



Type: Book Chapter

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## Lecture 2

Source: *The Lectures on Faith in Historical Perspective*

Editor(s): Larry E. Dahl and Charles D. Tate, Jr.

Published: Provo, UT; Religious Studies Center, Brigham Young University,  
1990

Page(s): 39-64

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**Abstract:** No abstract available.



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# Lecture 2

## ON FAITH

1. Having shown in our previous lecture “faith itself—what it is,” we shall proceed to show, secondly, the object on which it rests.

2. We here observe that God is the only supreme governor and independent being in whom all fulness and perfection dwell. He is omnipotent, omnipresent, and omniscient, without beginning of days or end of life. In him every good gift and every good principle dwell, and he is the Father of lights. In him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings centers for life and salvation.

3. In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had to believe in the existence of a God and also to show the foundation on which these evidences are and have been based since the creation.

4. We do not mean those evidences which are manifested by the works of creation which we daily behold with our natural eyes. We are sensible that, after a revelation of Jesus Christ, the works of creation clearly exhibit his eternal power and Godhead throughout their vast forms and varieties. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom 1:20). But we do mean those evidences by

which the first thoughts were suggested to the minds of men that there was a God who created all things.

5. We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in Genesis. We copy from the New Translation:<sup>\*</sup>

6. “And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so.

7. “And I, God, said, Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

8. “And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

9. “And I, God, said unto man, Behold, I have given you every herb, bearing seed, which is upon the face of all the earth; and every tree in the which shall be the fruit of a tree, yielding seed; to you it shall be for meat” (JST Gen 1:27-31; see also Moses 2:26-29).

10. Again, in Genesis: “And I, the Lord God, took the man, and put him into the garden of Eden, to dress it, and to keep it. And I, the Lord God, commanded the man, saying, Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it; Nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it; For in the day thou eatest thereof thou shalt surely die. . . .

11. “And out of the ground, I the Lord God, formed every beast of the field, and every fowl of the air; and commanded that

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<sup>\*</sup> All references to the “New Translation” are to the Joseph Smith Translation.

they should come unto Adam, to see what he would call them. And . . . whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field” (JST Gen 2:18-22, 25-27; see also Moses 3:15-17, 19-20).

12. From the foregoing we learn of man’s situation at his first creation, the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord, or governor, of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate between. We shall next proceed to examine the account given of his fall and of his being driven out of the garden of Eden and from the presence of the Lord.

13. Moses proceeds: “And they [Adam and Eve]” heard the voice of the Lord God, as they were walking in the garden, in the cool of the day. And Adam and his wife went to hide themselves from the presence of the Lord God, amongst the trees of the garden. And I, the Lord God, called unto Adam, and said unto him, Where goest thou? And he said, I heard thy voice, in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14. “And I, the Lord God, said unto Adam, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die? And the man said, The woman whom thou gavest me, and commanded that she should remain with me, she gave me of the fruit of the tree, and I did eat.

15. “And I, the Lord God, said unto the woman, What is this thing which thou hast done? And the woman said, The serpent beguiled me, and I did eat” (JST Gen 3:13-19; see also Moses 4:14-19).

16. And again, the Lord said unto the woman, “I will greatly multiply thy sorrow, and thy conception; in sorrow thou

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\* Brackets in the 1835 edition.

shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.

17. “And unto Adam, I, the Lord God, said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; by the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground, for thou shalt surely die; for out of it wast thou taken, for dust thou wast, and unto dust shalt thou return” (JST Gen 3:22-25; see also Moses 4:22-25). This was immediately followed by the fulfilment of what we previously said: Man was driven or sent out of Eden.

18. Two important items are shown from the former quotations: First, after man was created, he was not left without intelligence or understanding to wander in darkness and spend an existence in ignorance and doubt on the great and important point which effected his happiness as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction. He heard his voice, walked before him, and gazed upon his glory, while intelligence burst upon his understanding and enabled him to give names to the vast assemblage of his Maker’s works.

19. Secondly, we have seen that though man did transgress, his transgression did not deprive him of the previous knowledge with which he had been endowed relative to the existence and glory of his Creator; for no sooner did he hear his voice than he sought to hide himself from his presence.

20. Having shown, then, in the first instance, that God began to converse with man immediately after he “breathed into his nostrils the breath of life,” and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that even though man was cast out from the garden of Eden, he

did not lose his knowledge of the existence of God, neither did God cease to manifest his will unto him.

21. We next proceed to present the account of the direct revelation which man received after he was cast out of Eden, and further copy from the New Translation:

22. After Adam had been driven out of the garden, he “began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I, the Lord had commanded him. . . . And Adam called upon the name of the Lord, and Eve also, his wife; and they heard the voice of the Lord, from the way towards the garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. And he gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

23. “And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord. And Adam said unto him, I know not, save the Lord commanded me.

24. “And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; wherefore, thou shalt do all that thou doest, in the name of the Son. And thou shalt repent, and call upon God, in the name of the Son for evermore. And in that day, the Holy Ghost fell upon Adam, which beareth record of the Father and the Son” (JST Gen 4:1, 4-9; see also Moses 5:1, 4-9).

25. This last quotation shows this important fact: even though our first parents were driven out of the garden of Eden and were separated from the presence of God by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, no sooner was the plan of redemption revealed to man and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26. Moses also gives us an account of the transgression of Cain, of the righteousness of Abel, and of the revelations of God to them. He says, "In process of time . . . Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought, of the firstlings of his flock, and of the fat thereof; and the Lord had respect unto Abel, and to his offering, but unto Cain, and to his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou doest well thou shalt be accepted, and if thou doest not well, sin lieth at the door; and Satan desireth to have thee, and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. . . .

27. "And Cain went into the field, and Cain talked with Abel his brother; and it came to pass, that while they were in the field, Cain rose up against Abel his brother, and slew him. And Cain gloried in that which he had done, saying, I am free; surely the flocks of my brother falleth into my hands.

28. "And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not, am I my brother's keeper? And the Lord said, What hast thou done? The voice of thy brother's blood cries unto me from the ground. And now, thou shalt be cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

29. "And Cain said unto the Lord, Satan tempted me, because of my brother's flock; and I was wroth also, for his offering thou didst accept, and not mine. My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that he that findeth me shall slay me, because of mine iniquities, for these things are not hid from the Lord. And I, the Lord, said unto him, Whosoever slayeth thee, vengeance shall be

taken on him seven-fold; and I, the Lord, set a mark upon Cain, lest any finding him should kill him” (JST Gen 5:6-9, 17-25; see also Moses 5:19-23, 32-40).

30. The object of the foregoing quotation is to show to this class that the way by which mankind were first made acquainted with the existence of a God was by a manifestation of God to man. Also after man’s transgression God continued to manifest himself to him and to his posterity. And notwithstanding they were separated from his immediate presence so that they could not see his face, they continued to hear his voice.

31. Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity. And it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32. Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us, as before quoted, that God also condescended to talk with Cain after his great transgression in slaying his brother. And Cain knew that it was the Lord who was talking with him, so when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God. And through this means, doubtless, his posterity became acquainted with the fact that such a being existed.

33. From this we can see that the whole human family in the early age of their existence and in all their different branches had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidence which these men had of the existence of a God was the testimony of their fathers, in the first instance.

34. The reason we have been thus particular on this part of our subject is that this class may see by what means it was that God became an object of faith among men after the Fall, and also may see what it was that stirred up the faith of multitudes to feel after him, to search after a knowledge of his character, perfections,



and attributes, until they became extensively acquainted with him. Not only were they to commune with him and behold his glory, but they were also to be partakers of his power and stand in his presence.

35. Let this class mark particularly that the testimony which these men had of the existence of a God was the testimony of man. For previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God and of his eternal power and Godhead.

36. For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information from his father that such a being who had created and who did uphold all things did exist. Neither can there be any doubt existing in the mind of any person but that Adam was the first who did communicate the knowledge of the existence of a God to his posterity. The whole faith of the world from that time down to the present is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37. First, Adam was 130 years old when Seth was born (Gen 5:3). And the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died (5:4-5). Seth was 105 when Enos was born (5:6); Enos was 90 when Cainan was born (5:9); Cainan was 70 when Mahalaleel was born (5:12); Mahalaleel was 65 when Jared was born (5:15); Jared was 162 when Enoch was born (5:18); Enoch was 65 when Methuselah was born (5:21); Methuselah was 187 when Lamech was born (5:25); Lamech was 182 when Noah was born (5:28).

38. From this account it appears that Lamech, the eighth\* from Adam, and the father of Noah, was 56 years old when Adam

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\*The 1835 text says "9th," but the sequence above shows that Lamech is the eighth generation from Adam.

died; Methuselah, 243; Enoch, 308; Jared, 470; Mahalaleel, 535; Cainan, 605; Enos, 695; and Seth, 800.

39. So Lamech the father of Noah, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and, beyond all controversy, were all preachers of righteousness.

40. Moses further informs us that Seth lived 807 years after he begat Enos, making him 912 years old at his death (Gen 5:7-8). And Enos lived 815 years after he begat Cainan, making him 905 years old when he died (5:10-11). And Cainan lived 840 years after he begat Mahalaleel, making him 910 years old at his death (5:13-14). And Mahalaleel lived 830 years after he begat Jared, making him 895 years old when he died (5:16-17). And Jared lived 800 years after he begat Enoch, making him 962 years old at his death (5:19-20). And Enoch walked with God 300 years after he begat Methuselah, making him 365 years old when he was translated (5:22-23).<sup>\*</sup> And Methuselah lived 782 years after he begat Lamech, making him 969 years old when he died (5:26-27). Lamech lived 595 years after he begat Noah, making him 777 years old when he died (5:30-31).

41. Agreeable to this account, Adam died in the 930th year of the world; Enoch was translated in the 987th; Seth died in the 1042nd; Enos in the 1140th; Cainan in the 1235th; Mahalaleel in the 1290th; Jared in the 1422nd; Lamech in the 1651st; and Methuselah in the 1656th, it being the same year in which the flood came.

42. So Noah was 84 years old when Enos died, 179<sup>\*\*</sup> when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuselah died.

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<sup>\*</sup> Doctrine and Covenants 107:49 reads: "And he [Enoch] saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated."

<sup>\*\*</sup> The 1835 edition here says Noah was 176 when Cainan died, but the mathematics show him to have been 179, and the 1835 edition corrects itself in the Question and Answer section of this lecture, answer to Question 62.

43. We can see from this that Enos, Cainan, Mahalaleel, Jared, Methuselah, Lamech, and Noah, all lived on the earth at the same time, and that Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech, were all acquainted with both Adam and Noah.

44. From the foregoing, it is easy to see not only how the knowledge of God came into the world but also upon what principle it was preserved. From the time it was first communicated, it was retained in the minds of righteous men who taught not only their own posterity but also the world. So there was no need of a new revelation to man after Adam's creation to Noah to give them the first idea or notion of the existence of a God, and not only of a God, but the true and living God.

45. Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born; 98 years afterwards the flood came, being the 600th year of Noah's age (Gen 7:11). And Moses informs us that Noah lived 350 years after the flood, making him 950 years old when he died (Gen 9:28-29).

46. Shem was 100 years old when Arphaxad was born (Gen 11:10). Arphaxad was 35 when Salah was born (11:12); Salah was 30 when Eber was born (11:14); Eber was 34 when Peleg was born, in whose days the earth was divided (11:16); Peleg was 30 when Reu was born (11:18); Reu was 32 when Serug was born (11:20); Serug was 30 when Nahor was born (11:22); Nahor was 29 when Terah was born (11:24); Terah was 70 when Haran and Abraham were born (11:26).

47. There is some difficulty in the account given by Moses of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, but it is not our purpose at present to quote them. Neither is it a matter of any consequence to us whether Abraham was born when Terah was 70 years old or 130. But so there may be no doubt about the present chronology, we will date the birth of Abraham at the later period, that is, when

Terah was 130 years old. It appears from this account that the time from the flood to the birth of Abraham was 352 years.

48. Moses informs us that Shem lived 500 years after he begat Arphaxad (Gen 11:11); this added to 100 years, which was his age when Arphaxad was born, makes him 600 years old when he died. Arphaxad lived 403 years after he begat Salah (11:13); this added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived 403 years after he begat Eber (11:15); this added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived 430 years after he begat Peleg (11:17); this added to 34 years, which was his age when Peleg was born, makes him 464 years old when he died. Peleg lived 209 years after he begat Reu (11:19); this added to 30 years, which was his age when Reu was born, makes him 239 years old when he died. Reu lived 207 years after he begat Serug (11:21); this added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived 200 years after he begat Nahor (11:23); this added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived 119 years after he begat Terah (11:25); this added to 29 years, which was his age when Terah was born, makes him 148 years old when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth, making him 205 years old when he died.

49. Agreeable to this last account, Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah: the former being 239 years old, and the latter 148. And who cannot but see that they must have had a long and intimate acquaintance with Noah?

50. Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxad in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in

the 2187th, which was four years after Abraham's death. And Eber was the fourth from Noah.

51. Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxad 348,\* and Shem 448.

52. It appears from this account that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxad, Shem, and Noah, all lived on the earth at the same time. Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxad died, 118 when Salah died, 150 when Shem died, and that Eber lived four years after Abraham's death. Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, brother of Abraham, and Abraham, lived at the same time. Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham.

53. We have now traced the chronology of the world from Adam to Abraham agreeable to the account given in our present Bible, and have clearly determined beyond the power of controversy that there was no difficulty in preserving the knowledge of God in the world from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture. So the students in this class need not have any doubt in their minds on this subject, for they can easily see that it is impossible for it to be otherwise, but that the knowledge of the existence of a God must have continued from father to son, as a matter of tradition at least. For we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before-mentioned individuals without their having made it known to their posterity.

54. We have now shown how it was by reason of the manifestation which God first made to our father Adam, when he stood in his presence and conversed with him face to face at the

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\*The 1835 edition here puts Arphaxad's age at 344 when Noah died, but he was actually 348, and the 1835 edition corrects itself in the answer to Question 122 in the Question and Answer section of this lecture.

time of his creation, that the first thought ever existed in the mind of any individual that there was such a being as a God who had created and did uphold all things.

55. Let us here observe that after any members of the human family are made acquainted with the important fact that there is a God who has created and does uphold all things, the extent of their knowledge respecting his character and glory will depend upon their diligence and faithfulness in seeking after him, until, like Enoch, the brother of Jared, and Moses, they shall obtain faith in God and power with him to behold him face to face.

56. We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings, and also, upon what foundation the testimony was based which excited the inquiry and diligent search of the ancient Saints to seek after and obtain a knowledge of the glory of God. We have also seen that it was human testimony, and human testimony only, that excited this inquiry in their minds in the first instance. It was the credence they gave to the testimony of their fathers, it having aroused their minds to inquire after the knowledge of God. That inquiry frequently terminated, indeed always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.

### Questions and Answers for Lecture 2

1. *Question*—Is there a being who has faith in himself, independently?

*Answer*—There is.

2. Q—Who is it?

A—It is God.

3. Q—How do you prove that God has faith in himself independently?

A—Because he is omnipotent, omnipresent, and omniscient, without beginning of days or end of life, and in him all fulness dwells. “Which is his body, the fulness of him that filleth

all in all” (Eph 1:23). “For it pleased the Father that in him should all fulness dwell” (Col 1:19; see also Lecture 2:2).

4. Q—Is he the object in whom the faith of all other rational and accountable beings centers for life and salvation?

A—He is.

5. Q—How do you prove it?

A—“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isa 45:22). “For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Rom 11:34-36). “O Zion, that bringest good tidings, [or, O thou that tellest good tidings to Zion,]\* get thee up into the high mountain; O Jerusalem, that bringest good tidings, [or, O thou that tellest good tidings to Jerusalem,]\* lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, [or, against the strong,]\* and his arm shall rule for him: behold, his reward is with him, and his work before him [or, recompense for his work].\* He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt

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\*Brackets in the 1835 edition.

offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity” (Isa 40:9-17). “He [the Lord]\* hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures” (Jer 51:15-16). “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor 8:6; see Lecture 2:2).

6. Q—How did men first come to the knowledge of the existence of a God so as to exercise faith in him?

A—In order to answer this question, it will be necessary to go back and examine man at his creation, the circumstances in which he was placed, and the knowledge which he had of God (Lecture 2:3-11).

First, when man was created, he stood in the presence of God (Gen 1:27-31). From this we learn that man at his creation stood in the presence of his God and had a most perfect knowledge of his existence.

Secondly, God conversed with him after his transgression (Gen 3:8-21; Lecture 2:13-17). From this we learn that even though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God (Lecture 2:19).

Thirdly, God conversed with man after he cast him out of the garden (Lecture 2:22-25).

Fourthly, God also conversed with Cain after he had slain Abel (Gen 4:9-15; Lecture 2:26-29).

7. Q—What is the object of the foregoing quotations?

A—It is that it may be clearly seen how it was that the first thoughts of the existence of God were suggested to the minds of men and how extensively this knowledge was spread among the immediate descendants of Adam (Lecture 2:30-33).

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\*Brackets in 1835 edition.



8. Q—What testimony did the immediate descendants of Adam have in proof of the existence of a God?

A—The testimony of their father. And after they were made acquainted with God's existence by the testimony of their father, they were dependent upon the exercise of their own faith for a knowledge of his character, perfections, and attributes (Lecture 2:23-26).

9. Q—Did any other of the human family, besides Adam, have a knowledge of the existence of God, in the first instance, by any other means than human testimony?

A—They did not. For previous to the time that they could have power to obtain a manifestation for themselves, that all-important fact had been communicated to them by their common father. And so, the knowledge of his existence was communicated from father to child as extensively as it was known. For it was by this means that men had a knowledge of his existence in the first instance (Lecture 2:35-36).

10. Q—How do you know that the knowledge of the existence of God was communicated in this manner throughout the different ages of the world?

A—By the chronology obtained through the revelations of God.

11. Q—How would you divide that chronology in order to convey it to the understanding clearly?

A—Into two parts: First, by embracing that period of the world from Adam to Noah, and secondly, from Noah to Abraham. The knowledge of the existence of God has been so general from that period that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

12. Q—How many noted righteous men lived from Adam to Noah?

A—Nine, which includes Abel, who was slain by his brother.

13. Q—What are their names?

A—Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech.

14. Q—How old was Adam when Seth was born?  
A—130 years (Gen 5:3).
15. Q—How many years did Adam live after Seth was born?  
A—800 years (5:4).
16. Q—How old was Adam when he died?  
A—930 years (5:5).
17. Q—How old was Seth when Enos was born?  
A—105 years (5:6).
18. Q—How old was Enos when Cainan was born?  
A—90 years (5:9).
19. Q—How old was Cainan when Mahalaleel was born?  
A—70 years (5:12).
20. Q—How old was Mahalaleel when Jared was born?  
A—65 years (5:15).
21. Q—How old was Jared when Enoch was born?  
A—162 years (5:18).
22. Q—How old was Enoch when Methuselah was born?  
A—65 years (5:21).
23. Q—How old was Methuselah when Lamech was born?  
A—187 years (5:25).
24. Q—How old was Lamech when Noah was born?  
A—182 years (5:28). For this chronology, see Lecture 2:37.
25. Q—How many years, according to this account, was it from Adam to Noah?  
A—1056 years.
26. Q—How old was Lamech when Adam died?  
A—Lamech, the ninth from Adam (including Abel) and father of Noah, was 56 years old when Adam died.
27. Q—How old was Methuselah?  
A—243 years.
28. Q—How old was Enoch?  
A—308 years.
29. Q—How old was Jared?  
A—470 years.
30. Q—How old was Mahalaleel?

A—535 years.

31. Q—How old was Cainan?

A—605 years.

32. Q—How old was Enos?

A—695 years.

33. Q—How old was Seth?

A—800 years. For this item of the account, see Lecture 2:38.

34. Q—How many of these noted men were contemporary with Adam?

A—Nine.

35. Q—What are their names?

A—Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech (Lecture 2:39).

36. Q—How long did Seth live after Enos was born?

A—807 years (Gen 5:7).

37. Q—What was Seth's age when he died?

A—912 years (5:8).

38. Q—How long did Enos live after Cainan was born?

A—815 years (5:10).

39. Q—What was Enos's age when he died?

A—905 years (5:11).

40. Q—How long did Cainan live after Mahalaleel was born?

A—840 years (5:13).

41. Q—What was Cainan's age when he died?

A—910 years (5:14).

42. Q—How long did Mahalaleel live after Jared was born?

A—830 years (5:16).

43. Q—What was Mahalaleel's age when he died?

A—895 years (5:17).

44. Q—How long did Jared live after Enoch was born?

A—800 years (5:19).

45. Q—What was Jared's age when he died?

A—962 years (5:20).

46. Q—How long did Enoch walk with God after Methuselah was born?

- A—300 years (Gen 5:22).
47. Q—What was Enoch’s age when he was translated?  
A—365 years (5:23).\*
48. Q—How long did Methuselah live after Lamech was born?  
A—782 years (5:26).
49. Q—What was Methuselah’s age when he died?  
A—969 years (5:27).
50. Q—How long did Lamech live after Noah was born?  
A—595 years (5:30).
51. Q—What was Lamech’s age when he died?  
A—777 years (5:31). For the account of the last item see Lecture 2:40.
52. Q—In what year of the world did Adam die?  
A—In the 930th.
53. Q—In what year was Enoch translated?  
A—In the 987th.
54. Q—In what year did Seth die?  
A—In the 1042nd.
55. Q—In what year did Enos die?  
A—In the 1140th.
56. Q—In what year did Cainan die?  
A—In the 1235th.
57. Q—In what year did Mahalaleel die?  
A—In the 1290th.
58. Q—In what year did Jared die?  
A—In the 1422nd.
59. Q—In what year did Lamech die?  
A—In the 1651st.
60. Q—In what year did Methuselah die?  
A—In the 1656th. For this account see Lecture 2:41.
61. Q—How old was Noah when Enos died?  
A—84 years.
62. Q—How old when Cainan died?

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\*Doctrine and Covenants 107:49 reads: “And he [Enoch] saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.”

A—179 years.

63. Q—How old when Mahalaleel died?

A—234 years.

64. Q—How old when Jared died?

A—366 years.

65. Q—How old when Lamech died?

A—595 years.

66. Q—How old when Methuselah died?

A—600 years. See Lecture 2:42, for the last item.

67. Q—How many of those men lived in the days of Noah?

A—Six.

68. Q—What are their names?

A—\*Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech (Lecture 2:43).

69. Q—How many of those men were contemporary with Adam and Noah both?

A—Six.

70. Q—What are their names?

A—Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech (Lecture 2:43).

71. Q—According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men?

A—By the manifestation made to our father Adam when he was in the presence of God, both before and while he was in Eden (Lecture 2:44).

72. Q—How was the knowledge of the existence of God disseminated among the inhabitants of the world?

A—By tradition from father to son (Lecture 2:44).

73. Q—How old was Noah when Shem was born?

A—502 years (Gen 5:32; 11:10).\*\*

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\*The 1835 edition has Seth listed here, but he died some fourteen years before Noah was born.

\*\*Gen 5:32 says Noah was 500 years old when Shem was born, but a genealogy workup based on Gen 11:10 shows he must have been 502 years as stated in the 1835 edition.

74. Q—What was the term of years from the birth of Shem to the flood?

A—98 years.

75. Q—What was the term of years that Noah lived after the flood?

A—350 years (Gen 9:28).

76. Q—What was Noah's age when he died?

A—950 years (9:29; Lecture 2:45).

77. Q—What was Shem's age when Arphaxad was born?

A—100 years (Gen 11:10).

78. Q—What was Arphaxad's age when Salah was born?

A—35 years (11:12).

79. Q—What was Salah's age when Eber was born?

A—30 years (11:14).

80. Q—What was Eber's age when Peleg was born?

A—34 years (11:16).

81. Q—What was Peleg's age when Reu was born?

A—30 years (11:18).

82. Q—What was Reu's age when Serug was born?

A—32 years (11:20).

83. Q—What was Serug's age when Nahor was born?

A—30 years (11:22).

84. Q—What was Nahor's age when Terah was born?

A—29 years (11:24).

85. Q—What was Terah's age when Nahor, the brother\* of Abraham, was born?

A—70 years (11:26).

86. Q—What was Terah's age when Abraham was born?

A—Some suppose 130 years and others 70 (12:4; 11:26; Lecture 2:46).

87. Q—What was the number of years from the flood to the birth of Abraham?

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\* All previous editions have said "father," but Nahor is either the grandfather or brother of Abraham. The context indicates his brother.

A—Supposing Abraham to have been born when Terah was 130 years old, it was 352 years; but if he was born when Terah was 70 years old, it was 292 years (Lecture 2:47).

88. Q—How long did Shem live after Arphaxad was born?

A—500 years (Gen 11:11).

89. Q—What was Shem's age when he died?

A—600 years.

90. Q—What number of years did Arphaxad live after Salah was born?

A—403 years (11:13).

91. Q—What was Arphaxad's age when he died?

A—438 years.

92. Q—What number of years did Salah live after Eber was born?

A—403 years (11:15).

93. Q—What was Salah's age when he died?

A—433 years.

94. Q—What number of years did Eber live after Peleg was born?

A—430 years (11:17).

95. Q—What was Eber's age when he died?

A—464 years.

96. Q—What number of years did Peleg live after Reu was born?

A—209 years (11:19).

97. Q—What was Peleg's age when he died?

A—239 years.

98. Q—What number of years did Reu live after Serug was born?

A—207 years (11:21).

99. Q—What was Reu's age when he died?

A—239 years.

100. Q—What number of years did Serug live after Nahor was born?

A—200 years (11:23).

101. Q—What was Serug's age when he died?

A—230 years.

102.Q—What number of years did Nahor live after Terah was born?

A—119 years (Gen 11:25).

103.Q—What was Nahor's age when he died?

A—148 years.

104.Q—What number of years did Terah live after Abraham was born?

A—Supposing Terah to have been 130 years old when Abraham was born, he lived 75 years; but if Abraham was born when Terah was 70 years old, he lived 135.

105.Q—What was Terah's age when he died?

A—205 years (11:32). For this account, from the birth of Arphaxad to the death of Terah see Lecture 2:48.

106.Q—In what year of the world did Peleg die?

A—Agreeable to the foregoing chronology, he died in the 1996th year of the world.

107.Q—In what year of the world did Nahor die?

A—In the 1997th.

108.Q—In what year of the world did Noah die?

A—In the 2006th.

109.Q—In what year of the world did Reu die?

A—In the 2026th.

110.Q—In what year of the world did Serug die?

A—In the 2049th.

111.Q—In what year of the world did Terah die?

A—In the 2083rd.

112.Q—In what year of the world did Arphaxad die?

A—In the 2096th.

113.Q—In what year of the world did Salah die?

A—In the 2126th.

114.Q—In what year of the world did Abraham die?

A—In the 2183rd.

115.Q—In what year of the world did Eber die?

A—In the 2187th.



For this account of the year of the world in which those men died see Lecture 2:49-50.

116. Q—How old was Nahor, Abraham's brother, when Noah died?

A—58 years.

117. Q—How old was Terah?

A—128 years.

118. Q—How old was Serug?

A—187 years.

119. Q—How old was Reu?

A—219 years.

120. Q—How old was Eber?

A—283 years.

121. Q—How old was Salah?

A—313 years.

122. Q—How old was Arphaxad?

A—348 years.

123. Q—How old was Shem?

A—448 years. For the last account see Lecture 2:51.

124. Q—How old was Abraham when Reu died?

A—18 years, if he was born when Terah was 130 years old.

125. Q—What was his age when Serug and Nahor, Abraham's brother, died?

A—41 years.

126. Q—What was his age when Terah died?

A—75 years.

127. Q—What was his age when Arphaxad died?

A—88 years.

128. Q—What was his age when Salah died?

A—118 years.

129. Q—What was his age when Shem died?

A—150 years. For this see Lecture 2:52.

130. Q—How many noted characters lived from Noah to Abraham?

A—Ten.

131. Q—What are their names?

A—Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor, Abraham's brother (Lecture 2:52).

132.Q—How many of these were contemporary with Noah?

A—The whole.

133.Q—How many with Abraham?

A—Eight.

134.Q—What are their names?

A—Nahor, Abraham's brother, Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem (Lecture 2:52).

135.Q—How many were contemporary with both Noah and Abraham?

A—Eight.

136.Q—What are their names?

A—Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, Abraham's brother (Lecture 2:52).

137.Q—Did any of these men die before Noah?

A—They did.

138.Q—Who were they?

A—Peleg, in whose days the earth was divided, and Nahor, Abraham's grandfather (Lecture 2:49).

139.Q—Did any one of them live longer than Abraham?

A—There was one (Lecture 2:50).

140.Q—Who was he?

A—Eber, the fourth from Noah (Lecture 2:50).

141.Q—In whose days was the earth divided?

A—In the days of Peleg.

142.Q—Where have we the account given that the earth was divided in the days of Peleg?

A—Genesis 10:25.

143.Q—Can you repeat the sentence?

A—"Unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided."

144.Q—What testimony did men have, in the first instance, that there is a God?

A—Human testimony, and human testimony only (Lecture 2:56).

145.Q—What excited the ancient Saints to seek diligently after a knowledge of the glory of God, his perfections, and attributes?

A—The credence they gave to the testimony of their fathers (Lecture 2:56).

146.Q—How do men obtain a knowledge of the glory of God, his perfections, and attributes?

A—By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until, like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves (Lecture 2:55).

147.Q—Is the knowledge of the existence of God a matter of mere tradition founded upon human testimony alone until persons receive a manifestation of God to themselves?

A—It is.

148.Q—How do you prove it?

A—From the whole of the first part of Lecture 2.