

## Old Testament Lesson 4

### “BECAUSE OF MY TRANSGRESSION MY EYES ARE OPENED”

Prepared by Duane S. Crowther, January 2002

*Eve: “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.” (Moses 5:11)*

**Basic sources:** Moses 4; 5:1-15; 6:48-62. Abraham 5. Genesis 2:6-9, 15-25; 3:1-24.

#### 1. **An Introduction to Satan:** Moses 4:1-6

A. Satan was from the beginning. [v. 1]

B. **Satan’s proposal to God the Father:** “Behold, here am I, (1) send me, (2) I will be thy son, and (3) I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore (4) give me thine honor. [v. 1]

C. **Jesus’s proposal to God the Father:** “Father, (1) thy will be done, and (2) the glory be thine forever.” [v. 2]

D. **Satan’s rebellion:** (1) “Satan rebelled against me, and (2) sought to destroy the agency of man, . . . (3) and also, that I should give unto him mine own power; by the power of mine Only Begotten, . . .”

E. **Satan’s ejection, new role, and intent:** (1) “I caused that he should be cast down; and (2) he became Satan, yea, (2) even the devil, (3) the father of all lies, (4) to deceive and to blind men, (5) to lead them captive at his will, (6) even to as many as would not hearken unto my voice. . . . (7) he had drawn away many after him . . . (8) he knew not the mind of God, (9) wherefore he sought to destroy the world.” [vv. 3-4, 6]

F. Other important passages: see *Bible Dictionary*: “Devil,” pp. 656-657.

1. *Rev. 12:3-12*: There was war in heaven: Michael and his angels fought against the dragon; Satan was cast into the earth, and his angels.

2. *Is: 14:12-15*: Lucifer sought to exalt his throne above the stars of God, and to be like the most High.

3. *D&C 29:34-45*: “A third part of the hosts of heaven turned he away from me because of their agency.”

#### 3. **Satan’s temptation technique: mixing a lie with truth.** *Moses 4:6-11.*

A. **Slanted question:** “Yea, hath God said—Ye shall not eat of every tree of the garden?” [v. 7]

*Eve’s reply:* “We may eat of the fruit of the trees of the garden . . . “ But God has said [of the fruit of the tree of knowledge of good and evil], “Ye shall not eat of it, neither shall ye touch it, lest ye die.” [vv. 8-9]

B. **The lie:** “Ye shall not surely die.” [v.10]

C. **The truths with which the lie was mixed:** (1) “God doth know that in the day ye eat thereof, then your eyes shall be opened, and (2) ye shall be as the gods, (3) knowing good and evil.”

[vv. 10-11]

#### 4. **The results of the Fall of Adam and Eve:** *Moses 4:12-32.* (See also 2 Nephi 2:23-25)

See *Bible Dictionary*: “Fall of Adam,” p. 670; also “Flesh,” p. 675-676.

A. “Adam and Eve were able to have children, which allowed us to come to earth and receive

mortal bodies (Moses 5:11; 6:48; 2 Nephi 2:23, 25).

B. “We experience physical death, or separation of the physical body from the spirit (Moses 4:25; 6:48; 2 Nephi 9:6).

C. “We experience spiritual death, or separation from God’s presence (Moses 4:29; 6:49; 2 Nephi 9:6).

D. “We are partakers of misery and woe (Moses 6:48; Genesis 3:16-17).

E. “We are capable of sinning (Moses 6:49, 55; 2 Nephi 2:22-23).

F. “The ground is cursed, causing us to need to work (Moses 4:23-25; Genesis 3:17-19).

G. “We can learn to recognize good and evil. (Moses 4:28; 6:55-56; 2 Nephi 2:23; Genesis 3:22).

H. “We can have joy in mortality (Moses 5:10; 2 Nephi 2:23, 25).

I. “We can know the joy of our redemption (Moses 5:11).

J. “We can obtain eternal life (Moses 5:11).” [*Gospel Doctrine Teacher’s Manual*, 2001, pp. 13-14]

## **5. Partaking of the Forbidden Fruit Was Not a Sin—The Distinction Between *Sin* and *Transgression*.**

A. **Elder Dallin H. Oaks:** “It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act, whatever its nature, was formally a transgression but eternally a glorious necessity to open the doorway toward eternal life. Adam showed his wisdom by doing the same. . . .

“ . . . We celebrate Eve’s act and honor her wisdom and courage in the great episode called the Fall. . . . Elder Joseph Fielding Smith said: ‘I never speak of the part Eve took in this fall as a sin, nor do I accuse Adam of a sin. . . . This was a transgression of the law, but not a sin.’ . . .

“This suggested contrast between a *sin* and a *transgression* reminds us of the careful wording in the second article of faith: ‘We believe that men will be punished for their own *sins*, and not for Adam’s *transgression*.’ (italics added). It also echoes a familiar distinction in the law. Some acts, like murder, are crimes because they are inherently wrong. Other acts, like operating without a license, are crimes only because they are legally prohibited. Under these distinctions, the act that produced the Fall was not a sin—inherently wrong—but a transgression—wrong because it was formally prohibited. These words are not always used to denote something different, but this distinction seems meaningful in the circumstances of the fall.” [*Ensign*, November 1993, p. 73]

## **6. Distinction Between the *Consequences of* and *Responsibility for* the Fall.**

A. “All of Adam and Eve’s posterity inherited the *consequences* of the Fall, including physical and spiritual death, but not the *responsibility* for the Fall. The second article of faith teaches that “men will be punished for their own sins, and not for Adam’s transgression. See also Moroni 8:5-23.”

[*Gospel Doctrine Teacher’s Manual*, 2001, p. 16]

## **7. The Results of the Fall if There Had Been No Atonement: 2 Nephi 9:3-10.**

A. “If the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.” [v. 8]

B. “Our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery.” [v. 9]

## **8. Adam died in the day he partook of the forbidden fruit.**

A. God told Adam “in the day thou eatest thereof thou shalt surely die.” (Moses 3:17.)

B. Adam died at the age of 930 years (Gen. 5:5). God said he would prolong man’s time upon the earth (2 Ne. 2:21). But Abraham apparently saw that the fall was “after the Lord’s time, which was after the time of Kolob.” (Abra. 5:13). “One day in Kolob is equal to a thousand years according to the measurement of this earth.” (Facsimile 2, Fig. 1), so Adam, it seems, died in the day he partook of the forbidden fruit, according to God’s reckoning.

