
GENESIS 4-5; MOSES 5:1 – 8:12

Lesson 2, Old Testament, Adult Religion Class, Tuesday, 6 Sep 2011

David A. LeFevre

INTRODUCTION

The chapters in this lesson are focused mainly on two pairs of contrasting stories: Cain who chooses to follow Satan and Seth who follows the Lord; and Lamech who murders to secure his secret combination and Enoch who leads a whole city of people to salvation. Through the marvelous additions in the Joseph Smith Translation (Moses), we get a much more detailed picture of life after the Fall, the influence of Satan from the beginning

on mankind, and the righteous choices of many who followed God in spite of severe opposition. The posterity of Adam and Eve began to fill the earth, choose good and evil, and make or reject sacred covenants with the Lord. These are all themes reflected in the original story of the Garden and now extended to their sons and daughters of our first parents—and by extension, to us, as we apply the principles in our day.

OUTLINE

- I. Cain, Abel, and Satan (Genesis 4; Moses 5:1 – 6:4)
 - a. Family beginnings (Moses 5:1-3)
 - b. Sacrifice and the Holy Ghost (Moses 5:4-12)
 - c. Satan's influence (Moses 5:13-15)
 - d. Cain slays Abel (Genesis 4:1-16; Moses 5:16-41)
 - e. Cain's posterity (Genesis 4:17-24; Moses 5:42-54)
 - f. The gospel preached (Moses 5:55-59)
 - g. Seth (Genesis 4:25-26; Moses 6:1-4)
- II. The Ministry of Enoch (Genesis 5; Moses 6:5 – 8:12)
 - a. Adam through Jared (Genesis 5:1-21; Moses 6:5-25)
 - b. Enoch (Moses 6:26 – 8:1)
 - i. Enoch's call (Moses 6:26-36)
 - ii. First sermon (Moses 6:37 – 7:1)
 1. Enoch recounts his call (Moses 6:37-47)
 2. Enoch relates Adam's words (Moses 6:48-68)
 3. Conclusion (Moses 7:1)
 - iii. Second sermon (Moses 7:2-11)
 1. Enoch's vision (Moses 7:2-4)
 2. Enoch's prophecy (Moses 7:5-8)
 3. Repent and be baptized (Moses 7:9-11)
 - iv. Enoch and Zion (Moses 7:12-19)
 - v. Great vision (Moses 7:20-67)
 1. To the time of Noah (Moses 7:20-44)
 2. The first coming of the Son of Man (Moses 7:45-57)
 3. The second coming of the Son of Man (Moses 7:58-67)
 - vi. Zion is fled (Genesis 5:23-24; Moses 7:68 – 8:1)
 - c. Methuselah through Noah (Genesis 5:25-32; Moses 8:2-12)

CAIN, ABEL AND SATAN (GENESIS 4; MOSES 5:1 – 6:4)

INTRODUCTION

The Biblical narrative of events post-expulsion from the garden, including the first murder, is greatly enhanced and enlarged with the story in the Joseph Smith Translation (Moses). The manuscripts both begin Genesis 4 with a note that isn't in the JST text: "A Revelation concerning Adam after he had been driven out of the garden of Eden." This is followed by fifteen added verses in Moses that give us a greater appreciation for their feelings after the Fall, how God interacted with them, how they adapted to their new environment, and how Satan began to have influence. Next comes the familiar story of Cain and Abel, also enlarged through the JST. Many questions are answered by those changes, some with significant theological import, others more

historical but fascinating. Cain's motivation was not just anger at God's rejection of his offering or even jealousy but the desire for wealth and gain. He made secret plans with Satan and other family members, rejoicing in his triumph when the deed was done. But the all-knowing God confronted him, punished him, and taught us all about his attributes and mercy in the process. We learn of Cain's descendants with a specific focus on one Lamech, whose brief Biblical account is expanded to explain his actions and the role that secret combinations played in the pre-Flood decline of mankind. The chapter closes on a note of hope with a look back at Adam and Eve and their new son, Seth.

COMMENTARY

FAMILY BEGINNINGS (MOSES 5:1-3)

Out of the garden, Adam and Eve labored together to meet their physical needs. Adam was engaged in both farming and husbandry; later Cain and Abel will each favor one of those vocations. The man and his wife begin to fulfill the command to multiply and replenish the earth. Soon their children follow suit, pairing off, tending crops and animals, and having their own children. Thus the narrative gives the sense of the passage of much time—long enough for Adam and Eve to at least become grandparents.

SACRIFICE & THE HOLY GHOST (MOSES 5:4-12)

Prayer was clearly a part of our first parents' lives. They perhaps went near the garden for prayer (going to a known path called "the way toward the Garden of Eden") because in answer, they heard his voice coming from the direction of the garden. This echoes approaching the temple along the sacred path (Draper 57). But they did not see the Lord anymore—they had suffered separation from God and "were shut out from his presence"

(v. 4). One of the things he commanded them was to worship him by sacrificing the first of their animals, which they did. One day an angel came and asked Adam why he did this and he confessed his ignorance but a true desire to be obedient. The angel then explained how the sacrifices symbolized the great sacrifice of the Only Begotten and commanded Adam to repent and do sacred and personal religious activities in the Son's name.

The Holy Ghost next bore record of the Son to Adam, exhibiting divine investiture in his words "I am the Only Begotten of the Father" (v. 9). Through the Son, Adam and all his posterity could "be redeemed" (v. 9), even as they would. (Both of these events teach how the people, shut off from God's presence, generally heard his word—through angels and the Spirit, which helps explain many later passages such as God's interactions with Cain.)

Filled with the Spirit, Adam prophesied concerning his and Eve's posterity. In a short excerpt of what may be poetic (v. 10), he blessed God for the results of their transgression in the

garden and testified that he would see God again one day in his fleshy body. Eve was nearby, and responded, perhaps also poetically (v. 11), that without their transgression, they never would have had seed, known good or evil, or joy and eternal life. Adam and Eve taught all these things to their children and were “meticulously obedient” to all the Lord commanded (Draper 61).

SATAN’S INFLUENCE (MOSES 5:13-15)

With the gospel being preached, opposition reared up; Satan arrived, claiming he was “also a son of God” (v. 13) and telling the offspring of Adam and Eve not to believe their parents. Many listened and loved Satan more than God, and began to degrade into “carnal, sensual, and devilish” people (v. 13). But those who listened to Adam and Eve, repented, and believed were saved, while those accepting Satan were damned, according to God’s words.

CAIN SLAYS ABEL (GENESIS 4:1-16; MOSES 5:16-41)

As it stands in Genesis, the story of Cain and Abel “is tantalizingly incomplete. The narrative of events is extraordinarily terse and sketchy. No reason is explicitly given as to why Cain’s offering was unacceptable, nor is it related how the brothers became aware of God’s response” (Sarna 28). Cain and Abel are the first and only children mentioned in Genesis, so scholar puzzle as to who would kill Cain for his crime, where did his wife come from, and where populated the land of Nod to whence he departed?

Fortunately, Moses supplies much-needed information, completes the story, and enlarges the message. As seen above, Cain and Abel were not the first children of Adam by any means. Indeed, the story implies that they were already grandparents when these two were born. They are mentioned by name because of what happens. “Cain” (*qayin*) relates to *qānā*, ‘possession’ (TWOT 2017-2018); “Abel” (*hebel*) means ‘breath’ or ‘vapor,’ though many believe that the name is related to the Akkadian word *ablu* meaning ‘son’ (TWOT 460). Eve’s hope with his naming that he

will not reject the Lord (as so many of their children had done) proves to be sadly incorrect. Cain rejects his parents’ teachings: “Who is the Lord that I should know him?” he arrogantly asks, implying a rejection of covenants (Draper 65). Yet he appears to make covenants with Satan, loving him more than God.

Satan commanded Cain to make an offering to the Lord, which he did from his harvest. Thus his reason for making the offering is inappropriate, as was his choice of sacrifice. Joseph Smith taught that Cain’s offering was not acceptable because as Satan’s disciple, he did not do it in faith *and* because it needed to involve the shedding of blood to symbolize the Only Begotten (TPJS 58). Cain held the authority to offer appropriate sacrifices but choose not to do so, while Abel did it correctly and thus became an angel of God after his death, even ministering to Paul who thus learned of Abel’s faith (TPJS 169; cf. Hebrews 11:4). The text does not specifically state how the brothers knew that Abel’s offering was accepted and Cain’s was not, but the Lord’s rejection of his offering angered Cain and made Satan glad—distancing Cain from the Lord was clearly why he commanded Cain to do it in the first place.

Seeing his anger, the Lord spoke to Cain (through an angel or perhaps his father [Draper 66] or perhaps through his brother, Abel, which would anger him even more—see v. 26), counseling him to do well or “sin lieth at the door” (Genesis 4:7). Moses expands the conversation so we learn that disobedience would mean delivery to Satan’s power, which in the end would result in Cain being more powerful than Satan, the “father of his lies” and lost (the meaning of Perdition). This would be the outcome if Cain “rejected the greater counsel” from God (Moses 5:25).

Cain remained recalcitrant and got others to follow him. Adam and Eve mourned while Cain led his wife and followers into greater evil. As a result of his ‘faithfulness’ to Satan, the Devil took Cain and his followers into secret oaths (ironically in God’s name), swearing them to secrecy mainly so that Adam would not find out, and taught Cain how to kill Abel. Cain gloried in his new-found power, giving himself the new title of Master

Mahan, the meaning of which is unknown but which might relate to being a master secret keeper (Draper 68).

Neither Genesis nor Moses record what was said when “Cain talked with Abel” in the field (Genesis 4:8), but the Septuagint (ancient Greek translation) has Cain say, “Let us go out into the plain” or the field. This was Cain’s territory, the place of crops, and he could arrange for him and Abel to be out of the sight of others. Reading Genesis alone, some have concluded that the act was one of passion and not premeditated, but Moses’ account in the JST leaves no doubt that Cain carefully planned and carried out the act. Moses then gave the real reason for the murder: “surely the flocks of my brother falleth into my hands” (v. 33; also v. 31).

When confronted by the Lord directly, Cain denied any knowledge, giving the classic deflection, “Am I my brother’s keeper?” Eleven times Abel is referred to as Cain’s brother (Moses 5:17, 26, 29, 32-36, 38), emphasizing that “all homicide is at the same time fratricide” (Sarna 31). When his deed was fully exposed, Cain attempted to blame Satan, then complained about the difficulty of his punishment.

Cain was cursed and driven out by the Lord, but at the same time was shown great mercy by a promise of vengeance upon anyone who tried to kill Cain. Divine justice is not anarchy, allowing anyone to do as they please (Rasmussen 22). He took his wife and closest followers and went to the land of Nod, which means ‘wandering,’ an appropriate name for Cain.

CAIN’S POSTERITY (GENESIS 4:17-24; MOSES 5:42-54)

Cain’s list of posterity includes many familiar names but these should not be confused with the list of Seth’s descendants. Names are typically meaningful in the Old Testament and these are no exception:

- Enoch (*hānōk*) – “dedicated,” related to the word *hanukah*
- Irad (*‘īrād*) – “fleet”

- Mahujael (Mehujael in KJV) (*mēhūyā’ēl*) – “smitten by God”
- Methusael (*mēṭūšā’ēl*) – “who is of God”
- Lamech (*lāmek*) – “powerful”
- Adah (*‘ādāh*) – “ornament”
- Zillah (*šilāh*) – “shade”
- Jabal (*yābāl*) – “stream of water” or “irrigation ditch”
- Jubal (*yūbāl*) – “stream of water” not man-made
- Tubal Cain (*tūbal qayin*) – “to lead to possessions”
- Naamah (*na‘amāh*) – “loveliness”

Genesis gives a brief story (vv. 23-24) about Lamech and confessing to his two wives that he killed a man. The JST explains the story and relates it Cain, because Lamech had entered into the same secret Satanic covenant as Cain, taking on the same title of Master Mahan. Lamech’s great-grandfather and Cain’s grandson, Irad, had revealed their secret to Adam’s sons, so Lamech killed him. This marks the first time it is recorded that someone was killed from a secret combination. Lamech mistakenly expected to be protected even more than Cain had been, perhaps because he did not kill for personal gain but for the group’s secrets. This proved to be incorrect as he was cursed severely, but there is nothing in the record that he was killed for his crime. Telling his wives was also a great breach of tradition as well because this secret was only generally known among men (Cain’s wife is the only exception mentioned). His wives reacted by seeking what was essentially a divorce from him and telling everyone of his crime. This forced Lamech away from society to save his life.

It is significant that Lamech was the seventh generation from Adam through Cain’s lineage and Enoch (below) is also the seventh generation from Adam through Seth’s lineage. The writer of Genesis surely wanted us to see the contrast.

THE GOSPEL PREACHED (MOSES 5:55-59)

In five verses that are complete additions to the Genesis text, we learn that the gospel—the good

news of the Only Begotten son—was taught clearly and boldly among Adam and Eve’s children. The teaching was reinforced by angels and the Holy Ghost. There was also great evil and darkness among many who rejected the message and the messengers. Adam learned that in spite of the opposition they were experiencing from some of his children, that message would continue to be preached right up to the end of the world.

SETH (GENESIS 4:25-26; MOSES 6:1-4)

Even as Adam was striving to be obedient and calling upon his children to repent, Eve bore

another son that they named Seth (*šēṭ*, meaning “compensation”). Seth followed in the footsteps of his brother, Abel, and father, Adam, sacrificing correctly, being obedient, and being visited by God. Seth became the line of descent of interest to our story—through which the house of Israel came—so the major focus is on this line going forward. See also D&C 107:40-43 where Seth’s righteousness, ordination to the priesthood, blessing by Adam, and even appearance are discussed.

THE MINISTRY OF ENOCH (GENESIS 5; MOSES 6:5 – 8:12)

INTRODUCTION

With Lamech’s evil exposed, the story returns to Adam’s line through Seth, the son who compensated for the loss of Abel. Genesis 5 is a chapter of genealogy, from Seth down to Noah. Beyond the line of descent and the years involved, it offers very little information of interest. But in the middle of this chapter, it mentions one descendent of Adam by the name of Enoch. Coming to that name triggered a massive revelatory experience for the young Joseph Smith that resulted in several pages of new material about this prophet whose story is told in just seven verses in the Hebrew text

Enoch’s story in the JST is related to several apocryphal works—none of which was known in

Joseph Smith’s day. These are published today and readily available to read (Charlesworth 1:5-315). While they certainly do not echo the flow of the text of Moses 6-7 and include many elements modern readers would consider bizarre, there are fascinating parallels between those texts and the Enoch chapters in Moses, such as Enoch weeping over the wickedness of the earth, being taken up into heaven for visions, prophesying of the flood, and more. For a complete treatment, see Nibley’s *Enoch the Prophet*.

The rest of this lesson will examine the life and teachings of Enoch as we have them, concluding with the impact of this revelation on the young Church that Joseph founded.

COMMENTARY

ADAM THROUGH JARED (GENESIS 5:1-21; MOSES 6:5-25)

Moses teaches that Adam prophesied by the power of the Holy Ghost, and a genealogy was kept of “the children of God.” The JST text makes the important distinction—resolving a long-standing interpretative difficulty with parts of the Genesis text—that the children of God are those faithful to the Lord while the “sons of men” are those who do not know the Lord or even choose to

deliberately follow Satan (see Moses 6:15; more on that in next week’s lesson).

A key word is found in the first verse of Genesis 5 (Moses 6:8): “generations.” The Hebrew phrase thus translated is *tôlēdôt*, which occurs eleven times in Genesis as a transitional/introductory phrase (typically as “These are the generations...”

in 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12, 19; 36:1, 9; 37:2). It is a formulaic tool to help a listener mark key shifts in the narrative from one topic to another. Here in Genesis 5/Moses 6, it marks the beginning of the story of Seth’s family line. Subsequent occurrences narrow the focus more and more until we get to Jacob—the beginning of the house of Israel (Alexander 347-348).

The lengths of the lives of the early patriarchs are a subject of controversy. Many scholars are quick to point to similar lists with in non-Biblical literature with even longer periods (one Sumerian list has kings reigning up to 65,000 years), implying that the Genesis ages are thus fictional (e.g., Zondervan 42). It is interesting that while still long, the ages for many individuals are different in the various versions of the OT (Masoretic Text, Samaritan Pentateuch, and the Septuagint). In the JST, there are different ages for many of the patriarchs in the two manuscripts (for example, Adam’s age is 1000 years, making him the longest lived instead of Methuselah). One LDS commentary notes: “Generally, Latter-day Saints accept the historical basis to the long ages of people mentioned in the Bible, citing 2 Nephi 2:20-21, Doctrine and Covenants 107:41-52, and *Lectures on Faith 2*, as support” (Holzapfel 25).

As with Cain’s line, the meanings of names in Genesis 5 are instructive:

- Adam (*ʿādām*) – “mankind”
- Seth (*šēt*) – “compensation”
- Enos (*ʿēnôš*) – “man” or “mankind” (similar meaning to *ʿādām*)
- Cainan (*qênān*) – “possession”
- Mahalaleel (*mahālālēʿēl*) – “praise of God”
- Jared (*yered*) – “descent”
- Enoch (*hănôk*) – “dedicated”
- Methuselah (*mētūšālāh*) – “man of the dart”
- Lamech (*lāmek*) – “powerful”
- Noah (*noah*) – “rest”; his name is “favor” spelled backwards (JPS 21)

During Enos’ life, the people of God moved away from the land where they lived called Shulon and to a new “land of promise” which Enos called after

his son, Cainan (Moses 6:17). This was no doubt due to the “wars and bloodshed” in the land, with people using “secret works” to get power (Moses 6:15) but which drove them further away from Eden, a focus of their worship activities (Draper 89). Even so, they continued to preach righteousness and call on “all men, everywhere, to repent” (Moses 6:23). In this environment, we are prepared for what comes next by a simple notation: “And Jared taught Enoch in all the ways of God” (Moses 6:21).

ENOCH’S CALL (MOSES 6:26-36)

Enoch was likely one of the “preachers of righteousness” that was journeying in the land and “among the people” (v. 26) near “the sea east” (v. 42) when the Spirit descended on him and he heard a voice which said that he should prophesy unto the people to repent or the Lord’s anger would be against them. The Lord declared that by murders, dark councils, and oaths of wickedness they had condemned themselves to hell. Hearing this, Enoch fell to the ground, wondering how he could be called? He was young, found it hard to speak, and generally hated by the people (no doubt referring to those who he had been trying to teach already).

In response, the Lord promised him: 1) that “no man shall pierce thee”; 2) “Open thy mouth, and it shall be filled” (v. 32); 3) “all thy words will I justify”; 4) “mountains shall flee” and “rivers shall turn” at his word (v. 34). Enoch was told to force the people to take a stand, in language that is similar to what Joshua will one day use (Joshua 24:15): “Choose ye this day to serve the Lord God who made you” (v. 33). Enoch was told to put clay on his eyes and wash them, after which he saw “the spirits that God had created” and many other things mortals cannot see, giving him the title among the people of “seer” (v. 36).

FIRST SERMON (MOSES 6:37 – 7:1)

Enoch was obedient and taught the people, testifying of their evil works and offending many. Two of his sermons are recorded in chapters 6 and 7.

Enoch recounts his call (Moses 6:37-47) The first sermon begins by Enoch briefly recounting his 'first vision' and encounter with the Lord. He then explained who called him to teach these people: "the God of heaven" (v. 43). This is the God that made the heavens and the earth and men that live upon it. This is the God known to "our fathers" (v. 45) some of whom have passed away. But Adam is known to all because of the book of remembrance started by the "finger of God." Enoch's words made people tremble and even fall down.

Enoch Relates Adam's words (Moses 6:48-68) Having mentioned Adam, Enoch continued, using the first man's story to illustrate his point. Enoch appears to be quoting (or more probably paraphrasing and interjecting editorial comments) Adam's record. Because of the Fall, we exist, Enoch taught, and "are made partakers of misery and woe" (v. 48). This is not the doctrine of original sin believed by some religions but rather the acknowledgement that our fallen world is a difficult place where Satan tempts and men fall into his trap, becoming "carnal, sensual, and devilish" (v. 49; also v. 55). God counters Satan's efforts by calling men to repent, just as he did when he taught Adam to believe, repent, be baptized, and receive the Holy Ghost.

When Adam questioned the necessity of repentance and baptism, the Lord replied that he had forgiven the transgression in the garden, which statement Enoch said was the source of the doctrine of the innocence of children, who learn good and evil as they grow; they either prize the good or "sin conceiveth in their hearts" (v. 55). All of Adam and Eve's descendants "know good from evil" as a result of the Fall, but they maintain their God-given gift of agency. The Lord encourages them to teach their children to repent and be clean, that they might enter God's presence. One of God's names is "Man of Holiness" (v. 57) and his Only Begotten Son will come "in the meridian of time" (v. 57).

The Lord explained the spiritual rebirth in the context of the first physical birth. Both involve three elements: water, blood, and spirit. Elder Bruce R. McConkie noted of this passage: "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" (PoGP Student Manual 21).

Thus by immersing ourselves in water we act in faith and keep the commandment to be baptized, by the Holy Spirit we are justified (forgiven of sin) and the blood of Jesus Christ we are sanctified (made holy).

After Adam heard all this, he "cried unto the Lord" (v. 64) and was carried away by the Spirit to be baptized, after which he was filled with the Spirit and born again, "quickened in the inner man." He heard God's voice testify that he was "baptized with fire and the Holy Ghost" (v. 66), after the order of God, and "one in me, a Son of God" (v. 68). This is the pattern for each of us.

The concluding verse of this sermon says that Enoch said much more, summarizing that this is what Adam taught, and those who believed and obeyed are the "sons of God" and those who did not believe "have perished in their sins" (v. 7:1).

SECOND SERMON (MOSES 7:2-11)

The first words of Moses 7:2 suggest a transition: "And from that time forth..." Thus the following verses are a second sermon, separate from the one in chapter 6.

Enoch's vision (Moses 7:2-4) While Enoch was traveling through a land called Majuhah (a name unknown in any Biblical texts but found among

the Dead Sea Scrolls—see Draper 112), he “cried unto the Lord” and was told to go “upon the mount Simeon” (v. 2). When he did so (standing in an attitude of prayer), he experienced the opening of the heavens, the glory of God, and the presence of the Lord who spoke to him “face to face” and promised a vision of the “the world for the space of many generations” (v. 4). That vision isn’t recorded immediately but later in the chapter; first is a prophecy of more immediate application.

Enoch’s prophecy (Moses 7:5-8) Enoch saw in vision two groups of people—Shum and Canaan—who both lived in tents. He prophesied that the people of Canaan would attack the people of Shum and be victorious, taking over the land. But the land would be “barren and unfruitful” (v. 7) because the Lord would curse it with heat and barrenness. He would also cause “a blackness” to be on the people of Canaan, and they would be despised by others. This prophecy was likely given to Enoch so that he could share it with the people as a proof of his calling; when people saw it fulfilled, they would know he was called of God.

Repent and be baptized (Moses 7:9-11) The heart of the message in the first and second sermons is the same: repentance and baptism. In these verses, Enoch is charged with visiting several lands (Sharon, Enoch, Omner, Heni, Shem, Haner, and Hananihah) with his message. The only land he was specifically not to preach to was Canaan, who were the people in his prophecy of war and barrenness.

ENOCH AND ZION (MOSES 7:12-19)

Enoch’s labors were very effective. When Enoch’s enemies attacked he and “the people of God,” at Enoch’s word “the earth trembled, and the mountains fled...and the rivers of water were turned out of their course; and the roar of the lions were heard out of the wilderness” (v. 13). This demonstrates God’s power because Enoch was “slow of speech” (Moses 6:31) but now “great was the power of the language which God had given him” (v. 13). So great was the fear of Enoch’s enemies that when a new land rose out of the sea, they fled to it in order to be away from him. “Giants of the land” also avoided him because

anyone that “fought against God” was cursed (v. 15). So while the world went on fighting, the people of God gathered together and enjoyed the presence of God. “And the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness, and there were no poor among them” (v. 18).

Eventually the people of God built a city that they named Zion or “the City of Holiness” (v. 19).

GREAT VISION (MOSES 7:20-67)

A great vision of Enoch is recorded in the rest of Moses 7. This vision is clearly divided into three parts: Enoch’s day until Noah, the first and then the second coming of the Son of Man. The progression is driven by Enoch’s own concerns and concludes with magnificent covenants.

In some verses of Moses, the text relies on the first OT manuscript of the JST, or on publications of the text in early Church periodicals, *The Times and Seasons* and *The Evening and Morning Star*, not on the later and corrected second manuscript, which is generally preferable (Joseph Smith made some corrections to OT1 that were not made on OT2 and should thus also be considered). This is due to the initial publication committee of the RLDS Church not fully understanding the relationship of the two manuscripts and starting their manuscript for the printer from OT1, then making many corrections based on the periodical publications rather than OT2. In this chapter some those differences are most pronounced and impact the meaning of the text. In the commentary below, preference is given to the reading of OT2 even where it differs from Moses. See the Appendix for a comparison of select verses in the two manuscripts with Moses. For more details, see the excellent discussion in Jackson 20-28.

To the time of Noah (Moses 7:20-44) Concerned about his people, Enoch stated to the Lord that “surely Zion shall dwell in safety forever” (v. 20). The Lord replied that he had indeed blessed Zion but not the rest of humanity, then gave Enoch a vision of “all the inhabitants of the earth” (v. 21). Enoch saw Zion taken up into heaven and become the abode of the Lord, but that many generations

of mankind were wicked on the earth as “the powers of Satan were upon all the face of the earth” (v. 24). Satan’s enslavement of the earth (symbolized by “a great chain in his hand,” v. 26) caused him to look up at God and laugh in triumph while his followers rejoiced.

God’s angels descended to call everyone to repentance. Many hearkened and were caught up to be with Enoch’s city. But Enoch wept seeing so many souls lost, and the heavens wept with him. See that, Enoch asked the Lord in the heavens how he could weep? After all, this earth was just one of “millions of such earths” and not even the “beginning of the number of thy creations” (v. 30). God’s dwelling place was also the dwelling of Zion, a place of peace, justice, truth, and mercy.

The Lord replied that man was his handiwork but he had given them agency along with commandments to love each other and serve God. They had exercised their agency in choosing evil, so the response of the Man of Holiness, Endless and Eternal, was to “send in the floods upon them” (v. 34). Such a punishment was justified because “among all the workmanship of mine hands there has not been so great wickedness as among thy brethren” (v. 36). They had chosen Satan as their master, and “misery shall be their doom” (v. 37). Thus the heavens were justified in weeping.

The flood would come and the people Enoch had seen in vision would go to spirit prison and be “in torment” until the “Chosen” should free them (v. 39).

The more the vision continued, the more Enoch was saddened: he “wept, and stretched forth his arms, and he beheld eternity; and his bowels yearned; and all eternity shook” (v. 41). The Lord did show him that Noah and his family would be saved in the flood, but he still “had bitterness of soul, and wept over his brethren,” refusing to be comforted. But the Lord had more to share, and invited him to “lift up your heart, and be glad, and look” (v. 44).

The first coming of the Son of Man (Moses 7:45-57) Pondering on the punishment of those left in prison until the coming of the Chosen Son, Enoch asked how long it would be? In response, the Lord

revealed a vision of “the coming of the Son of Man, even in the flesh.” This gave Enoch cause to rejoice, for he saw “The Righteousness” lifted up and “the Lamb...slain from the foundation of the world” (v. 47), and he knew that was when the people would be freed from their prison.

But the vision continued, and Enoch heard the earth itself speak: “I am pained; I am weary because of the wickedness of my children.” The earth wondered when it would rest and see “righteousness for a season abide upon my face” (v. 48). Hearing this, Enoch wept again and asked the Lord for “compassion upon the earth” (v. 49). He prayed that there would never be another flood, and “the Lord could not withhold, and he covenanted with Enoch” (v. 51). Thus the covenant with Noah (Genesis 9) was actually a renewal of the covenant previously made with Enoch. Enoch was also promised that from his seed “should come all nations” (v. 52). The Lord blessed Noah as “he through whose seed the Messiah shall come” (v. 53) and those who enter the gate of heaven by the Rock of Heaven and have everlasting joy.

Enoch then asked if the earth would rest “when the Son of Man cometh in the flesh” (v. 54). He saw the crucifixion of the Savior, saw the heavens darkened, the earth groan, the rocks rent, and the first resurrections. He saw spirits come out of prison and stand “on the right hand of God” but others remained “in chains of darkness until the judgment of the great day” (v. 57). This caused him to weep and ask again when the earth would rest?

The second coming of the Son of Man (Moses 7:58-67) Enoch reaffirmed his relationship with the Lord—God had sworn to him, told him to “ask in the name of thine Only Begotten,” and put Enoch near his throne by his grace—and thus established that he could ask wouldn’t the Lord “come again on the earth” (v. 59). The Lord swore (“As I live,” v. 60) that he would indeed come in the last days to fulfill his oath and covenant about Noah’s seed.

The Lord gave Enoch several signs that would precede his coming which would finally give the earth rest (verses 61-63, 66):

- “the heavens shall be darkened”
- “a veil of darkness shall cover the earth”
- “the heavens shall shake, and also the earth”
- “great tribulation shall be among the children of men”
- “great tribulations among the wicked”
- “the sea, that it was troubled”
- “men’s hearts failing them, looking forth with fear for the judgments of the Almighty God”
- “my people will I preserve”
- “righteousness will I send down out of heaven”
- “truth will I send forth out of the earth”
- “righteousness and truth will I cause to seep the earth as with a flood, to gather out mine own elect”
- “there shall be my tabernacle, and it shall be called Zion, a New Jerusalem”
- Enoch’s city would “meet them there...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”

Seeing a thousand year peace when the Son of Man would “dwell on the earth in righteousness” finally gave Enoch the answer to his questions and thus “received a fulness of joy” (v. 67)

ZION IS FLED (GENESIS 5:23-24; MOSES 7:68 – 8:1)

The city of Zion existed for 365 years, during which “Enoch and all his people walked with God” (v. 69) who dwelt in their midst (likely meaning they built a temple for him in the middle of their city). Then one day, “Zion was not; for God

received it up into his own bosom” (v. 69; cf. Genesis 5:23-24), giving rise to the saying among the residue of the people, “Zion is fled” (v. 69). With that clarification of time, Enoch’s mortal life thus ended in his 430th year (the KJV says 365), which was four years before Noah’s birth.

METHUSELAH THROUGH NOAH (GENESIS 5:25-32; MOSES 8:2-12)

Genesis 5 concludes with the remainder of the generations until Noah, giving us these years for each, with birth years measured from the time of the Fall:

	Birth	Life	Death
Adam	0	930	930
Seth	130	912	1042
Enos	235	905	1140
Cainan	325	910	1235
Mahalaleel	395	895	1290
Jared	460	962	1422
Enoch	622	430	1052
Methuselah	687	969	1656
Lamech	874	782	1656
Noah	1056	950	2006

JST changes in the final verse of Genesis 5 to give Noah’s age at the birth of each of his three sons (Japheth at 450; 492 Shem; 500 Ham), not just the summary that he was five hundred when all three were born. This makes Japheth the oldest—not known from Genesis but implied by the name order of Shem, Ham, and Japheth. The Moses text also implies that Ham was born of a different mother than Japheth and Shem, since it calls out that the last two were born from the same mother.

CONCLUSION

The Enoch material revealed to Joseph Smith in December 1830 had a significant impact on the young Church he had founded just a few months earlier. Already dealing with issues of a growing flock, Enoch’s story triggered many subsequent revelations and the financial and cultural foundation of the Church in the early years, as reflected in sections of the Doctrine and Covenants that appeared in the next few months of 1831:

- 2 Jan, D&C 38:4 – The Lord has taken the Zion of Enoch; 25, 27 – be one; 35 – care for the poor
- 4 Feb, D&C 41:3 – with faith you shall receive God’s law
- 9 Feb, 42:30-31 – law of consecration; 62 – New Jerusalem location to be revealed
- Feb, 44:6 – care for the poor until the law is lived
- 7 Mar, 45:10-15 – Enoch and his city caught up; God will speak to us like them
- 7 May, 49:25 – Zion shall flourish, assembled to the place the Lord has appointed
- 20 Jul, 57:1-3 – Independence is the center place of Zion

It all started with the work on the Bible—our book of Moses.

APPENDIX

Comparison of select verses from the two JST manuscripts (OT1 and OT2, with spelling and grammar as in the manuscripts) and the book of Moses as it is published today, showing how the RLDS publication committee sometimes gave preference to the older and less edited OT1.

OT1	OT2	Moses
the heavens hath he mad the earth is his footstool and the f foundation thereof is his behold he laid it and host of men hath he brought in upon the face thereof	The Heavens that he made; the Earth is his footstool, & the foundation thereof is his[.]<.> Behold, he laid it, & hosts of men hath he brought in upon the face thereof.	6:44 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.
for in the language of Adam man of holyness is his name & the name of his o[ly]<n>ly begotten is the S[on]<So>n of man even Jesus Christ a righteous Judge which shall eom[er] come	for, in the language of Adam, Man of Holiness is his name; & the name of his only begotten, is the son of <a> man even Jesus Christ a righteous Judge wh[ich]<o> shall come <in the meridean of time>.	6:57b ...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.
that <in> as were <as much as they were> born into the world by the fall which bringeth death by water & <blood &> the spirit which I have made & so became of dust a living soul even so ye must be born again of water & the spirit & cleansed by blood e[ven]<ev>en the blood of mine o[ly]<n>ly begotten into the mysteries of the kingdom of Heaven that ye may be Sanctified from all sin & enjoy the words of eternal life in this world & eternal life in the world to come even immortal glory	that by reason of the transgression cometh the fall, which fall bringeth death, And in as much as they were born into the world by watter, and blood, and the spirit which I have made, and so became of d[earth]<ust> a living soul; even so, ye <they> <ye> must be born again, into the kingdom of heaven, of watter, and of the spirit, and be cleansed by the blood, of even the blood of mine only begotten. \>that ye <they> <ye> may be sanctified from all Sin; & enjoy the words of eternal life, in this world; & eternal life in the world to come; even immortal glory[;]<.>	6:59 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;

OT1	OT2	Moses
<p>that in you is given the record of Heaven the comfrorter the Peac[i]<a>ble things of immortal grory the truth of all things that which quickeneth all things which maketh alive all things that which knoweth all things & thath all power according to wisdom mercy thruth <Justice> & Judgement</p>	<p><Therefore> in you <it> is given <to abide in you> the record of Heaven, the comforter, the peacible things of immortal glory <keys of the kingdom of heaven> the truth of all things that which quickeneth all things, which maketh alive all things, that which knoweth all things, & hath all power, according <to> wisdom, mercy, truth, Justice, & Judgement.</p>	<p>6:61 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.</p>
<p>and it came to pass that the g God of heaven looked upon the residue of the peop[le a]nd he wept and Enock bore record of it saying how is it the heavens weep and Shed fourth her tears as the rain upon the Mountains</p>	<p>And it came to pass, that the God of Heaven <Enock> looked upon the residue of the people & wept. And Enoch bore record of it saying how is it the heavens weep <he beheld and <lo!> the heavens wept also> & shed forth <t>h[er]<eir> tears as the rain upon the Mountains</p>	<p>7:28 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?</p>
<p>the Lord said unto Enock behold these thy breatheren they are the workmanship of mine own hands and I gave unto them their knowledge in the day I created them and in the garden of Eden gave I unto man his agency</p>	<p>the Lord said unto Enoch, behold, these thy Brethren, </> they are the workmanship of mine own hands, & I gave unto them their knowledge <intelligence> in the day that I created them & in the Garden of Eden gave I unto <they> man h[is]<ad> agency;</p>	<p>7:32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;</p>
<p>and it came to pass that the Lord spake unto Enock and told Enck all the doings of the children of men wherefore Enock knew and looked upon their wickedness and their misary and wept and stretched forth his arms <& his heart swelled> wide as eternity and his bowels yearned and all eternity shook</p>	<p>And it came to pass that the Lord spake unto Enoch, & told Enoch all the Doings of the Children of men, Wherefore, Enoch knew, & looked upon their wickedness, & their misery, & wept, & stretched forth his arms, & his heart swelled wide as <and he beheld> eternity, & his bowels yearned, & all eternity shook</p>	<p>7:41 And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook.</p>
<p>and he sent fourth an unaltarable decree tha[t a remnent of his seed should always be found among all nations while the earth should stand</p>	<p>And he sent forth an unalterable decree that <from> a remnant of his seed should always be found among <come all nations> all Nations while the Earth should stand.</p>	<p>7: 52 And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand;</p>

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