

Comments on Moses 6

The preceding chapter dealt mainly with the corruption of mankind. It concluded with the statement that the gospel began from that time forward to be preached (cf. 5:58-59). This chapter continues on with the theme of preaching by detailing the Lord's countermeasures against the adversary and Cain. The Lord organizes the Patriarchal order of the priesthood and has Adam teach his children according to it (v. 1-9), and He has Enoch call all men to repentance (v. 26-68).

1 AND Adam hearkened unto the voice of God, and called upon his sons to repent. 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. 3 And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos. 4 And then began these men to call upon the name of the Lord, and the Lord blessed them;

5 And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; 6 And by them their children were taught to read and write, having a language which was pure and undefiled. 7 Now this same Priesthood, which was in the beginning, shall be in the end of the world also. 8 Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him; 9 In the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God.

v1-8 The initiation of the Patriarchal Order of the Priesthood. This order only exists in part today in various Temple ordinances, but will ultimately be restored to its fullest extent with the advent of the Millennium (cf. D&C 107:39-57, also see Teachings of the Prophet Joseph Smith pages 40, 151, 322-323).

These verses are a major expansion on the text appearing in the last line of Gen. 4:26 and the first two verses of Gen. 5. Verse 4 is a paraphrase of the last line of Gen. 4:26 and v. 8-9 quote Gen. 5:1-2.

v2 "Seth...God hath appointed me another seed", the Hebrew "shet" translates literally to "appointed" or "granted".

v4 "these men", i.e., Seth and Adam. This is the same "them" in

v. 6 as well.

"call upon the name of the Lord", they worship the Lord in His name, which is His Priesthood, referred to in v. 7.

v5-6 "language of Adam...language which was pure and undefiled", the OT Prophets use language as a metaphor for one's religion, cp. Isa. 19:18, Isa. 28:11, Zeph. 3:9, 2 Ne. 30:2-4. Thus, Adam taught his children pure and undefiled religion as taught to him by the Lord.

v8-9 These verses present the text of Gen. 5:1-2 as a prophecy, or inspired testimony, spoken by Adam. The Genesis account does not make it clear that is the case. For comparison purposes, here is the KJV, Everett Fox's rendering from The Five Books of Moses, and the PofGP Moses rendering:

KJV

This is the book of the generations of Adam.
In the day that God created man,
in the likeness of God made he him;
Male and female created he them;
and blessed them,
and called their name Adam,
in the day when they were created.

Fox

This is the record of the begettings of Adam/Humankind.
At the time of God's creating humankind,
in the likeness of God did he then make it,
male and female he created them
and gave blessing to them
and called their name: Humankind!
on the day of their being created.

Moses

Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying:
In the day that God created man,
in the likeness of God made he him;
In the image of his own body,
male and female, created he them,
and blessed them,
and called their name Adam,
in the day when they were created
and became living souls in the land
upon the footstool of God.

Everett Fox comments on the passage from Genesis as follows, "The language is reminiscent of the earlier poem in [Gen.] 1:27. In this case, however, the Hebrew creates a rhyming effect. The cola of the poem here end thus: bera`am / otam / shamam: Adam / hibare`am. Such a rhyming scheme is rare in biblical Hebrew, and usually endows a passage with particular significance (see also, for instance, 2 Sam. 12:11)." It would be interesting to translate the PofGP Moses account into Hebrew and see if the additional lines would or could be made to fit the rhyming scheme Fox identifies in the Genesis account.

v9 "and called their name Adam", note the plural "their" and the seemingly singular "Adam". When not used as a first-person pronoun the Hebrew term "`adam" is a neutered reference to mankind in general. While the PofGP Moses account stayed true to the KJV rendering, a better translation would be along the lines of what Fox offers above.

10 And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth. 11 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters; 12 And all the days that Adam lived were nine hundred and thirty years, and he died. 13 Seth lived one hundred and five years, and begat Enos, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also. 14 And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters.

15 And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for power.

16 All the days of Seth were nine hundred and twelve years, and he died. 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. 18 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years, and he died. 19 And Cainan lived seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died. 20 And Mahalaleel lived sixty-five years, and begat Jared; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died. 21 And Jared lived one hundred and sixty-two years, and begat Enoch; and Jared lived, after he begat Enoch,

eight hundred years, and begat sons and daughters. And Jared taught Enoch in all the ways of God.

22 And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed. 23 And they were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught unto the children of men.

24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died. 25 And Enoch lived sixty-five years, and begat Methuselah.

v10-25 Adam's genealogy with two parenthetical inserts. The first parenthesis in v. 15 summarizes 5:16-56 and the second parenthesis in v. 22-23 summarizes v. 1-9. Thus, the genealogy indicates as the begettings went on the results were mixed. Some children were corrupt while some were righteous, showing the role free agency plays in that some children choose good and some evil. This is in striking contrast to the Creation account where the generations of the heavens and earth were all completely obedient in the day they were created and thus pronounced "good" by God. Here, mankind is not always pronounced "good" in their generations.

Note Seth's begetting appears again in this genealogical accounting even though it is previously mentioned in v. 2, indicating the different themes of the two sections.

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. 27 And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them--Repent, for thus saith the Lord: I am angry with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off; 28 And for these many generations, ever since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam. 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; 30 And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad,

and all the people hate me; for I am slow of speech; wherefore am I thy servant? 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. 33 Say unto this people: Choose ye this day, to serve the Lord God who made you. 34 Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.

35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so. 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.

v26-36 The introduction of Enoch and review of the events surrounding his calling to be a prophet. Enoch is the main character for the rest of this chapter and the next chapter as well.

v27, 31 Compare Isa. 6.

v31 Were it not for this verse the reader would probably assume Enoch started out a great and mighty man.

v34 Compare D&C 46:28-30, D&C 50:26-29.

v35-36 The clay and creation themes are linked to the preceding Creation accounts. Note also the statements regarding the Lord's Creatorship in the immediately preceding v. 32-33. The Hebrew term for "dust" used in Gen. 2:7 (PofGP Moses 3:7 uses the same KJV term "dust") can also be translated to "clay". Thus, Enoch is anointing his physical eyes with the same thing the Lord, who exercises power over His creation as He sees fit (cf. v. 32), created him from. This presents the Lord's power over Creation as both ongoing and interactive, such that He can alter the state of affairs at His will. In this case, He wills that His creation in the man Enoch's eyes may perceive both physical and spiritual things. Also consider the potter and clay symbolism employed by OT Prophets (cf. Isa. 29:16, Isa. 45:9, Isa. 64:8, Jer. 18:4-6) and Jesus' anointing of the blind man (cf. John 9).

v36 "a seer", in later texts a "seer" is associated with one who has and uses the Urim & Thummim to divine the will of God (cf. Mosiah 8). Note in this case that although the U&T is absent, there is still a "device" employed in the anointing of the clay in the making of the seer Enoch.

37 And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were offended because of him. 38 And they came forth to hear him, upon the high places, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us. 39 And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for he walked with God.

v37-39 The general reaction people have to Enoch's ministry. They think he is crazy, but are curious to see what all of the commotion is about, so they go and see him. They're offended by his words, but fear him because he "walked with God", so they do not try to harm him.

v38 "tent-keepers...keep the tents", Enoch is preaching to the children of Cain, cf. 5:45.

v39 It is not clear why they fear him, but it may mean that Enoch put the fear of God into them because his testimony was so powerful they couldn't withstand it. Given the statement early in the verse "when they heard him" as well as that in v. 47 suggests this is the case. This statement of "when they heard him" also shows that Enoch's initial weakness of being "slow of speech" (cf. v. 31) had been turned into a strength, cp. Ether 12:27.

v40-68 The text of these verses recount a specific sermon by Enoch wherein he quotes Adam at length (v. 53-68). We would assume this detailed sermon was typical of his sermons and was included to compliment the generalization of v. 37-39. Beyond v. 68, the sermon continues on and concludes with 7:1.

40 And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest? 41 And he said unto them: I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God. 42 And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.

v40-42 The children of Cain have separated themselves from the other children of Adam so Enoch is a stranger among them. They hear about him (v. 37-39), and when they meet him in person they question him as to who he is (v. 40). He tells them he has been

living with their father Adam and was taught concerning the ways of righteousness (v. 41). And, as he was journeying he saw a vision from the Lord wherein he was commanded to preach repentance, which is why he is calling them to repentance (v. 42).

Hugh Nibley draws a number of parallels between the text of this verse and a number of fragmentary texts found among the Dead Sea Scrolls at Qumran (The Prophetic Book of Mormon, The Collected Works of Hugh Nibley, Volume 8, Chapter 16, Churches in the Wilderness). The Qumran text he parallels is from what is called "The Book of Giants" and details some interaction between one Mahway and Enoch. Nibley argues Mahway and Mahijah are one and the same and draws a number of parallels between the texts. In so doing, Nibley seeks to present the Qumran text as proof of the revealed nature of PofGP Moses as there was no prior knowledge of the text prior to its discovery in the caves at Qumran.

Taken out of context, some of the parallels Nibley draws are compelling. However, when all of the fragmentary texts are taken together, which is problematic in an of itself because the text is so very fragmentary, the story in general has very little in common with what is presently being addressed in v. 40-42. Overall, the story of The Book of Giants is about the alleged offspring of angels and human women (based upon the traditional reading of Gen. 6:1-5) who were being afflicted by dreams foretelling their demise. They send one, Mahway, to confer with Enoch over the meaning of the visions and Enoch condemns them to destruction in the Flood because of their wickedness and indicates that is what the dreams mean (see Wise, Abegg, and Cook, The Dead Sea Scrolls: A New Translation, pages 246-250). Clearly, this does not parallel the present text very well. One must selectively pick and choose among the fragments of Qumran text in order to come up with Nibley's parallels.

v42 A distillation of the events described in v. 26-36.

43 And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven? 44 The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof. 45 And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam. 46 For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.

V43-46 A polemic against the non-believing sons of Cain. Verse 43 forms the accusation and conclusion and v. 44-47 is the argument.

The accusation (v. 43): Enoch presents himself as one who knows and accepts God and the audience as one who knows God but despite their knowing God they seek to council among themselves and therefore deny him, which action is ludicrous.

The argument (v. 44-46): All things created denote a Creator (v. 44), you all know Adam personally, and of matters concerning the Fall (v. 45), and you all know about the Book of Remembrance (v. 46). The reference to the book in v. 46 by inference indicates they have been taught these things previously and are therefore actively rebellious (cp. v. 4-6).

47 And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence. 48 And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe. 49 Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God. 50 But God hath made known unto our fathers that all men must repent.

v47-50 The audience is stunned by the accusation made by Enoch and the strength of his argument (v. 40). Enoch then explains the results of the Fall (v. 48, cp. 2 Ne. 2:25), the source of adversity and sin (v. 49), and therefore the need for repentance (v. 50).

51 And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh. 52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

53 And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden. 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.

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter,

that they may know to prize the good. 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. 57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

58 Therefore I give unto you a commandment, to teach these things freely unto your children, saying: 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; 60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

61 Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment. 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. 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.

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. 65 And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. 66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever; 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. 68 Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.

v51-68 Enoch recounts a lengthy conversation between God and

Adam. The Lord tells Adam to repent, be baptized, and receive the Holy Spirit (v. 51-52). Adam asks why this is necessary (v. 53) and the Lord explains to him it is necessary for him to teach his children to repent of the sins they commit (v. 55) as a result of living in a fallen world (v. 56) so they can participate in the Atonement and be made holy and return to live with Him (v. 57). The Lord then explains the symbolism of baptism by drawing parallels between the various physical and spiritual symbols of water, blood, and spirit. Just as people are physically born, so too must they be spiritually born (v. 58-60). The Lord continues to educate Adam by showing him there are two records testifying of this. There is both heavenly spiritual evidence by witness of the Holy Spirit (v. 61) and earthly temporal evidence by witness of the Creation (v. 63) pointing to the plan of salvation (v. 62). When Adam perceives this he cries out to the Lord and is picked up and baptized by the Holy Spirit and receives the Holy Spirit and has the Priesthood conferred upon him (v. 64-67). This unites him with the Lord, and by doing so all the sons of Adam can be united with the Lord (v. 68).

This previously undocumented conversation is probably concurrent with the events detailed in 5:9 based upon their connection with those in v. 65-66.

Recall the term "Adam" also means "humankind" in general, so strictly speaking from the Hebrew "`adam", whenever God addresses "`adam/Adam" he is simultaneously addressing "`adam/mankind". This is probably why the rather lengthy quote is included here, because it is for all mankind. Regardless of the inference, the universality of the statements to Adam is made explicit in v. 68.

v51 A proof text for the pre-existence of spirits.

v53 This verse indicates that Adam's baptism was after the Fall. Prior to the Fall there was no need for baptism.

v54 A parenthetical comment on what we would refer to as the doctrine of Original Sin. The sins of parents cannot be answered upon the heads of the children. This however does not preclude the sins of the children being answered upon the heads of the parents, which is the opposite case. This case is eminently scriptural, cp. Exod. 20:5, Num. 18:18 and 31-33, 2 Ne. 4:5-6, D&C 93:41-44, D&C 98:28-29 and 46-47. So long as parents lead their children into darkness, sins the children commit according to the parent's bad example will be answered upon the heads of the rebellious parents until the grandchildren and great-grandchildren (i.e., the "third and fourth generation") so long as the parent's influence over them persists.

v55 Compare 2 Ne. 2:11.

v56 Compare 2 Ne. 2:27.

v58 Compare v. 6, D&C 93:41-44.

v60 This verse is referring to the ordinance of baptism and reception of the Holy Ghost, which make you eligible to participate in the Atonement.

v61 The Holy Ghost was promised anciently as well as in NT settings, cp. John 14:26.

v62 The Plan of Salvation via the Atonement of the Son was taught from the very beginning.

v63 The Cosmological Argument, i.e., Creation exists therefore there must be a Creator, initially introduced in v. 44.

v64-66 The plain reading is that Adam was literally lifted up, immersed, and drawn out of the water by the personage of the Holy Spirit (v. 64). The Holy Spirit then bestowed itself upon him (v. 65). The conclusion from this is that at the very least the Holy Spirit holds the Priesthood keys to perform these ordinances, and under extenuating circumstances He will do so. Take for example the dispensation of various Priesthood Keys in this dispensation. No mortals were available, so various angelic messengers were sent to the earth to disburse them.

v67 This verse implies Adam had the keys of what we would call the Melchizedek Priesthood conferred upon him, cp. Hebr. 7:3, Alma 13:7-9, D&C 84:17.

v68 "thou art one in me, a son of God", the various ordinances performed in v. 64-66 in conjunction with Adam's worthiness are what makes him eligible for such a pronouncement.

"and thus may all become my sons", the statement to Adam is made universal for all. Just as the first man Adam did, so must we do.

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