



Lesson 5 “If Thou Doest Well, Thou Shalt Be Accepted”

Moses 5-7

Purpose: To understand that choices to follow Jesus Christ lead to liberty, happiness and eternal life, while choices to follow Satan lead to misery and captivity.

Liberty is an inherent outcome of faith in Jesus Christ. Freedom is obtained only by following Christ. His freedom cannot be taken from any individual for it is eternal. The chains of mortality often seem to not allow us to exercise our free will, but in Christ there are no boundaries to exercise righteousness.

Satan wanted to suspend man’s agency and ability to choose. “But Lucifer’s cure for the malady of disunion was worse than the disease. In his proposal to suspend man’s free agency, he was advocating the destruction of organized life. All life must be independent in its sphere of action if it is to exist permanently and if it is to attain further endowments of truth to enhance its joy and power. Because Lucifer rebelled against the God of truth and sought to destroy the agency of man, he was cast down from the presence of God.” (Andrus, Hyrum L. 1967. *Doctrinal Commentary on the Pearl of Great Price*, Deseret Book, USA.)

The 93 section of the Doctrine and Covenants proclaims all truth is independent. “All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.” D&C 93:30. Coercion has no place in the plan of salvation, the Gospel of Jesus Christ.

The Book of Moses

See Supplement Lesson 1

Commentary:

Moses 5:16-59

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?

"These verses... chronicle the efforts of Satan to deceive and God's efforts to counter the allure of evil by issuing 'a firm decree'-probably accompanied by an oath, as elsewhere-which promises the faithful that they 'should be saved' and the unfaithful that they 'should be damned' (Moses 5:15). Such promises, or threats, are legally binding and have force in the final judgment." (The Pearl of Great Price: A Verse by Verse Commentary, RD Draper, SK Brown, MD Rhodes, [SLC: Deseret Book, 2005], 63)

17 And she again conceived and bare his brother Abel. And Abel hearkened unto the voice of the Lord. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

“From the Bible one might infer that Cain was the first born child of Adam, but the Bible gives only a meager history. In the Book of Moses we obtain a more extended view and a better insight into conditions in that early day. Adam and Eve were the parents of numerous children, sons and daughters, even before Cain and Abel were born, as we gain the information from that story” (The Way to Perfection, 97–98).

The Prophet Joseph Smith taught that Abel “magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation” (Teachings of the Prophet Joseph Smith, 169).

21 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.

The Prophet Joseph Smith taught: “By faith in this atonement or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith, he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding the blood of the Only Begotten to atone for man; for this was the plan of redemption; and without the shedding of blood was no remission; and as the sacrifice was instituted for a type, by which man was to discern the great Sacrifice which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently Cain could have no faith; and whatsoever is not of faith, is sin” (Teachings of the Prophet Joseph Smith, 58).

23 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. And thou shalt rule over him;

The Lord held forth the fatherly invitation to Cain: “If thou doest well, thou shalt be accepted,” along with the solemn warning, “Satan desireth to have thee.” (see also Genesis 4:7.) He is admonished against the folly of “reject[ing] the greater counsel” (Moses 5:25), and the door of repentance is held open right to the last moment, when it is Cain himself who breaks off the conversation and angrily stamps out, refusing to listen “any more to the voice of the Lord” or to his brother’s remonstrances (Moses 5:26). Cain married “one of his brother’s daughters” not necessarily Abel’s, and together “they loved Satan more than God” (Moses 5:28), quite satisfied with their religion and quite defiant about it. Hugh Nibley (Enoch the Prophet, 175 - 176.)

If Cain had fulfilled the law of righteousness as did Enoch, he could have walked with God all the days of his life, and never failed of a blessing. (Teachings of the Prophet Joseph Smith, 169-170)

24 For from this time forth thou shalt be the father of his lies; thou shalt be called Perdition; for thou wast also before the world.

Perdition means “a perishing destruction” or “lost.” Elder Bruce R. McConkie wrote: “Two persons, Cain and Satan, have received the awesome name-title Perdition. The name signifies that they have no hope whatever of any degree of salvation, that they have wholly given themselves up to iniquity, and that any feeling of righteousness whatever has been destroyed in their breasts” (Mormon Doctrine, 566; see also D&C 76:30–38, 43–49).

26 And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.

Cain conversed with his God every day, and knew all about the plan of creating this earth, for his father told him. But, for the want of humility, and through jealousy, and an anxiety to possess the kingdom, and to have the whole of it under his own control, and not allow

anybody else the right to say one word, what did he do? He killed his brother. Then the Lord put a mark on him. (Discourses of Brigham Young, selected and arranged by John A. Widtsoe [Salt Lake City: Deseret Book Co., 1954], 104)

31 And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness.

Cain was the first man on earth to enter into a covenant with Satan and to use covenants to prevent others from disclosing sinful acts. However, he was not the last. In the scriptures this kind of covenant relationship is called a secret combination. For more on the history of secret combinations, see Helaman 6:21–30; Ether 8:13–25.

32 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.

In 1885 the First Presidency made the following statement, speaking about the righteous who are afflicted by the wicked: “For a wise purpose in [God’s] providence He permits the wicked, in the exercise of their agency, from time to time to afflict His followers. Since the days of our father Adam this has always been the case, and it will continue to be, so long as Satan has any power over the hearts of the children of men” (in James R. Clark, comp., Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints, 6 vols. [1965–75], 3:5; see also Alma 14:8–11).

34 And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother’s keeper?

“Are we our brothers’ keepers? In other words, are we responsible to look after the well-being of our neighbors as we seek to earn our daily bread? The Savior’s Golden Rule says we are. Satan says we are not.

“Tempted of Satan, some have followed the example of Cain. They covet property and then sin to obtain it. The sin may be murder, robbery, or theft. It may be fraud or deception. It may even be some clever but legal manipulation of facts or influence to take unfair advantage of another. Always the excuse is the same: ‘Am I my brother’s keeper?’” (in Conference Report, Oct. 1986, 25; or Ensign, Nov. 1986, 20).

36 And now thou shalt be cursed from the earth which hath opened her mouth to receive thy brother’s blood from thy hand.

Part of the curse Cain received for killing Abel was that the ground would no longer “yield unto [Cain] her strength,” and that he would be a “fugitive and a vagabond” (Moses 5:37). A fugitive is a person who is running from the law, and a vagabond is someone who has no home. Cain was also driven out “from the face of the Lord” (Moses 5:39). The Prophet Joseph Smith said: “The power, glory and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued; for Cain also being authorized to offer sacrifice, but not offering it in righteousness, was cursed. It signifies, then, that the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing” (Teachings of the Prophet Joseph Smith, 169).

40 And I the Lord said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a mark upon Cain, lest any finding him should kill him.

It must be noted that the mark that was set upon Cain was not the same thing as the curse that he received. The mark was to distinguish him as the one who had been cursed by the Lord. It was placed upon Cain so that no one finding him would kill him. A parallel that illustrates the difference between a mark and a curse might be the account of the Lord placing a mark and a curse upon the Lamanites and their posterity (see 2 Nephi 5:20–24; Alma 23:16–18). It should be noted that the curse was based on individual disobedience and that by obedience to God the curse was removed, although the mark may not have been removed immediately. Eventually, however, the mark was also removed from some (see 3 Nephi 2:12–16).

55 And thus the works of darkness began to prevail among all the sons of men.

The sons of men were the wicked, in contrast to the sons of God, who were the covenant followers of God (see also Moses 8:13–15).

58 And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.

After the Fall, God revealed the plan of salvation to Adam and Eve so they would know how to return to His presence and have eternal life. Moses 5:4–9 explains that God gave the gospel to Adam and Eve by His own voice, through angels, and by the Holy Ghost. (See also Alma 12:27–33.)

59 And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen.

President Wilford Woodruff said: “Now, any man acquainted with the Scriptures can clearly understand that there is but one true Gospel. There never was but one Gospel. Whenever that Gospel has been upon the earth it has been the same in every dispensation. The ordinances of the Gospel have never been changed from the days of Adam to the present time, and never will be to the end of time. While there were many sects and parties in existence in the early times, Jesus gave his disciples to understand that there was but one Gospel. He told them what it was. He declared unto them its ordinances” (in Journal of Discourses, 24:239–40).

Moses 6

2 And Adam knew his wife again, and she bare a son, and he called his name Seth. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.

Abel had been chosen to carry the responsibilities of the priesthood to succeeding generations. But after he was murdered, Seth, who was born 130 years after the Fall of Adam and Eve, was selected as the chosen son to carry this sacred priesthood responsibility (see D&C 107:40–42). He was ordained when he was 69 years old and lived a total of 912 years. The scriptures refer to him as a “perfect man, and his likeness was the express likeness of his father” (see D&C 107:43).

6 And by them their children were taught to read and write, having a language which was pure and undefiled.

Elder Bruce R. McConkie stated:

“In the beginning God gave Adam a language that was pure, perfect, and undefiled. This Adamic language, now unknown, was far superior to any tongue which is presently extant. For instance, the name of God the Father, in this original language, is Man of Holiness, signifying that he is a Holy Man and not a vague spiritual essence. (Moses 6:57.)

“This first language spoken by mortals was either the celestial tongue of the Gods or such adaptation of it as was necessary to meet the limitations of mortality; and Adam and his posterity had power to speak, read, and write it” (Mormon Doctrine, 19).

Elder McConkie said the following about the book of remembrance mentioned in Moses 6:5: “From the beginning, the Lord provided a language and gave men the power to read and write. . . . The thing which they first wrote, and which of all their writings was of the most worth unto them, was a Book of Remembrance, a book in which they recorded what the Lord had revealed about himself, about his coming, and about the plan of salvation, which plan would have force and validity because of his atonement. This was the beginning of the Holy Scriptures” (The Promised Messiah, 86; see also Moses 6:46).

7 Now this same Priesthood, which was in the beginning, shall be in the end of the world also.

The priesthood “is without beginning of days or end of years” (D&C 84:17). From the time of Adam and Eve, the priesthood, the gospel, and the ordinances were available as we have them today (see Moses 5:58–59; see also D&C 107:40–42). The Prophet Joseph Smith taught:

“The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed. . . .

“The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam’s authority” (Teachings of the Prophet Joseph Smith, 157).

17 And Enos lived ninety years, and begat Cainan. And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named Cainan.

This verse mentions the earliest righteous people (“the people of God”) who moved from a land filled with wickedness to a land of promise (see also Moses 6:40–41). This is a pattern that is repeated many times in scripture (for example, see 1 Nephi 1–18; Omni 1:12–19; Ether 1–4).

26 And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him.

The Bible contains only a few verses about Enoch (see Genesis 5:19–24). The book of Moses greatly increases our understanding of Enoch’s life, ministry, and teachings: Moses 6:26–36 tells of Enoch’s call, verses 37–47 record his words against the works of men, verses 48–68 contain his message of salvation, and Moses 7 is a record of his remarkable visions of God and of future events on this earth. Enoch was the seventh generation from Adam. He was born 620 years after the Fall, was ordained to the priesthood at 25 years of age, and at 430 years old he and his people were taken into heaven without tasting death (see D&C 107:49). An additional quotation from the prophecies of Enoch is found in Jude 1:14–15, and more information on his life is found in Luke 3:37 and Hebrews 11:5.

29 Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death; and a hell I have prepared for them, if they repent not;

Because of the wickedness of the people in the days of Enoch, the Lord called upon Enoch to preach repentance. The Lord told Enoch, “A hell I have prepared for them, if they repent not.” This “hell” refers to the part of the spirit world known as the spirit prison where the wicked suffer torment because of their unrepented sins (see Alma 40:11–14).

32 And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good.

Enoch was not the only prophet who felt inadequate when the Lord called him. Read about Moses’ and Jeremiah’s reactions in Exodus 4:10–12 and Jeremiah 1:4–9. Elder James E. Faust, then a member of the Quorum of the Twelve Apostles, taught: “Most of us who are called to leadership in the Church feel that we are inadequate because of inexperience, lack of ability, or meager learning and education” (in Conference Report, Oct. 1980, 52; or Ensign, Nov. 1980, 36; see also 1 Corinthians 1:26–27; Ether 12:23–27; D&C 1:19–20; 33:8–10).

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.

Elder John A. Widtsoe stated: "A seer is one who sees with spiritual eyes. He perceives the meaning of that which seems obscure to others; therefore he is an interpreter and clarifier of eternal truth. He foresees the future from the past and the present. This he does by the power of the Lord operating through him directly, or indirectly with the aid of divine instruments such as the Urim and Thummim" (Evidences and Reconciliations, 258; see also Mosiah 8:13–18).

54 Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

Elder Neal A. Maxwell explained: "We are not haunted with an overhanging sense of 'original sin' about which we can do nothing. (Moses 6:54; Moroni 8:15–16.) By revelation, we know that the Lord told Adam: 'Behold I have forgiven thee thy transgression in the Garden of Eden.' (Moses 6:53.) Thus, we are accountable for our 'own sins, and not for Adam's transgression' (Article of Faith 2.)" (Meek and Lowly [1987], 42–43).

56 And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

Because of Adam's Fall, all mankind suffer physical death (the separation of the immortal spirit from the mortal body) and spiritual death (separation from the presence of God). Furthermore, because people yield to the temptations of Satan, they become "carnal, sensual, and devilish, and are shut out from the presence of God" until they repent (Moses 6:49). The good news of the plan of salvation is that through the Atonement of Jesus Christ all mankind will overcome physical death and can overcome spiritual death (see Romans 3:23; Mosiah 16:3–4; Alma 11:42–43; Helaman 14:14–18; Moses 6:52).

59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"Two births are essential to salvation. Man cannot be saved without birth into mortality, nor can he return to his heavenly home without a birth into the realm of the Spirit. ... The elements present in a mortal birth and in a spiritual birth are the same. They are water, blood, and spirit. Thus every mortal birth is a heaven-given reminder to prepare for the second birth. ...

"In every mortal birth the child is immersed in water in the mother's womb. At the appointed time the spirit enters the body, and blood always flows in the veins of the new person. Otherwise, without each of these, there is no life, no birth, no mortality.

"In every birth into the kingdom of heaven, the newborn babe in Christ is immersed in water, he receives the Holy Ghost by the laying on of hands, and the blood of Christ cleanses him from all sin. Otherwise, without each of these, there is no Spirit-birth, no newness of life, no hope of eternal life. ...

"... These elements were again present in [Christ's] death. He sweat great drops of blood in Gethsemane as he took upon himself the sins of all men on conditions of repentance. This same agony and suffering recurred on the cross. It was then that he permitted his spirit to leave his body, and it was then that blood and water gushed from his riven side" (A New Witness for the Articles of Faith, 288–89).

60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Baptism is not optional if one wishes the fullness of salvation. Jesus said a person must be born of water and of the Spirit (John 3:3–5). When he sent the twelve apostles forth to teach the gospel he told them that whosoever believed and was baptized would be saved; and whosoever did not believe would be damned (Mark 16:16). ...

“Baptism in water has several purposes. It is for the remission of sins, for membership in the Church, and for entrance into the celestial kingdom; it is also the doorway to personal sanctification when followed by the reception of the Holy Ghost” (Bible Dictionary, “baptism,” 619; see also D&C 76:51–52).

To be justified is to be made just, or free from guilt and sin. The Holy Ghost is the member of the Godhead whose power acts as a cleansing agent that removes guilt and sin from our lives (see 2 Nephi 31:17). President Joseph Fielding Smith said: “Through the shedding of the blood of Christ, we are cleansed and sanctified; and we are justified, through the Spirit of God” (Doctrines of Salvation, 2:324–25).

To be sanctified is to be holy and worthy of eternal life and immortal glory (see Moroni 10:32–33). Through His perfect Atonement, Jesus Christ shed His blood and made it possible for all who have faith and repent to be sanctified (see Mosiah 3:11, 18; Alma 34:10–16). Thus, we are ransomed and made holy by the blood of Christ. President Joseph Fielding Smith, then President of the Quorum of the Twelve Apostles, taught:

“The atonement by which men are redeemed, was made by one without blemish and without spot. He had to be one who had life in himself, and therefore all power over death. No mortal man could make the atonement. Moreover, the atonement had to be made by the shedding of blood, for blood is the vitalizing force of the mortal body. . . .

“The Scriptures are replete with passages teaching us that there could be no remission of sins without the shedding of the blood of Jesus Christ” (in Conference Report, Apr. 1956, 127).

62 And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

Elder Russell M. Nelson explained that the plan of salvation “is also called the plan of happiness, . . . the plan of redemption, the plan of restoration, the plan of mercy, the plan of deliverance, and the everlasting gospel. Prophets have used these terms interchangeably.

“Regardless of designation, the enabling essence of the plan is the atonement of Jesus Christ” (in Conference Report, Oct. 1993, 45; or Ensign, Nov. 1993, 33).

63 And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

“All things have their likeness, and are made to bear record of me,” inspired Goethe to teach that things temporal are types of things spiritual.

The Universe, composed of things great and small, the smaller symbolizing the greater, is one vast poem. Filled with types and foreshadowings, the seen and heard bearing witness of the unseen and unheard, it is a mighty prophecy, ever fulfilling and awaiting further fulfillment... Seeing in part, what do we behold?

That there is an endless symbolism, all things visible, audible, or in any manner appreciable, typifying greater things, toward which, along the lines of eternal progress, all things are advancing.

That man is a symbol of God, as the child is a symbol of the parent, capable by growth and development, by the thorough education of his mental, physical, moral and spiritual powers, of becoming what he symbolizes, blossoming from the human into the divine.

That Earth symbolizes Heaven, though affording by its conditions a contrast to Heaven; through which contrast and its conditions man's spirit secures the education to which it aspires; whereupon the contrast disappears, and Earth, also educated, becomes Heaven.

That Time, with all its ages, is a chain, a climax, an ascending scale of dispensations, one merging into another and all into one, like rills and rivers mingling with the ocean.

That the past symbolized the present; was preparatory to and productive of the present; and that the present, also symbolical, sows the seed of and foreshadows the future.

That Time, with its centuries, is typical of Eternity with its aeons, those centuries being typified in turn by years, months, weeks, days and the more minute subdivisions of eternal duration.

That men and nations from the beginning have carved out the way for other men and nations; that human lives and human events, like sections of machinery turned by the enginery of Omnipotence, have fitted into and impelled each other, under the controlling, guiding master Mind and Hand that doeth all things well.

Through all these changes and vicissitudes, whether of Time or of Eternity, man's deathless intelligence passes, reaping where and what it hath sown, and advancing by experience from height to height of knowledge, power, glory and dominion.

This is "the open secret-open to all, seen by almost none." Orson F. Whitney (Improvement Era, 1926, Vol. Xxix, July, 1926 No. 9)

67 And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

Adam and his posterity were commanded by God to be baptized, to receive the Holy Ghost, and to enter into the order of the Son of God. To enter into the order of the Son of God is the equivalent today of entering into the fulness of the Melchizedek Priesthood, which is only received in the house of the Lord. Ezra Taft Benson (Selected Writings of Robert L. Millet: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 2000], 279)

68 Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.

Moses 7

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.

The mountains of the Lord! The mountains of the Great Jehovah! The holy places where the soles of his feet have trod! How grand they are! And they are the towering peaks and the cloud-topped summits where the temples of the Lord—all of them—shall be built in the last days.

In all the days of his goodness, mountain heights have been the places chosen by the Lord to commune with his people. The experiences of Enoch, and of Moriancumer, and of Moses show how the Lord deigned to deal with his servants when they lifted themselves temporally and spiritually toward heaven's heights. Bruce R. McConkie (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 274)

4 And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations.

Enoch had an experience similar to that of Moses and Abraham (see Moses 1:31; Abraham 3:11). President Brigham Young added detail to this point: "Man is made in the image of his Maker, ... he is His exact image, having eye for eye, forehead for forehead,

eyebrows for eyebrows, nose for nose, cheekbones for cheekbones, mouth for mouth, chin for chin, ears for ears, precisely like our Father in heaven” (in Journal of Discourses, 13:146).

13 And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

Enoch was told at the beginning of his ministry that he would do great things (see Moses 6:34). Enoch’s faith in Jesus Christ enabled him to do those things. Elder Bruce R. McConkie said: “Faith is power; by faith the worlds were made; nothing is impossible to those who have faith. If the earth itself came rolling into existence by faith, surely a mere mountain can be removed by that same power” (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [1979–81], 3:73; see also Jacob 4:6; Ether 12:13–22).

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

Enoch’s city had two names, Zion and City of Holiness. The second name becomes more meaningful when we remember that Heavenly Father’s name in the language of Adam is Man of Holiness (see Moses 6:57).

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

Those people who were taken up into heaven without tasting death were translated. President Joseph Fielding Smith explained: “Translated beings are still mortal and will have to pass through the experience of death, or the separation of the spirit and the body, although this will be instantaneous, for the people of the City of Enoch, Elijah, and others who received this great blessing in ancient times, before the coming of our Lord, could not have received the resurrection, or the change from mortality to immortality, because our Lord had not [yet] paid the debt which frees us from mortality and grants to us the resurrection” (Answers to Gospel Questions, 1:165). The Prophet Joseph Smith said: “Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead” (Teachings of the Prophet Joseph Smith, 170).

26 And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.

According to Lucifer’s classic bargain, he offers immediate short-term freedom in exchange for long-term slavery. He gives us what we desire in our momentary myopia, but then we are obliged to give him our souls. Incredibly, many are willing to pay this price to feel short-term “cheap thrills,” even when he has warned them in advance of the long-term costs! (Bruce C. Hafen and Marie K. Hafen, The Belonging: The Atonement and Relationships with God and Family Heart [Salt Lake City: Deseret Book Co., 1994], 139)

27 And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

28 And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

I wish to share what seems to me to be a profound window of divine disclosure through which we are permitted to look. As is the case with many scriptures, there are many multiple meanings. I wish to note one from that moment in which Enoch, in the presence of the

Lord, was permitted to see the trauma of the people in the time of Noah. The principle to be noted is that we do not always weep alone: (quotes Moses 28-41)

An absolutely supernal, marvelous insight! Our Father in Heaven is so tender even for his most mistaken children... Not always, but more than we know... we do not weep alone! Neal A. Maxwell ("The Pathway of Discipleship," Ensign, Sept. 1998, 12)

37 But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?

Satan's goal is to deceive and to blind all mankind; to lead every one of God's children captive at his will, if they will not hearken to the voice of the Lord (see Moses 4:4). Satan thereby becomes "father" to those who choose to follow him, and they experience his misery (see 2 Nephi 2:18; D&C 10:22, 26-27).

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

President Joseph Fielding Smith explained: "From the time of their death in the flood until the time of the crucifixion of the Savior, they were shut up in the prison house in torment, suffering the penalty of their transgressions, because they refused to hear a prophet of the Lord—and so it will be with every man who rejects the gospel, whether he lived anciently or whether he lives now; it makes no difference" (Doctrines of Salvation, 2:229).

39 And that which I have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment;

The pronoun That refers to Jesus Christ. He was chosen in the premortal existence to be the Savior of the world (see D&C 38:4; Moses 4:2). After completing His mission on earth, and while His body lay in the tomb, Christ visited the spirit world as a spirit being (see 1 Peter 3:18-20). Once there, He organized the spirits of the righteous to go among the spirits of the wicked in prison and declare the gospel to them (see D&C 138).

44 And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.

Elder Neal A. Maxwell explained:

"If Enoch had not looked and been spiritually informed, he would have seen the human condition in isolation from the grand reality. If God were not there, Enoch's 'Why?' would have become an unanswered scream of despair!

"At first, Enoch refused 'to be comforted' (Moses 7:44). Finally, he saw God's plan, the later coming of the Messiah in the meridian of time, and the eventual triumph of God's purposes" (in Conference Report, Oct. 1987, 36; or Ensign, Nov. 1987, 30-31).

48 And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

Elder Joseph Fielding Smith, then a member of the Quorum of the Twelve Apostles, wrote: "The Lord here [in Doctrine and Covenants 88] informs us that the earth on which we dwell is a living thing, and that the time must come when it will be sanctified from all unrighteousness. In the Pearl of Great Price, when Enoch is conversing with the Lord, he hears the earth crying for deliverance from the iniquity upon her face. ... It is not the fault of the earth that wickedness prevails upon her face, for she has been true to the law which

she received and that law is the celestial law. Therefore the Lord says that the earth shall be sanctified from all unrighteousness” (Church History and Modern Revelation, 2 vols. [1953], 1:366–67).

51 And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;

The covenant that God made with Enoch was renewed with Noah. In the Joseph Smith Translation of Genesis 6:18(JST, Genesis 8:23–24) the Lord said to Noah:

“But with thee will I establish my covenant, even as I have sworn unto thy father, Enoch, that of thy posterity shall come all nations. “And thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons’ wives with them.”

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

Jesus Christ is “the Rock of Heaven.” The “gate” is faith in Him, repentance, and baptism by water and the Holy Ghost (see 2 Nephi 31:17–18). Jesus Christ is the only way by which we return to the Father (see John 14:6). He is the Messiah, “the Anointed One” who was chosen from the beginning to save God’s children (see Moses 4:2; Abraham 3:27), the King of Zion, the Ruler over the pure in heart (see D&C 97:18–21), and the sure foundation upon which we can build our lives and obtain eternal life (see Matthew 7:24–25; Helaman 5:12).

56 And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;

Enoch saw that the earth would mourn and groan and its rocks would be rent when Christ was crucified and resurrected. Nephi, son of Lehi, and Samuel the Lamanite also prophesied of this (see 1 Nephi 19:10–12; Helaman 14:21–22). The Book of Mormon contains an account of great earthquakes in the western hemisphere (see 3 Nephi 8:18), while the Bible tells of earthquakes in the eastern hemisphere (see Matthew 27:51). Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles, taught: “These earth spasms [were] a revolt by the created earth against the crucifixion of its Creator” (in Conference Report, Apr. 1963, 65).

57 And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

Concerning the Resurrection, President Howard W. Hunter, then Acting President of the Quorum of the Twelve Apostles, said:

“The doctrine of the Resurrection is the single most fundamental and crucial doctrine in the Christian religion. It cannot be overemphasized, nor can it be disregarded.

“Without the Resurrection, the gospel of Jesus Christ becomes a litany of wise sayings and seemingly unexplainable miracles—but sayings and miracles with no ultimate triumph. No, the ultimate triumph is in the ultimate miracle: for the first time in the history of mankind, one who was dead raised himself into living immortality. He was the Son of God, the Son of our immortal Father in Heaven, and his triumph over physical and spiritual death is the good news every Christian tongue should speak” (in Conference Report, Apr. 1986, 18; or Ensign, May 1986, 16).

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?

Enoch heard the earth asking when it could rest and be cleansed from the wickedness of its children (see Moses 7:48). Enoch then saw that the earth would not rest in the days of Noah nor in the days of Jesus Christ’s mortal ministry. The time when the earth would finally rest would be at Christ’s Second Coming (see D&C 133:46–52; Articles of Faith 1:10).

62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

President Ezra Taft Benson explained that the Lord promised “that righteousness would come from heaven and truth out of the earth. We have seen the marvelous fulfillment of that prophecy in our generation. The Book of Mormon has come forth out of the earth, filled with truth, serving as the very ‘keystone of our religion’ (see Introduction to the Book of Mormon). God has also sent down righteousness from heaven. The Father Himself appeared with His Son to the Prophet Joseph Smith. The angel Moroni, John the Baptist, Peter, James, and numerous other angels were directed by heaven to restore the necessary powers to the kingdom. Further, the Prophet Joseph Smith received revelation after revelation from the heavens during those first critical years of the Church’s growth. These revelations have been preserved for us in the Doctrine and Covenants” (in Conference Report, Oct. 1986, 102; or Ensign, Nov. 1986, 79–80).

63 And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

Concerning this meeting of the two Zions, President John Taylor said: “When the time comes that these calamities we read of, shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other’s necks and embrace and kiss each other. And thus the purposes of God to a certain extent will then be fulfilled” (in Journal of Discourses, 21:253).

65 And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

During the Millennium the earth will not be a celestial world. It will be in a terrestrial, or paradisiacal, condition, cleansed from wickedness. As the Millennium is ushered in, there will still be people of various religious beliefs residing on the earth. President Joseph Fielding Smith wrote:

“When the reign of Jesus Christ comes during the millennium, only those who have lived the celestial law will be removed. It is recorded in the Bible and other standard works of the Church that the earth will be cleansed of all its corruption and wickedness. Those who have lived virtuous lives, who have been honest in their dealings with their fellow man and have endeavored to do good to the best of their understanding, shall remain. ...

“The gospel will be taught far more intensely and with greater power during the millennium until all the inhabitants of the earth shall embrace it. Satan shall be bound so that he cannot tempt any man. Should any man refuse to repent and accept the gospel under those conditions then he would be accursed. Through the revelations given to the prophets we learn that during the reign of Jesus Christ for a thousand years, eventually all people will embrace the truth.” (Answers to Gospel Questions, 1:108, 110–11; for more on the Millennium, see Isaiah 11:5–9; 65:17–25; D&C 101:26–34).

69 And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is Fled.

Enoch’s people lived on earth for many years before they were taken into heaven. Concerning this period of time, President Brigham Young said: “Enoch had to talk with and teach his people during a period of three hundred and sixty years, before he could get them prepared to enter into their rest, and then he obtained power to translate himself and his people” (in Journal of Discourses, 3:320).

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