

15 *And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.*

16 *And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain hearkened not, saying: Who is the Lord that I should know him?*

15 a *And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned.* Draper, *et al.* characterize this decree as “a legal declaration from the divine world.” They note that “Jesus virtually quoted these terms as He instructed His apostles for the last time; then He gave these instructions to His New World disciples.”<sup>392</sup>

b *a firm decree.* See *Commentary* 5:59-d, p. 401.

16 a *Adam and Eve, his wife, ceased not to call upon God.* There is an implied connection between the prayers of Adam and Eve and the arrival of Cain, whom Eve acknowledged as having come “from the Lord.”<sup>393</sup> Childbirth as a blessing from God in answer to prayer is also highlighted in the stories of Abraham and Sarah<sup>394</sup> and Hannah and Elkanah.<sup>395</sup>

OT1 reads: “And Adam ceased not to call upon God; and Eve also his wife.”<sup>396</sup>

b *Adam knew Eve his wife.* Sarna comments: “‘Knowing’ in the Bible is not essentially intellectual activity... Rather, it is experiential, emotional, and, above all, relational... For that reason, the Hebrew stem *y-d-*’ can encompass a range of meanings that includes involvement, interaction, loyalty, and obligation. It can be used of the most intimate and most hallowed relationships between man and wife, and between man and God. Significantly, the verb is never employed for animal copulation.”<sup>397</sup>

Cassuto points out that the Hebrew term for “know/knew,” found at several key points throughout this chapter,<sup>398</sup> “contains a link with the previous section, whose essential theme is centered on the Tree of Knowledge.”<sup>399</sup>

c *Cain.* The Hebrew stem *k-n-h* typically means “to own or acquire”<sup>400</sup> but there is evidence for a secondary stem meaning “to produce or create.”<sup>401</sup> Interestingly, this latter stem also appears in the name of Elkanah, a father whose name mockingly highlighted his inability to produce children.<sup>402</sup> The name is also related to the stem *k-y-n* which means “to form, fashion, or forge,” and the name *kayn* denotes a “smith” in Aramaic and Arabic.<sup>403</sup>

d *a man.* The Hebrew term for man, *ish*, is striking in this context because it is never used elsewhere to refer to a newborn. By way of explanation, Sarna hears an echo of Adam’s cry

392 R. D. Draper, *et al.*, *Commentary*, p. 63. See Mark 16:16; Mormon 9:23; Ether 4:18.

393 *Commentary* 5:16-e, p. 368.

394 Genesis 17:16.

395 1 Samuel 1:11, 20. See *Commentary* 5:2-a, p. 354; Moses 5:4. Parallels between the births of Cain and Abel and those of Jacob and Esau are noted in C. Westermann, *Genesis 1-11*, pp. 292-293.

396 S. H. Faulring, *et al.*, *Original Manuscripts*, p. 93.

397 N. M. Sarna, *Genesis*, p. 31.

398 Vv. 2, 6, 16 (twice), 21, 29, 34, 42, 51.

399 U. Cassuto, *Adam to Noah*, p. 197. See also pp. 178-248 *passim*.

400 Cf. “possession” in J. Smith, Jr., 13 April 1843, as reported in E. England, *Laub*, p. 25.

401 E.g., Genesis 14:19; Deuteronomy 32:6; Psalm 115:19, 139:13; U. Cassuto, *Adam to Noah*, pp. 199-202; N. M. Sarna, *Genesis*, p. 32.

402 1 Samuel 1:11.

403 N. M. Sarna, *Genesis*, p. 32. See *Commentary* 5:24-b, p. 375.