 5 / Moses 6 — Teach These Things Freely](#)
- [Atonement · Agency · The Fall · Tree of Life · Garments](#)
- [Adam and Eve — By Their Own Experience](#)
- [Our Glorious Mother Eve](#)
- [Follow Him Episode 3 — Dr. Shon Hopkin \(PDF\)](#)
- [In God’s Image and Likeness 1 — full-text extraction — Moses 4 commentary from p. 215; Moses 5 \(“The Two Ways”\) from p. 323](#)
- [Don’t Miss This — Genesis 3–4](#)
- [Unshaken — Genesis 3–4: The Fall](#)
- [The Scriptures Are Real S5E7](#)
- [The Scriptures Are Real S5E8](#)
- [Gospel Talktrine S01E04](#)
- [Gospel Talktrine S01E05](#)
- [Jordan Peterson — Lecture IV](#)
- [Jordan Peterson — Lecture V](#)
- [Temple Symbols Ep 6 · Ep 8 · Ep 17](#)

People

- [Adam — not deceived; fell by the law of love; the first sacrificer and preacher of righteousness](#)
- [Eve — the architect of the Fall’s blessings; first theologian of the plan; “the mother of all living”](#)
- [God the Father — the pastoral questioner \(“Where art thou?”\); the maker of the first covering](#)
- [Jesus Christ — promised in Genesis 3:15; the Lamb behind the coats of skins; the true Tree of Life](#)

Locations

- [Garden of eden — the sanctuary with zones of holiness; expulsion eastward; the temple as the way back](#)

Source Links & Further Reading

Podcasts

- [Follow Him Episode 3 — Dr. Shon Hopkin \(Parts 1–2\)](#) [↗](#)
- [Don’t Miss This — The Fall of Adam and Eve](#) [↗](#)
- [Unshaken — “Choose for Thyself” \(The Fall\)](#) [↗](#)
- [The Scriptures Are Real S5E7](#) [↗](#) · [S5E8](#) [↗](#)

- Temple Symbols — Eps. 6, 8, 17 [↗](#)
- Gospel Talktrine — S01E04, S01E05 [↗](#)
- Jordan Peterson Biblical Series — Lectures IV–V [↗](#)

Church Resources

- Come Follow Me — January 19–25: The Fall of Adam and Eve [↗](#)
- Genesis 3–4 (KJV) [↗](#) · Moses 4–5 [↗](#)
- 2 Nephi 2 — Lehi on the Fall [↗](#) · Alma 42 — Justice, Mercy, and the Space for Repentance [↗](#)

Scholarly

- Daniel K. Judd — “The Fortunate Fall of Adam and Eve” (BYU RSC) [↗](#)
- Alonzo Gaskill — *The Truth About Eden* [↗](#)
- BibleHub — Strong’s 5175: *nachash* [↗](#)
- Scripture Central — Genesis 3–4, Moses 4–5 [↗](#)

Next Chapter

→ Genesis 5 / Moses 6 — Teach These Things Freely Unto Your Children
