

Moses 5 — The Similitude of the Sacrifice — Adam's Altar, Eve's Joy, and the First Master Mahan

Moses 5: Adam and Eve outside the garden; the firstlings of the flock and the angel's question; Eve's joy in the Fall; the gospel preached to Adam; Cain and Abel; the first secret oath and 'Master Mahan'; Lamech.

Genesis 4 starts cold; Moses 5 fills in what got dropped — and what got dropped is the meaning of worship. Before Cain and Abel, Adam and Eve build an altar outside Eden and sacrifice for years without being told why, until an angel arrives to explain: every lamb is a *similitude* of the Only Begotten. The chapter sets two altars before you — Abel's and Cain's — and the whole rest of scripture is lived between them.

Insights

- 1. 5:6-8 — obedience before understanding.** Adam sacrificed for “many days” and didn’t know why — “I know not, save the Lord commanded me.” The understanding came later, as a gift. Every altar was a *similitude* of Christ. “If any man will do his will, he shall know of the doctrine” (Jn. 7:17).
- 2. 5:11 — Eve was glad.** Against twenty centuries that made Eve the woman who ruined everything: she was *glad*, counting four gifts in the Fall — children, knowledge, the joy of redemption, eternal life. And she says it FIRST. Lehi’s famous “men are, that they might have joy” is Eve’s line first.
- 3. 5:13 — they believed it not.** Satan comes again, now to the children — “I am also a son of God... believe it not.” The whole defense is three words about the faithful: “they believed it not.” You don’t have to out-argue him. You have to not believe him.
- 4. 5:29-31 — the first counterfeit.** Cain doesn’t just snap — he enters a deal: a secret oath, sworn on the body, death for telling, hidden from family, motive of gain. “Murder and get gain.” Every secret combination that later destroys nations is already here in seed; the Gadiantons just run Cain’s program.
- 5. 5:35 — the crying blood.** “The voice of thy brother’s blood cries unto me from the ground.” Innocent blood has a voice; murder doesn’t go quiet. The only blood that cries louder is Christ’s — and his cries mercy, and out-cries it (Heb. 12:24).
- 6. 5:48 — vengeance vs. forgiveness.** Lamech inflates the violence — “seventy and sevenfold.” Jesus picks up the exact phrase and flips it: forgive “until seventy times seven” (Matt. 18:22). Same words, opposite directions.

Hebrew Word Studies

***dimyon* / *qorban* (קָרְבָּן / קָרְבָּן)** — **a similitude, likeness / an offering, that which is brought near vv. 6-8.** “Similitude” is *dimyon* — same root as the “likeness” of Moses 1:6, the word for a thing that stands for another thing. And the word for the offering itself, *qorban*, is built on a root that means “to draw near” — a sacrifice is literally a bringing-near, the way you close the distance to God. Put the two together and you have the whole theology of the altar: every sacrifice is a *dimyon*, a likeness pointing forward, and the thing it points to is the one sacrifice that actually brings us near. Nephi says it as plainly as anyone ever has: “all things which have been given of God from the beginning of the world, unto man, are the typifying of him” (2 Ne. 11:4). Every altar Adam built was a small Calvary, centuries early. And the sacrament you take on Sunday is the same gesture pointed the other direction in time — a *dimyon* looking back at the cross instead of forward to it. Adam didn’t understand his altar at first. Most of us don’t fully understand the sacrament tray either. The understanding is promised to the ones who keep showing up.

***chedvah* / *chayyei netzach* (חַדְוָה / חַיַּיֵּי נֶצַח)** — **joy, gladness / life of eternity v. 11.** *Chedvah* is “gladness” — the word in Nehemiah’s great line, “the joy (*chedvah*) of the LORD is your strength” (Neh. 8:10). And *chayyei netzach*, “eternal life,” is the same pairing that closes Moses 1:39 — the work and glory of God. Here’s what’s beautiful about Eve’s sentence: she ties her gladness directly to that eternal life. No Fall, no *chedvah*; no Fall, no *chayyei netzach*. She’s looking at the whole hard bargain — the pain, the exile, the death — and recognizing that it was the only road to joy and to eternal life, and she’s *glad*. It’s the same logic the New Testament uses for Christ himself: “who for the joy that was set before him endured the cross” (Heb. 12:2). Christ endured the worst for a joy he could see on the far side of it. Eve, at the dawn of human history, does the same math and reaches the same gladness. That’s why her verse matters so much: she’s not just the first to fall. She’s the first to understand why the falling was worth it.

***shevuat-dam* / *sod* (שְׁוֹעַת דָּם / סוֹד)** — **a blood-oath / a secret council, conspiracy vv. 29-31, 49-53.** Here’s the key to reading the whole secret-combination idea: it’s a *counterfeit* of the covenant, point for point. A covenant with God has an oath, has

blood, has a penalty, has a promise. So does Cain's combination — but every piece is inverted. The covenant oath is sealed by the blood of a *sacrifice* (Sinai, Ex. 24:8; the new covenant "in my blood," Lk. 22:20); the combination oath, *shevuat-dam*, is sealed by the throat of the one swearing it — it threatens to spill *your* blood if you talk. The covenant is *open*, proclaimed from a mountain; the combination is *sod*, secret, hidden from your own father. The covenant's motive is love; the combination's motive is gain. So the doctrine isn't just "conspiracies are bad." It's sharper than that: evil at its most organized doesn't attack the covenant from outside — it *mimics* it. It builds a dark church with its own oaths and its own priesthood titles ("Master Mahan" is a counterfeit of "Master"). The way you spot it is by the inversion: Does it hide? Does it threaten? Is the payoff gain? Ether saw where it leads — it "bringeth to pass the destruction of all people" (Ether 8:25). Recognize the inversion and you've already refused it.

Apocryphal Correlations — the old books beside the restored text

1 Enoch 6-8 (HONEST CAVEAT). The fallen Watchers "bound themselves by mutual imprecations" — a sworn secret oath — then taught weapons and sorcery: violence and illicit gain from a binding oath, the shape of Cain's "swear unto me... that I may murder and get gain." BUT 1 Enoch was available to Joseph (Laurence, 1821), so this is resonance, not a "couldn't have known" case — and saying so is what keeps the strong cases (Moses 6-7) trustworthy.

1 Enoch 22. Abel's soul cries out from the chambers of the dead — an ancient expansion of "the voice of thy brother's blood." Also in Laurence's 1821 Enoch — available to Joseph.

Jubilees 4 / Life of Adam and Eve. The Cain and Abel story expanded (Cain later crushed by his own collapsing house — measure for measure) and the couple's worship outside Eden. Jubilees: no English until 1888. And as in Moses 4, the apocryphal Eve is penitent, NOT glad — Moses 5:11's celebrated Eve is the Restoration's own.

Canon = Moses, the Bible, the Book of Mormon, the Doctrine and Covenants. These are extra-canonical witnesses, not scripture; the Church takes no position on them. Read per D&C 91. Unusually, Moses 5's closest parallels (1 Enoch) WERE available to Joseph — so this chapter trades on coherence, not unavailability. The strong hidden cases come in Moses 6-7.

Where the threads lead

The two altars. Moses 5:6-8 (Abel's similitude) vs. 5:29-31 (Cain's counterfeit); Hebrews 11:4; Ether 8:15-26 — worship and its inversion, the secret combination as a counterfeit covenant.

Eve's joy, carried forward. Moses 5:11; 2 Nephi 2:25 (Lehi quoting her); Hebrews 12:2 (Christ endured "for the joy set before him") — gladness on the far side of a necessary, costly passage.

Sacrifice points to Christ. Moses 5:7; 2 Nephi 11:4 (all things typify him); Hebrews 10:1 — every altar a shadow of the one real sacrifice; the sacrament the same gesture aimed back at the cross.

How the chapter changes the reader

*Moses 5 sets two altars before you and you spend your life choosing. Abel's is worship as *<i>similitude</i>* — devotion offered in obedience before you fully understand it, the understanding promised to those who keep offering, running straight to the sacrament tray. Cain's is the counterfeit — the secret oath, the hidden deal, the gain that costs a brother, with its own oaths and master-titles. You tell them apart by the fruit, by whether they hide. And between the altars stands Eve — clear-eyed and glad, because she could see what the hard road bought. Adam blessed God. Eve said why.*